

T I M E

O F M E R C Y

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**2008 SOUTHERN CALIFORNIA CONGRESS
OF THE DIVINE MERCY**

October 28, 2008



My dear Friends in Christ,

I am most pleased to welcome you to the Third Southern California Divine Mercy Congress, held at Christ the King Church in Hollywood.

In a world filled with discord, so lacking in harmony, forgiveness, and even the most basic concern for others, we continue to find hope and consolation in the Mercy and Forgiveness of God.

As Disciples of the Lord Jesus, we are called to be instruments of Divine Mercy, sharing with our neighbors and with the entire world the Good News of Christ and of the Father who loves us beyond all boundaries.

I am praying with you throughout the days of this Congress. May you come to a deeper and ever more expansive awareness of the Mercy of God in your own lives, and may you share this awareness with others through your words, your actions, and your daily prayers.

Sincerely in Christ the King of Mercy

A handwritten signature in black ink, appearing to read "Edward Wm. Clark".

Most Reverend Edward Wm. Clark
Auxiliary Bishop of Los Angeles
Our Lady of the Angels Pastoral Region

**THE CONGRESS OF DIVINE MERCY IS
DEDICATED TO
BLESSED FATHER MICHAEL SOPOĆKO
Spiritual Director
and Confessor of Saint Faustina**



**“This is the visible help for you on earth.
He will help you to carry out My will on earth” (Diary, 53).**

Divine Providence entrusted a very important role in Saint Faustina’s mission to her confessor and spiritual director Father Michael Sopoćko. During Saint Faustina’s stay in Vilnius in the years 1933-1936, he was for her an irreplaceable help in discerning her interior inspirations and visions. Obedient to his orders, she wrote a DIARY, which is now an extraordinarily valuable document of Catholic mysticism. In the DIARY one can also find evidence of Father Michael Sopoćko’s extraordinary character and his work in fulfilling the desires of the Lord Jesus.

“There are truths, which are known and very often heard and spoken but are not understood. That is what happened to me with the truth about Divine Mercy. Many times I reminded of this truth in my sermons, I discerned on it during retreats, I repeated during Church prayers – specially in the Psalms – but I did not understand the significance of this truth and I did not get to the core of its essence – that it is the highest attribute of God’s external acts – that there had to be a simple nun, Sister Faustina, from the Congregation of the Sisters of our Lady of Mercy, who guided by intuition thought me the truth about the divine Mercy. She would repeat it briefly but often, inducing me to research, study and think frequently about it. I can not repeat here the details of our conversations, only generally. I will stress that at the beginning I did not know what it was all about. I listened, doubted, considered, studied, asked others and finally, after several years, I understood the importance of this work and the greatness of this idea. I realized the effectiveness of this old but great, life giving devotion that was neglected in our time and needed to be renewed.” (Blessed Fr. M. Sopoćko’s Diary).

2008 SOUTHERN CALIFORNIA CONGRESS OF THE DIVINE MERCY



As Pastor of Christ the King Parish in Hollywood I warmly welcome you to the Third Southern California Divine Mercy Congress.

In the church of Christ the King there is a special chapel dedicated to the Divine Mercy. The Image of Merciful Jesus has been blessed by the Holy Father John Paul II on April 30, 2003 during a special audience in the Vatican. Holy Father John Paul II – The Great Pope of Mercy placed His signature on this Image.

The Congress' main theme is "Christ, the King of Mercy". Saint Sister Faustina, wrote in her Diary: "He desires everyone to know this before He comes again as Judge. He wants souls to come to know Him first as King of Mercy" (Diary 378)

Your participation in this Congress, your presence in our Sanctuary of Divine Mercy expresses your devotion to Jesus the King of Mercy and your willingness to bring souls to the fountain of His Mercy

Fr. Antonio Cacciapuoti

Fr. Antonio Cacciapuoti
Pastor of Christ the King
Roman-Catholic Parish

November 4, 2008

Greetings to All Believers in God's Divine Mercy:

The 2008 Divine Mercy Congress at Christ the King Parish will be a true blessing for all of us who wish to grow in our spiritual lives. We live in a world in which we struggle with our own personal imperfections as well as those of others. The message of Divine Mercy, however, reminds us to forgive ourselves and others.

As Judicial Vicar of the Archdiocese of Los Angeles, I frequently meet people in the Marriage Tribunal who struggle with hurts and resentments.

The message of Divine Mercy is that all relationships are in need of mercy. Holding on to resentments against ourselves, others, God and life in general only leads to a life of sadness.

As Christians we are called to live a life of mercy, not resentments. Jesus is the teacher of both forgiveness and mercy. In the Scriptures we encounter the reality of Jesus, the *Innocent One*, persecuted and on the cross. Often we feel that we are on the cross being nailed and humiliated unjustly. With God's grace we must be like Jesus and forgive those who hurt us. Often those who hurt us *know not what they are doing*. And for those who *know exactly what they are doing*, we must seek the grace of God even more intensely to *do for us what we cannot do for ourselves*; namely, to be people of mercy.

This year's Divine Mercy Congress will be a wonderful opportunity to grow in our ability to be people who reflect God's mercy.

Yours in Christ, the Model of Mercy,

Charles J. Chaffman

Msgr. Charles J. Chaffman

Judicial Vicar of the Archdiocese of Los Angeles

2008 SOUTHERN CALIFORNIA CONGRESS OF THE DIVINE MERCY

CONGRESS SCHEDULE

Friday – November 21, 2008

5:00 PM	Congress Registration
6:00 PM	Opening/Welcome
6:30 PM	Opening Mass (Bilingual). Celebrant: Archbishop T. Kondrusiewicz
7:30 PM – 8:15 PM	Opening Conference – <i>“Blessed Fr. Michael Sopoćko and Divine Mercy: More Than a Devotion – A Way of Life”</i> (Bilingual) Speakers: Fr. George J. Bobowski and Fr. John-Paul Gonzalez

Saturday – November 22, 2008

8:00 AM	Congress Registration
9:00 AM – 9:30 AM	Opening/Welcome – Fr. Antonio Cacciapuoti, Pastor
9:30 AM – 10:30 AM	Conference – <i>“God’s Mercy in Salvation History; Christ, Lord of Mercy”</i> Speaker: His Excellency Bishop Teodoro Bacani, Jr., D.D.,
10:45 AM – 11:45 AM	Conference – <i>“Approach the Throne of God’s mercy and Receive Grace”</i> Speaker: Sister M. Caterina Esselen, OLM
12:00 PM – 1:00 PM	LUNCH BREAK
1:15 PM – 2:15 PM	Conference – <i>“Psychology of Divine Mercy”</i> Speaker: Ms. Nancy Reeves, Ph.D.
2:30 PM – 3:00 PM	Mercy in Deeds, Free-Will Offering and Testimonies Facilitators: Fr. George J. Bobowski and Fr. John-Paul Gonzalez
3:00 PM	Holy Hour of Mercy – 3:00 O’clock Prayer and Chaplet of the Divine Mercy Meditation: Sister M. Teresa de la Fuente, OLM
3:30 PM – 4:30 PM	Conference – <i>“Divine Mercy; Where Evil Stops”</i> (Bilingual) Speaker: His Excellency Archbishop Tadeusz Kondrusiewicz
4:30 PM – 5:30 PM	Adoration of the Blessed Sacrament. Penance Service and Individual Confessions
5:30 PM	Holy Mass and Healing Services Celebrant: His Excellency Archbishop Tadeusz Kondrusiewicz Homily: Monsignor Charles J. Chaffman, S.T.L., J.C.D.

Children’s Religious Education Program

9:00 AM – 9:45 AM	Conference – <i>“What is Divine Mercy?”</i> Speaker: Sister M. Teresa de la Fuente, OLM
10:00 AM – 11:00 AM	Archbishop Kondrusiewicz Classroom Visits

Confirmation Candidates will join the Congress Activities from 3:00 PM

Sunday – November 23, 2008

Parish Feast of our Lord Jesus Christ the King

11:00 AM	Solemn Holy Mass (Bilingual) Celebrant – His Excellency Archbishop Tadeusz Kondrusiewicz
12:30 PM – 1:45 PM	LUNCH BREAK
2:00 PM – 3:00 PM	Conference – <i>“Sharing God’s Mercy in Today’s World as we Honor Christ the King”</i> (Bilingual) Speaker: His Excellency Bishop Teodoro Bacani, Jr., D.D.
3:00 PM	3:00 O’clock Prayers – Great Hour of Mercy. Singing the Chaplet of the Divine Mercy Reflection – <i>“Christ, the King of Mercy”</i> . Sister M. Teresa de la Fuente, OLM Stations of the Cross and Procession of the Blessed Sacrament Benediction of the Blessed Sacrament Veneration of the Relics of St. Faustina and Blessed Fr. Michael Sopoćko
4:30 PM	Closing Remarks: Personal Experiences and Testimonies. Fr. John-Paul Gonzalez Conclusion – Fr. Antonio Cacciapuoti and Fr. George J. Bobowski

PROGRAMA DEL CONGRESO

Viernes – Noviembre 21, 2008

5:00 PM	Registración para el Congreso
6:00 P.M.	Apertura/ Palabras de Bienvenida
6:30 PM	Misa de Apertura (Bilingüe) Celebrante: Su Excelencia Arzobispo Tadeusz Kondrusiewicz
7:30 PM – 8:15 PM	Conferencia – “ <i>Beato Michael Sopocko y Divina Misericordia: Más Que Una Devoción... Un Modo De Vida</i> ” (Bilingüe) Orador: Padre George J. Bobowski y Padre John-Paul Gonzalez

Sábado – Noviembre 22, 2008

8:00 AM	Registración para el Congreso
9:00 AM – 9:30 AM	Apertura/ Palabras de Bienvenida – Padre Antonio Cacciapuoti, Párroco
9:30 AM – 10:30 AM	Conferencia – “ <i>La Misericordia De Dios En La Historia de la Salvación; Cristo, Señor De La Misericordia</i> ”. Orador: Diácono Eudoro Benalcázar
10:45 AM – 11:45 PM	Conferencia – “ <i>Dichosos los Compasivos, porque Dios tendrá Compasión de Ellos (Mat. 5:7) ¿Que significa ser Misericordiosos en el mundo de hoy?</i> ” Orador: Ana Maria Guzman
12:00 PM – 1:00 PM	ALMUERZO
1:15 PM – 2:15 PM	Conferencia – “ <i>Acércate Al Trono De La Misericordia De Dios y Recibe Su Gracia</i> ” Orador: Hermana Caterina Esselen, O.L.M
2:30 PM – 3:00 PM	Obras de Misericordia, Ofertorio y Testimonios Dirigentes: Padre George J. Bobowski y Padre John-Paul Gonzalez
3:00 PM	La Hora de la Misericordia – Oración de las Tres de la Tarde Coronilla de la Divina Misericordia Meditación: Hermana M. Teresa de la Fuente, OLM
3:30 PM – 4:30 PM	Conferencia – “ <i>Divina Misericordia; Donde El Mal Termina</i> ” (Bilingüe) Orador: Su Excelencia Arzobispo Tadeusz Kondrusiewicz
4:30 PM – 5:30 PM	Adoración del Santísimo Sacramento. Servicio de Penitencia y Confesiones Individuales
5:30 PM	Misa de Sanación (Bilingüe) Homilía: Monseñor Charles J. Chaffman

Domingo – Noviembre 23, 2008

Festividad de Nuestro Señor Jesucristo El Rey

11:00 AM	Misa Solemne (Bilingüe). Celebrante: Su Excelencia Arzobispo T. Kondrusiewicz
12:30 PM – 1:45 PM	ALMUERZO
2:00 PM – 3:00 PM	Conferencia – “ <i>Compartiendo la Misericordia de Dios En El Mundo De Hoy Mientras Honramos a Cristo El Rey</i> ” (Bilingüe) Orador: Su Excelencia Obispo Teodoro Bacani, Jr., D.D.
3:00 PM	La Hora de la Misericordia- Oraciones de las 3:00 de la Tarde (Bilingüe) La Coronilla de la Divina Misericordia – cantada Reflección: “ <i>Cristo, Rey de la Misericordia</i> ” Hermana Teresa de la Fuente, OLM Staciones de la Cruz y Procesión del Santísimo Sacramento Bendición del Santísimo Sacramento; Veneración de las Reliquias de Santa Faustina y el Beato Padre Michael Sopocko
4:30 PM	Comentario de Clausura: Experiencias Personales y Testimonios Padre John-Paul Gonzalez Conclusión: – Padre Antonio Cacciapuoti and Padre George J. Bobowski

**Individual Confessions will be available during the three days of the Congress
Confesiones Individuales Serán Disponibles Durante Los Tres Dias Del Congreso**

CONGRESS SPEAKERS



His Excellency Tadeusz Kondrusiewicz, D.D. Archbishop Metropolitan of Minsk – Mahilyow, Belarus will preside over the Congress. Archbishop Kondrusiewicz was consecrated on the 20th of October 1989 in the basilica of St. Peter in Rome by Pope John Paul II. His bishop's motto is Quis ut Deus – "Who beside God". Archbishop Tadeusz Kondrusiewicz is a member of the special council in Europe at the General Secretariat Synod of Bishops, a member of the Congregation on matters of clergy and of the Pope's Council "Justice and Peace". He is a vice-president of the Eurasian department of the International Association of Religious Freedom. From 1999 Archbishop Tadeusz Kondrusiewicz is a true member of the International Academy of Science in Eurasia.



His Excellency Bishop Teodoro C. Bacani, Jr., D.D. Bishop Bacani is bishop emeritus of the diocese of Novaliches, Quezon City, Philippines. He teaches Sacramental Theology and Ecclesiology at the University of Sto. Tomas and Loyola School of Theology in Manila.



Nancy Reeves, Ph.D. Ms. Reeves is a registered clinical psychologist, spiritual director, and author, who has specialized in the area of trauma, grief and loss with adults and children since 1978. She also conducts workshops and retreats in the area of spirituality. She is internationally respected as a workshop facilitator, psychotherapist, author, and poet.



Father John-Paul Gonzalez. Father John-Paul is a native priest of the Archdiocese of Los Angeles. He was born on the first anniversary of the pontificate of Pope John Paul II and twenty-two years later the two would meet during a papal audience. Father John-Paul studied at St. John's Seminary in Camarillo, California where he received his Master of Divinity and Master of Arts (Systematic Theology) degrees. Currently he is an associate pastor of St. John of God Parish in Norwalk, California.



Deacon Eudoro Benalcázar. Deacon Eudoro was born in Guayaquil – Ecuador. Graduated from the University of Guayaquil – Ecuador as an Architect in 1988. Ordained Deacon in the Archdiocese of Los Angeles on June 7, 2003. Received his Bachelor in Theology from the Theological Foundation Institute on May 2007. Currently assigned as a deacon to the Parish All Souls in Alhambra.



Sister Caterina Esselen, OLM. Sister is a member of the Congregation of the Sisters of Our Lady of Mercy to which Saint Faustina belonged. Its mission is to spread devotion to the Divine Mercy. Sr. Caterina grew up in Belgium. She studied and worked in the United States until she joined the sisters' active-contemplative community in Boston in 1995. She conducts conferences, in parishes and prisons. Sr. Caterina is also the Vocation Directress and Mistress of Formation for the Sisters of Our Lady of Mercy in Boston.



Ana Maria G. Guzman. In 1980, she graduated from the Texas A&I University. In 1984 from the Instituto Teresiano de Roma in Guadalajara with degree in Spirituality; 2007, she graduated from Mount St. Mary's College in Los Angeles with master in Religious Study. Presently Ana Maria does pastoral work in St. John of God Parish in Norwalk.



Sister M. Teresa de la Fuente, OLM. Sister Teresa is a member of the Congregation of the Sisters of Our Lady of Mercy. Originally from Manila, Philippines, she is currently assigned in Boston, Massachusetts. Sr. Teresa is involved in the apostolate of proclaiming God's merciful love to the world. She gives talks at conferences, parishes, prayer groups, schools, visits and ministers to male and female prisoners, organizes Divine Mercy retreats and days of recollection.



Father George J. Bobowski. Since 1990 Fr. George dedicates his life to preach and spread the devotion to Divine Mercy. He initiated the Lay Institute of Divine Mercy to continue the research conducted by Blessed Fr. Michael Sopocko – Confessor and Spiritual Director of Saint Faustina Kowalska. Fr. George was blessed to have met Blessed Fr. Sopocko and be a witness of this holy Man. Fr. George J. Bobowski is with Archbishop Senior Stanislaw Szymeccki and Archbishop Metropolitan Professor Edward Ozorowski from the Archdiocese of Bialystok, one of the founders and contributors to the magazine "Time of Mercy".

BLESSED FATHER MICHAEL SOPOĆKO



Father Michael Sopoćko walked among saints while on earth, and now he has been confirmed among them in heaven. On Sept. 28, 2008, he was declared Blessed Michael Sopoćko at a special Mass at the Church of Divine Mercy in Białystok, Poland.

Saint Faustina praised him greatly in her *Diary*, and now those praises will be echoed by the Church. Here is a passage in which St. Faustina refers to him: “He is a priest after My own Heart (...) Through him it pleased Me to proclaim the worship of My mercy” (*Diary* 1256). “His thought is closely united to Mine, so be at peace about what concerns My work. I will not let him make a mistake, and you should do nothing without his permission” (*Diary* 1408).

In another place of the *Diary* She asks Jesus about him “At the same time, I saw a certain person [Father Sopoćko] and, in part, the condition of his soul and the ordeals God was sending him. His sufferings were of the mind and in a form so acute that I pitied him and said to the Lord, “Why do you treat him like that?”

And the Lord answered, For the sake of his triple crown. And the Lord also gave me to understand what unimaginable glory awaits the person who resembles the suffering Jesus here on earth. That person will resemble Jesus in His glory. The Heavenly Father will recognize and glorify our soul to the extent that He sees in us a resemblance to His Son. I understood that this assimilation into Jesus is granted to us while we are here on earth. I see pure and innocent souls upon whom God has exercised His justice; these souls are the victims who sustain the world and who fill up what is lacking in the Passion of Jesus. They are not many in number. I rejoice greatly that God has allowed me to know such souls (*Diary*, 604).

Michael Sopoćko was born on November 1, 1888 in Juszczyzna, then under Imperial Russia, The Czarist authority persecuted the Catholic Church as well as both the Polish and Lithuanian people within its territories. In the Sopoćko family, of noble lineage, the Polish and Catholic traditions were conserved and developed. The young Michael matured in this religious and patriotic atmosphere. Motivated by a desire for unconditional service to God, the Church and humanity, he entered the Major Seminary in Vilnius. On June 15, 1914, he was ordained to the priesthood by Bishop Franciszek Karewicz.

For four years (1914-1918) he worked as a parochial vicar in Taborzski, where he opened two mission churches at Miedniki and at Onzadow, as well as various schools.

When informed by someone that the German authorities who check that area may arrest him, he left the parish and went to Warsaw. There he became a military chaplain for the Polish army. While dedicated to his ministry as chaplain, he enrolled as a student in the Faculty of Theology at the University of Warsaw from which he obtained a doctoral degree. At the same time, he graduated from the National Pedagogical Institute. In 1924, he became a coordinator of the regional military chaplaincies, based in Vilnius.

In 1927, Archbishop Romuald Jalbrzykowski entrusted to him the responsibility of being the Spiritual Director for the Major Seminary. During this same period he taught for the faculty of Theology at Stefan Batory University also in Vilnius. He eventually requested the Archbishop to release him from both the military pastoral care and from the seminary duties. His desire was to dedicate himself entirely

to theological pursuits. In 1934, he received the title of 'docent' in pastoral theology. While teaching, he never forgot the importance of pastoral service. He was rector of St. Michael Church and also served as confessor for Religious Sisters.

One of the most significant events of Fr. Sopocko's life occurred in 1933, when he became the Spiritual Director of Saint Faustina Kowalska of the Congregation of the Sisters of Mary Mother of Mercy. He continued to assist the Saint after his transfer to Lagiewniki, where she died on October 5, 1938. As her confessor, he undertook a thorough evaluation of Sr. Faustina's mystical experiences concerning the devotion to the Divine Mercy. Following his advice, she wrote of these in her "Diary" To this day this remains a spiritual classic.

The Divine Mercy devotion became a life-giving inspiration for Fr. Sopocko. With his assistance, and under the direction of Sister Faustina, the artist Eugeniusz Kazimirowski painted the first portrait of Merciful Jesus. Fr. Sopocko wrote extensively on the subject of the Divine Mercy, in 1938 he established a committee charged with building the Divine Mercy Church in Vilnius. However, this attempt had to be delayed due to the onset of World War II. But despite the war and German occupation, Fr. Sopocko persisted in his efforts to promote the devotion to the Divine Mercy. Filled with zeal, he constantly helped those who were oppressed and threatened with extermination, for example, numerous Jewish people. Fortunately, he managed to avoid arrest and imprisonment. In 1942, along with his fellow seminary professors and students, he was forced to go into hiding near Vilnius. He remained concealed for two years. Yet it was during that very time when Fr. Sopocko played a major role in establishing a new Religious Congregation. According to the revelations of Saint Faustina, this Congregation was to promote love for the Divine Mercy. After the War, he wrote the Congregation's constitution. And he became actively engaged in the growth and development of what we know as the Congregation of the Sisters of the Divine Mercy

In 1947, Archbishop Jalbrzykowski, who has been for two years in Bialystok with his diocesan Curia, sought for Fr. Sopocko to come to the same city. He therefore accepted a position as professor in the Archdiocesan Major Seminary. There he taught pedagogy, catechetics, homiletics, pastoral theology and spirituality. Additionally he continued to further the apostolate of the Divine Mercy. He also made serious efforts to obtain official approval for the Divine Mercy devotion from the Church authorities. Fr. Sopocko worked tirelessly on the biblical, theological, and pastoral bases by which to explain the doctrinal truth concerning the Divine

Mercy devotion. His publications were translated into numerous languages including: Latin, English, French, Italian, and Portuguese.

Fr. Michael Sopocko died on February 15, 1975, in his apartment on Poleska Street. He was popularly acclaimed for his sanctity. He was buried in the parish cemetery in Biatystok. Following the inauguration of the process for his Beatification, his body was moved to the Church of the Divine Mercy in November 30, 1988.



Sister Faustina wrote in her Diary: "One evening as I entered my cell, I saw the Lord Jesus exposed in the monstrance under the open sky, as it seemed. At the feet of Jesus I saw my confessor, and behind him a great number of the highest ranking ecclesiastics, clothed in vestments the like of which I had never seen except in this vision; behind them, groups of religious from various orders; and further still I saw enormous crowds of people, which extended far beyond my vision. I saw the two rays coming out from the host, as in the image, closely united but not intermingled; and they passed through the hands of my confessor, then through the hands of the clergy and from their hands to the people, and then they returned to the host.... And at that moment I saw myself once again in the cell which I had just entered." (Diary 344)

This prophecy was fulfilled on Sept. 28, 2008, when he was declared Blessed Michael Sopocko at a special Mass at the Church of Divine Mercy in Bialystok – the City of Mercy.

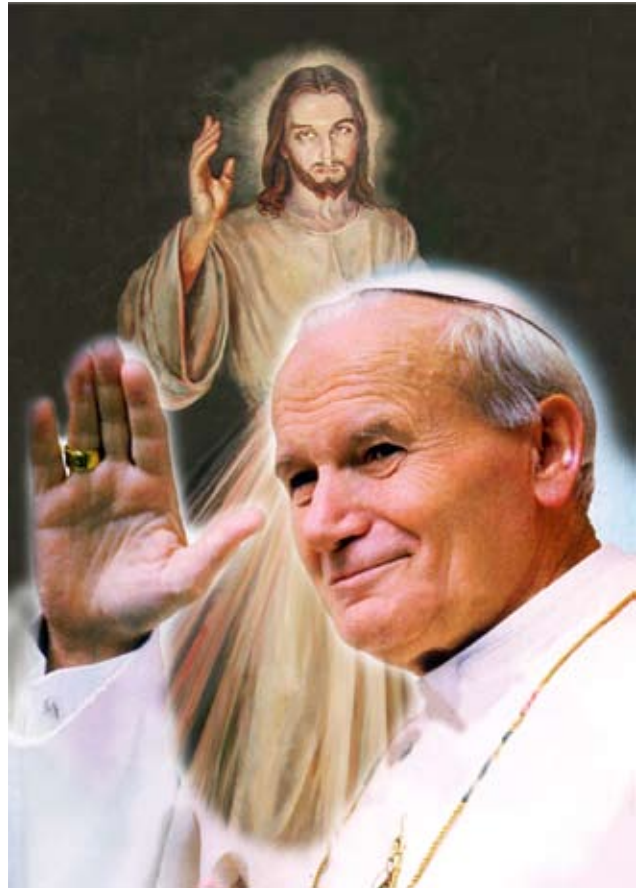
God's Servant John Paul II

“...With Saint Paul, I ask you, brothers and sisters: take as your model the sound principles, in faith and love in Jesus Christ. Safeguard the deposit with the help of the Holy Spirit who dwells in you (cf. 2 Tim 1:13-14). Carry it into the third Christian millennium with the pride and humility of witnesses. Transmit to future generations the message of divine Mercy. [...] At the end of the twentieth century the world appears more than ever to be in need of such a message. Bring it into the new times as a promise of hope and pledge of salvation.” (*From the Homily at Mass in Krakow, June 15 1999*)

‘Eternal Father, I offer to you the Body and Blood, Soul and Divinity of your beloved Son, our Lord Jesus Christ, for our sins and those of the whole world; by the sufferings of his Passion, have mercy upon us and upon the whole world’ (*Diary*, 476). Upon us and upon the whole world ... How greatly today’s world needs God’s mercy! In every continent, from the depth of human suffering, a cry for mercy seems to rise up. Where hatred and the thirst for revenge dominates, where war brings suffering and death to the innocent, there the grace of mercy is needed in order to settle human minds and hearts and to bring about peace. Wherever respect for life and human dignity are lacking, there is need of God’s merciful love, in whose light we see the inexpressible value of every human being. Mercy is needed in order to ensure that every injustice in the world will come to an end in the splendor of truth.

[...] I wish solemnly to entrust the world to Divine Mercy. I do so with the burning desire that the message of God’s merciful love, proclaimed here through Saint Faustina, may be made known to all the peoples of the earth and fill their hearts with hope. May this message radiate from this place to our beloved homeland and throughout the world. May the binding promise of the Lord Jesus be fulfilled: from here there must go forth ‘the spark which will prepare the world for his final coming’ (cf. *Diary*, 1732).

This spark needs to be lighted by the grace of God. This fire of mercy needs to be passed on to the world. In the mercy of God the world will find peace and mankind will find happiness! I



entrust this task to you, dear Brothers and Sisters, to the Church in Kraków and Poland, and to all the votaries of Divine Mercy who will come here from Poland and from throughout the world. May you be witnesses to mercy!

*“God, merciful Father,
in your Son, Jesus Christ, you have revealed your
love
and poured it out upon us in the Holy Spirit, the
Comforter,
We entrust to you today the destiny of the world
and of every man and woman.
Bend down to us sinners,
heal our weakness,
conquer all evil,
and grant that all the peoples of the earth
may experience your mercy.
In You, the Triune God,
may they ever find the source of hope.
Eternal Father,
by the Passion and Resurrection of your Son,
have mercy on us and upon the whole world!
Amen.”*

*(From the Homily at the Dedication of the
Shrine of Divine Mercy, Lagiewniki, Poland,
August 17, 2002)*

Holy Father Benedict XVI

During the Jubilee of the Year 2000 the beloved Servant of God John Paul II established that throughout the Church the Sunday after Easter should be called *Domenica in Albis* and *Divine Mercy Sunday*. This occurred contemporaneously with the canonization of Faustina Kowalska, a humble Polish Sister who was born in 1905 and died in 1938, a zealous messenger of the Merciful Jesus. 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. May this merciful love also shine on the face of the Church and show itself through the sacraments, in particular that of Reconciliation, and in works of charity, both communitarian and individual. May all that the Church says and does manifest the mercy God feels for man, and therefore for us. When the Church has to recall an unrecognized truth or a betrayed good, she always does so impelled by merciful love, so that men and women may have life and have it abundantly (cf. Jn 10: 10). From divine mercy, which brings peace to hearts, genuine



Saturday, 2 April 2005, when he closed his eyes on this world, it was precisely the eve of the Second Sunday of Easter and many people noted the rare coincidence that combined the Marian dimension – the first Saturday of the month – and the dimension of Divine Mercy. This was in fact the core of John Paul II's long and multi-faceted Pontificate. The whole of his mission at the service of the truth about God and man and of peace in the world is summed up

peace flows into the world, peace between different peoples, cultures and religions.

in this declaration, as he himself said in Krakow-Łagiewniki in 2002 when he inaugurated the large Shrine of Divine Mercy: "Apart from the mercy of God there is no other source of hope for mankind". John Paul II's message, like St Faustina's, thus leads back to the Face of Christ, a supreme revelation of God's mercy. Constant contemplation of this Face is the legacy he bequeathed to us which we joyfully welcome and make our own.

Like Sister Faustina, John Paul II in his turn made himself an apostle of Divine Mercy. In the evening of the unforgettable



(REGINA CAELI, Castel Gandolfo Second Sunday of Easter, 30 March 2008)



Archbishop Edward Ozorowski

What is the Trust placed in God?

Trust is a form of faith and its consequences. Faith is not a theory or a collection of information about God. Faith adheres to God. The Hebrew word “aman” points to the strength and power which gives men a sense of security. Man who

begins to believe in God has under his feet firm ground, but at the same time around him there is a swamp. The word “batah” means tenderness, comfort, the loving Father’s shoulder. The faithful man stays in the biblical, father – son relationship with God. He can lean on Him, like a child leans on his mother. Strength and tenderness are attributes of faith, and from faith trust is born.

God reveals His love in Jesus Christ. He is the guarantor of the Divine Promise. Yahweh – is God, who is and will be with man always and never will fail him, man whom He created from love, to whom He gave the possibility to love and whom He never stops to love. Jesus “had always loved those in the world who were His own, and He loved them to the very end” (Jn 13:1). He could destroy the sinners but He did not. He gave His life for them so they can live. From that moment the Cross of Christ and the Resurrection are an unquestionable proof of the Merciful Love of God for Man.

“To have Faith (for Christians) is to be sure of the things we hope for, to be certain of the things we cannot see” (Heb 11:1). Faith embraces the present looking to the future.

Faith became hope, not useless hope based on calculation, but hope built on the foundation of faith. “Hypostasis” means stone pillar on which the columns or the whole building is constructed. Hope is to look for motivation in faith, not in scientific arguments. I have faith because I believe. I expect that God will never fail me. I trust Him because He is worthy of trust.

The trust of the faithful is pointing to eternity. Only eternity gives the sense of temporal. But this does not mean that

man’s daily life goes beyond trust. The faithful one lives with everything that happens in his life: happiness, achievements, but also fears, terrors, uncertainties, doubts and defeats. Some times he wants God to fulfill all his desires, but he does not even know what is good for himself. God who is love and wisdom knows what is good for man, and this is why God does not always realizes man’s wishes, and some times He even tests him. Trust flowing from faith should help man to overcome all difficulties which he can not avoid.

Trust, is to go through life with Christ and repeat after Saint Paul: “it is no longer I who live, but it is Christ who lives in me” (Gal 2:20). Man participates in the cross which began in the original sin. Every one carries his cross. However man, who believes, knows that on his cross is Christ. He does not run from the cross but he clings to the cross. Man who stays in the school of the cross can say: “I know what it is to be in need and what it is to have more than enough. I have learned this secret, so that anywhere, at any time, I am content, whether I am full or hungry, whether I have too much or too little. I have the strength to face all conditions by the power that Christ gives me” (Phil 4:12-13).



Archbishop Ozorowski in Los Angeles



Jesus, I trust in you

**Ryan and Cory
Baguisa**

**What a paradise it is for a
soul when the heart knows
itself to be so loved by God.**

(Diary 1756)



**LOVE
AND
PRAYERS**

**Cendena-Doroteo
Family**



Bishop José Ignacio Munilla Aguirre

The Divine Mercy

For a renewal of our pastoral method

The New Evangelization is the definite expression of the Mercy of Christ who – as we heard in the gospel of the second Sunday of Easter – does not stop in front of the closed doors because of our fears, but who, driven by his merciful love and exerting his Divine Sovereignty, introduces itself amongst them – amongst us – without touching the door and without asking permission, to offer us passionately the fruit of his redeeming love.

Consequently, what does the mystery of the Divine Mercy bring for a correct understanding and a practical start to the call for the New Evangelization? When John-Paul II made his appeal for the New Evangelization, specifying that it should be the reflection of a new «ardour», of new «methods» and a new expression, he stated it not like a casual order but conscientiously different.

Effectively, one of the main errors of our pastoral observances, could consist in reducing the success of our evangelization work to the simple seeking of attractive pastoral methods for modern man, forgetting the main and principal reason for the New Evangelization: the new ardour. This «new ardour» to which John-Paul II referred supposes a facility for thoroughly searching with the heart of Christ who, at the moment of being transpierced by our sins, stated his thirst for our holiness. When we speak about «New Evangelization», we easily remember the passage from Mt 9,16: «Nobody puts new wine into old wineskins; if they do, the skins burst, the wine runs out, and the skins are lost. No; they put new wine into fresh skins and both are preserved». In our theological pastoral we run the risk that this gospel message – «For new wine, new wineskins» – could be interpreted as an invitation to innovate our pastoral set-up, leaving in the background the invitation to our conversion. Said with other words, all of us who, in one way or another, expect the Church pastoral to arrive at a successful issue, are tempted to think that the problems of evangelization can be overcome by changing the «horse» but not the «jockey».

Witness by John-Paul II

Finally, the New Evangelization can only be brought to a success if, we, the actors of this pastoral work, have an ardent desire for holiness... if we incarnate in our life the «I'm thirsty» of the crucified Christ. Without going further, we have been able to witness an obvious example of the «evangelization from the cross» in the illness, the agony and the death of John-Paul II.

Effectively, the illness, the agony and the death of John-Paul II have allowed the Catholic Church to undergo a big lesson of confidence in the Mercy of God as well as abandon to his Providence. The months and the years that preceded the death of John-Paul II proved very difficult, specially as regards to the informations and the comments transmitted by the major part of the occidental broadcasters: «Was it prudent, at the time we are living, forever occupied by the image of culture, to maintain at the supreme office of the Church a man so ill and so weak?» The calculations of the human strategies caused suffering and trembling to a lot of people in the heart of the Church. However, all these mistrusts and fears disappeared when the world witnessed how the illness, the agony and the death of John-Paul II was transformed into a glorious event. How many lessons were we able to learn during these days!

I have always asked myself what moment in the life of John-Paul II was the most efficient in his evangelization work. The athletic Karol Wojtyła with his surabundant qualities and plans or perhaps a John-Paul II already elderly and as weak as abandoned to the Mercy of God? We shall know, one day, although it is possible to have an idea by the word of Saint Paul: «My power is at its best in weakness... For it is when I am weak that I am strong». (2Co 12, 9-10).

How many souls did he lead to God, this servant of the Lord – old in the eyes of the world – who died in perfect peace, showing his confidence in the Divine Mercy and saying simply: Let me go now to the house of the Lord». He realized the work of the New Evangelization in giving us an ultimate lesson of «giving his life» by placing his life in the hands of God. The saints are better evangelizers in their decrepitude than in their plenitude. With a smile we can say of John-Paul II what is stated in the Book of Judges about Samson: «Those he killed at his death outnumbered those he had killed in his life» (Jg 16, 30).

To resume and conclude this first part of my narrative: the New Evangelization should be understood, primarily, in relation with the ardour of those who vibrate in rhythm with the same pulsations as the Heart of Christ. The new methods and the new expressions will come later, for love will sharpen our capacities. Even more, the ardour towards the Heart of Christ sharpens the imagination of the apostles for defining new ways, capable of meeting with secularized man. We see this in the Gospel passage: «Do not worry about how to speak or what to say; what you are to say will be given to you when the time comes; because it is not you who will be speaking; the Spirit of your Father will be speaking in you» (Mt 10, 19).



“Habla al mundo de Mi misericordia para que toda la humanidad conozca la infinita misericordia Mía. Es una señal de los últimos tiempos, después de ella vendrá el día de la justicia.” (Diario 848)

**Coro el Sembrador de la Parroquia la Sagrada Familia
Por nuestros Proyectos y Necesidades**



Cardinal Christoph Schönborn calls mercy a grace that points out sin, provides healing

The infinite mercy of God is not simply a warm feeling that leads God to ignore sin and human error, but is a grace that points out sin and provides healing, said Austrian Cardinal Christoph Schönborn of Vienna.

“Some people today try to pass euthanasia off as a form of mercy,” the cardinal said, opening the April 2-6 World Apostolic Congress on Mercy. But euthanasia is murder whereas mercy leads to sharing the suffering of another and alleviating as much pain as possible while sitting alongside the dying, he said.

Mercy is not real if it does not acknowledge the whole truth, Cardinal Schönborn said. Too many people, he said, see the God of the Old Testament as an angry God, when in fact the Hebrew Scriptures are “a great school of God’s mercy.”

“The love of God for his people is one of unimaginable fidelity,” the cardinal said. “All people, from the king to the most simple, are scolded for their errors” because “one can heal only if there is an honest and clear diagnosis” of the ailment.

“Because we believe and have trust in the fact that God is infinitely merciful, we do not need to hide our sins, deny our errors and continually proclaim our innocence,” Cardinal Schönborn said. The faithful mercy of God shown to the Israelites, he said, became even more accessible in the person of Jesus Christ.

Before the mercy congress opened, participants joined Pope Benedict XVI for a memorial Mass marking the third anniversary of the death of Pope John Paul II, who promoted the divine mercy devotions.

The devotions were begun in the late 1930s by St. Faustina Kowalska, a Polish nun who said she had a vision of Jesus in which he asked for devotions to divine mercy on the Sunday after Easter. As Archbishop Karol Wojtyla of Krakow, Poland,

the future Pope John Paul opened the nun’s sainthood cause. As pope, he beatified her in 1993, canonized her in 2000 and declared the Sunday after Easter to be Divine Mercy Sunday.

Cardinal Schönborn said Pope John Paul saw the divine mercy devotions “as a response to the indescribable proportions evil assumed in the 20th century, which he, in his own life, witnessed: the horrors of national socialism, the incredible sufferings of the Polish population during the Nazi occupation and under communism.”

The pope saw Divine Mercy as the only remedy to hatred, violence and oppression, he said. Calling Catholics



Cardinal Schönborn, with faithful from Los Angeles

to be “witnesses of mercy,” he was calling them not only to occasional acts of charity, but to recognize their own sinfulness, seek God’s healing and live with mercy toward all so that others would see how mercy could change the world.

“Mercy is concrete,” Cardinal Schönborn said. “It does not regard everyone a little bit, but the person who, here and now, needs my help.”



**“Confío a tu cuidado dos perlas preciosas para Mi Corazón, que son las almas de los sacerdotes y las almas de los religiosos; por ellas rogarás de manera especial, la fuerza de ellas vendrá de tu anonadamiento.” (Diario 531)
Por las vocaciones sacerdotales
Nora Garcia**



**“Tú eres testigo de Mi misericordia, por los siglos estarás delante de Mi trono como un vivo testigo de Mi misericordia.” (Diario 417)
Por la familia, matrimonios y sacerdotes
Maria del Carmen Garcia**



**“No tengas miedo de nada, no te sucederá nada sin Mi voluntad.” (Diario 541)
Por nuestras necesidades, proyectos y sabiduría
Maria Live y Familia**



**“Hija Mia, que tu corazón se llene de gozo. Yo, el Señor, estoy contigo, no tengas miedo de nada, estás en Mi Corazón.” (Diario 1133)
Evelyn Gonzalez y Familia**



Bob de Veyra

God's Mercy

Divine Mercy is God's unconditional love for each one of us. It is the compassion He feels when we suffer. It is the joy He experiences when we nurture our personal relationship with Him. It is the forgiveness He extends

every time we repent the wrong we commit. It is the reparations He allows us to perform to make up for our shortcomings. It is God constantly anticipating and sending us our needs even when we are not asking for them and even when we are consciously ignoring Him.

When we reject God and turn away from Him, like a loving and concerned father He patiently waits for us to come to our senses and return to Him. He knows He must allow us to find our own way back. And when we finally find our way back, He rushes to meet us with open arms. In His overflowing happiness, He throws a feast to celebrate our return. We were once lost and now we are found. Because of His Divine Mercy our transgressions are not only forgiven, they are forgotten.

God in His Divine Mercy is keenly aware that because we are still in this temporal world the temptations that the Evil One continuously lays before us will cause us to fall many more times and we will again be groping in darkness. God knows that without His light, without His grace and assistance we may never make it back. So, in His merciful love He sends us His Son to become one of us to guide us by example and by His Word, and He sends His Holy Spirit to deliver many gifts to help us, He gives us a divine Mother

who always looks out for us, Prophets to listen to, Saints to emulate and Sacraments to help us in every step of our earthly journey back to the heavenly kingdom.

God also gives us community and a Church to strengthen us. However, He never forces His help upon us. No matter how difficult it must be for Him to watch a child struggle to do the right thing, He allows us to make our own choices. He never imposes His will. Freedom is the basic nature of His merciful love. God designed all of creation in such a way that His goal can only be accomplished with our cooperation. But He allows us all the time we need to realize that it can only be through His Divine grace and by our loving and serving others that we can enter the Kingdom of God.

Every time I contemplate God's unconditional love for me despite my sinfulness I cannot help but be overwhelmed with gratitude by His Divine Mercy. It is this mercy that brings Him closer to me and that bends my knee in devotion. It is then that I am able to affirm my trust in Him and repeat the words that Sister Faustina taught us, "Jezu ufam Tobie," or "Jesus I Trust in You!"

This writer recently traveled to Poland with his wife and twelve other friends in an amazing pilgrimage of the Divine Mercy sites which included the birthplace of John Paul II and Auschwitz, among others.



After couple of visits to the Shrine of the Divine Mercy in Poland, undying love plunged into my soul and called me into deeper interconnection with Jesus through the words written in the Diary of St. Faustina. **"I remind you, My daughter; that as often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners; for at that moment mercy was opened wide for every soul."** (Diary 1572)

**May this Divine Mercy Congress
turn our hearts to Jesus.**

Alicia Aventino-Banzil



Fr. John-Paul Gonzalez

Saint Faustina Kowalska and Blessed Michael Sopocko: Spiritual Companions

I write this article having just returned from Bialystok, Poland for the Mass of Beatification of Father Michael Sopocko on September 28, 2008. One of the most significant events of Father Sopocko's life was when he became the Spiritual Director of Sister (now Saint) Faustina Kowalska of the Congregation of the Sisters of Our Lady of Mercy in 1933. He continued this relationship with Sister Faustina after his transfer to Lagiewniki, where she died on October 5, 1938.

We can learn something very valuable for the spiritual life in the lives of these two heroic figures: the gift of spiritual direction. We are created as spiritual beings drawn towards others with our spiritual lives. Some people are called by God to serve as a spiritual guide for others, as Father Sopocko was called by God to serve as Sister Faustina's spiritual director and confessor. In God's providence these two people were drawn into a covenant relationship as spiritual companions. The gift of disinterested love that this holy man and woman exchanged, as spiritual director and directee, is the gift of spiritual direction. These two spiritual friends had the opportunity to listen attentively to what Christ was communicating to Sister Faustina in her life of prayer. One of the benefits of spiritual direction is to allow movement beyond the comforts of our own images of God, our own understanding of how God works, and our own projections of how God thinks. Sister Faustina had to surrender to Jesus Christ all her will, memory, and understanding of Him in order to receive His message of Divine Mercy.

"Jesus, I trust in you." The element of trust is essential in spiritual direction. Like Sister Faustina, the directee needs to be able to trust the spiritual director in order that one is able to share the story of one's life. If one does not trust their spiritual director, then one cannot tell the whole story and become obedient to the will of God in one's life. Sister Faustina had to trust that the mystical experiences she had were real and that she needed to share these experiences with someone who could reverently listen and discern what these experiences meant for her. On the spiritual director's part, as in the case of Father Sopocko, one must trust that God is active in the life of the directee, as in the life of Sister Faustina. Both parties must trust that the Holy Spirit is guiding the whole process of spiritual direction.

Through the process of spiritual direction under the guidance of Father Sopocko and the Holy Spirit, Sister Faustina allowed Christ to reveal Himself as He desired to be known to her, as the Merciful Savior. This required great trust in Jesus Christ, as well as in trusting the guidance of her spiritual director, Father Sopocko. As spiritual director, Father Sopocko had to listen reverently to Sister Faustina whose story was being told of her spiritual life. In this very act of reverent speaking, listening, and discerning both Sister Faustina and Father Sopocko were journeying and growing in intimacy with the Merciful Christ.

As both her spiritual director and confessor, Father Sopocko undertook the grave responsibility of thoroughly evaluating Sister Faustina's mystical experiences concerning devotion to the Divine Mercy. Because of his advice to her,

Sister Faustina wrote of these experiences in her "Diary." To this day her "Diary" is able to be read by millions in various languages as spiritual reading.

We see the fruits of the spiritual companionship of Sister Faustina and Father Sopocko. Sister Faustina lived a holy life and is canonized as a Saint of the Church. Father Sopocko was recently beatified. The Divine Mercy devotion that Sister Faustina revealed to him became a life-giving inspiration to Father Sopocko. He commissioned the artist Eugeniusz Kazimirowski to paint the image of the Merciful Jesus that Sister Faustina described to him. Father Sopocko began to write extensively on the subject of Divine Mercy, forming the biblical, theological, and pastoral bases by which to explain the doctrinal truth concerning the Divine Mercy devotion. He worked tirelessly in gaining the Church's approval of the Divine Mercy devotion as revealed by Sister Faustina. In 1938 he established a committee to begin to build the Divine Mercy Church in Vilnius. Following Sister Faustina's death, he helped to found the Congregation of the Sisters of Divine Mercy, to promote love for the Divine Mercy, as Sister Faustina had revealed.

I suggest that in choosing a spiritual director, one must be open to which way the wind of the Holy Spirit carries you. If you desire to live a life of holiness, Christ will find you a companion in the spiritual life. Sister Faustina found such companionship with Father Sopocko and was able to reveal to him everything. There is a tendency to want to be "paired-up" by another party. However, one does not base their choice on another's recommendation or one's personal preference or comfort, but rather allow God to initiate the stirring of two souls for the purpose of spiritual companionship. If both parties feel comfortable sharing and receiving with one another, then one can trust in God's providence. Saint Faustina Kowalska and Blessed Michael Sopocko were two individuals who grew in the spiritual life together as spiritual director and directee, trusting in the Merciful Jesus and trusting in one another's spiritual companionship. This holy nun and blessed priest are now known for their holiness of life and inspiration for others to grow in the spiritual life. They follow a long list of other spiritual directors and their directees that have accompanied each other in their spiritual life and have helped one another grow in intimacy with Christ.



Fr. John-Paul Gonzalez and his Parishioners – Divine Mercy Chapel at Poleska Street in Bialystok

Letters of the Saints



The letter of Blessed Fr. Michael Sopocho to Saint Faustina

Dear Sister in Christ,

Thank you for remembering about me and special thanks for your prayers which I seem to need very badly right now. I would only like to ask you not to undergo any mortifications which may prove to be harmful to your health; the latter is the most precious temporal gift granted to us in this life. Learning about your sickness made me very sad indeed, but I can see in this the will of God which in the case of those who love it, turns everything to one's advantage.



Father Sopocho's desk and typewriter

It is my intention to publish the holy card of the Divine Mercy, provided that I first obtain the approval of the Archbishop. I recall that you had once told me about a novena, chaplet or some other prayer which the Lord Jesus had taught you. I would like to place it on the reverse side of the holy card, so as to arouse greater trust in God's Mercy among a bigger number of people and thus incite the faithful to a special worship of the Lord God in this most supreme of all His attributes. Therefore, I would be much obliged if you could send me a copy of this novena, chaplet or prayer as soon as possible.

Although I firmly trust that you will recover which I am ardently praying for, you should ensure that your diary is safe and well-protected against loss or destruction. I would like to obtain it, if such is the will of God; unless it is destined for somebody else. In any case, I would like you to underline in it everything that you consider to have come directly from God, particularly as regards the feast and the congregation. If these things really come from God, we have a duty to respect them and faithfully fulfill everything in the smallest detail.

Since you enquired about my health, I ought to tell you that my spiritual sufferings have recently been joined by physical ones, as a result of which I have been confined to my bed of late. Yet, right now, I feel better and am ready to resume normal work. We are in need of both physical and spiritual suffering and that is why we should accept them with humility and gratitude and we ought to thank the Divine Mercy for them entreating God to grant us strength to bear all the afflictions.

Although it is far too early to do so, yet at your specific request, Sister, I am sending the demanded absolution and blessing, at the same time entreating the Divine Mercy to preserve you in good health for long years to come. I also enclose a leaf from Jordan as well as a holy card of Our Lady of the Sorrows from Mount of Calvary. I entreat you for prayers and ensure you that I shall try as hard as I can to spread the devotion of the Divine Mercy which the world is currently badly in need of.

Fr. Michal Sopocho – Vilnius, 5th October 1936



„O Jesus, eternal God, thank You for Your countless graces and blessings. Let every beat of my heart be a new hymn of thanksgiving to You, O God. Let every drop of my blood circulate for You, Lord. My soul is one hymn in adoration of Your mercy.

I love You, God, for Yourself alone” (Diary 1794).

**May Merciful Jesus bless you
and your Family
Lelis Cruzata**

**The letter of Saint Faustina
to Blessed Fr. Michael Sopocko**

Krakow, 29th June 1938
+ J.M.J.

Most Reverend Father!

I do apologize for not writing earlier; it is a great fault of mine and I ask your forgiveness, Father. Today, during Holy Mass I felt remorse of conscience because of this negligence. Yet being obedient to my inner voice, and realizing that it is a clear will of God, I would like to write a few words to you, Dear Father.

Although it is a bit late to do so, I would like to thank you most cordially for your Easter wishes as well as for sending us the paper with the article on God's mercy. I received it on the 3rd of June. I was thrilled to have read it. I am curious to know how things are with you Father? Has your health improved? In my prayers, I asked God to retain you in good health for many years to come, as this is really necessary for our cause.

Oh Father, I cannot tell you how happy I am that the Divine Mercy is already being worshipped, in spite of all the adversities and human envy; in spite of Satan's anger and hatred. In this way, the work of God will not suffer a loss.

The Lord God gave me a chance to get to know His glory which flows from this work and I realize that this is only the beginning. My heart was amazed at this knowledge and I remain perfectly calm as regards the entirety of this undertaking; for I know that even amid the greatest of adversities, my peace will not be disturbed. I came to understand quite clearly that in this whole work, there is nothing that is really mine and that God continues to direct His own work and uses us exclusively as imperfect instruments; I say this about myself as I have noticed that sometimes I make things difficult for God through my eagerness.

However in spite of the fact that it is God who is in charge of this work, we are obliged to do everything that is in our power to push it forwards, even though our efforts might seem vain to us at first glance. For it is on these efforts that God's work is built.

I would also like to say that the little chaplet is extremely effective in converting souls. If you have some soul which is resistant to God's grace, Father, you should try to talk her into saying this little chaplet and you should say it yourself, Father, as then God's grace will surely win!

I have got to know God's power contained in this chaplet even better now that I have again been able to



St. Faustina's Living Quarters at the Convent

defeat the angel who wished to destroy our earth; I know that I was able to win thanks to saying the chaplet.

And now as to my own health, I must say it is very poorly at the moment. I have been undergoing treatment in the sanatorium in Pradnik Bialy for three months already; I was here last year, and they tell me I am to remain here until the 20th of July. The doctor tells me that it would take a miracle or else a new pair of lungs to restore me to my former self, but I long for neither; all I want is that God's Most Holy will be done. Let God do what He wishes with me. I do not suffer much apart from coughing and occasionally bringing up blood, but that is nothing.

The life of my soul has not changed in any way; if anything, it has become deeper due to suffering and abandonment which God has allowed. I also benefited from this struggle as I was able to rise above the suffering and consolations as well as above my own self.

On the Low Sunday, my soul attained complete freedom – the kind I have never experienced before. Oh how good it is to lose everything including one's own self for God! At times like this, the soul experiences the greatest spiritual freedom and seems to rise above all worlds.

I am running out of paper, although I have only just begun to express myself, but maybe God will let you get to know what I have not managed to write down yet.

I kiss your hands, Dear Father, and entreat you for prayers and a blessing.

Sister Faustina



**The LORD is my shepherd; there is nothing I lack;
In green pastures you let me graze; to safe waters
you lead me; you restore my strength.
You guide me along the right path
for the sake of your name. (Ps. 23)**

With Prayers – Andy Garcia



Jesus, I trust in you

**Tere, Egay,
Anton, Joey
Littaua Family**



Robert Martinez

What Must I Do to Inherit Eternal Life?

The Gospel of Luke testifies: “There was a teacher of the law who stood up to test [Jesus] and said, ‘Teacher, what must I do to inherit eternal life?’ Jesus said to

him, ‘What is written in the law? How do you read it?’ He said in reply, ‘You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.’ He replied to him, ‘You have answered correctly; do this and you will live’” (Luke 10:25-28).

In these times of distraction, media over-saturation, and work overload – how do we in fact love God with our whole being and “love your neighbor as yourself”? The proverbial “greatest commandment(s)” appear to be *prima facie* among the **non-hard** “sayings” of the gospel. However, Jesus makes strikingly clear in the subsequent connecting-parable of the “Good Samaritan,” that loving God with our whole being and embracing our neighbor with compassion and mercy (even our fellow parishioner), is no easy task. Extending Mercy to others is often times inconvenient and requires stretching ourselves beyond comfort ability. Today, more than ever, the road to eternal life with our Triune God is strewn with difficult obstacles, i.e. (as Pope Benedict XVI has observed), the overpowering “brute force” against our faith-life from the cultural mainstream. Nonetheless, our faith implores us to trust (vessel) the Christ- King of Mercy.

In the parable of the *Good Samaritan*, the scholar of the law wishes to justify himself by asking Jesus: “Who is my neighbor?” His reply turns Jewish preconceptions on its head and invites us to rethink our own preconceived notions of neighbor. Luke’s Gospel vividly breaks open the story as follows: [Jesus replied]

“A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped him and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was *moved with compassion at the sight*. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal took him to an inn and cared for him... Which of these three, in your opinion, was neighbor to the robber’s victim? He answered, ‘*The one who treated him with mercy.*’ Jesus said to him, Go and do likewise.” (Lk 10:29-37).

This is an interesting parable that holds vital implications for us Christians today in our faith journey. Here, Jesus connects compassionate mercy towards the other (i.e. for our day- the despised, stranger, immigrant, non-Christians, non-believers, outcast), as a path to eternal life. Although, as aforementioned, even for practicing disciples of the Lord- to “Go and do likewise,” is not without its obstacles. Sometimes we lose are way.

First, Samaritans in Jesus’ day were despised and even looked upon on equal footing as a Gentile or non-Jew (unworthy to enter the temple of God). Arthur Zannoni explains in his book, *Tell Me Your Story: The Parables of Jesus*, that the origins of the Samaritans can be traced back to 722 B.C., when the northern kingdom of Israel had its capital at Samaria and was conquered by the Assyrians. The king of Assyria brought immigrants from foreign lands who worshipped foreign gods to live in Samaria. Over time the Jewish inhabitants intermarried with the immigrants, and, in the eyes of the Jewish people-especially those of Jesus’ day-departed from

Jewish customs and sensibilities regarding the law of Moses [pg. 124]. Therefore, they were not looked upon favorably. Are there any particular people or cultures in our community that are not looked upon so favorably that would “move us with compassion at their sight”? Are we able to make the time?

Why did the priest or Levite not stop for the beaten and half-dead man? Are they not servants of the Lord who should attend to their neighbor? Again, Zannoni explains that there are good reasons why such behavior on

the part of the priest and Levite might not have surprised Jesus’ hearers. In order to accept the people’s offerings and offer sacrifice in the temple, a priest was not to come in contact with a corpse. The man in the ditch was most likely unconscious. This means that there was no real way to tell if he were Jewish or even if he were still alive [pg. 125-126]. However, as mentioned above, whether he was Jewish or Gentile, it is unlikely the priest or Levite would have stopped for the beaten man. Today, as more and more people fall to the fringes, and our time is overwhelmed by the brute force of economic and social demands- it is imperative to cling more closely to the King of Mercy, thereby enabling us to see Christ in the forgotten. Also, an increasing amount of these children of God are dawning our Church doorsteps. Are we capable of seeing that we must redirect our attention from the contemplation of Christ in the tabernacle to the Christ that is knocking on our door?



According to the Torah, contact with a corpse resulted in the most serious type of ritual uncleanness that one could contract. It took seven days to purify oneself from the uncleanness of a corpse, with the burning of a red heifer being required as part of the process (see Numbers 19). A priest, in fact, was not able to defile himself with a corpse, except in the case of the death of his mother, father, son, daughter, brother, or virgin sister (see Leviticus 21:1-4). Similar concerns hold for the Levite, whose task was to accept tithes from the people (see Nehemiah 10:37-38). Touching a corpse would have also made him ritually unclean and so prohibited him from temple service until he could have completed the seven-day ceremony for purification [Zannoni, pg. 126].

Jesus' parables, message, and ministry challenge us to not live a mediocre spirituality. The King of Mercy invites us to search deeper into our relationship with God and other.

"Samaritans followed the Torah, and so the same risk of defilement from touching a dead body was present for the Samaritan as well. However, he did not allow

the law to hedge him in and was compassionate to the battered man" [Zannoni, pg. 127]. There are going to be many times in our spiritual walk with the Master when he will shake us out of our comfort zones and challenge us to embrace the "unclean" with compassion and mercy. In addition, when we look back on our own lives, can we think of any time when the metaphorical Samaritan came to our aid in our time of need and perhaps we were a little hesitant in accepting their help? Conversely, there may come a time when we are looked upon as a Samaritan in a given situation. Regardless, the message is clear: trust in the King of Mercy and *Go and do Likewise*.

Mercy and compassion are what describe a neighbor. And "What must I do to inherit eternal life?" We must believe that "God's world is a world where the most despicable enemy is discovered to be one's neighbor, capable of such unexpected goodness that those who want to relate to God must [sometimes] follow the actions of those they most despise" [Zannoni, pg. 128]. Lord Jesus, *For the sake of your sorrowful passion, have mercy on us and on the whole world. Jesus I trust in you.*



With our prayer for the success of the 2008 Divine Mercy Congress

Felisa Lucido
Reynaldo Lucido & Family
Ceferino Lucido Ariola & Family



Souls who spread the honor 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 Savior. At that last hour, a soul has nothing with which to defend itself except My mercy. Happy is the soul that during its lifetime immersed itself in the Fountain of Mercy, because justice will have no hold on it.

(Diary 1075)



My daughter, encourage souls to say the chaplet which I have given to you. It pleases Me to grant everything they ask of Me by saying the chaplet. When hardened sinners say it, I will fill their souls with peace, and the hour of their death will be a happy one. (Diary 1541)

Emma A. Lofradez



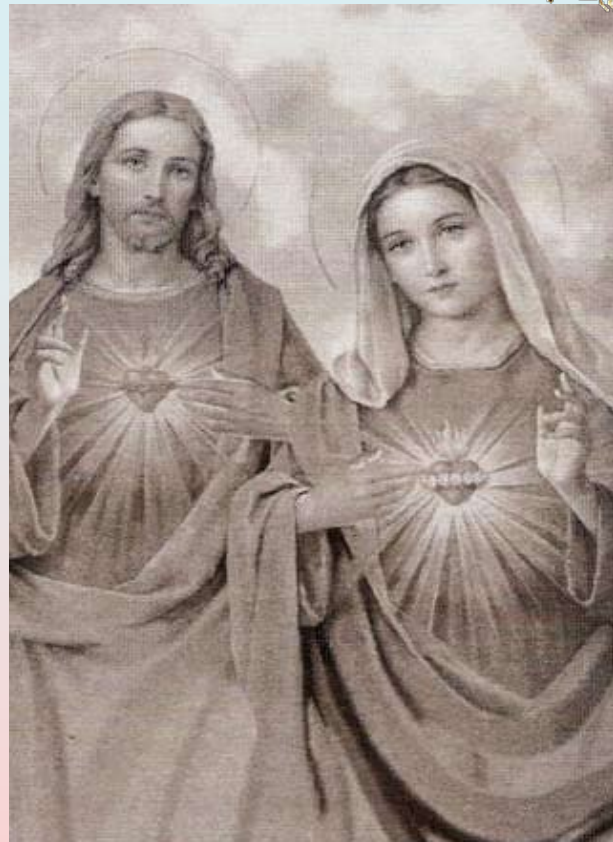
"Mankind will not have peace until it turns to the Fount of My Mercy."

(Diary 699)

*Love and Prayers,
Ellen Garrovillas*

To the Missionaries of Jesus:
Continue bringing the love of
Jesus and Mary to God's People
In the Philippines, Papua New
Guinea,
the USA and Guatemala

United Hearts of Jesus
and of Mary
ROSARY CRUSADE
Precious Blood Church
Los Angeles, California



**"Gospel does not depend on proclaiming
that the sinners should become good,
but that God is good for the sinners."**

(Blessed Fr. M. Sopocko)



**With prayers
for the
Divine Mercy
Congress**

Chito Soriano



***"Penetrate My mysteries
and you will know the
abyss of My mercy
towards creatures and My
unfathomable goodness
– and this you shall make
known to the world"***

(Diary 438)

**Jocelyn Fuentes
of the Divine Mercy Group
at St. John of God Parish
in Norwalk**



You should not worry too much about
adversities. The world is not as powerful
as it seems to be; its strength is strictly
limited. Know, My daughter, that if your soul
is filled with the fire of My pure love, then all
difficulties dissipate like fog before the sun's
rays and dare not touch the soul. (Diary 1643)

Mameng Pahilanga



Pure love ... knows that only one thing is
needed to please God: to do even the smallest
things out of great love – love, and always love.

**Mary M. and Mario Encarnado
Zaldy and Maret Encarnado**



You cannot do anything
by yourself, but with Me
you can do all things.

(Diary 429)

**With prayers
Lolit Agad**



**For the sake
of His sorrowful
Passion, have mercy
on us.**

(Diary 475)

**Prayers and Compliments
from THE R. CUBANGBANG FAMILY
of Van Nuys, CA**



Mary is my
Instructress, who is
ever teaching me how
to live for God. My
spirit brightens up in
Your gentleness and
Your humility, O Mary

(Diary 620)

Feli Francisco

Apostle of My mercy,
proclaim to the
whole world My
unfathomable mercy.
Do not be discouraged
by the difficulties
you encounter in
proclaiming My mercy.

(Diary 1142)

**William L. Corros
and Family**



Marie Chen

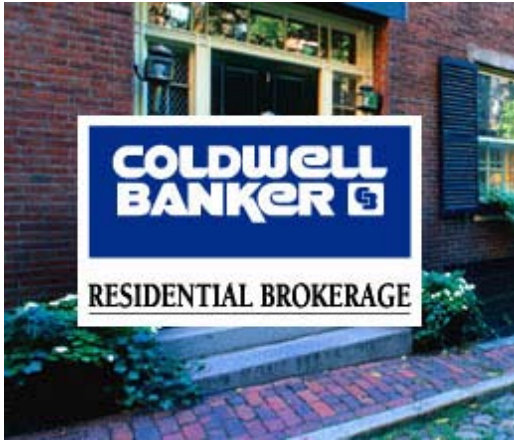
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Welcome to Coldwell Banker Hancock Park



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I love to hear from you today!

There are aspects of real estate sales that seem pretty simple. There are many elements of a smooth transaction, however, that are complicated and daunting.

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The relationship between a home buyer or seller and their agent is based on trust, shared goals and understanding. I strive to continually improve and to do this I listen and take the needs and wants into consideration.



Maria is fluent in English and Spanish. She specializes in representing buyers and sellers, including Residential, Commercial, Multi-Family Trust & Probate Sales. Her areas of expertise are, but not limited to: Hancock Park, Los Angeles, Beverly Hills, West Hollywood, Hollywood, Miracle Mile, Mid-Wilshire, Los Feliz, Pasadena, South Pasadena, Alhambra and Glendale.

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**With prayers for
2008 Divine Mercy Congress
Concepcion Reyes and Family**

**TIME
OF MERCY**

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This fire of mercy needs to be passed on to the world. In the mercy of God the world will find peace and mankind will find happiness! I entrust this task to you, dear Brothers and Sisters, [...] and to all the votaries of Divine Mercy.

May you be witnesses to mercy!

*HOMILY OF THE HOLY FATHER JOHN PAUL II,
Kraków-Łagiewniki, 17 August 2002*

We invite you to join us at the Divine Mercy formation sessions held at:

**Christ the King Roman-Catholic Parish
627 N. Arden Avenue (Corner of Melrose and Vine)
Los Angeles, CA 90004
and
Saint John of God Roman-Catholic Parish
13819 South Pioneer Boulevard
Norwalk, CA 90650**

**Join us to learn more about the Divine Mercy Spirituality.
Divine Mercy is the core of our faith.
Devotion to Divine Mercy is a way of Life.**



**Formation Group
Christ the King Parish**



**Formation Group
John of God Parish**

Jesus himself made the plan of what He wanted as far as the spirit and tasks of the Apostles of Divine Mercy, Jesus asked:

- **Jesus' first demand:** "By your entreaties you and your companions shall obtain mercy for yourselves and for the world" (Diary 435) He said, "through love you will reconcile earth with heaven, you will soften the just anger of God" (Diary 531).
- **Jesus' second demand:** "Penetrate My mysteries and you will know the abyss of My mercy towards creatures and My unfathomable goodness – and this you shall make known to the world" (Diary 438).
- **Jesus' third demand:** For the mercy of God to be recognized and disseminated throughout the sinful world, Jesus wanted special prayer for priests and religious. "I place in your care two pearls very precious to My Heart: these are the souls of priests and religious. You will pray particularly for them; their power will come from your diminishment" (Diary 531).
- **Jesus' fourth demand:** "You will prepare the world for My final coming". (Diary 429). And from our Lady: "I gave the Savior to the world; as for you, you have to speak to the world about His great mercy and prepare the world for the Second Coming of Him who will come, not as a merciful Savior, but as a just judge" (Diary, 635).

May the Lord in His great mercy deliver us from the judgment which is to come! This is Saint Faustina's prayer. May it also be ours.

Formation based on monthly conferences and lectures is necessary in order to prepare the apostles of Divine Mercy to lead independent interior lives and properly understand the apostolic work in the spirit of St. Faustina's charisma.

The basic formation program lasts 4 years and consists of 3 cycles:

- The biblical cycle,
- The interior life,
- and the spirituality and mission of Saint Faustina

The individual topics are prepared on the basis of:

- Sacred Scripture,
- The teachings of the Church,
- and the Diary of St. Faustina.

To register for the formation please call:

The Lay Institute of Divine Mercy

Tel: 323/463-1333

(213) 453-3728 – Ms. Lelis Cruzata for Christ the King Parish

(562) 805-1342 – Mrs. Jocelyn Fuentes for St. John of God Parish

Website: www.divinemercuryopoka.org, e-mail: mercyinstitute@ca.rr.com