

# Messenger of Divine Mercy

Publication of the Marian Helpers Association in Great Britain

Spring 1 [78] 2018





Dear Marian Helpers,

As Divine Mercy Sunday draws near once again, more and more people ask what the point of the Feast of Mercy is all about. Is it just another new devotional feast in the Church's calendar? Why is the feast celebrated after the Easter celebrations? Isn't there too much celebration around the feast? Don't we need a bit of a break after forty days of Lent, the busyness of the Holy Week liturgy and finally the Easter celebrations followed by the Octave?

To understand and embrace entirely the meaning of Divine Mercy Sunday we need to go back to its original roots. Jesus in his apparitions told St Faustina:

***I desire that the first Sunday after Easter be the Feast of Mercy*** (Diary, 299). So, we see here that the day appointed to celebrate the Feast of Mercy was the instruction of Jesus Himself. Hence, the meaning of this feast then becomes inseparably connected with the Paschal Mysteries of suffering, death and resurrection of Christ. He explained at another time that: ***This Feast emerged from the very depths of My mercy, and it is confirmed in the vast depths of My tender mercies*** (Diary, 420). By these words we can see the meaning of the Divine Mercy Sunday celebration is the fruit of God's Mercy revealed through the death and resurrection of Jesus. The Easter Octave with its last day, Divine Mercy Sunday, is like one great celebration that immerses us in Mercy of God, in his love manifested especially in forgiveness of our sins and receiving the new life in the Holy Spirit (as we can hear in the Liturgy of Divine Mercy Sunday, see John 20, 19-31).

Jesus also explained to St Faustina His will about 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... Mankind will not have peace until it turns to the Fount of My Mercy*** (Diary, 699).

Therefore, the Feast of Mercy becomes a refuge and shelter for all of us. What of wonderful gift of love from God. How often in our life of suffering, pain and darkness we try to run away from our problems. How often, when we are confronted with our sins and spiritual death, we do not know where to turn to find a solution which gives us life. Jesus knows the depth of our suffering, our shame and the reality of our lives. It is He who comes to the rescue. It is in Him, who is our refuge and our shelter, that we find forgiveness and love; where we can find peace. It is Jesus who is our Feast of Mercy.

***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. Let no soul fear to draw near to Me, even though its sins be as scarlet*** (Diary, 699).

Let us not be afraid to approach the fount of mercy with great trust. Let these words of Jesus be fulfilled in our lives.

May merciful God bless you

A handwritten signature in black ink that reads "Fr John, MIC".

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.

Director of the Association  
in Great Britain  
Fr Andrzej Gowkielewicz MIC

Assistant to the Director  
Tomasz Wachowiak

Association of Marian Helpers  
Divine Mercy Apostolate  
1 Courtfield Gardens, West Ealing  
London W13 0EY  
Great Britain

Tel: 020 8998 0925

E-mail: [info@divinemercy.org.uk](mailto:info@divinemercy.org.uk)  
[www.divinemercyapostolate.co.uk](http://www.divinemercyapostolate.co.uk)

Marian Fathers Charitable Trust  
Reg. Charity 1075608

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

The editors shall not return any materials unless so requested; reserve the right to abbreviate the text, or to alter the title without informing the author; do not pay for the material, treating it as an apostolic contribution to the works of the Association. All correspondence to the editors should be sent to the Association of Marian Helpers.

With the permission of  
the Church authorities.

ISSN 2053-6445

## FROM THE LIFE OF THE CHURCH

To visit the sick and the imprisoned  
Catechises of the Holy Father, Pope Francis  
General Audience - St Peter's Square, 9 November 2016 2

## FAITH AND LIFE

Essence of Divine Mercy (4)  
The Biblical Story of Divine Mercy  
*Dr Robert A. Stackpole, STD* 4

The Case for a New Doctor of the Church  
Saint Maria Faustina Kowalska (2)  
New light on the mysteries of the faith 6

### Pull Out Section

The Feast of Mercy 8th April 2018  
*Celebrating Divine Mercy Sunday*

Saint Faustina and the Feast of Mercy  
*From the Diary of St Faustina Divine Mercy in My Soul* 13

Graces received  
*Through the intercession of Saint Faustina* 14

Divine Mercy Depository  
*Publications and religious items for the Feast of Mercy* 15

The Mystical Temple of God - Chapter 21 - part 3  
*The Restoration of the Mystical Temple*  
*St Stanislaus Papczynski* 16

Graces Received  
*Through the intercession of St Stanislaus Papczynski* 17

## FROM THE APOSTOLATE

Planner 2018  
*Retreats and Pilgrimages* 18

Upcoming Events 20

Welcome to the New Members  
*Introduction to the Divine Mercy Devotion* 21

Picture credits :

Front cover: photo by Marcin Mazur

page 9: The image of Merciful Jesus by Adolf Hyla, Krakow, the Shrine of The Divine Mercy  
© Zgromadzenie Sióstr Matki Bożej Miłosierdzia



# To visit the sick and the imprisoned

## POPE FRANCIS GENERAL AUDIENCE

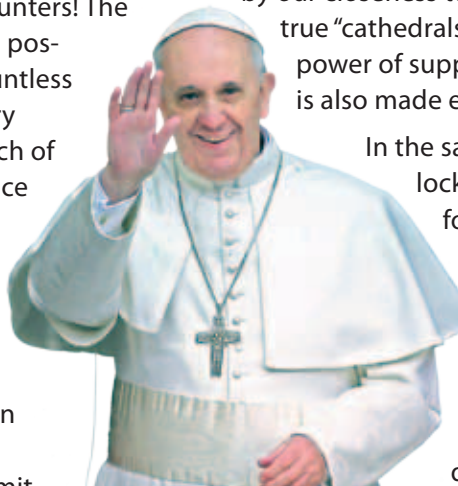
St Peter's Square - Wednesday, 9 November 2016

Dear Brothers and Sisters,

Jesus' life, especially during the three years of his public ministry, was a continual encounter with people. Among them, the sick had a special place. How many pages of the Gospel tell of these encounters! The paralytic, the blind man, the leper, the possessed man, the epileptic, and the countless people suffering from illnesses of every kind.... Jesus made himself close to each of them, and cured them with his presence and his healing power. Therefore, among the works of mercy, we cannot fail to visit and assist those who are sick.

Together with this, we can also include being close to those who are in prison. Indeed, both the sick and the imprisoned live in conditions which limit their freedom. It is precisely when we lack [freedom] that we realize how precious it is! Jesus has given us the possibility of being free regardless of the limitations of illness and of restrictions. And he offers us the freedom which comes from an encounter with him, and the new sense which this brings to our personal conditions.

With this work of mercy, the Lord invites us to make an act of great humanity: sharing. Let us remember this word: sharing. Those who are sick often feel alone. We cannot hide the fact that, especially in our days, in sickness one experiences greater loneliness than at other times in life. A visit can make a person who is sick feel less alone, and a little companionship is great medicine! A smile, a caress, a handshake are simple gestures, but they are very important for those who feel abandoned. How many people dedicate themselves to visiting the sick in hospitals or in



their homes! It is a priceless voluntary work. When it is done in the Lord's name, moreover, it also becomes an eloquent and effective expression of mercy. Let us not leave the sick alone! Let us not prevent them from finding consolation, or ourselves from being enriched by our closeness to those who suffer. Hospitals are true "cathedrals of suffering" where, however, the power of supportive and compassionate charity is also made evident.

In the same way, I think of those who are locked up in prison. Jesus has not forgotten them either. By including the act of visiting of those in prison among the works of mercy, he wanted first and foremost to invite us to judge no one. Of course, if someone is in prison it is because he has done wrong, and did not respect the law or civil harmony. Therefore, in prison, he is serving his sentence. However, whatever a detainee may have done, he remains always beloved by God. Who is able to enter the depths of [an inmate's] conscience to understand what he is experiencing? Who can understand his suffering and remorse? It is too easy to wash our hands, declaring that he has done wrong. A Christian is called, above all, to assume responsibility, so that whoever has done wrong understands the evil he has carried out, and returns to his senses. The absence of freedom is, without a doubt, one of the hardest pills for a human being to swallow. Add this to degradation arising from the conditions which are often devoid of humanity in which these persons live, it is then truly the case in which a Christian is motivated to do everything to restore his dignity.

Visiting people in prison is a work of mercy which, especially today, takes on a particular value due to the



various forms of “justicialism” to which we are exposed. Therefore, let no one point a finger at another. Instead, let us all be instruments of mercy, and have attitudes of sharing and respect. I often think about detainees... I think of them often, I carry them in my heart. I wonder what led them to delinquency, and how they managed to succumb to various forms of evil. Yet, along with these thoughts, I feel that they all need closeness and tenderness, because God’s mercy works wonders. How many tears I have seen shed on the cheeks of prisoners who had perhaps never wept before in their lives; and this is only because they feel welcomed and loved.

And let us not forget that even Jesus and his Apostles experienced imprisonment. In the account of the Passion, we know of the suffering which the Lord endured: captured, dragged about like a criminal, derided, scourged, crowned with thorns.... He, the sole Innocent! And even Saint Peter and Saint Paul were in prison (cf. Acts 12:5; Phil 1:12-17). Last Sunday afternoon - which was the Sunday of the Jubilee for Prisoners - a group of detainees from Padua came to visit me. I asked them what they were going to do the

following day, before returning to Padua. They told me: “We will go to the Mamertine prison to share the experience of Saint Paul”. It was beautiful; hearing this did me good. These detainees wanted to find the imprisoned Paul. It was a beautiful thing, and it did me good. And even there, in prison, [Saints Peter and Paul] prayed and evangelized. The page from the Acts of the Apostles, which recounts Paul’s imprisonment, is moving: he felt alone, and wished that some of his friends would pay him a visit (cf. 2 Tim 4:9-15). He felt alone because the vast majority had left him alone... the great Paul.

These works of mercy, as you can see, are age-old, yet ever timely. Jesus left what he was doing to go and visit Peter’s mother-in-law; an age-old work of charity. Jesus did it.

Let us not fall into indifference, but become instruments of God’s mercy. All of us can be instruments of God’s mercy, and this will do more good to us than to others because mercy passes through a gesture, a word, a visit, and this mercy is an act of restoring the joy and dignity which has been lost.

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

## Visit the sick and ransom the captive

### Visit the Sick

Consult with your parish or diocese to see what opportunities there might be for you to minister to the sick, elderly or housebound in your area. The **St Vincent de Paul Society** is often a good point of contact, as they run Visiting and Befriending Schemes in many areas.

*Website:* [www.svp.org.uk/visiting-and-befriending](http://www.svp.org.uk/visiting-and-befriending)  
or contact your local SVP representative.

### Ransom the Captive

The Catholic Bishops’ Conference of England and Wales have recently set up the **Bakhita Initiative** to facilitate and organise attempts to combat human trafficking and slavery in all its forms, as well as help victims of trafficking. Caritas Bakhita House, which is managed by Caritas Westminster, offers emergency placement of women who have been victims of human trafficking and its



function is to support the beginnings of the restorative process. This facility provides assistance to the most vulnerable and traumatised individuals who have experienced human trafficking, particularly those who fall outside the existing structures of support. Contact the Diocese of Westminster for more information on this ongoing project:

*Email:*

[caritaswestminster@rcdow.org.uk](mailto:caritaswestminster@rcdow.org.uk)

*Website:*

[www.caritaswestminster.org.uk/bakhita-house.php](http://www.caritaswestminster.org.uk/bakhita-house.php)

**Pact** is a national charity which supports people affected by imprisonment. They provide practical and emotional support to prisoners’ children and families, and to prisoners themselves. Pact offers Catholic ex-offenders a befriending scheme on leaving prison.

**PACT**

29 Peckham Road  
London SE5 8UA

*Telephone:* 0207 735 9535

*Email:* [info@prisonadvice.org.uk](mailto:info@prisonadvice.org.uk)

*Website:* [www.prisonadvice.org.uk](http://www.prisonadvice.org.uk)

**The Catholic Truth Society** is running a prisoner appeal, fund raising for Bibles and other books for prisoners, and a Sponsor a Prisoner Scheme. For more information, write to :

**CATHOLIC TRUTH SOCIETY**

42-46 Harleyford Road London  
SE11 5AY; *Telephone:* 020 7640 0046  
*Website:* [www.ctsbooks.org](http://www.ctsbooks.org)

# Essence of Divine Mercy (4)



## The Biblical Story of Divine Mercy

by Dr Robert Stackpole STD

### The Biblical Story of Divine Mercy

When Moses brought the people of Israel through the desert to Mount Sinai, despite their unfaithfulness and faintheartedness, the Lord stressed His patient and merciful love for them in the very first of the Ten Commandments that He gave to them on the holy mount (Ex 20:5-6):

I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love [hesed] to thousands [of generations] of those who love me and keep my commandments.

It is clear what was gradually dawning upon the people of Israel: Divine Mercy is no longer seen as just something that “tempers” God’s retributive justice - that takes the “edge” off of it, so to speak. Rather, His Divine Mercy far surpasses His justice. The sins of the people may have ill-effects, even down to the third and fourth generation, but for those who follow His commandments and love Him, God promises blessings for thousands of generations.

When Moses went up to Mt Sinai again with two new tablets of stone, and the Lord wrote upon them once again, He prefaced this second giving of the Law to Moses in a way that shows that His mercy is of the essence of the mystery of who He is (Ex 34: 4-9):

So Moses cut two tables of stone like the first; and he rose early in the morning and went up on Mt Sinai, as the Lord had commanded him, and took in his hand two tables of stone. And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. The Lord passed before him and proclaimed, “The

Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love for thousands, forgiving iniquity and transgression and sin ...”

And then Moses prayed to the Lord:

If now I have found favour in Thy sight, O Lord, let the Lord, I pray Thee, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thy inheritance.

Later, when the people of Israel were about to enter the Promised Land, upon hearing from the scouts that they had sent out that the land was indeed rich and fertile, but inhabited by strong and valiant people who could not easily be conquered, the people again grew fainthearted, and considered choosing leader other than Moses and returning to Egypt. As a result of their rebelliousness, Moses had to plead for mercy upon them again from the Lord (Num 14: 19-21):

And now I pray Thee, let the power of the Lord be great as Thou hast promised, saying, “The Lord is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and fourth generation.” Pardon the iniquity of this people, I pray Thee, according to the greatness of Thy steadfast love, and according as Thou hast forgiven this people, from Egypt until now.

God still punished the Chosen People for their distrust and rebelliousness, stating that except for the few who remained faithful, none of the rest would make it to the Promised Land. Nevertheless, He promised that

their children would enter the Promised Land, after wandering 40 years in the desert. God did not abandon His Chosen People and did not withdraw His covenant promises from them.

Moses continued to exhort the people of Israel to trust in the Lord's mercy right up until the end of his life. In the midst of his final admonition to his people, he had a prophetic vision in which he foresaw the history of his people - their infidelities, punishments, and sorrows - and yet also their conversion to God, and that the Lord would never forsake them (Deut 4:30-31):

When you are in tribulation, and all these things come upon you in these latter days, you will return to the Lord your God and obey His voice, because the Lord your God is a merciful God. He will not leave you, nor altogether destroy you, not forget the covenant by which He swore to your fathers.

Here we have the beginnings of another development in the understanding of the people of Israel of the mercy of God. As we have seen, in Genesis, Divine Mercy seems to be portrayed as something that tempers or softens God's strict, retributive justice. On Mt Sinai, Divine Mercy is proclaimed to be far greater than His justice. Now in Deuteronomy, toward the end of the life of Moses, we are told that even God's acts of just punishment of His people are expressions of His mercy: His mercy expressed in chastising His people, so that they will return to faithfulness to the covenant He had graciously made with them, and so that they might enjoy all its blessings.

The Dominican Fr Hyacinth Woronieki, OP, summed up these insights from the Moses story as follows (Mystery of Mercy, p.9-10):

In this manner the mystery of Divine Mercy was revealed to mankind by God Himself in the most ancient rudiments of our faith on Mt Sinai. We have learned that in the relations of God and Israel there was no place for indulgence, for disregard of God's will as expressed in His commandments. God demanded obedience and fidelity, and punished severely all iniquity, but His mercy surpassed that rigor, and was always ready to aid those wishing to revert from their evil ways and to side with the Lord faithfully. Even the austere punishments ... had for their purpose to bring [the sinner] to his senses and to convert him to God, so that even God's justice served His mercy.

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.*

## Visiting the Shrines of Divine Mercy Pilgrimage to Poland and Lithuania 28 June to 4 July 2018 including Warsaw and Vilnius (Shrine of the first image of Merciful Jesus)



Organised by Divine Mercy Apostolate - Marian Fathers

7 - Day Pilgrimage and Retreat

Cost £865

Package includes:

return flight from Heathrow by BA, 23 kg checked-in luggage,  
full board, 6 nights accommodation in en suite twin rooms,  
all coach travel and guides.

For more information:

**Divine Mercy Apostolate, Marian Fathers**

1 Courtfield Gardens, London W13 0EY

Tel: 020 8998 0925; Email: [info@divinemercury.org.uk](mailto:info@divinemercury.org.uk)

Registered Charity No: 1075608

# The Case for a New Doctor of the Church:

## New light on the mysteries of the faith Part 2



*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.*

### **Eminence of Doctrine: St Faustina's Depth of Theological and Mystical Insight**

In his homily at the Mass for the declaration of St Therese of Lisieux as a "Doctor of the Church", St John Paul II summarized what the Church means by the "eminence of doctrine" expected in a person who merits this title:

When the Magisterium proclaims someone a Doctor of the Church, it intends to point out to all the faithful, particularly to those who perform in the Church the fundamental service of preaching or who undertake the delicate task of theological teaching and research, that the doctrine professed and proclaimed by a certain person can be a reference point, not only because it conforms to revealed truth, but also because it sheds new light on the mysteries of the faith, a deeper understanding of Christ's mystery.

It will become evident as we proceed that St Faustina's writings fulfil all of these criteria at once: Catholic orthodoxy, depth of understanding, and fresh insights into divinely revealed truth. Indeed, her profound message has been evident to all for many decades, ever since Fr Ignacy Rozycki of the International Theological Commission presented to the Holy See his massive tome of 500 pages analysing almost every

major theme in her Diary - a theological examination which St Faustina's writings passed with "flying colours"

#### **a) Mercy the greatest attribute of God**

Jesus said to Sister Faustina (as recorded in her Diary, entries 300-301):

My Heart rejoices in this title of Mercy. Proclaim that mercy is the greatest attribute of God. All the works of My hands are crowned with mercy.

According to Fr Rozycki, this pre-eminence of Divine Mercy among the attributes of God can be understood as the revealed truth that mercy is the motive behind all divine action in the world. Moreover, the results of the activity of God's merciful love are of supreme benefit to his creatures.

This truth is deeply embedded in Holy Scripture: e.g. "All the ways of the Lord are mercy and truth" (Ps 25:10) and "His tender mercies are over all his works" (Ps 145:9). The Lord refers to himself in the scriptures as the Lord of mercy and compassion: "merciful and gracious, slow to anger and abounding in steadfast love". (Ex 34:6; cf. Ps 103:8 and Joel 2:13)

Unfortunately, this revealed truth has often receded into the background of the Church's life and teaching. That this was the case in St Faustina's own day



# Saint Maria Faustina Kowalska

was attested by her spiritual director Blessed Fr Michal Sopocko in his reminiscences:

I began to search in the writings of the Fathers of the Church for a confirmation that this is the greatest attribute of God, as Sister Faustina had stated, for I found nothing on this subject in the works of more modern theologians. I was very pleased to find similar statements in St Fulgentius and St Idelphonse, and more still in St Thomas [Aquinas] and St Augustine, who in commenting on the Psalms had much to say on Divine Mercy, calling it indeed the greatest of God's attributes.

Many years later, Bl Michal Sopocko's research was confirmed by the Magisterium in St John Paul II's great encyclical on Divine Mercy, *Dives in Misericordia* (13) when he wrote:

The Bible, Tradition, and the whole faith life of the People of God provide unique proof ... that mercy is the greatest of the attributes and perfections of God.

It would be difficult to overestimate the importance of the recovery of the centrality of God's merciful love to the life and mission of the Church - a recovery to which St Faustina made such a major contribution. As Pope Benedict XVI pointed out, this involves a renewal of the very heart of the Gospel message itself:

Indeed, mercy is the central nucleus of the Gospel message; it is the very name of God, the Face with which he revealed himself in the Old Covenant and fully in Jesus Christ, the incarnation of creative and redemptive Love.

Blessed Fr Michal Sopocko, inspired by Sister Faustina, would go on to write a four volume systematic theology entitled *The Mercy of God in His Works*. Later (in 1980), St John Paul II wrote the first papal encyclical devoted exclusively to unfolding the mystery of Divine Mercy in Scripture, Sacred Tradition, and the mission of the Church. He pointed especially to the Church's ongoing task of "proclaiming", "practicing" and "pleading for" the outpouring of God's merciful love upon the world. (*Dives in Misericordia*, 13-15) Thus, at the Mass for the canonization of Sister Faustina in Rome on 30 April 2000, the Pope remarked that

The light of Divine Mercy, which the Lord in a way wished to return to the world through St Faustina's charism, will illumine the way for men and women of the third millennium.



**Day of the Canonisation of Sister Faustina  
Vatican, 30 April 2000**

No one better summed up the importance of the doctrine of God's merciful love to the whole faith and life of the Catholic Church than Pope Francis in his Bull *Misericordiae Vultus* establishing the Extraordinary Jubilee Year of Mercy:

We need constantly to contemplate the mystery of mercy. It is a wellspring of joy, serenity and peace. Our salvation depends on it. Mercy: the word reveals the very mystery of the Holy Trinity. Mercy: the ultimate and supreme act by which God comes to meet us. Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. Mercy: the bridge that connects God and man, opening our hearts to the hope of being loved forever despite our sinfulness.

## b) Trustful surrender to God: the heart of the Christian life

For God's mercy effectively to sanctify and save the world, He needs our free consent, and our cooperation with his grace - and the foundation in the soul of that cooperation is the virtue of "trust." First, we must truly begin to believe that God offers us his merciful love as a free gift, and on that basis, with the help of the Holy Spirit, we are then moved to open the door of our hearts to him with trust, so that he can do all he wants to do in our lives to heal and sanctify us. Our Lord emphasized the truth about His merciful love numerous times in his revelations to Saint Faustina:

I am love and mercy itself. ... Let no soul fear to draw near to Me, even though its sins be as scarlet. ... My mercy is greater than your sins, and those of the entire world. ... I let My Sacred Heart be pierced with a lance, thus opening wide the source of mercy for you. Come then with trust to draw graces from this fountain. ... The graces of My mercy are drawn by the means of one vessel only, and that is trust. The more a soul trusts, the more it will receive. (Diary, 1074, 699, 1485, 1578)

Saint Faustina's understanding of the virtue of trust was both clear and realistic. She did not confuse it with a mere pious sentiment of trust, nor did she believe that this virtue could be attained without the help of God's transforming grace:

Jesus, do not leave me alone in suffering. You know, Lord, how weak I am. I am an abyss of wretchedness. I am nothingness itself; so what will be so strange if You leave me alone and I fall? I am an infant, Lord, so I cannot get along by myself. However, beyond all abandonment I trust, and in spite of my own feeling I trust, and I am being completely transformed into trust, often in spite of what I feel. (Diary, 1489)

Once again, it would be difficult to overestimate the importance of the recovery of the centrality of "trust" in the life of the Church, for it is foundational to every authentic response to God's merciful love. Along with St Therese of Lisieux, St Faustina was a pivotal figure in this recovery process.

The call to trust in the Lord is rooted in Holy Scripture (e.g. Ps 125; Rom 4:5; 1 Pet 2:23). Indeed, the whole of salvation history, beginning in Genesis and continuing to this present day, can be seen as a divine pedagogy, designed above all to teach humanity to trust in the Lord.

To begin with, in the Garden of Eden, the fall of Adam and Eve was the result of the seeds of mistrust planted



in their hearts by the serpent: "Did God say...?" (Gen 3:11). Catechism 397, therefore, defines the mystery of sin as rooted in a lack of trust in God's love and mercy:

Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of. All subsequent sins would be disobedience toward God and a lack of trust in his goodness.

Throughout salvation history, therefore, God has been striving to heal fallen humanity's distorted image of himself that leads to such chronic distrust. As Fr Michael Gaitley, MIC, put it:

God is our infinitely merciful Father who burns with love for us, longs to make us happy, and deserves all our trust. ... The "trust issue" gets to the heart of salvation history. I suggest that the whole Bible can be summarized as one long "school of trust."

The same principle also lay at the heart of the teachings of St John Paul II. In his homily at St Faustina's canonization, for example, he emphasized the crucial importance of the connection between her message of God's merciful love, and the trust that we need to draw near to the Lord to receive his saving grace:

This consoling message is addressed above all to those who, afflicted by a particularly harsh trial or crushed by the weight of sins they have committed, have lost all confidence in life and are tempted to give in to despair. To them the gentle face of Christ is offered; those rays from his heart [depicted in the Image of The Divine Mercy] touch them, shine upon them, warm them, show them the way and fill them with hope. How many souls have been consoled by the prayer "Jesus, I trust in You," which Providence intimated through Sr. Faustina! This simple act of abandonment to Jesus dispels the thickest clouds and lets a ray of light penetrate every life. Jezu Ufam Tobie! **TBC**





# THE FEAST OF MERCY

# ***I desire that the Feast of Mercy be a refuge and a shelter for all souls, and especially for poor sinners.***

(Diary of St Faustina, 699)

## **WHAT IS DIVINE MERCY SUNDAY?**

In a series of revelations to St Maria Faustina Kowalska in the 1930s, our Lord called for a special feast day to be celebrated on the Sunday after Easter. Today, we know that feast as Divine Mercy Sunday, named by Saint John Paul II at the canonization of St Faustina on April 30, 2000.

The Lord expressed His will with regard to this feast in His very first revelation to St Faustina. The most comprehensive revelation can be found in her Diary entry 699:

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

In all, St Faustina recorded 14 revelations from Jesus concerning His desire for this feast. Nevertheless, Divine Mercy Sunday is not a feast based solely on St Faustina's revelations. Indeed, it is not primarily about St Faustina - nor is it altogether a new feast. The Second Sunday of Easter was already a solemnity as the Octave Day of Easter. The title "Divine Mercy Sunday" does, however, highlight the meaning of the day.

## **HOW TO OBSERVE THE FEAST OF MERCY**

1. Go to confession, preferably before that Sunday
2. Sincerely repent of all your sins
3. Place your complete trust in Jesus
4. Celebrate the Feast
5. Receive Holy Communion on the day of the Feast
6. Venerate the Image of the Divine Mercy
7. Be merciful to others, through your actions, words and prayers on their behalf

## **HOW TO CELEBRATE THE HOUR OF GREAT MERCY ON DIVINE MERCY SUNDAY (3 o'clock prayer)**

This can include any of the following:

- Blessing and veneration of the Divine Mercy Image
- Eucharistic Exposition and Adoration
- The Divine Mercy Chaplet
- Meditations from the Diary of St Faustina
- Reflections on trust or forgiveness
- The prayers required for the plenary indulgence

## **PLENARY INDULGENCE AVAILABLE ON DIVINE MERCY SUNDAY**

In a decree dated August 3, 2002, the Apostolic Penitentiary announced that in order 'to ensure that the faithful would observe this day (Divine Mercy Sunday) with intense devotion, the Supreme Pontiff himself established that this Sunday be enriched by a plenary indulgence... so that the faithful might receive in great abundance the gift of the consolation of the Holy Spirit. In this way, they can foster a growing love for God and for their neighbour, and after they have obtained God's pardon, they in turn might be persuaded to show a prompt pardon to their brothers and sisters.'

The plenary indulgence is granted under the usual conditions (confession, Holy Communion and prayer for the intentions of the Pope) to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honour of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (e.g. *Merciful Jesus, I trust in You!*).





## THE GOSPEL ON THE FEAST OF MERCY

(John 20:19-31)

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. As the Father sent me, so am I sending you.' After saying this he breathed on them and said: 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

## OPENING MASS PRAYER ON THE FEAST OF MERCY

God of everlasting mercy,  
 who in the very recurrence of the paschal feast  
 kindle the faith of the people you have made your own,  
 increase, we pray, the grace you have bestowed,  
 that all may grasp and rightly understand  
 in what font they have been washed,  
 by whose Spirit they have been reborn,  
 by whose Blood they have been redeemed.  
 Through our Lord Jesus Christ, your Son,  
 who lives and reigns with you in the unity of the Holy Spirit,  
 one God, for ever and ever.

*(the text of the Gospel from the Jerusalem Bible, © 1966, 1967 and 1968 by Darton, Longman & Todd, Ltd)*

## DIVINE MERCY SUNDAY – FEAST OF MERCY

### Frequently Asked Questions

*Experts answer questions based on Church Teachings, the Bible, and more.*

#### **Q. What extraordinary graces are available on Divine Mercy Sunday?**

**A.** Our Lord revealed to St Faustina His desire to literally flood us with His graces on that day. He told her:

***On that day the very depths of My tender mercy are open. The soul that will go to Confession [beforehand] and receive Holy Communion [on that day] shall obtain complete forgiveness of sins and punishment*** (Diary 699).

The theologian who examined St Faustina's writings for the Holy See, Fr Ignacy Rozycki, explained that this is the promise of a complete renewal of baptismal grace, and in that sense like a "second Baptism" (in much the same way that St Catherine of Siena called sacramental Confession, undertaken out of true love of God, an "ongoing Baptism", The Dialogue, no. 75).

The extraordinary graces promised to the faithful by our Lord Himself through St Faustina should not be confused with the plenary indulgence granted by Pope St John Paul II for the devout observance of the Second Sunday of Easter (Divine Mercy Sunday). The Decree of the Holy See offers:

*"A plenary indulgence, granted under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of Supreme Pontiff) to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honour of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (e.g. Merciful Jesus, I trust in You!)..."*

#### **Q. How can I receive extraordinary graces on Divine Mercy Sunday?**

**A.** In order to receive the extraordinary graces, you should prepare by making a good confession, so that you can receive Holy Communion in a state of grace on Divine Mercy Sunday. In addition, Our Lord asked St Faustina to be sure to perform acts of mercy, and to come to Him in Holy Communion with great trust in His mercy.

***Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy*** (Diary 742).

***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*** (Diary 1578).

#### **Q. When should I go to confession?**

**A.** You do not have to go to confession on Mercy Sunday itself. We know from her Diary that St Faustina made her confession in preparation for Mercy Sunday on the day before (Diary 1072). In fact, all of Lent should be a preparation to make a good confession to receive Holy Communion worthily on Easter Sunday and Divine Mercy Sunday. Sin is the only obstacle to our fervent reception of Holy Communion, and our sins can be wiped away by the Sacrament of Reconciliation. The important thing is to receive Holy Communion on these great feast days in a state of grace, and with great trust in God's mercy. Don't wait until the last moment, take advantage of the extra confession time that is made available during Lent.

#### **Q. What is the correct way to organize a program for Divine Mercy Sunday?**

**A.** When planning your Divine Mercy Sunday celebration, keep in mind that there is no one "correct" way to celebrate the Feast Day. Every parish organizes a celebration that fits in with its needs.

Here are a few suggestions:

To receive the ocean of graces the Lord promised on Divine Mercy Sunday, the only condition is to receive Holy Communion worthily on that day by making a good confession in preparation and living in such a way that you remain in the state of grace to be able to receive that Holy Communion with great trust in His Divine Mercy. Through the promise to grant complete forgiveness of sins and punishment on the Feast of Mercy, our Lord emphasizes the value of Confession and Communion as miracles of mercy.

If your pastor is willing to have an extra Mass in the afternoon and preach in greater depth about mercy in that homily, that is wonderful. You could also have a Holy Hour before the Mass, in which someone can speak on Mercy, or read passages from the Diary or a Scripture on Mercy, pray the Chaplet, (if there is someone qualified to expose the Blessed Sacrament for Adoration and Benediction, that is a marvellous addition to your Holy Hour), sing hymns appropriate to the Easter Season whatever fits in to your particular parish's needs and abilities.

Our Lord also requested that the Image of The Divine Mercy be solemnly venerated on that day. ***I want the image to be solemnly blessed on the first Sunday after Easter, and I want it to be venerated publicly so that every soul may know about it*** (Diary 341).

Also, the works of mercy are an important part of the Divine Mercy devotion. Jesus told St Faustina: ***Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy. I demand from you deeds of mercy, which are to arise out of love for Me. You are to show mercy to your neighbours always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it*** (Diary 742).

# FEAST OF MERCY IN CHRIST'S WORDS

*His revelations as recorded in the Diary of Saint Faustina*

*I desire that there be a Feast of Mercy. I want this image, which you will paint with a brush, to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy. (Diary, 49)*

*I desire that this image be displayed in public on the first Sunday after Easter. That Sunday is the Feast of Mercy. Through the Word Incarnate, I make known the bottomless depth of My mercy. Diary, 88)*

*I desire that the first Sunday after Easter be the Feast of Mercy. (Diary, 299)*

November 5, 1934. One morning, when it was my duty to open the gate to let out our people who deliver baked goods, I entered the little chapel to visit Jesus for a minute and to renew the intentions of the day. Today, Jesus, I offer You all my sufferings, mortifications and prayers for the intentions of the Holy Father, so that he may approve the Feast of Mercy. But, Jesus, I have one more word to say to You: I am very surprised that You bid me to talk about this Feast of Mercy, for they tell me that there is already such a feast and so why should I talk about it? And Jesus said to me, *And who knows anything about this feast? No one! Even those who should be proclaiming My mercy and teaching people about it often do not know about it themselves. That is why I want the image to be solemnly blessed on the first Sunday after Easter, and I want it to be venerated publicly so that every soul may know about it.* (Diary, 341)

*No soul will be justified until it turns with confidence to My mercy, and this is why the first Sunday after Easter is to be the Feast of Mercy. On that day, priests are to tell everyone about My great and unfathomable mercy. (Diary, 570)*

*Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy, and I demand the worship of My mercy through the solemn celebration of the Feast and through the veneration of the image which is painted. By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works. (Diary, 742)*



Jesus, I Trust in You

The Lord told me to say this chaplet for nine days before the Feast of Mercy. It is to begin on Good Friday. *By this novena, I will grant every possible grace to souls.* (Diary, 796)

*Souls perish in spite of My bitter Passion. I am giving them the last hope of salvation; that is, the Feast of My Mercy. If they will not adore My mercy, they will perish for all eternity. Secretary of My mercy, write, tell souls about this great mercy of Mine, because the awful day, the day of My justice, is near. (Diary, 965)* Say, My daughter, that the Feast of My Mercy has issued forth from My very depths for the consolation of the whole world. (Diary, 1517)



# 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.

## Certain radiation of mercy

My mother gave us love and devotion to the Divine Mercy. When she got breast cancer, we started praying to Merciful Jesus and begged for intercession of Sister Faustina. And the Lord healed our mother. Naturally it was the whole process. Mum successfully underwent breast surgery, but doctors said it was a very aggressive tumour and recommended chemotherapy. But my mother had been already treated by hematology for six years and had very low levels of white corpuscles. Chemotherapy, as you know, greatly reduces the immune system, so doctors recommended radiation therapy. We really believed that God would heal my mother and expected that doctors would finally say that mum is healed! We were reciting the Chaplet of Mercy at the time when our mother underwent radiotherapy and we asked Sister Faustina to pray to the Merciful Jesus that it was not rays of radiation, but the rays of His mercy, and indeed it was! Each series of rays healed our mother and left no traces in her body, despite the fact that doctors expected side effects of radiation. None of their predictions came true. White blood cells instead

of disappearing - they were present at the next session of radiotherapy! The Lord has given us the grace of total healing and also our inner healing. He wanted us to approach Him even more confidently through prayer. We became more interested in the life of Saint Faustina, we read her "Diary". For many years, we also celebrate Novena to Divine Mercy. We acknowledge that by St Faustina our Lord Merciful poured out the mercy on our family.

**Gloria from Colombia**

(Orędzie Miłosierdzia, 78/2011)

## Wonderfully cured of cancer

One man fell ill with cancer. He was given the date of the surgery. His relative, a religious sister, sent him a picture of Merciful Jesus and ordered him to say a novena. The sisters in the monastery also prayed for health for the patient.

She also sent him a flower from the tomb of sister Faustina. The man put the flower to a sick place.

When the time for preoperative testing came, it turned out that the tumour had disappeared. Until today, doctors do not know how it happened.

(Nasza Arka)

And you, Faustina, a gift of God to our time, a gift from the land of Poland to the whole Church, obtain for us an awareness of the depth of Divine Mercy; help us to have a living experience of it and to bear witness to it among our brothers and sisters.

*Prayer to Saint Faustina by the Pope St John Paul II*



## 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.**



# DIVINE MERCY PUBLICATIONS AND RELIGIOUS ITEMS FOR THE FEAST OF DIVINE MERCY

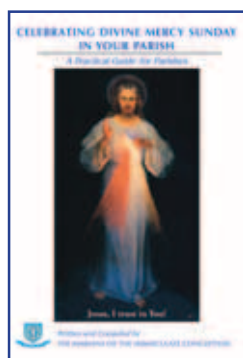
order online: [www.divinemercyapostolate.co.uk](http://www.divinemercyapostolate.co.uk)  
call: 020 8998 0925 or email: [info@divinemercy.org.uk](mailto:info@divinemercy.org.uk)  
or write to: Divine Mercy Apostolate  
1 Courtfield Gardens, London W13 0EY



## Divine Mercy Prayer Book *I Trust in Your mercy*

Understanding the Message and Devotion of Divine Mercy as revealed to St Faustina. Compendium of prayers and devotion. A6 size, 102 pages  
Price £ 2.50+ £ 0.85 p&p  
Order Code: D725

## Divine Mercy Sunday in your Parish: A Practical Guide for Parishes



Guidebook of the Divine Mercy message and devotion for priests and organisers of Divine Mercy Sunday.  
130 pages, A4 binding folder  
Price £ 24.00 + £ 2.50 p&p  
Order Code: 87882



## Divine Mercy in My Soul Diary of Saint Maria Faustina Kowalska

The Book that sparked the Divine Mercy movement  
The Diary chronicles God's message given through St Faustina to the world to turn to His mercy. The message of Divine Mercy has become an integral part of Catholic faith, including the celebration of the Feast of Divine Mercy on the Sunday after Easter.

Paperback, 700 pages  
Size 13 x 20 cm  
Price £ 15.00 + £ 2.50 p&p  
Order Code: NBFD

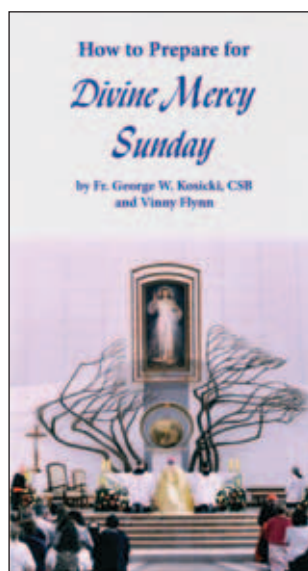
Size 10 x 17 cm  
Price £ 9.00 + £ 2.00 p&p  
Order Code: DNBF

Deluxe Leather-bound edition, 702 pages  
Size 12 x 19 cm  
Price £ 27.50 + £ 2.00 p&p  
Order Code: DDBURG



## Divine Mercy Novena and Chaplet

Leaflet, 10 pages  
Price £ 0.25, + £ 0.90 p&p  
discount with bulk order  
Order Code: LFMCN



## How to Prepare for Mercy Sunday

Leaflet, 8 pages  
Price £ 0.25, discount with bulk order + £ 0.90 p&p (per 10 copies)  
Order Code: MSF



## Divine Mercy Sunday

DL Leaflet, 8 pages  
Comprehensive publication covering the subject of Divine Mercy Sunday, its history, preparation and celebration.  
Price £ 0.25, (discount with bulk order) + £ 0.90 p&p (for 10 copies)  
Order Code: MSF



## Laminated prayer Card

Size 6 x 11.5 cm, with the text of the Divine Mercy Chaplet on reverse.  
Price £ 0.15, (discount with bulk order) + £ 0.90 p&p (for 10 copies)  
Order Code: FP001

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

# Mystical Temple of God

Chapter 21, part 3

The Restoration of the Mystical Temple



**To console the afflicted**, not only by words but also by deeds, is a mercy not easily attained. Dido boasted of such a mercy in a poem of Virgil: "My own acquaintance with misfortune has been teaching me to help others who are in distress" (Aen. 1). Once an exile herself from Tyre she gave a most kind welcome to the exile Aeneas from the whole of Carthage. This was indeed helping the afflicted by deeds (and she was a gentile). In addition to words full of consolation the faithful friends gave some gifts to Job: "each one gave him a piece of money and a gold ring" (Jb 42:11). John comforted the Most Blessed Virgin, the Mother of God, shattered by the most cruel death of her most beloved Son; from that hour when he closed our most loving Saviour in the tomb, he "took her into his home" (Jn 19:27). Encouraging his disciples, our heavenly Teacher said "Do not let your hearts be troubled or afraid" (Jn 14:27). By contrast the prophet weeping over Jerusalem sang "Bitterly she weeps at night, tears upon her cheeks, with no one to console her of all her dear ones; her friends have all betrayed her and become her enemies." (Lam 1:2). What is more painful than not to have someone who shows sympathy in one's grief? What is more wicked than to add affliction to the afflicted? Beware of this, Christians, and when you can, cheer even your enemy when he is distressed. Victorious Alexander had mercy upon the defeated Darius: such things are not convenient for us. And yet we are commanded to weep with the weeping of the Apostle. And Christ our King and Law Giver did not teach us anything else by his example, when "on seeing the city" in which he was soon to be killed, shortly to be ruined, "he wept over it" (Lk 19:41).

One who knows his own weakness readily shows sympathy towards the spiritual fall of others. Philip Neri, that most renowned Father, used to say when he heard that somebody had committed a rather grave sin "May God keep me from doing worse things." Certainly if a disaster suffered by our neighbour can at times elicit our tears, a spiritual downfall ought to elicit them more. For what is more unfortunate than a man be made an enemy of God through sin? Such men are to be helped and comforted in every way. From this is derived another work.

**Admonishing the sinner.** Many would correct their vices, if they had prudent admonitors. I said 'prudent' for admonition is seldom useful when employed with ardent zeal; not at all, when it is employed with furious anger. Just as men gradually grow accustomed to their vices, equally they are to be withdrawn from them. Violence is everywhere hurtful. Therefore David had, I believe, a very pleasant and cautious admonition of Nathan before his eyes when he sang: "The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head" (LV Ps 141:5). The Apostle did not prescribe anything different "Brothers," he said, "even if a person is caught

in some transgression, you who are spiritual should correct that one in a gentle spirit." (Gal 6:1).

But another's failings should not be made known, before those who fail have been fraternally admonished in private. When a fault of an individual, and to a much greater extent the sin of several or of a community, becomes known to more persons, it is usually fiercely defended; some prefer to suffer the loss of their salvation, even though very imprudently, than of their good name. They can be turned away from this evil by wise admonitors.

On this point therefore heavenly Wisdom leaves us an excellent rule, saying "If your brother sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother. If he does not listen, take one or two others along with you, so that 'every fact may be established on the testimony of two or three witnesses.' If he refuses to listen to them, tell the Church. If he refuses to listen even to the Church, then treat him as you would a Gentile or a tax collector." (Mt 18:15-17) Just see how gently and cautiously we must proceed in fraternal correction! Some correct themselves, when they hear their own shortcomings being rebuked in others; some unless they see their faults, do not acknowledge them, and believe that others are being corrected in them; some are made worse by frequent admonition; some eagerly desire to be admonished even in the smallest things. And so to these this saying applies, "He who rebukes a man gets more thanks in the end than one with a flattering tongue." (Prov 28:23). And deservedly so! For why should we avoid rebuke, let alone admonition, when it is "better to be rebuked by a wise man than to be deceived by the flattery of fools" (LV Eccl 7:5)? Why should we avoid rebuke, since "open rebuke is better than hidden love" (LV Prov 27:5-6)? Why should we avoid rebuke, since "better are the wounds of a friend than the deceitful kisses of an enemy" (LV Prov 27:6).

I return again to the prudence of a rebuke, and I do not speak ineptly. One must have a regard for the nature of those to be rebuked, and their character; the occasion and method must be wisely applied; indeed one must most fervently pray to God for the obstinate and destitute of grace, that He may accomplish with His light what exceeds our prudence or authority, since sometimes with this light He converts the most wicked into the most holy. Here prayer helps more than harsh rebuke or severe blame. Thus it was very well said, "One should patiently suffer what one cannot amend in oneself or in others, until God ordains otherwise. If anyone admonished once or twice does not submit, do not quarrel with him, but entrust all to God, so that His will be done and honour may come to be in all His servants; for He knows well how to change evil into good." **TBC**

# Graces Received

Through the intercession of Saint Stanislaus Papczynski

## Breast surgery unnecessary

On Friday, April 6, I was scheduled for surgery to do a biopsy of a density in my right breast. The radiologist took another mammogram and sonogram before the surgery.

After comparing the x-rays to the previous ones, the technician and the surgeon conferred for a while, which seemed like an eternity, and then gave me the good news that no surgery was necessary. Only a small sebaceous cyst was removed that day, which was benign and had no relation to the original proposed surgery.

I had been asking for the intercession of Saint Stanislaus Papczynski for days before my surgery and still am. I promised to write about this. Thanks be to God.

BC

## My health began to improve very fast

I was ill and unable to work, suffering from many different ailments. A medical examination brought bad news. Doctors predicted a long period of treatments, also involving a hospital stay.

My husband, however, would not hear about any treatments and became very rude to me. Meanwhile, my illness continued for two years and was getting worse. I found myself in a hopeless situation.

I thought of stopping the sporadic treatments altogether. My future seemed unclear. My husband was very angry with me and did not want to pay for the medicine. He was still treating me badly.

Being completely resigned to my plight, I went to church. I think that it was December 8 - the Feast of the Immaculate Conception. After Mass, I was still sitting in the church, feeling very ill and tired, and thinking of my future.

Suddenly, I noticed a prayer card in the pew. It included a novena prayer to St Stanislaus Papczynski.

With hope and trust, I began to pray this novena - first at the church, and then at home. And everything started to change for the better.

First, peace and trust in the Lord came to me. I found that was not nervous or desperate anymore.

Then my health began to improve very fast. Finally, the tests showed good results. Gradually, even my husband changed.

I became even more faithful and trusting in the Lord. Now I often turn to St Stanislaus for intercession with many different needs.

BN

## Grandchildren "arrived home all right"

Three of my grandchildren recently visited Thailand with their mother. The youngest of the three children is very frail.

Shortly after they arrived, we heard news that the children were seriously ill. We were told that they had then recovered from this illness.

Yet, once again, shortly before they were to return home, they became ill a second time. And the youngest was more seriously ill than the rest.

At that time, I was reading Marian Magazine and read about Fr Stanislaus Papczynski. I immediately asked him to intercede for the children and to bring them home safely. Thank God and the intercession of Fr Stanislaus - they arrived home a little sick, but otherwise all right. I found out later that the children had been so ill in Thailand that they had to be hospitalized.

RK

### 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...

## PLANNER 2018

### Divine Mercy Apostolate Retreats and Pilgrimages

Please note - all Saturday's Retreats are held from 11 am to 4.30 pm

10 March	Our Lady and St Josephs Church, 100a Balls Pond Road, Kingsway, London N1 4AG
11 March	St Mary Magdalen Church, Howson Road, Brockley, London SE4 2BB
17 March	Bridgettine Convent, Fulmer Road, Iver Heath SL0 0NR
24 March	St Scholastica Church, 17 Kenninghall Road, London E5 8BS
7 April	Pilgrimage to the Shrine of Our Lady of Mt Carmel & St Simon Stock Aylesford, Kent ME20 7BX 
8 April	Divine Mercy Sunday, 1 Courtfield Gardens, London W13 0EY, 2 pm - 5 pm
14 April	Immaculate Heart of Mary Church, 1 Stafford Road, West Kilburn, London NW6 5RS
28 April	St John Fisher Church, 5 Canon Close, Rochester, Kent ME1 3EN
2 June	9th National Divine Mercy Pilgrimage to the Shrine of Our Lady of Walsingham Norfolk NR22 6AL 
9 June	St Bernards Church, 17 Mandeville Road, Northolt, Middx UB5 5HE
16 June	Divine Mercy Conference, Sister Briege McKenna in the UK, Our Lady Mother of the Church 2 Windsor Road, London W5 5PD (Polish Church)
23 June	St Sebastian and St Pancras Church, 22 Hay Lane, Kingsbury, London NW9 0NG
28 June - 4 July	Pilgrimage to Poland and Lithuania (early booking required) 
4 August	First Saturday Summer Gathering at Divine Mercy Apostolate 1 Courtfield Gardens, London W13 0EY
18 August	St John the Evangelist Cathedral, Bishop Crispian Way, Portsmouth, Hampshire PO1 3HQ
27 August	Pilgrimage to the Shrine of Our Lady of Mt Carmel & St Simon Stock Aylesford, Kent, ME20 7BX 
8 September	Mary, Mother of God Church, 192 Nags Head Rd, Ponders End, Enfield EN3 7AR
11-17 September	Pilgrimage to Fatima, Portugal (early booking required) 
22 September	Sacred Heart Church, Edge Hill, Wimbledon, London SW19 4LU
14 October	St Martin de Porres Church, 366 High St, Luton LU4 0NG, 2 pm - 6 pm
27 October	Resurrection of Our Lord Church, 165-169 Kirkdale, Sydenham Kirkdale, London SE26 4QL
10 November	St Georges Church, 970 Harrow Road, Sudbury, Wembley, Middlesex HA0 2QE
15 - 20 November	Pilgrimage to Knock, Ireland (early booking required) 
24 November	Most Precious Blood and St Edmund Church, 115 Hertford Rd, Edmonton, London N9 7EN
25 November	St Matthews Church, Saffron Drive, Allerton, Bradford BD15 7NQ, 2 pm - 6 pm
8 December	St Mary of the Angels Church, 26 Moorhouse Road, Bayswater, London W2 5DJ

The symbol  indicates that the coach ticket can be purchased via the D M Apostolate  
the symbol  shows international pilgrimages

For more information, up to date changes, further details and prices of the pilgrimages:  
Divine Mercy Apostolate 1 Courtfield Gardens, London W13 0EY.  
Tel: 020 8998 0925; Email: [info@divinemeracy.org.uk](mailto:info@divinemeracy.org.uk); [www.divinemeracyapostolate.co.uk](http://www.divinemeracyapostolate.co.uk)





# DIVINE MERCY

## 7 – DAY PILGRIMAGE & RETREAT

### FATIMA, PORTUGAL

11<sup>th</sup> – 17<sup>th</sup> SEPTEMBER 2018

organized by the Divine Mercy Apostolate of Marian Fathers

Cost £795 per person



**Package 7 days / 6 nights includes:**

Return flights by BA from Heathrow to Lisbon, half board, accommodation in en suite twin rooms, 23 kg checked-in luggage plus hand-luggage, all coach travel  
Visiting the Shrine of Our Lady of Fatima, Aljustrel – homes of the Shepherds, historical Monasteries at Bathala and Alcobaca, seaside town of Nazare and the Shrine of the Eucharistic Miracle in Santarem

For more information:

Divine Mercy Apostolate of Marian Fathers

1 Courtfield Gardens, London W13 0EY

Tel: 020 8998 0925 info@divinemercury.org.uk

Registered Charity no: 1075608

## DIVINE MERCY PILGRIMAGE TO THE SHRINE OF OUR LADY OF KNOCK, IRELAND

16 - 20 NOVEMBER 2018

Organised by Divine Mercy Apostolate  
Marian Fathers

Depart from Gatwick: Friday 16/11/2018

Return from Knock: Tuesday 20/11/2018

**Cost £520 per person**

Package includes:

return flight by Aer Lingus, half board,  
4 nights accommodation in en suite twin  
rooms, hand luggage 10 kg

For more information:

Divine Mercy Apostolate, Marian Fathers

1 Courtfield Gardens, London W13 0EY

Tel: 020 8998 0925

Email: info@divinemercury.org.uk

Registered Charity No: 1075608



# From the Apostolate...

You are warmly invited to the monthly prayer groups and events organised by the Divine Mercy Apostolate, Marian Fathers

## DIVINE MERCY PILGRIMAGE TO AYLESFORD

Kent, ME20 7BX

Saturday - 7<sup>th</sup> April 2018

10:00 am - 4:00 pm

### *Preparation to The Feast of Divine Mercy*

*led by Rt Rev Paul Hendricks and Marian Fathers*

#### **Coach from Westminster Cathedral:**

Call: Emmanuel: 020 7286 3804 or 07721362000

#### **Coach from Ealing Broadway and Slough:**

Call: Divine Mercy Apostolate: 020 8998 0925

## LOTTERY WINNERS

**Christmas Draw 2017**

**in Aid of**

**DIVINE MERCY APOSTOLATE**

1st prize	S. Emperador
2nd prize	M. Jarosz
3rd prize	R. Jenkins
4th prize	L. Nettleship
5th prize	P. Kisorbo
6th prize	K. Fitzsimons

For additional information and to organise a retreat at your parish church contact our office:  
Divine Mercy Apostolate, 1 Courtfield Gardens, West Ealing, London W13 0EY  
tel. 020 8998 0925; email: [info@divinemercury.org.uk](mailto:info@divinemercury.org.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 sent on request).

### **How to make a donation:**

On our website: [www.divinemercuryapostolate.co.uk](http://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](mailto:info@divinemercury.org.uk)  
[divinemercuryapostolate.co.uk](http://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](mailto: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.