

Time of Mercy

**Divine Mercy Sanctuary in Hollywood
Christ the King Roman Catholic Parish**

2010

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“Love Never Fails” (1Cor. 13:8)

Divine Mercy embraces the whole world and all people. Everything that exists depends on God. Without Him nothing can exist and will exist. To such a conclusion the human mind comes. However, for the truth of God's mercy to have an impact on human life, there is need for the faith to be professed and to be practiced.

Faith is born of God's grace in union with the human mind and human will. Faith always has its own place and its own time. Therefore, not always, not everywhere and not to the same degree, people perceive

God's mercy. Often they recognize it only in extreme situations (risk of death, fatal disease, disaster), that later on proved to be harmless. Many people identify the manifestation of the Divine Mercy as a miracle. This obviously appears to limit God's possibilities to show love towards man.

The Devotion to the Divine Mercy is manifested in signs. The most common are: The Divine Mercy Sunday, the Chaplet and the Image of Merciful Jesus. It also has its own propagators, particularly Saint Faustina Kowalska, Blessed Michael Sopocko and God's Servant Pope John Paul II. They spread the Devotion to the Divine Mercy, almost to the whole world. In many countries there are shrines of the Divine Mercy, visited by countless pilgrims.

In the United States, in California, in Los Angeles, the parish of Christ the King is very significant for this. During the ministry of the Pastor Father Antonio Cacciapuoti, the Devotion to the Divine Mercy became very prominent. In the Parish there were organized international congresses of the Divine Mercy, there were brought and placed in the Church the Image of Merciful Jesus, paintings of Saint Faustina and Father Michael Sopocko. There are prayers, devotion to the Divine Mercy, but above all there are so many efforts to ensure that the people will have in their hearts the truth, that God is merciful to them.

Although Father Antonio this year goes to a different parish. The Divine Mercy Shrine remains. I wish that the people of Christ the King Parish will never stop to venerate the Divine Mercy. Devotion is the best way to reciprocate for the gifts received from God.



Abp Edward Ozorowski

As my term at Christ the King comes to an end, I had been blessed to have the honor and privilege to bring to you the message of love, compassion, generosity and mercy of Jesus Christ through the ministry of my priesthood.

It is very difficult to be separated. I know this is my vocation as a priest; God calls me to preach and minister wherever I am needed.

As I embark as the shepherd of a new parish, my wish for you, Parishioners of Christ the King, is that you continue to grow in love and relationship with Jesus Christ, continue with enthusiasm with the new pastor the mission and work that I have done following the previous pastors, that you continue to love one another and teach your children compassion, generosity and mercy to all.

One thing we can continue to do although I will no longer be here; it is to pray for each other. I wish you the best for the rest of the time that we have left on this earth.

May God bless you and keep you under His love and care.

Fr. Antonio Cacciapuoti



Archbishop Edward Ozorowski

What is God's Mercy?

How do we know that God is Merciful?

Man's mind and heart tell him that God exists. The mind, while discovering the all-embracing logic of creation, rises to its Creator, and the heart, unable to attain complete happiness from earthly things, yearns for Him who is sheer happiness. A man can learn more about

God only from God Himself. St. Paul writes, "His invisible attributes of eternal power and divinity have been able to be understood and perceived in what He has made" (Rom 1:20). However, he immediately adds that there are people who, "although they knew God, they did not accord Him glory as God or give Him thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened. While claiming to be wise, they became fools" (Rom 1:21-22).

God, Himself, revealed to humanity that He is merciful. As mentioned in the early chapters of the Bible, "He formed man out of the clay of the ground and blew into his nostrils the breath of life" (Gen 2:7) and then gave man "a suitable partner for him" (Gen 2:18). He announced victory over Satan after the defeat in Eden (Gen 3:15). He did not leave man in the misery of original sin but tried to free him from sin, thus changing the history of humanity into a history of salvation. In the words of John Paul II, "Mercy does not pertain only to the notion of God, but it is something that characterizes the





life of the whole people of Israel and each of its sons and daughters: mercy is the content of intimacy with their Lord, the content of their dialogue with Him” (Dives in Misericordia, No. 4).

Of the many words used in

the Bible to describe God’s mercy, the most significant and meaningful are “hesed” and “rahamim”.

“Hesed” means that God is faithful to His primary decision being His covenant with humanity made at the beginning. He is true to His word and no human infidelity can dissuade Him from it. God is merciful because He is God. He gave people “love more powerful than treachery and grace stronger than sin” (Ibid. endnote 52). “Rahamim” (rechem — mother’s womb) shows what the Mercy of God is. God’s mercy is compared to a mother’s love for her child. We know that the perfection and unconditional nature of a mother’s love has its roots in God. We know that the word “father”: when referred to God, is in terms of a relationship, not of sex or of age. “Hesed” compares God’s love to a father’s love, whereas “rahamim” compares God’s love to a mother’s love, as in “Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will not forget you” (Is 49:15).

Once man accepts from Revelation the truth about God’s mercy, he finds confirmation in his own life. Everyone who lives sustained by faith is revealed signs of assurance of God’s mercy. There are signs that lead to faith, accompany faith, and confirm faith. Faith can grow or diminish. Growth in faith usually accompanies a heightened sense of man’s imperfection in comparison to God. However, only a saintly man really knows what sin is, and only a saintly man can fully experience God’s mercy.

Great sinners, themselves, are evidence of God’s mercy by the mere fact that God does not destroy them. If they believe in God, they will experience His mercy — if they do not believe, others will tell them of it. In the fight against sin, man can do nothing without grace (Jn 15:5). Those who manage to escape sin must realize it happens only because of God’s mercy. God’s mercy accompanies the experience of faith on all its paths that guide us.

In summary, God’s mercy invokes both man’s mind and heart; the Bible reveals it and faith confirms it. This knowledge enlightens the human intellect and lays the foundation on which all aspects of life are built.

What is God’s Mercy



God’s mercy is a form of His love. It is best illustrated by an evangelical parable about a father and his two sons (Lk 15:11-32). A loving father gave life to an older and younger son, loving them both equally. His love manifested itself through his care for his sons allowing them independence and a share of his estate. The younger son did not value his father’s love, which he abused. He took his share of the inheritance and left home. The young son squandered his money and lived recklessly, coming close to ruin. The father chose not to forbid his son to leave home, as that would have curtailed his freedom. Instead, he allowed him to go, while continuing to love him. The son never doubted his father’s love and returned home. The father welcomed him back with open arms.

Fatherly love saved his young son from death. When the father embraced his prodigal son, placed a ring on his finger, draped a robe on his shoulders, and held a feast to celebrate his son’s return, his love became



mercy. The Latin word “misericordia” means to show a kind heart. The father showed the prodigal son a kind heart, saved his life, and restored the splendor of his lost dignity.

The older son was different. He considered himself much better than his younger brother. After all, he stayed with his father and endured the burdens of responsibility and humiliation. He did not

realize that while working for his father, he worked also for himself. He reproached his father for injustice in treating the younger son so kindly when he deserved punishment while at the same time not appreciating the one who should be rewarded, However, again, the father's love was merciful, The father did not berate his older son, did not reject him in anger, but patiently explained to him a father's love. The father's mercy became a light for the older son's eyes.

God's mercy should never be considered separately from His love and treated merely as pity. From a man's perspective, this love may indeed look like pity because man does fall and commit sins. However, from God's perspective, it is always love. Moreover, this love for people has been merciful from the very beginning. In giving man free will, choice, God saw what man did and knew what would happen as its consequences. Yet, He never abandoned His first love. He created the world with the idea that the Son of God will become man, and man will become God (St. Irenaeus). This way, the merciful love of God was revealed in the act of creation and the act of salvation — sin that deserved punishment became a blessed sin (Exultet). This is and has always been the way. From the moment of conception and birth, every man is embraced by God's love. This love is greater than human weaknesses and sins. That is why man is alive. God's love to man is mercy.

What has the new Testament added to the subject of God's mercy?

The subject of God's mercy permeates the entire Bible starting from Genesis and ending in Apocalypse. Psalm 136 reemphasizes it in an analogy of comparing His bountiful mercy to the rhythm of the endless waves crashing against the seashore. The New Testament develops this idea of God's mercy more thoroughly than all previous interpretations. Jesus Christ revealed features of God that had been hidden from people thus far, teaching that He is the Father, the Son and the Holy Spirit in the unity of nature and the diversity of persons. God not only loves but He is merciful, too. God is love and what follows is mercy (1Jn 4:8-16). Love is His name, and love belongs to His nature. Relations in God between the Father, the Son and the Holy Spirit are those of love, which is life, breath. This love reveals itself as fatherhood and son-hood, which is substantial relation, i.e. a being entirely directed towards another.

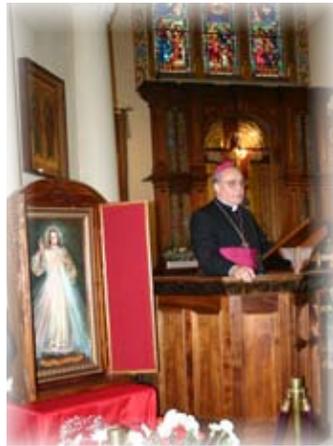
God's mercy manifested itself in the fact that the Son of God became a man "for us and our salvation" (Credo). Due to the incarnation, the curse put on humanity was removed, "you are dust and to dust you shall return" (Gen 3:19). Those who through sin made themselves dust to be spread over the desert became the Temples of the Highest God. From an old stump sprouted new life.



This truth was so amazing that both Jews and pagans rejected it at first. However, those who accepted this truth found that the light dispersed the darkest darkness and that hope overcame any discouragement. After all, it is life and not death, which makes sense to man, and not any kind of life, but life in God. Only God can satisfy human desires and ease human anxieties.

The incarnation of the Son of God revealed the truth that God loves His creation and respects its original order. God did not destroy what He had created. The words "God saw how good it was" (Gen 1) remained in force. After the original sin, man remained one of God's good, but is one in need of repairing. The incarnation initiated this process of reparation.

God's mercy allowed man to take part in the work of repairing the world. After all, Jesus Christ is both true God and true man in the one person of the Son of God. As a true man, He was the new Adam who represented all of humanity. In the name of all people, He initiated the people's way back to God, from whom Adam, the first man, went away. Everything in the earthly life of Jesus Christ was a manifestation of both the salvation initiative of God and the response of a free human being. This life was the descending love of God and the ascending love of man. The cross became the peak of this loving, "He loved His own in the world and He loved them to the end" (Jn 13:1). God's love for man, reaching its peak, erupted through the Resurrection revealing God's Mercy in all its splendor.



Archbishop Tadeusz Kondrusiewicz

Divine Mercy transform us to be your vessel of hope

The theme of the conference expresses the hidden desire of every man to have hope even against hope (cf. Rom 4:18) and to share this hope with others. May this conference help us to know better the meaning of the Divine Mercy both in

the individual lives and the whole world, for in it is contained not only the transforming mystery of our salvation but also the hope that is so essential for the modern world.

1. The essence of the Divine Mercy

The Holy Spirit introduces us to the essence of the Divine Mercy. He is the Comforting Spirit, the Spirit of Truth, Who, already for 2000 years has led the Church through the stormy ocean of time with its problems and challenges, and Who shows us the Divine Mercy and its meaning. In the modern days, when man has lost the sense of sin, the Holy Spirit, convicts the world in regard to sin (cf. Jn 16:8), and at the same time reveals the meaning of salvation in Jesus Christ, salvation accomplished through the mystery of the Cross and Resurrection.

The Holy Spirit through the mystery of the Cross of the Lord allows us to know sin in the full measure of the evil, which it carries within itself. What more eloquently witnesses to this fact than, that man was redeemed at the price of the Passion and Death of the Son of God. Precisely in the mystery of the Cross does the Holy Spirit call us to uncover the merciful and forgiving love of God (cf. DV 32).



This “conviction”, worked by the Holy Spirit, with respect to our sinfulness and the evil brought by sin, is at the same time a “reminder” that sin can be forgiven. That is, it turns out to be a conviction about the Divine Mercy, thanks to which man can once again attain the dignity of a son of God.

In his first encyclical letter, “Deus Caritas est”, Pope Benedict XVI teaches that the death of Christ on the Cross is the work of God directed in a certain sense against Himself, in so far as God is offering Himself as the Victim which will save man. This is nothing other than love in its most radical form.

The pierced side of Christ allows us to contemplate the truth that “God is love” (1 Jn 4:8). Likewise, it indicates wherein true love lies. In the very pierced side of Jesus, Christians can find the way to live and to love (cf. DCE 12).

Thus, the essence of the Divine Mercy is the infinite love of the Heart of Jesus for man, love which extends to the shedding of blood. Christ himself speaks beautifully of this: “No one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13).

Speaking of the Divine Mercy and its essence, on one hand, brings us before the mystery of the always faithful God and on the other, the unfaithful man. In this mystery the characteristics of the ever Merciful God stand out in a striking manner. Like the father in the parable of the Prodigal Son, he receives his son with open arms and rejoices that he, who was lost, has returned, that he, who was spiritually dead, has, thanks to the grace of the Divine Mercy, returned to life (cf. Lk 15:11-32).

This parable expresses the reality of conversion in the deepest manner. This is the most concrete expression of the presence of the Divine Mercy in the world: love overcoming sin. John Paul II in his encyclical “Dives in misericordia” emphasizes that mercy does not consist in even the most sympathetic attitude towards moral, physical and material evil. Rather, it consists in the recognition and eliciting of good out of every sort of accumulation of evil, which can exist in man and the



world. In this very sense of mercy can the fundamental content of the messianic sending of Jesus Christ and the power of His mission be seen (cf. DM 6).

In his sermon before the beginning of the conclave on April 18, 2005, Cardinal Joseph Ratzinger said that the mercy of Christ does not imply the banalization of evil. Christ carried in His Body and Soul all of the weight and power of evil. He destroyed and transformed evil by suffering, through the fire of the suffering love. In this way, in the Pascal Mystery, in Christ's dying and rising from the dead, the Day of Vengeance and the time of the Lord's favor meet (cf. Is 61:2) (cf. UPP, s. 42).

Since Divine Mercy, an attribute of God, issues forth from the infinite love of God for man, it must be said to have no limit. The only force capable of limiting it is man himself, by a lack of good will and readiness to convert. Not in vain does Pope Benedict XVI in the encyclical "Deus Caritas est", cite the words of the Apostle John: "God is love, and whoever remains in love remains in God and God in him" (Jn 4:16). The Pope comments that these words express the essence of Christian faith, that is, the Christian conception of God, and, deduced from this, the proper conception of man and his path in life.

Thus, the principle of the Christian life is contained in the words of the same Apostle John: "We have come to know and to believe in the love God has for us" (1 Jn 4:16). In other words, knowing the love of God and believing in it, the Christian is able to express the fundamental option of his life. For if God has first loved us (cf. 1 Jn 4:10), then love is already not so much a commandment as a response to God's gift of love for us (cf. DCE 1). God waits for this answer from each of us, so as to reveal in all of its fullness His mercy to us.

2. The Devotion to the Divine Mercy

In fulfilling the mission entrusted to Saint Faustina by the Savior, the Church sees as one of her main tasks the praise of the Divine Mercy.

To praise and proclaim the mercy of God is a task which everyone can and must undertake. The Gospel places this demand upon us all: "Be merciful, just as your Father is merciful" (Lk 6:36). Thanks to this command, the devotion to the Divine Mercy becomes a deep experience of the Christian life. Not without cause has John Paul II taught that the proclaiming of the Divine Mercy in the present time is a unique appeal addressed to the Church that opens ever more possibilities for her life and activity (cf. DM 2).

Striving to deepen our participation in the mystery of the Divine Mercy and its celebration, we respond to the call of the Magisterium of the Church in this regard. In fact, the Church lives her authentic life when she confesses and proclaims mercy — the most wonderful char-

acteristic of the Most Holy Trinity and the Redeemer and when she brings people to the source of this mercy — Jesus Christ.

According to St. Faustina's visions of the Merciful Jesus, the essence of the devotion to the Divine Mercy is trust in God and mercy towards others.

Here trust is understood, in the first place, as an interior attitude of man towards God, which is expressed in the fulfillment of His will. This interior disposition demands the virtues of faith, hope and love, as well as humility and penance for evils committed. Trust increases with the knowledge of the merciful love that God has towards man, and is expressed especially in obedience to God's will. The words written on the Icon of the Merciful Jesus — "Jesus, I trust in You" — are essentially the expression of man's response, as he strives to know the mystery of the Divine Mercy and its realization in his life.

Thus, trust in God belongs to the essence of the devotion to the Divine Mercy. Without trust, it is not possible to speak about a cult which will be pleasing to Jesus. Precisely this trust in the Lord's mercy guarantees our reception of the graces, which were promised by the

Savior, in connection with the devotion to the Divine Mercy. For Christ said to St. Faustina: "The graces of My mercy are drawn by means of one vessel only, and that is — trust. The more a soul trusts, the more it will receive" (D 1578).

The second essential element of the devotion to the Divine Mercy is the mercy that we have towards others. If we trust in Jesus, then we must likewise follow His teaching. But He calls us to mercy: "Blessed are the merciful, for they will be shown mercy" (Mt 5:7). He also said, "I am among you as the one who serves" (Lk 22:27), and he made other similar statements. In His appearances to St. Faustina, Jesus demands works of mercy, which should come forth from love towards Him. There are three ways of showing mercy to our neighbor: by deed, word and prayer. In this is contained the fullness of mercy and the indisputable proof of love for Jesus. In this way a soul praises the Divine Mercy and gives Him honor (cf. D 742).



Thus, the devotion to the Divine Mercy is based upon the prayer of trust united to works of mercy.

The Devotion to the Divine Mercy is enabled by the icon of the Merciful Jesus, the Feast day of the Divine Mercy, the Chaplet of the Divine Mercy, the Hour of Mercy and the spreading of this devotion.

2.1 The Icon of the Divine Mercy

The appearance of the Icon of the Divine Mercy and its genesis are linked to St. Faustina's visions of the Merciful Jesus. She writes that on the evening of the 22nd of February 1931, when she was in her cell in the monastery in Płock (Poland), she saw Jesus dressed in white garments.

One hand was raised in a sign of blessing; the other was touching the garment on His breast. From the folds of His garment where His hand was held came forth two rays, one red and the other pale. Jesus said: "Paint an image according to the pattern you see, with the signature 'Jesus, I trust in You'" (D 47). Here is a clear allusion to the Gospel of St. John: "one of the soldiers thrust his lance on his side, and immediately blood and water flowed out" (Jn 19:34).

The Icon represents Jesus crucified and risen, Who, at the price of his Passion, Death on the Cross, and Resurrection from the dead, brought to man peace and salvation. The Characteristics of the Image are the two rays — red and pale — the

meaning of which is explained by the Savior Himself. The red signifies Blood, being the life of souls, and the white indicates Water, which justifies souls. These rays come forth from the depths of the Heart of Jesus pierced by the spear (cf. D 299). It is clear from these explanations that the rays indicate the sacraments of the Church. The Catechism of the Catholic Church teaches in this regard that the Paschal Mystery of Christ is present in the sacraments of the Church (cf. CCC 1113-1143), which flow forth from the Cross of the Lord (cf. CCC 1179).



To those who are devoted to this image, Jesus gave special promises. Namely, He said that the soul who will venerate this image would not perish, that is, it would be saved. Likewise, He promised help on the path to spiritual perfection and the grace of a happy death (cf. D 48). Moreover, Christ dubbed this image 'a vessel of mercy,' to which people should come for graces (cf. D 327). Through it, He promised to pour forth a multitude of graces and blessings (cf. D 570).

The first Icon of the Divine Mercy was painted in 1934 in Vilnius in accordance with the indications of St. Faustina. It was first exhibited for the public veneration of the faithful in the chapel of Our Lady of Mercy in Vilnius known by the title of the "Ostra Brama" (Gate of Dawn) from April 26 to 28, 1935. This was on the occasion of the 1900th anniversary of the Jubilee of Redemption.

Another famous image of the Divine Mercy is found in the chapel of the monastery of the sisters of the Congregation of Our Lady of Mercy in Kraków-Łągiewniki. Next to the monastery has been built a large sanctuary to the Divine Mercy which on August 17, 2002, was consecrated by Pope John Paul II himself.

2.2 The Feast of the Divine Mercy

"I desire that the first Sunday after Easter be the Feast of Mercy," said Jesus to St. Faustina (D 299, 742).

There is a deep connection between the Divine Mercy and the celebration of the Paschal Mystery. Precisely in the Passion of the Lord, His Death and Resurrection is found the culminating moment of the revelation of the Divine Mercy. In Jesus Christ, crucified and risen, the Divine Mercy is seen in its most perfect manifestation. The Paschal Mystery carries within it the fullest revelation of the Divine Mercy, that is, of Love which is stronger than death, sin and the evil spirit, love which raises up man when he has fallen into the abyss of sin and which protects him from future dangers.

The liturgy of the word of the second Sunday of Easter is a clear expression of the Divine Mercy. We are called to repeat the following line in the responsorial psalm: "Give thanks to the Lord for He is good, His love is everlasting" (cf. Ps 118/117:1). The Gospel presents the Risen Lord in the Upper Room sharing with the Apostles His power to forgive sins: "Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained" (Jn 20:22-23). Could one speak of a greater example of the Divine Mercy than the forgiveness of sins?

In His appearances to St. Faustina, Christ spoke fourteen times of His desire that a feast of the Divine Mercy be established, concretely defining not only the day of the celebration — the second Sunday of Easter, but also the goal, the preparation, and the manner of celebration itself.



The Feast of Mercy is the last hope of salvation for perishing souls (cf. D 965), as Jesus affirmed. In these words is contained the goal of the establishment of this feast. It is to be a day of special honor to God and to the mystery of His mercy, which is the source and motive of all His works and relations with man, especially the great work of redemption itself. It is likewise a day of particular grace for all people, especially sinners, who more than anyone else stand in need of the Divine Mercy. It is necessary to underline that with the Feast of the Divine Mercy and the reception of the Holy Communion on this day is linked the exclusive grace of the complete forgiveness of sins and the removal of all punishments due them (cf. D 300).

This last promise has an exclusively important significance, for, in regard to these effects of freedom from guilt and punishment, it equals the effects of the sacrament of Baptism which forgives “original sin and all personal sins, as well as all punishment for sin” (CCC 1263).

Moreover, Christ promised that on this Feast the depths of His mercy would be opened, and He would pour forth an ocean of mercies on the soul, which draws near to the font of His mercy (cf. D 699). The greatness of this feast is such that all people, taken together and individually, can partake in the graces and temporal blessings, which Jesus has prepared for them, if only they will ask for them with trust.

Preparation for the feast takes place over a period of nine days, that is, a novena, which includes the daily (beginning on Good Friday) recitation of the Divine Mercy Chaplet. Thanks to this novena, Jesus will show many mercies to souls (cf. D 796).

Regarding the manner of carrying out the Feast of the Divine Mercy, Jesus has expressed the desire that an Icon of the Divine Mercy be publicly venerated on that day, that priests should preach about the Divine Mercy, and that the faithful should draw near to Christ, do works of mercy towards others, and with confidence receive the sacraments of Penance and Holy Eucharist (cf. D 49-50, 570, 699, 742, etc).

At the present time, the Feast of the Divine Mercy is celebrated throughout the world.

2.3 The Chaplet of the Divine Mercy

On September 13, 1935, St. Faustina had a vision of an angel who had come to punish the world for the sins of men. She began to pray that the Lord would hold His punishing hand. Faustina prayed words which she sensed resounding within her. On the next day in the chapel of the monastery, Jesus taught her to pray on the rosary beads the prayer that she had heard within her on the previous day. Thus the Chaplet of the Divine Mercy came to be. Jesus ordered Faustina to pray this prayer for a period of nine days. It is necessary, He said, for the calming of the wrath of God (cf. D 475-476).

In this form of prayer, already very popular in our day, we offer to the Heavenly Father the Body, Blood, Soul and Divinity of Jesus Christ, that is, we offer the whole Christ in His Sacred Humanity and Divinity. Repeating these words, we appeal to that love, which God the Father has for His Son and in Him for all people. In other words, we make use of the strongest possible motivation in our appeal to God, so as to be heard.

The words — “For the sake of His Sorrowful Passion, have mercy on us and on the whole world” — indicate the merciful love, which both the Father and the Son have towards us. By these words we express our desire that the suffering of Christ bring forth their fruit in our life and the life of all people.

In the Chaplet, we ask for mercy for ourselves and for all people. The words, “on us,” mean the person who is praying and also those for whom he is praying. At the same time, the words, “and on the whole world,” signify all the people living in this world as well as the souls present in Purgatory.

In His appearances to St. Faustina, Jesus demonstrated the meaning and the effectiveness of the Chaplet, and left her promises connected with it. He said, “It pleases Me to grant everything they ask of Me by saying the Chaplet” (D 1541), adding later “if what you ask is compatible with My Will” (D 1731). The will of God, however, is that all will be saved (cf. Jn 6:39-40); His will is in essence one with the Divine Mercy. Thus, anything contrary to it cannot possibly be granted by God. A special promise concerns the hour of death, namely, the grace of a happy and peaceful death. Such a death is promised not only to those who recite the Chaplet but also to the moribund for whom the Chaplet is prayed. The Chaplet is for sinners the last hope for salvation. If someone will recite it but once in a spirit of hope, humility and sorrow for their sins, they will obtain the grace of the Divine Mercy (cf. D 687).

2.4 The Hour of Mercy

“At three o’clock implore My mercy... this is the hour of great mercy for the whole world,” Jesus told Saint Faustina in 1937 (D 1320). Such is the story of the origin of the “Hour of Mercy,” a form of the cult of the Divine Mercy by which the moment of the death of Our Savior is honored in a particular way. This is the moment when the grace of salvation was revealed to the world and when mercy won victory over justice (cf. D 1572). The ‘hour’ does not refer to duration of time as counted on a watch; to sixty minutes, but rather to the moment that three o’clock strikes (cf. D 1572). This form of the devotion of the Divine Mercy can be practiced not only on Good Friday but every day. It is the privileged time for the mercy of God.

Christ hopes that at this time we will meditate on His Passion, in which more than in any other way was revealed the mystery of God’s mercy. Awareness of this fact leads to a prayer of praise and thanksgiving, as well as petition for the graces needed for us and for the world, especially for the conversion of those being lost.

Jesus linked promises of abundant graces to the Hour of Mercy. “In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion” (D 1320). At this time one can beg for anything for oneself and for others, for this is the hour when mercy is shown to the whole world (cf. D 1572).

And so, Christ set three conditions for the granting of His promises. Namely, the prayer should take place at three o’clock after noon; it should be directed to Jesus; and the one praying should consciously refer to the merits of the Passion of Christ. Moreover, it should be pointed



out that the request contained in the prayer must be conformed to the will of God, expressed with the greatest confidence, and offered along with constant works of mercy.

Christ likewise recommends that the Stations of the Cross be performed at this hour. Adoration of His Sacred Heart, full of mercy, in the Blessed Sacrament is strongly recommended if it is possible, otherwise prayer should be offered wherever we happen to be at that moment (cf. D 1572).

The wide practice of the Hour of Mercy in every geographical location becomes an unbroken act of prayer to Divine Mercy rising up from the whole world.

2.5 Spreading of Devotion to the Divine Mercy

The devotion of Divine Mercy began to spread following the death of Sister Faustina, especially during the Second World War. Thanks to soldiers of the Polish army, founded in 1941 in the Soviet Union, the devotion reached many nations of the world. From 1943 the chapel at Our Lady of the Divine Mercy in Kraków-Łagiewniki became a place of public worship. The Image of Merciful Jesus kept there soon gained a reputation for being an instrument of grace.

In the last decades, a progressive increase in the cult of the Divine Mercy can be seen throughout the world. A great deal of the credit for this is owed to Saint Faustina Kowalska herself, who died in 1938, after seeing the Merciful Jesus and being made by Him the first messenger of the Divine Mercy. With great energy and dedication, she endeavored to spread the idea, which, thanks to her Diary, continued after her death throughout the world. The Servant of God, John Paul II, himself greatly devoted to the Divine Mercy, made enormous contributions to the spread of the devotion. During his pontificate, the visionary Faustina was canonized and the Feast of the Divine Mercy was included in the Church’s official liturgical calendar.

I am pleased to note the energetic development of this devotion in the United States as well. I cannot forget how, in 1993, during the World Youth Day in Denver, Colorado, I walked with a small group of about fifty Russian pilgrims through Cherry Creek State Park to meet



the Pope. The heat was extreme, but the enthusiasm of the young people representing so many nationalities and languages, as well as the excitement of meeting the Holy Father, conquered all discomforts. The enthusiasm of the Russian pilgrims for the devotion of the Divine Mercy, with which they were already well acquainted, received on this occasion an unexpected impulse. Walking through the park, we saw an enormous crane upon which was hanging an imposing canvas. Only upon making our way to the far side could we see that it was the Icon of the Merciful Jesus. All were astonished: even in America the Divine Mercy is publicly worshiped!

When the question arose concerning what image to put in the Blessed Sacrament chapel of Moscow's Cathedral of the Immaculate Conception, which was being renovated after sixty years of confiscation, there was no doubt at all. A copy of the first image of the Merciful Jesus in Vilnius now occupies that place.

The Congregation of the Sisters of the Mother of the Divine Mercy takes special concern for the development of the devotion of the Divine Mercy. This congregation was founded by the confessor of Saint Faustina, the Blessed Father Michael Sopoćko.

In this regard, Pope John Paul II did so very much. Perhaps as a sign of his gigantic contribution, Divine Providence called him to Himself on the eve of the Feast of the Divine Mercy, April 2nd, 2005, the feast which he himself had established.

3. Our response

The Servant of God, John Paul II, emphasizes that mercy must reveal itself as the power of that love which evil cannot overcome, but which “conquer evil with good” (Rom 12:21) (cf. DM 6). In this way mercy is an absolutely necessary dimension of love, its second name, one could say. We are required to live this love of God and neighbor, for, as the Apostle Paul teaches, “Love is patient and kind. It is not jealous, [love] is not pompous, and it is not inflated. It is not rude, it does not seek its own interest, it is not quick-tempered, it does not brood over injury. It does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things” (1 Cor 13:4-7). This is the command of Christ and the teaching of the Church. It is also the life program for every Christian.

In this regards, Pope Benedict XVI fittingly noted in his encyclical “Deus Caritas est” that man can be a source from which pour forth living waters (cf. Jn 7:37-38). However, for this it is necessary that man first drink from the original source, which is Jesus Christ. From the pierced Heart of Christ flows forth the love of God Himself — Blood and Water (cf. Jn 19:34) (cf. DCE 7). We are bound to respond to the infinite love

of God to man and to His mercy in a corresponding manner. In this endeavor, a special place is held by the Holy Eucharist, works of mercy, penance and prayer.

John Paul II teaches that “the Eucharist brings us ever nearer to that love which is more powerful than death” (DM 13). Benedict XVI develops this idea, saying that through the institution of the Eucharist, Jesus added to His sacrificial act of love towards man the element of perpetual presence. The Eucharist, thus, includes us in the sacrificial act of Christ, thanks to which we not only receive the Incarnate Word by some sort of static symbol, but we are introduced into the dynamic of His sacrifice (cf. DCE 13). As a result we are called to the deepest possible living of the Eucharist, the source and summit of the Christian life (cf. LG 11).

Union with Christ in the Eucharist is at the same time union with others. It is not possible to keep Christ only for oneself. One can only belong to Him in union with others. Thanks to the Eucharist, the love of God and the love of neighbor become one; the Incarnate God unites us all. In the Eucharist, God comes to us, so as to act in us and through us.

The love of God and neighbor unite us in one, which should be expressed in works of mercy (cf. DCE 14-15).

Pope Benedict XVI underlines in this regard that works of mercy (*diaconia*), along with the proclamation of the Word of God (*kerigma-martyria*) and the administering of sacraments (*leiturgia*) belong to the very nature of the Church (cf. DCE 25).

“Faith without works is dead” (Jam 2:26) teaches the Apostle James. Faith ought to be realized in daily life in concrete acts of mercy. “[The Church] seeks to practice mercy towards people through people, and she sees in this an indispensable condition for solicitude for a better and ‘more human’ world, today and tomorrow” (DM 15).





The call of Christ: “Repent, and believe in the Gospel” (Mk 1:15) is always timely. For this reason, the sacrament of penance — as the Pascal gift of Christ to His Church and as the brightest demonstration of the Divine Mercy — should be practiced as often as possible. It leads to our spiritual transfiguration and resurrection.

The world, which is following the path of secularism and ever forgetting the meaning of mercy, must be filled with the great “cry” (cf. DM 15) of the Church, her ardent and persistent prayer to the God of mercy. In this regard, the liturgies of mercy and the Chaplet of the Divine Mercy are of immense use.

Devotion to the Divine Mercy calls us to offer honor and glory with all reverence to our Merciful God (cf. Eph 2:4) and together with Mary, the Mother of Mercy, to praise Him for His magnificent works, which He performs before our eyes (cf. Lk 1:46-55).

We pray to the Holy Spirit: “Come, Holy Spirit, and renew the face of the earth!” The face of the earth can change only when man himself changes.

Truly it is so. The grace of the Divine Mercy changes man; from sinner he becomes the sanctuary of the Holy Spirit.

The modern, secularized world has a great need of Christian witness. Every one of us must take part in this responsibility, for on it depends the future of Christianity. We must be witnesses to the Gospel and witnesses to the Divine Mercy, for the Gospel of Christ is the Gospel of Mercy. It transforms man with the goal of saving him, and also with the goal of transforming the world by regenerating its hope.

May this devotion move us, by means of an Evangelical witness to the Divine Mercy, to be bearers of the hope it promises, “hoping against hope” — according to the expression of St. Paul (cf. Rom 4:18) — in the mercy of God.



Sanctuary of Divine Mercy in Hollywood

Father George J. Bobowski

Everything is the work of God’s Mercy

Saint Sister Faustina, accidentally being a witness of a group of people talking aimlessly, she wrote in her Diary: “My Jesus, how little these people talk about You. They talk about everything but You, Jesus. And if they talk so little [about You], it is quite probable that they do not think about You at all. The whole world interests them; but about You, their Creator, there is silence. Jesus, I am sad to see this great indifference and ingratitude of creatures. O my Jesus, I want to love You for them and to make atonement to You, by my love”. (Diary 804)

To pray, because others do not pray, to pray for those who do not pray — it is especially pleasing to God. The same way it pleases God all efforts made to reach out with His word, there, where generally is not designed to provide room for Him.

Since some years ago, in the world wide known place of entertainment, capital of the movies, world-famous Hollywood, known as a vanity fair, the Devotion to the Divine Mercy is



spreading. In 2003, three years after the canonization of Sister Faustina, the Image of the Merciful Jesus came from Poland to the local parish of Christ the King. The Image was blessed in Rome by Holy Father John Paul II. The Pope, himself a great devotee to Merciful Jesus, upon the request of Father Zenon Jarzabek and Father George J. Bobowski, signed the Image. The Image was placed in a separate chapel, which also includes the paintings of Saint Faustina and Blessed Father Michael Sopocho. Also, in the Church there is a plaque dedicated to John Paul II. Today, the Image of Merciful Jesus is the only one Icon in the United States signed by God's Servant John Paul II. This makes this Icon a relic.

The teaching of John Paul II is an important element of the devotion in the parish community, especially among the devotees to God's mercy. In the Encyclical Letter "Dives in Misericordia", which is very often studied by Parishioners, the Holy Father wrote: "The Church of our time, constantly pondering the eloquence of these inspired words, and applying them to the sufferings of the great human family, must become more particularly and profoundly conscious of the need to bear witness in her whole mission to God's mercy, following in the footsteps of the tradition of the Old and the New Covenant, and above all of Jesus Christ Himself and His Apostles. The Church must bear witness to the mercy of God revealed in Christ, in the whole of His mission as Messiah, professing it in the first place as a salvific truth of faith and as necessary for a life in harmony with faith, and then seeking to introduce it and to make it incarnate in the



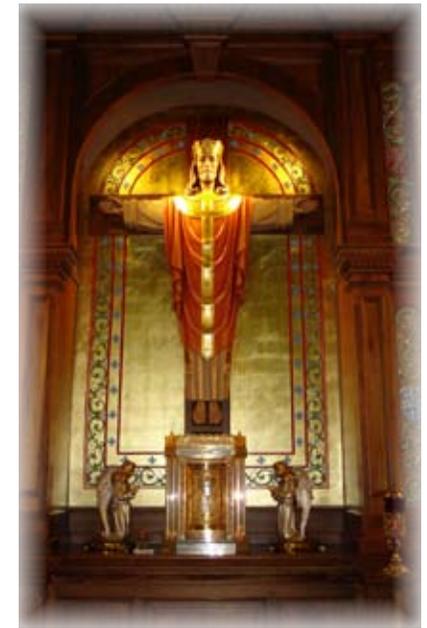
lives both of her faithful and as far as possible in the lives of all people of good will. Finally, the Church — professing mercy and remaining always faithful to it — has the right and the duty to call upon the mercy of God, imploring it in the face of all the manifestations of physical and moral evil, before all the threats that cloud the whole horizon of the life of humanity today." (DM VII)

The Pastor, Father Antonio Cacciapuoti, with the assistance of his parishioners, took various measures to spread the Devotion to the Di-

vine Mercy through annual congresses, monthly formation and prayers. Guests from around the world: Poland, Philippines and Russia are invited as speakers. Archbishop Kondrusiewicz from Belarus, Bishop Bacani from the Philippines and others. Specially from Poland, from Bialystok — City of Mercy, were present Archbishop Stanislaw Szymeci and Archbishop Professor Edward Ozorowski, who had a series of homilies and lectures, and answered questions asked by parishioners. The answers were published by Oficyna Wydawnicza "Wybor" in a separate book "Dialogues on Divine Mercy" in the series of Library of Mercy. The Library of Mercy was initiated under the supervision of His Excellency Archbishop Edward Ozorowski, Reverend Monsignor Zenon Jarzabek from the Vatican Congregation for the Clergy, and Miss Ewa Bobowska President of the Editorial House "Wybor". Thanks to these, one of the most important publications related to the Divine Mercy was created. This is a very practical book to which you can refer to, in any situation. It is like a Catechism of the Divine Mercy. In the introduction Archbishop Ozorowski, as always, very carefully explained the nature of the whole project: „This book was created in response to questions received from the parish of Christ the King in Los Angeles, as well as questions asked in various occasions by people in Poland. The questions are divided into three categories: God in His Mercy, Worship of Divine Mercy, Acts of Mercy. These three categories comprise the spectrum of knowledge of God's Mercy which is helpful in the finding and contemplation of God's closeness".

This very new center of devotion to the Divine Mercy has made a considerable contribution to the spreading of this devotion to the Divine Mercy — the Highest Attribute of God. The devotion to the Divine Mercy occupies an important place in the ministry of the Priests serving at Christ the King Parish. Divine Mercy is a way of Life for the parishioners.

I strongly believe that it was God's Will to bring the Devotion to His Mercy to Hollywood. Now is the Time of Mercy, Divine Mercy. This is the time to bring God's mercy to all, and I am very grateful to those who supported this idea from the beginning, to those who helped me to share the time of Divine Mercy with the faithful in Los Angeles. Firstly, I would like to give thanks to Merciful Jesus who allowed us to be instruments of His



mercy. My gratitude and thanks to Father Antonio Cacciapuoti — Pastor at Christ the King Parish in Los Angeles, who is continuously spreading the Divine Mercy in his community, and I am sure that he will be the Apostle of Divine Mercy for eternity. I am also grateful to Father Charles Chaffman for being an unquestionable apostle of Divine Mercy.



Thanks to you, the parishioners of Christ the King Roman Catholic Parish who embraced Divine Mercy in this specific place. Specially my thanks to the leaders of the Divine Mercy Ministry. Also my gratitude goes to the “Faustinum” formation group and its moderator: Lelis Cruzata, who introduced me to Father Antonio, who for many years works and collaborates with the Library of Mercy under the supervision of Archbishop Edward Ozorowski.

Although Sister Faustina lived in Poland, we found so many devoted people to the Divine Mercy here in Los Angeles. I believe that the shrine of Divine Mercy at Christ the King Parish, is not only a place of silence, prayers and contemplation of the Divine Mercy – the most important truth of our faith, in the “Noisy” Hollywood, but the steps to heaven, where we will always venerate God in His Mercy.

Lelis Cruzata

Divine Mercy Image in Christ the King Church

Since seven years ago the parish of Christ the King in Los Angeles owns its Sanctuary of Divine Mercy.

The Image of the Merciful Christ is venerated in a separate chapel. The Image traveled a long way from Poland, Saint Faustina’s country, through the Vatican to find its place here in Hollywood, on the other side of the Atlantic Ocean.

The modest nun has heard the words repeated today in uncountable languages: “Tell to the world about my mercy” (Diary 699). Thanks to devotees to God’s Mercy, and especially to Father Antonio Cacciapuoti

and Father George J. Bobowski, the echo of these words of Jesus became much louder even in the world’s movie capital — Hollywood. The Image at the Church of Christ the King, one of the contemporary copies of the countenance known through Saint Faustina’s revelations, deserves special attention, for it has been blessed by the Holy Father on April 30, 2003 during a special audience in the Vatican. The Great Pope of Mercy, John Paul II has placed his signature on it.

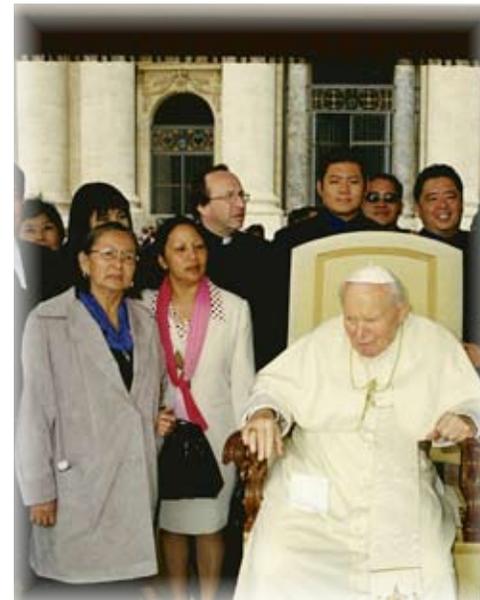


Thus, the Image has been blessed by the Vicar of Christ and together with the simple message of mercy has reached the faithful in Los Angeles. Looking carefully to this image, you will see this exceptional signature.

For many years, the devotion to Divine Mercy has encountered in its way in the Church with serious difficulties and only the commitment of the contemporary Bishop of Krakow Cardinal Karol Wojtyła made possible for these obstacles to disappear. From the beginning the mysticism had been very close to God’s Servant John Paul II, whom as early

as in his youth has been interested in the work of Saint John of the Cross. He has dedicated to the Spanish Mystic both his greatest literary work, the poem *The Song of the hidden God*, and his doctor’s thesis — *Doctrina de fide apud S. Joannem de Cruce*.

No wonder that he was interested in a contemporary mystic, humble, uneducated nun, who has been chosen by Christ as the Apostle of His mercy. Once again the word of God’s Son has been accomplished: “I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike. Yes,



Father, such has been your gracious will. All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wishes to reveal him.” (Mt 11, 25-27).

The teachings about God’s Mercy are one of the foundations of John Paul II’s Petrine Ministry. In his book “Memory and Identity” there is a separate chapter titled “The Mystery of Mercy”; He wrote: “I recall here Sister Faustina and the devotion to the

Merciful Christ initiated by her, I do it also because she belongs to our age [...] Words written in Saint Faustina’s Diary appear to be an special Gospel of God’s Mercy written from the 20th Century’s perspective. The people of this century understood this message. They have comprehended it though this dramatic compiling of the evil, which has been brought by the Second World War and later, by cruelties of totalitarian systems. It is just like Christ wanted to show that the measure of evil, in which the casualty was the man, is finally the Mercy of God.” Thus, in such light we should see the initiative of the devotees of the Divine Mercy, whom — with the Image of Jesus painted for the parish of Christ the King in Los Angeles — first made a trip to the Vatican.

The faithful from the Parish of Christ the King led spiritually by their pastor Father Antonio Cacciapuoti and Father George J. Bobowski prepared themselves for the enthronization of the Image in a separate chapel

with prayers and deep reflection during special days of retreat conducted by Bishops from Bialystok — City of Mercy. First, on September 6 and 7, 2003, they have met Bishop Edward Ozorowski, who delivered the lecture titled “Is There a Need to Talk About God’s Mercy These Days?” Also, he blessed a smaller image of the Merciful Christ, which soon after begun its peregrination through the households of the families of the parish which continues until now. As of today, approximately Four Hundred families



were blessed to have the Icon in their homes for one week. The Pilgrim Image of Merciful Jesus was donated to the Parish by the President of Bialystok and Miss Ewa Bobowska. Thanks to the Lay Institute of Divine Mercy, Bishop Ozorowski also gave as a gift to every Parishioner of Christ the King his book “Dialogues on Divine Mercy” in English and Spanish, published by the Oficyna Wydawnicza “Wybor”.

The main celebration took place one week later, on September 13 and 14; presided by Archbishop Stanislaw Szymecki from Bialystok, Poland. On the first day’s conference he taught about the “Divine Mercy according to the teachings of John Paul II” and celebrated Holy Mass. The following day, during the solemnly concelebrated Holy Mass, Archbishop Szymecki blessed the Chapel of Divine Mercy in Christ the King Church, the first sanctuary in Los Angeles. This is where the Image of the Merciful Christ found its place. On September 14, the day the Chapel was blessed coincides with the Solemnity of the Elevation of the Cross, the worshippers of God’s Mercy remember this day as the day when Christ dictated to Saint Faustina the Chaplet to the Divine Mercy. Since then this sanctuary has become a Shrine of the Divine Mercy. Jesus is really present, miracles had happened and continue to happen touching people’s lives.

Recently, on April 11, 2010, during the Divine Mercy Sunday, after 7 years, since the Chapel’s initial blessing, and thanks to the generosity of the Chen Family, the altar in the Chapel of Merciful Christ, built by Mr. William Gonzalez, has been completed and solemnly blessed by Father Antonio Cacciapuoti and Father Charles Chaffman and Father George J. Bobowski with the assistance of Deacon Ricardo Villacorta.



Robert Martinez

Divine Mercy: The Power of the Chaplet

The Chaplet is balm for the soul. It has the power to soothe the pain of sin and isolation from our Lord. The simple mantra: “For the sake of His sorrowful Passion have mercy on us and on the whole world,” evokes humility and charity.





“Have mercy on us,” commits to the necessity of God’s saving hand through Jesus’ Paschal mystery. We need Mercy — we need God’s mercy. We are in fact a weak and frail human race — so prone to sin and disobedience to God’s will. How often we turn our back on the immense graces at our disposal. Yes, have mercy on us Lord when we fail to embrace your love. Have mercy on us when we kill our fellow brother and sister out of rage, jealousy, and matters of insignificance.

Have mercy on us when we fail to attend to the poor on the streets. Have mercy on us when we turn our backs on our own Christian faith by neglecting the sacraments and the scriptures. Thank you God of Mercy that we have the opportunity to drink from your fount of mercy when we are plagued with sin and darkness.

“Have mercy on the whole world,” offers us an opportunity to pray for the whole world that is in fact in great need of our Lord’s healing hand: war, drugs, pornography, sexual slavery, child exploitation, gang killings, natural catastrophes, and even within our own church (particularly in the past) — child sexual abuse. Lord of Mercy, have mercy on us and on the whole world. *De profundis*, “out of the depths we cry to you Oh Lord.” We pray that you raise up modern-day prophets to speak your truths and put the hand to the plow. Let it be me. “We are called to be mystics and prophets. Mystics know God by way of love. Prophets speak up for God and do God’s work. The Christian vocation is prayer and prophecy, contemplation and action, love of God and love of people... We need heralds of the gospel who are experts in humanity, who know the depths of the human heart, who can share the joys and the hopes, the agonies and distress of people today, but who are at the same time contemplatives in love with God” (Pope John Paul II).

“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.” Who alone could atone for our sins but our Lord Jesus Christ. He, who conquered sin and death and arose from the abyss, so that we might experience new life. “*Because he lives I can face tomorrow, because he lives all fear is gone, because I know who holds the future life is worth the living, just because he lives*” (unknown). Send us your Spirit dear Lord that we might live in

this troubled world as instruments of your Divine Mercy. Enable us to spread your message of love and salvation to a world that thirsts (unknowingly) for your healing Rays. Redeem us Oh Lord!

“Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.” Our Triune God is absolute Holiness and absolute Mercy. That he has endowed us sinful beings with the knowledge to somewhat grasp this insight is — mercy in itself.

More than ever today, amidst a barrage of temptations, we need access to God’s unlimited power, holiness, and mercy in order to survive in the world. Joseph Conrad once said, “...a belief in a supernatural source of evil is not necessary; men are quite capable of every wickedness.” However true this may be, the reality is: the devil exists. The greatest deceit he ever pulled off was to convince the world that he doesn’t. The Good News is: God is stronger than the devil. We must trust in God.

The evil one takes shape in the form of: alcohol, drugs, sexual images, rationalization, relativism, and arrogance. He knows our passions and multiplies them times ten (Bishop Fulton Sheen). Therefore, we must be vigilant and counsel our children in the ways of our merciful Lord. Saint John Bosco offers valuable advice for our Youth: “The devil has two traps to divert the youth away from true happiness. The first is to make them believe that serving the Lord will make them sad people, without leisure, people who aren’t in the loop! But that isn’t true, my friends. The other trap is to make you believe that the youth have a good amount of time to think about serious things. Be careful, my friends, even if you have many chances to get old, you must, today, at all cost, make a success of your youth. It takes up your whole life, both in this lifetime and the next!”

What is of vital importance to convey to our youth and ourselves, in the event that we do miss the mark, is that the Divine Mercy of Jesus nurtures and propels our return back into the healing hands of our Savior. Yes, praying the Rubies of the Chaplet is balm for our mind, heart, body and soul. The prayers enmesh our weak flesh with the Body, Blood, Soul, and Divinity of our dearly beloved Christ. Therefore let us drink from the immeasurable fount of Mercy by praying: “*O Blood and Water, which gushed forth from the Heart of Jesus as a fount of mercy for us, I trust in You.*”





Marie Chen

Divine Mercy Sunday

Divine Mercy Sunday has different meanings to different people. For me it is many things. It starts with Jesus' revelation to Saint Faustina.

Jesus said to Sister Faustina: "My Daughter, tell the whole world about My inconceivable mercy. 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. 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 forth 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". (Diary 699)

This quote from The Diary of Saint Faustina, has given me a different way of looking at Jesus that I didn't have growing up, or maybe I should say gave me a better perspective on God's mercy and love. Growing up I remember being taught in catechism that God was all-loving, all-merciful, all-good, all-just, and all-knowing. With that I was also taught to have a strong reverence for God, but I suppose because God was all knowing and all just perhaps sometimes that came across as a "fear" of God for me. But here God gives us a very special gift on Divine Mercy Sunday that is Jesus' promise to us. "The Lord's desire for the Feast of Mercy to include the solemn, public veneration of the Image of Divine Mercy by the Church, as well as personal acts of veneration and mercy. But the Great Promise for even the Greatest Sinner is



that a devotional act of sacramental penance (Confession) and Communion will obtain for that soul the plenitude of Divine Mercy on the Feast."

To me this shows how great and infinite God's mercy and love is for us and how important it is for us to trust in Jesus. To trust in his Goodness and his Mercy.

Throughout my life I know God has blessed me in so many ways. Even when I experienced difficult times, and when things seemed so hopeless, somehow things always worked out. Whether or not it actually turned out well or not was one thing, but there was some true goodness that always came out of it. I always knew it was God's Goodness at work. But now through my devotion to Divine Mercy it has come together for me in such a way that I realize that I need to rely and need to put my trust in Jesus completely. I know if we truly trust, and if we will allow our eyes, ears, and heart to be open, we will be open to do God's will. To live in the spirit of faith is to accept everything that comes our way as given to us by the loving will of God, who sincerely desires our happiness. It is my personal journey to know, love, and to have an intimate relationship with Jesus, in doing so, to be able to completely trust in Jesus, and to accept with submission and gratitude everything God sends me.

Susan Sarayot

Divine Mercy First Friday Devotion

The quiet of the church acts as a calmness to the world I just left behind. I stop and kneel in front of the chapel of the Divine Mercy, look at the Image and read the words, "Jesus I trust in you". I realize it is we who must accommodate God's purpose. God does not yield to ours. To rest and trust in God does lift our burden,





yet the process in letting go of our own will is difficult. God reminds us, “Why are you afraid? Do you think that I will not have enough omnipotence to support you?” (Diary 527)

First Friday’s at Christ the King starts off with the Divine Mercy Chaplet, then morning Mass and a whole day of adoration of the Blessed Sacrament. It ends with a Mass, the novena and prayer of the Divine Mercy Chaplet, and finally in silent adoration. It is a day to glorify our Lord. I come in the middle

of the afternoon when the church is quiet with just a few people scattered in silent prayer.

God’s purpose sometimes demands a trust that must run counter to all that is tangible. It is our own limitations and our inability to comprehend what God wants us to do, that causes us to fall away from Him. We sin, fall into darkness and despair, because life becomes too difficult to handle. Yet God’s love and mercy is so much greater than any darkness and difficulty around us. He makes everything light.

My devotion to the Divine Mercy did not come suddenly- it came in my day to day living and how God moves in my life. When I experience difficult times that overwhelm me and when the face I put on for the world can no longer hold — who do I turn to? How do I ease the desperate cry in my heart that asks, “What do I do now”? God’s mercy is what we need to take us to him. God always makes that first step towards us. Yet, he wants us to take that step towards him as well. How do we do this? When we enter into a relationship with God it begins with trust. The knowledge that God knows what is best for us and to trust in that unfaltering love is mercy. “Do not fear anything; nothing will happen to you against My will.” (Diary 541) The First Fridays at Christ the King are like having an afternoon of conversation with God. The Devotion to the Divine Mercy is a way of life. It is not something that we do once or twice a year or even when things are tough, but always. It’s in our day to day routine, our interaction with others, the acts of mercy we show one another that makes this devotion alive. Our relationship with God takes work.

God’s grace of mercy heals all. When we say, “Jesus, I trust in you”, we enter into a relationship with God. We know the truth, “Fear nothing: I am with you” (Diary 655)

Father John-Paul Gonzalez

Southern California Divine Mercy Congress at Christ the King Parish

In 2006, in memory of the One Hundred Anniversary of Saint Faustina Kowalska’s birthday, in commemoration of the 25th Anniversary of the Encyclical Letter “Dives in Misericordia,” and the Death Anniversary of Venerable John Paul II — Father Antonio Cacciapuoti, Father George J. Bobowski and Father John-Paul Gonzalez, convoked the first Southern California Congress of Divine Mercy at Christ the King Parish. The first to respond to the call were the parishioners of Christ the King, supported by the Lay Institute of Divine Mercy and One Heart One Mind in Christ Community.



Under the auspices of Monsignor Cacciapuotti, bishops from all over the world have presided over the annual Congress who included Most Rev. Tadeusz Kondrusiewicz, Archbishop of Minsk-Mahilyow, Belarus; Most Rev. Edward Ozorowski, Archbishop of Bialystok, Poland; and Most Rev. Edward Clark, Auxiliary Bishop of Los Angeles. Other bishops who have taken part in the annual congress are Most Rev. Gabino Zavala, Auxiliary Bishop of Los Angeles and Most Rev. Teodoro Bacani of the Philippines.

The annual Congress at Christ the King gathers hundreds of faithful Catholics throughout the Archdiocese of Los Angeles: “To entrust the world to Divine Mercy... the message of God’s Merciful love proclaimed through Saint Faustina, may be made known to all the people of the earth... May the binding promise of the Lord Jesus be fulfilled: from here

must go forth, the spark which will prepare the world for His final coming” (Homily of Pope John Paul II, Krakow, 2002).

2006 Congress — “Divine Mercy, Transform Us to Be Your Vessel of Hope”

The Three-Days Congress took place on April 28 to April 30, 2006 at Christ the King Parish. Most Reverend Tadeusz Kondrusiewicz, Arch-



bishop Metropolitan of Moscow presided over our Congress. The First Southern California Divine Mercy Congress was a success!

2007 Congress — “Divine Mercy: The answer to a troubled World”.

The 2007 Southern California Divine Mercy Congress was a special call to be a Witness of Divine Mercy.

Most Reverend Edward Ozorowski Archbishop Metropolitan of Bialystok, Poland presided over our Congress. Archbishop Ozorowski is a well known Theologian, Professor and Writer. He is the author of 1500 books and publications.

2008 Congress — “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). 2008 Southern California Divine Mercy Congress took place on November 21 — 23, 2008. November 23 was the Feast of Our Lord Jesus Christ the King — our Parish Feast.

His Excellency Archbishop Tadeusz Kondrusiewicz, Archbishop of Minsk and Mahilyow, Belarus, presided over the Congress.

2009 Congress — “Divine Mercy — The Source of hope for the Modern Family

The Fourth Southern California Congress of Divine Mercy took place on **November 20, 21, & 22, 2009** at Christ the King Church. The Congress was organized by Christ the King Roman Catholic Parish under the supervision of the Pastor Father Antonio Cacciapuoti and the



Lay Institute of Divine Mercy. The Congress theme was focused on the Modern Family.

His Excellency Bishop Edward W. Clark, Auxiliary Bishop of the Archdiocese of Los Angeles opened the Congress.

Divine Mercy Retreat

The first Divine Mercy Retreat took place in Christ the King Parish in the Advent Season of 2006. Father Simon Stefanowicz, OSPPE was our Master of Retreat. In the first Conference he preached: “It is a real pleasure and an honor for me to be with you today. These special days of prayer and reflection in the life of our Parish Community which provides us with an opportunity for spiritual enrichment, also gives me the opportunity to reflect and share with you something that is very dear to me: the story and message of Divine Mercy. [...]

While it is not possible to exhaust — or even to touch upon — every aspect of the richness of the Divine Mercy devotion, I hope that my series of reflections will help you to understand better as well as to appreciate more and hopefully implement in your lives the very practical, attainable, and powerful spiritual richness of the Divine Mercy devotion”.



Chito Soriano

Tidbits of Gospel in our Formation

The Faustinum formation is one of God’s instruments in refining my spirituality. Divine Mercy has become a way of life for me. It encourages me to pray the Divine Mercy Chaplet and the 3 o’clock prayer, to contemplate the Image of Merciful Jesus, to observe the feast day and to spread its devotion. Exercise acts of mercy in deeds, words and prayer has, for me, likewise become a regular routine.



My visit to the shrine of Divine Mercy in Poland made me realize that being merciful is not at all easy. With this realization, I have come to acknowledge my shortcomings and weaknesses, prompting me to pray with faith and fervor, asking Jesus for His grace to work in me. In no time, my prayers were answered. My knowledge and understanding of Jesus were revitalized.

St. Faustina modeled to me many of her Godly virtues. Jesus appeared to her several times and those apparitions made remarkable impact on her relationship with Him. In one of his appearances Jesus asked for His image to be painted, resulting in

the icon of Divine Mercy we see today.

John's Gospel 20: 19-22 portrays the Divine Mercy icon. This revered icon of Jesus of Divine Mercy is now displayed in the walls of churches and in homes all over the world. It speaks to us of His love, mercy and trust. This icon also reveals that Jesus is The Source of overflowing grace and blessings.

Jesus speaks to us clearly when we read the Bible and reflect on its teachings. Reflecting on His word is a dynamic exercise that enables us to stay connected and in tune with Him. God also speaks to us during the proclamation of the Word in the Holy Mass. The priest helps us understand God's message and its application in our lives through the homily.

Jesus is Divine Mercy and the Gospel is about Jesus. The Gospel shows us His way, truth and life and demonstrates to us His love, mercy and trust which are the important components of our Faustinum formation. We need to learn and understand God's Word through the Bible to imitate Jesus our Lord.

The main emphasis in the Apostolate of Divine Mercy activity is placed on formation, which aims at introducing Faustinum members into the spirituality and apostolic mission of Saint Faustina in order to pre-



pare the apostles of Divine Mercy to lead independent interior lives and properly understood apostolic work.

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

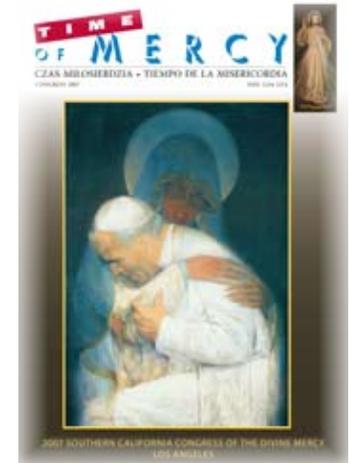
- The biblical cycle,
- The interior life,
- And the spirituality and mission of Saint Faustina, Blessed Michael Sopocko, God's Servant John Paul II.

Besides the monthly conferences and lectures, there is also a Practice exercise relating to the interior life.

We invite you to join us at the Divine Mercy formation sessions held at Christ the King Roman Catholic Parish every second Saturday of the month.

The Lay Institute of Divine Mercy

The Lay Institute of Divine Mercy is one of the most active Apostolates of Divine Mercy. The Institute was established in Poland as the continuation of the research and study initiated by Father Michal Sopocko and has been in existence since 2002 in the USA, Russia and other countries. The principal aim of the Lay Institute of Divine Mercy is to evangelize to make the Church a sign of the saving presence of God in the World, to strive for Christian perfection through trust in God and showing mercy towards one's neighbors, to get to know and proclaim the mystery of God's mercy, to support Catholic Missions around the world and to entreat God's mercy for the whole world. The Lay Institute together with the Publishing Office "Wybor" publishes the magazines "Czas Miłosierdzia", monthly in Polish language and "Time of Mercy", quarterly in English language. In the series of the Library of Mercy the Institute published dozens of books from authors such as Archbishop Edward Ozorowski and the most valuable book of God's Servant Father Michael Sopocko entitled "Bo na wieki Miłosierdzie Jego" ("For His Mercy Endures Forever"). For more information, please visit website www.divinemercury.opoka.org.



In what way can a parish be a community of mercy?

A parish is a part of a universal church and of a particular one in a given location — Its duty is to take care of the spiritual and not material goods. The secular institutions serve the latter purpose. The Church is the place where people gather together to worship God and to gain from It the spiritual force to live in the world.

The model of Christian life is a cross, which to the believer indicates two directions of activity: vertical and horizontal. The vertical direction symbolizes people's prayers: individual and collective. The worshipper elevates his heart to God. This is directing of the soul, not the body. At this time, the body may assume many different positions: deeply bent, on bent knees, as forced by illness in the hospital bed, standing upright, or seated. However, the spirit always tends to heaven — to God Himself

The horizontal direction of the human spirit signifies service to fellow men. The true source of mercy is situated at the intersection of both of these lines, in the same way as the commandment of love is always focused at the point where the love of God and love for fellow man coexist. Nevertheless, limiting the activity of a parish to that of a cult would not be a realization of mercy. Performing only charitable actions does not fulfill the obligations of a parish.

Worship of Divine Mercy has already been discussed. The "Diary" of Sister Faustina emphasizes the chapel in particular, worship of the Image of Merciful Jesus, the Feast of Mercy, the Novena preceding the feast, and the week of mercy following the



feast. These forms of devotion are not difficult to practice with a little commitment on the part of the clergy and the faithful. However, if they remain forms only, they would bring little fruit. They could even face objection, "I desire mercy, not sacrifice" (Mt 9:13). As Vatican II Council stresses, liturgy does not exploit the fullness of parish life, but also is not marginal. The liturgy is at its center and is a summit for it. This means that the parish should venerate God's mercy enough to bring the daily life of the people into it.

The concern of the parish is individual as well as collective life. The help given to a fellow man could take various forms: spiritual support, material aid. Some well-organized parishes maintain their own kindergartens, schools, orphanages, shelters, hospitals, etc. With an evangelical attitude, these actions may bring much good. The concern is to keep them from secularization and not allow them to separate from God's commandment of love.

Experience proves that where the main concern was material wealth, the temples became deserted. Where cults disregarded life's necessities, people fell into material and moral misery. God's mercy is for man an immensely great gift. It is similar to the talents, referred to in the parable, which a man before leaving on a long journey gave to his servants, with the obligation of accounting for them upon his return (Mt 25:14-30). It is not to be wasted. Man needs to manage this gift of mercy so that it will be double what he received.

From the Book "Dialogues on Divine Mercy"

Marguerite (Chickie) and Richard (Skip) Byrne

Pastoral Council

Christ the King Church has been blest with three wonderful, spiritual pastors during our 43 years as parishioners. Msgr. Henry Alker, an especially saintly priest, arrived when we did in 1967. Upon his death, Msgr. Alexander George, who was the associate pastor, became the pastor and continued to serve with care and distinction until his retirement in 1999.

When Father Antonio Cacciapuoti was assigned to be the pastor in 1999, we didn't know what to expect. He was only 38 years old, was born and raised in Italy, and had never been a pastor before. However, whatever apprehensions we may have had evaporated immediately. We found Father Antonio to be a warm, loving and outgoing person who





was truly interested in serving the people of the parish and building upon the fine work accomplished by his predecessors. He updated and expanded the Pastoral Council to make it more representative of the parish community, increased the membership and role of the Finance Council, and made several positive physical changes to the church and school properties which enhanced the appearance of the facilities. He reached out to the parishioners to offer hope and comfort in their times of happiness and need. However, in our view, his greatest accomplishment was to make the celebration of the Mass — the liturgy and the musical accompaniment — a more meaningful spiritual experience for everyone. It's truly a pleasure to attend weekend Mass at Christ the King.

Msgr. Antonio has been our pastor and spiritual leader for eleven years. During that time we have grown to love and respect him and are grateful for his outstanding dedication and contributions to the life of our parish. The feeling of our parish community was clearly demonstrated by the tremendous outpouring of love, affection and gratitude expressed by the Christ the King parish family at Msgr. Antonio's investiture ceremony on May 16, 2010.

We love him and will miss him. We wish him well in his new assignment. We will remember him and he will always be in our prayers.

Mary Kurban and Ruth Anderson

Christ the King School

Monsignor Antonio Cacciapuoti — pastor, visionary, spiritual and religious leader, teacher, friend, confidant, motivator, and peacemaker.

Eleven years ago, he took ownership of Christ the King Parish and School. He saw the school as integral with the parish. He impacted the lives of hundreds of students during his time here — with frequent visits, morning assemblies, classroom visits, award presentations, and appreciative attendance at music recitals. He made a special effort to welcome new families. And he embraced our Christmas pageants and



May processions. Students and families will long remember his thoughtful selection of Christmas gifts which he brought them from his native Italy.

Father Antonio understood the critical importance of Catholic education in this agnostic and materialistic twenty-

first century. He celebrated weekly Mass for our students, arming them with a “more than just Sunday” strong appreciation of the richness of our Catholic liturgy and gearing his homilies to their level. He always had words of wisdom for them and always a relevant lesson to teach. He taught our students to love and to be compassionate to everyone. He encouraged student ministry in the Mass — as acolytes, lectors, and choir members. One of his greatest joys was introducing our students to the sacramental life of the Church — First Confession and First Holy Communion. We owe a debt of gratitude to Msgr. Antonio's initiatives to improve and beautify our school's physical plant. He had the kitchen remodeled and the wood paneling added to our auditorium. He was instrumental in having the large screen and sound system installed, so that our students can profit from state-of-the-art computer presentations and educational movies. Always attentive to detail, he had the school hallways tiled and the exquisite murals painted at the entrance gate.

Msgr. Antonio will be remembered for bringing the school into closer involvement with the parish community and *vice versa*. He instituted a new First Sunday tradition, where our students lector and sing at the regular 8:30 a.m. Mass. Also he initiated the children to pray the to the Divine Mercy lead by the children themselves after the weekly School Mass. He organized an Advisory Council, consisting of community leaders who volunteer their time and talent to assist the school. Under his



leadership, the school has been an active partner in the annual Autumn Eve Dinner Dance at the Wilshire County Club, and parishioners have been active partners in the International Festival. And let's not forget the San Gennaro Festival.

Blessed with an excellent rapport with students, faculty, staff and parents, Msgr. Antonio has supported many of us in times of personal sadness and in times of joy. The school greatly benefitted from his extraordinary ministry and leadership. Msgr. Antonio will always be remembered as an icon of peace and a man of love, strength and humanity.

Lilia Pedroli

Religious Education Program

At the Religious Education Program, under my supervision for the last 18 years, 10 of which working with Monsignor Antonio Cacciapuoti our Pastor. We serve mostly the students of public schools around the area. We provide instruction on the faith and preparation for the reception of the sacraments of Baptism, Reconciliation, Holy Communion and Confirmation. I also oversee all other Religious Education Programs in the parish such as, RCIA, RICA, and Bible Study courses in English and Spanish.

The Religious Education Program for Children is designed to provide instruction for children from Kindergarten through 8th grades. It is a two year program. We believe they should be instructed according to their age and level at school, classes are given on Saturdays from 9:00 am to 11:00 am. The Confirmation Program is for high school students, grades 9th through 12th, and is designed to help young adults to understand their faith. Classes are given on Saturdays, from 3:30 pm to 5:30 pm. We also

have "Family Catechesis" which includes classes for the parents of the students. These classes are given at the same time as the children are receiving their instruction. Father Antonio has given me his full trust, understanding, support and love to run the program which extended to my family. I thank him for that. He will be greatly missed.



Scholastica Lee

Altar Servers

The Altar Servers ministry provides a great opportunity to work with Christ the King's young parishioners and to guide them to love and serve God assisting on the altar. Ministering to the Altar Servers is very enjoyable, Altar Serving allows children to take part in a Ministry and learn more about the Church.

Our Altar server program is mostly constituted of Christ the King students. Students from other schools are also welcomed. Christ the King Parish Altar Server program is a wonderful opportunity to learn



more about our Catholic religion and to become more involved in our church community. To be an altar server is an honor and a privilege. The purpose of this ministry is serving at the Table of the Lord, assisting the presider in the celebration of the Eucharist as well as other sacraments or liturgical activities.

Isagani Romana

The Filipino Community of Christ the King Parish

The Filipino Community of Christ the King Parish was organized and formed in the year 1985. The purpose to form this ministry in the parish was to promote unity, understanding and love among the Filipino Community, to serve the Lord at Christ the King Parish by participating in activities such as the International Festival, Simbang Gabi, fundraisings.



We thank the Lord for all His blessings. We thank so much our pastor, Father Antonio Cacciapuoti who always guided our Filipino Community.

Mariem Rigonan

Hospitality Ministry

Father Antonio Cacciapuoti from the beginning paid special attention to the fellowship among us; he wanted the Parishioners to have the possibility to meet after the Masses, to get to know each other.

In 2001 few of us gathered together in the school library and worked to form the Hospitality Ministry.

Now, many parishioners come to the hall for fellowship after the Masses. Many Parishioners said that before Father Antonio's time they did not know each other and thanks to the hospitality we can make new friends.

Hospitality Ministry is supported by generous parishioners and groups like the Couples for Christ, Singles for Christ, One Heart One Mind in Christ Covenant Community, Knights of Columbus, Filipino Community of Christ the King, Christ the King Divine Mercy Ministry and some business establishments like the HBH Health Care Services.

We are very grateful to Father Antonio Cacciapuoti for leaving this legacy for us.



Marta Pazmino

Community First Corinthians XIII

The Community First Corinthians XIII is a Ministry in Spanish language, which gathers every Friday from 7:30 PM to 10:00 PM. The Community is led by Deacon Ricardo Villacorta and his Wife Elba Villacorta. The session starts by praying the Chaplet of Divine Mercy, which all members have the opportunity to lead alternatively, followed by the meditation and reflection of the Sunday Reading given by Deacon Villacorta. The Community Corinthians XIII gives spiritual support to all

who need it. In times of sickness or death the whole community together as brothers and sisters helps like the first Christians did it in the times of the Apostles.

The Community received many gifts and blessings from our Pastor Father Antonio Cacciapuoti. He was always present during our year round celebrations, Holy Mother of Guadalupe Feast, Divine Mercy Sunday and any special events in the lives of our members. On Thanks Giving Day Father Antonio Blessed our food and our families, he enjoyed and shared with us our happiness and gave us his love as the good shepherd taking care of the sheep of our Lord. Father Antonio although he is Italian, joins us like a true son of our Lady of Guadalupe.

In our Parish, there exists a great sense of unity, although we are from different continents, our love to the Divine Mercy, our love to our holy Mother is seen and felt here.



Maria Elena Burgos

The Passion Play

The Passion Play has been presented every Good Friday at Christ the King Church since 1987. This is our Parish, and we also present it at many other parishes during lent.

In 1986 a group of 8 young adults went to a Youth Easter Convention and felt the call of the Holy Spirit to work in evangelization. They came to Deacon Ricardo Villacorta who welcomed them with a happy spirit and started teaching them about their faith. Deacon Villacorta introduced them to Father Al George who welcomed them to Christ the King as the 1st Corinthians XIII Youth Group. The group gathered every weekend to learn their catholic faith and start some work with audiovisual material. Deacon Ricardo gave them the script for the Passion play, and that was the beginning. The Youth Group increased in numbers and had several audiovisual works, but the one that remained and got better through the years was The Passion Play. The young men and women grew older and formed their own families. For all these families, Lent means The Passion Play. Thanks to the mercy of God the group

has grown and they use their talents to improve wardrobe and the stage. Every year from January to April, the group of more than 30 families gathers for the rehearsals at Christ the King and ends at Good Friday presentation in our Parish. This play is taken also to other parishes, at least 3 more every year, free of charge and the evangelization work has gone for more than 23 years, thanks to God.

We thank Monsignor Antonio Cacciapuoti for letting this ministry to continue every year, and also to be able to present the play on Good Friday at our church. This play is known as The Passion Play presented by the Community 1st Corinthians XIII from Christ the King in Hollywood.

This book was published thanks to the generosity of the following people



Dear Msgr Antonio Cacciapuoti,
My congratulations and prayers on your
deserved reward to be Monsignor.
I still treasure beautiful memories of our
priestly friendship forever.
Pastore buono, thank you for our Mission
and Congresses on Divine Mercy in your
Parish: Christ the King.
Cum fraterno caritate in Christo Re et
Maria de Czestochowa.

**Father Simon Stefanowicz, OSPPE,
Pauline Missionary in USA, Canada, Singapore,
Australia, the Philippines. 14 Masses on EWTN**

Father Simon has been serving God's people for over 38 years as the Pauline Fathers' Director of Foreign Pilgrimages at Czestochowa, Poland. Media Liaison and Special Assistant to Father Prior. Spiritual leader and preacher of Missions and Retreats, focusing on themes such as the Divine Mercy revealed to the whole world through Saint Faustina Kowalska.

Contact through E-mail: frsimonstef@yahoo.com

Dear Monsignor Antonio:

Thank you for all that you did for Christ the King during what seems like a very short time in my life. Because of you I was able to make many new friends and will always remember what you did for us. You worked very hard to improve the appearance of the Church and School. You were so kind to me after my husband died and I found the courage to continue with my life by myself. May God bless you and keep you safe.

Evelyn Mazza

Father Antonio has been my spiritual guide and inspiration in my personal journey throughout my religious life. I will always value his friendship and the strength he instilled in me throughout life's struggles.

Kathleen Spiegelman

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Gilda and Miriam Mendez
Mary Moore
Elliott and Brenda Cruzata with
Children
Sherley and Steve Chen
Glenda C. Nila - Guzman

Dear Father Antonio,

A Servant of Divine Mercy offers a dedication to the Supreme Healing Power of the Divine Mercy Devotion. In addition many prayers and blessing to you, dear Father Antonio on your next assignment at the service of our Merciful Lord.
Grace and Peace,

Robert Martinez



The Lay Institute of Divine Mercy

Ms. Lelis Cruzata

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From the Editor

“A *parish* is a definite community of the Christian faithful established on a stable basis within a particular church; the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop. (CIC, can. 515 § 1).

It is the place where all the faithful can be gathered together for the Sunday celebration of the Eucharist. The parish initiates the Christian people into the ordinary expression of the liturgical life: it gathers them together in this celebration; it teaches Christ’s saving doctrine; it practices the charity of the Lord in good works and brotherly love. (CCC 2179)

„The Parish Priest is the proper clergyman in charge of the congregation of the parish entrusted to him. He exercises the pastoral care of the community entrusted to him under the authority of the diocesan Bishop, whose ministry of Christ he is called to share, so that for this community he may carry out the offices of teaching, sanctifying and ruling with the cooperation of other priests or deacons and with the assistance of lay members of Christ’s faithful, in accordance with the law” (CIC, can.519)

We, the Roman Catholic faith community of Christ the King, desire to be a haven of peace and a place of belonging to all those who come in contact with us. We proclaim the Good News of Jesus Christ lived out in thought, word and deed. May we, a Eucharistic People, be transformed by the power of the Holy Spirit and recognize the image of God in every person we encounter. (Mission Statement of Christ the King Roman Catholic Parish)

This book is supposed to be about Father Antonio Cacciapuoti, Pastor of Christ the King Parish. In the best way about man testify his work. This is why this book is about Divine Mercy and his ministry, to this beautiful devotion. During his pastoral ministry the Devotion to the Divine Mercy became a spiritual way of life of the Parish. Of course after eleven years of his service, every parishioner can say how he was touched by Father Antonio. His distinct personal greeting to everyone, his dedication and his Pastoral Zeal are the best testimony of whom he is. The Best flowers from Christ the King Parish that can be offered to him is our human heart, our prayers. We have to remember that during eleven years he baptized 1360 children, he blessed 145 marriages, 629 Young men and women had been confirmed. 1235 children received their First Communion from his hands. He absolved many of our brothers and sisters in the name of Jesus Christ, anointed and said goodbye to 109 called to Our Father’s House.

May the Merciful Jesus be with him always.

Ewa Bobowska

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