

TIME OF MERCY

CZAS MIŁOSIERDZIA • TIEMPO DE LA MISERICORDIA

No. 1 (181) 2015

ISSN 1234-3218



**TENTH
DIVINE MERCY CONGRESS
COMMEMORATION**

TENTH SOUTHERN CALIFORNIA CONGRESS OF DIVINE MERCY

There Is No Limit To The Divine Mercy

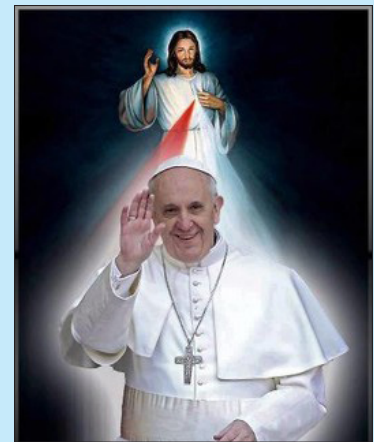
CONGRESS SCHEDULE

Saturday – September 12, 2015

- 8:00 A.M Congress Check-In & Registration
- 9:00 A.M Opening/Welcome Remarks & Invocation (Bilingual)
- 9:30 A.M – 10:30 AM Conference: Grace Comes First, Then Comes All The Rest.
How Do We First Learn About Mercy?

He who encounters Jesus Christ feels the impulse to witness Him or to give witness of what he has encountered, and this is the Christian calling. To go and give witness. You can't convince anybody. The encounter occurs. You can prove that God exists, but you will never be able, using the force of persuasion, to make anyone encounter God. This is pure grace. Pure grace. In history, from its very beginning until today, grace always primera, grace always comes first, then comes all the rest. (Cardinal Jorge Bergoglio (Pope Francis), Homily, Buenos Aires 2001)

Speaker: Msgr. Charles J. Chaffman



- 11:00 AM – 12:00 PM Conference: God Speaks Through the Cross And Responds
To Evil, God's Word is Mercy

The Cross is the word through which God has responded to evil in the world. Sometimes it may seem as though God does not react to evil, as if he is silent. And yet, God has spoken, he has replied, and his answer is the Cross of Christ: a word which is love, mercy, forgiveness. It also reveals a judgment, namely that God, in judging us, loves us. Remember this: God, in judging us, loves us. If I embrace his love then I am saved, if I refuse it, then I am condemned, not by him, but my own self, because God never condemns, he only loves and saves. (Pope Francis, At the Via Crucis: March, 30, 2013)

Speaker: His Excellency Bishop Oscar Solis

- 12:00 PM LUNCH BREAK
- 1:30 PM - 2:30 PM Conference: Being a Church of Mercy

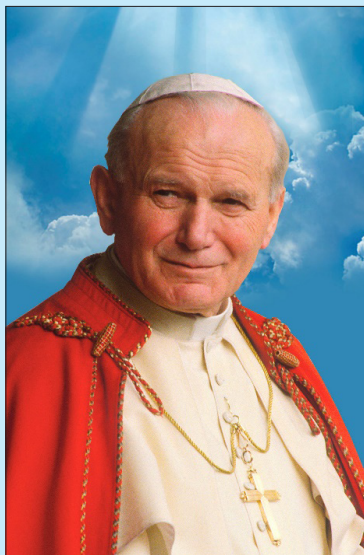
The Church, which is holy, does not reject sinners; she does not reject us all; she does not reject us because she calls everyone, welcomes them, is open even to those furthest from her; she calls everyone to allow themselves to be enfolded by the mercy, the tenderness, and the forgiveness of the Father (Pope Francis, The Church of Mercy).

Speaker: Fr. Jack Stoeger

- 2:30 PM – 3:00 PM Mercy in Deeds and Offertory (Bilingual)

Write this for the many souls who are often worried because they do not have the material means with which to carry out an act of mercy. Yet spiritual mercy, which requires neither permission nor storehouses, is much more meritorious and is within the grasp of every soul. If a soul does not exercise mercy somehow or other, it will not obtain My mercy on the Day of Judgment. Oh, if only souls knew how to gather eternal treasure for themselves, they would not be judged, for they would forestall My judgment with their mercy. (Diary 1317)

Facilitators: Fr. John-Paul Gonzalez and Fr. George J. Bobowski



- 3:00 PM The Hour of Great Mercy – 3:00 O'clock Prayer (Bilingual)
Chaplet of the Divine Mercy
- 3:30 PM – 4:30 PM Conference: There Is No Limit To The Divine Mercy Which Is
Offered To All People
- The act of Jesus by which He raised Lazarus demonstrates the end to which the power of the Grace of God can arrive, and the end, therefore to which our conversion, our change can arrive. But listen well: there is no other limit to the divine mercy offered to all! There is no other limit to the divine mercy offered to all! Pope Francis, Angelus Domini, April 06, 2014)
- Speaker: Fr. Luke Mata
- 4:30 PM – 5:30 PM Adoration of the Blessed Sacrament
Penance Service and Individual Confessions
- 5:30 PM Concelebrated Healing Mass (Bilingual)
Main Celebrant: His Excellency Bishop Edward W. Clark

Sunday – September 13, 2015

- 10:30 AM Solemn Holy Mass (Bilingual)
Main Celebrant: His Excellency Bishop Alex Salazar
- 12:00 PM LUNCH BREAK
- 1:00 PM The Gospel in Music
- 2:00 PM – 3:00 PM Conference: Mercy as Christian Existence for Others. Let Your Faith Make a Difference in Your Life

Absorbed and deepened in the family, faith becomes a light capable of illumining all our relationships in society. As an experience of the mercy of God the Father, it sets us on the path of brotherhood. Modernity sought to build a universal brotherhood based on equality, yet we gradually came to realize that this brotherhood, lacking a reference to a common Father as its ultimate foundation, cannot endure. We need to return to the true basis of brotherhood. The Decalogue is not a set of negative commands, but concrete directions for emerging from the desert of the selfish and self-enclosed ego in order to enter into dialogue with God, to be embraced by his mercy and then to bring that mercy to others. Faith thus professes the love of God, origin and upholder of all things, and lets itself be guided by this love in order to journey towards the fullness of communion with God. The Decalogue appears as the path of gratitude, the response of love, made possible because in faith we are receptive to the experience of God's transforming love for us. And this path receives new light from Jesus' teaching in the Sermon on the Mount. (Holy Father Francis, Encyclical Letter "Lumen Fidei")

Speaker: Fr. George J. Bobowski and
Msgr. Paul M. Montoya

- 3:00 PM The Hour of Great Mercy. (Bilingual)
Singing the Chaplet of the Divine Mercy
Meditation: For a Culture of Mercy
Officiated by Msgr. Antonio Cacciapuoti
Stations of the Cross
Benediction of the Blessed Sacrament
Veneration of the Relics
- 4:30 PM Closing Remarks: Your Experience And Testimonies.
Officiated by Msgr. Paul M. Montoya
Conclusion: Fr. George J. Bobowski



INDIVIDUAL CONFESSIONS WILL BE AVAILABLE DURING THE TWO DAYS OF THE CONGRESS

First, the fact that the forgiveness of our sins is not something we can give ourselves. I cannot say: I forgive my sins. Forgiveness is asked for, is asked of another, and in Confession we ask for forgiveness from Jesus. Forgiveness is not the fruit of our own efforts but rather a gift, it is a gift of the Holy Spirit who fills us with the wellspring of mercy and of grace that flows unceasingly from the open heart of the Crucified and Risen Christ. Secondly, it reminds us that we can truly be at peace only if we allow ourselves to be reconciled, in the Lord Jesus, with the Father and with the brethren. And we have all felt this in our hearts, when we have gone to confession with a soul weighed down and with a little sadness; and when we receive Jesus' forgiveness we feel at peace, with that peace of soul which is so beautiful, and which only Jesus can give, only Him.

(Pope Francis, General Audience, Feb. 19, 2014)

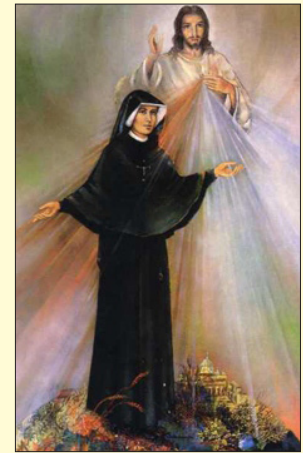


DÉCIMO CONGRESO DE LA DIVINA MISERICORDIA EN EL SUR DE CALIFORNIA

No Hay Límite Alguno para la Misericordia Divina

PROGRAMA DEL CONGRESO

Sábado – 12 de Septiembre 2015



8:00 AM Registración para el Congreso
 9:00 AM Apertura/ Palabras de Bienvenida e Invocación
 9:30 AM – 10:30 AM Conferencia: La Gracia Viene Primero, Luego Viene Todo Lo Demás. ¿Cómo Aprendemos Primero Sobre la Misericordia?
 Eso es pura gracia. Pura gracia. En la historia, desde que comenzó hasta el día de hoy, siempre “primera” la gracia, después viene todo lo demás”. (Cardenal Bergoglio (Papa Francisco), Homilía, Buenos Aires 2001)
 Orador: Sr. Alicia Hernandez, CVD

11:00 AM – 12:00 PM Conferencia: Dios Habla a Través de la Cruz y Responde al Mal, La Palabra de Dios es Misericordia
 La Cruz de Jesús es la Palabra con la que Dios ha respondido al mal del mundo. A veces nos parece que Dios no responde al mal, que permanece en silencio. En realidad Dios ha hablado, ha respondido, y su respuesta es la Cruz de Cristo: una palabra que es amor, misericordia, perdón. Y también juicio: Dios nos juzga amándonos. Si acojo su amor estoy salvado, si lo rechazo me condeno, no por él, sino por mí mismo, porque Dios no condena, Él sólo ama y salva. (PAPA FRANCISCO, Via Crucis, 30 marzo 2013)
 Orador: Sra. Guillermina Fabian

12:00 PM ALMUERZO
 1:30 PM - 2:30 PM Conferencia: Jesús ya no Pertenece al Pasado, sino que Vive en el Presente y está Proyectado Hacia el Futuro

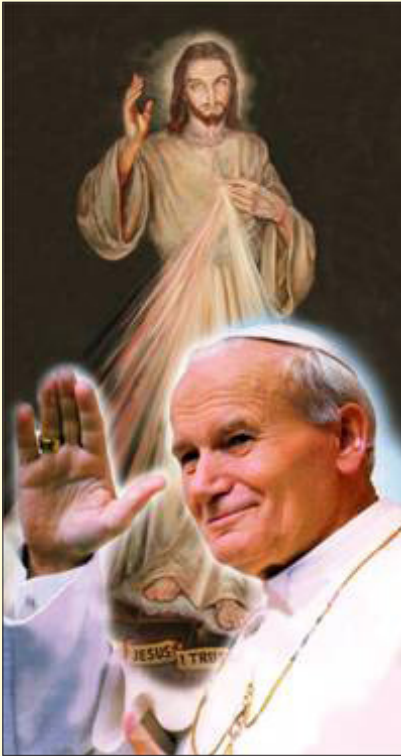
Jesús ya no es del pasado, sino que vive en el presente y está proyectado hacia el futuro, Jesús es el «hoy» eterno de Dios. (...) Los problemas, las preocupaciones de la vida cotidiana tienden a que nos encerremos en nosotros mismos, en la tristeza, en la amargura..., y es ahí donde está la muerte. No busquemos ahí a Aquel que vive. Acepta entonces que Jesús Resucitado entre en tu vida, acógelo como amigo, con confianza: ¡Él es la vida! Si hasta ahora has estado lejos de él, da un pequeño paso: te acogerá con los brazos abiertos. Si eres indiferente, acepta arriesgar: no quedarás decepcionado. Si te parece difícil seguirlo, no tengas miedo, confía en él, ten la seguridad de que él está cerca de ti, está contigo, y te dará la paz que buscas y la fuerza para vivir como él quiere. (SANTO PADRE FRANCISCO, HOMILIA, Sábado Santo 30 de marzo de 2013)
 Orador: Padre Mariano de Blas, L.C.

2:30 PM – 3:00 PM Obras de Misericordia y Ofertorio (Bilingüe)
 Escríbelo para muchas almas que a veces se afligen por no tener bienes materiales, para practicar con ellos la misericordia. Sin embargo, el mayor mérito lo tiene la misericordia espiritual que no necesita ni permiso ni granero, siendo accesible a cualquier alma. Si el alma no practica la misericordia de alguna manera, no conseguirá Mi misericordia el día del juicio. Oh, si las almas supieran acumular los tesoros eternos, no serían juzgadas, porque su misericordia anticiparía Mi juicio (Diario, 1317)
 Dirigentes: Padre George J. Bobowski y Padre John-Paul Gonzalez



3:00 PM La Hora de la inmensa Misericordia
 Oración de las Tres de la Tarde (Bilingüe)
 Coronilla de la Divina Misericordia
 3:30 PM – 4:30 PM Conferencia: No Hay Límite Alguno para la Misericordia Divina Ofrecida a Todos
 El gesto de Jesús que resucita a Lázaro muestra hasta dónde puede llegar la fuerza de la gracia de Dios, y, por lo tanto, hasta dónde puede llegar nuestra conversión, nuestro cambio. Pero escuchad bien: no existe límite alguno para la misericordia divina ofrecida a todos. No existe límite alguno para la misericordia divina ofrecida a todos. (PAPA FRANCISCO, ÁNGELUS, 6 de abril de 2014)
 Orador: Padre Mariano de Blas, L.C.
 4:30 PM – 5:30 PM Adoración del Santísimo Sacramento
 Servicio de Penitencia y Confesiones Individuales
 5:30 PM Misa De Sanación Concelebrada (Bilingüe)
 Celebrante Principal: Su Excelencia Obispo Edward W. Clark

Domingo – 13 de Septiembre 2015



10:30 AM Misa Solemne (Bilingüe)
Celebrante Principal: Su Excelencia Obispo Alexander Salazar

12:00 PM ALMUERZO

1:00 PM El Evangelio En Música

2:00 PM – 3:00 PM Conferencia: Misericordia Como Existencia Cristiana para los Demás. Deje que su Fe haga una Diferencia en tu Vida

Asimilada y profundizada en la familia, la fe ilumina todas las relaciones sociales. Como experiencia de la paternidad y de la misericordia de Dios, se expande en un camino fraterno. En la « modernidad » se ha intentado construir la fraternidad universal entre los hombres fundándose sobre la igualdad. Poco a poco, sin embargo, hemos comprendido que esta fraternidad, sin referencia a un Padre común como fundamento último, no logra subsistir. Es necesario volver a la verdadera raíz de la fraternidad.

El decálogo no es un conjunto de preceptos negativos, sino indicaciones concretas para salir del desierto del « yo » autorreferencial, cerrado en sí mismo, y entrar en diálogo con Dios, dejándose abrazar por su misericordia para ser portador de su misericordia. Así, la fe confiesa el amor de Dios, origen y fundamento de todo, se deja llevar por este amor para caminar hacia la plenitud de la comunión con Dios. El decálogo es el camino de la gratitud, de la respuesta de amor, que es posible porque, en la fe, nos hemos abierto a la experiencia del amor transformante de Dios por nosotros. Y este camino recibe una nueva luz en la enseñanza de Jesús, en el Discurso de la Montaña (cf. Mt 5-7). (PAPA FRANCISCO, CARTA ENCÍCLICA “LUMEN FIDEI”)

Orador: Diacono Carlos Ortega

3:00 PM

La Hora De La Inmensa Misericordia (Bilingüe)
La Coronilla de la Divina Misericordia Cantada
Meditación: POR UNA CULTURA DE MISERICORDIA
Oficiada por Msgr. Antonio Cacciapuoti
Estaciones de la Cruz
Bendición del Santísimo Sacramento
Veneración de las Reliquias

4:30 PM

Comentario de Clausura,
Experiencias Personales y Testimonios.
Oficiada por Msgr. Paul M. Montoya
Culminación.
Oficiada por Padre Goerge J. Bobowski



CONFESIONES INDIVIDUALES SERÁN DISPONIBLES DURANTE LOS DOS DIAS DEL CONGRESO

Ante todo, el hecho de que el perdón de nuestros pecados no es algo que podamos darnos nosotros mismos. Yo no puedo decir: me perdono los pecados. El perdón se pide, se pide a otro, y en la Confesión pedimos el perdón a Jesús. El perdón no es fruto de nuestros esfuerzos, sino que es un regalo, es un don del Espíritu Santo, que nos llena de la purificación de misericordia y de gracia que brota incesantemente del corazón abierto de par en par de Cristo crucificado y resucitado. En segundo lugar, nos recuerda que sólo si nos dejamos reconciliar en el Señor Jesús con el Padre y con los hermanos podemos estar verdaderamente en la paz. Y esto lo hemos sentido todos en el corazón cuando vamos a confesarnos, con un peso en el alma, un poco de tristeza; y cuando recibimos el perdón de Jesús estamos en paz, con esa paz del alma tan bella que sólo Jesús puede dar, sólo Él.

(PAPA FRANCISCO, AUDIENCIA GENERAL, 19 de febrero de 2014)



TENTH SOUTHERN CALIFORNIA CONGRESS OF DIVINE MERCY

There Is No Limit To The Divine Mercy

September 12 – 13, 2015

CONGRESS SPEAKERS



Most Reverend Oscar A. Solis, D.D., V.G. – Auxiliary Bishop of Los Angeles

Bishop Oscar Solis was born on October 13, 1953 in San Jose, Nueva Ecija, Philippines. He attended the Divine Word Seminary in Tagaytay City, in the Philippines. He was ordained a priest on April 28, 1979. In the Philippines, he served in the archdiocese of Manila and Cabanatuan. He also served as associate pastor at St. Rocco's Church, Union City, NJ and St. Joseph Co-Cathedral, Thibodaux, LA. In 2004 he was ordained auxiliary bishop and was named Episcopal Vicar for the San Pedro Region in 2009.



Rev. Luke J. Mata, Vicar of Opus Dei in California

Fr. Luke Mata was born in Madrid, Spain. He graduated from Bergen Catholic High School in New Jersey. Fr. Luke has a Doctorate in Moral Philosophy from the Pontifical University of the Holy Cross in Rome. He is a graduate of the University of Notre Dame, with a degree in Economics and computer applications. He is a Priest of Opus Dei. Currently He is a Chaplain at the Tilden Study Center at UCLA.



Rev. Jack Stoeger

Fr. Stoeger is a priest of the Archdiocese of Los Angeles and currently the Director of the Cardinal Manning House of Prayer for Priests in Los Feliz area. He served in 6 very diverse parishes before becoming Spiritual Director of St. John's Seminary in Camarillo. Fr. Jack was involved in the spiritual and human formation of priests for eighteen years before being named Director of the House of Prayer for Priests in 2005. He completed four years of graduate studies in spirituality with a focus on Ignatian and Carmelite Spiritualities. Fr. Stoeger conducts retreats for priests, religious and lay faithful throughout the United States and beyond.



Sister Maria Alicia Hernandez

Sister Maria Alicia was born in Mexico and came with her family when she was 6 years old to Oxnard California, where she did her studies. Sister Maria Alicia entered the convent with the Sisters of Bethany while attending Ventura College, she received her AA degree. Her religious formation was in Guatemala City and she was there for three years and came back to California. Her first assignment was at Catholic Charities in Santa Barbara, then in Lompoc as Religion Teacher at La Purisima Catholic School and Religious Education, Sister Maria Alicia has been a Director of Religious Education at St. John Chrysostom, Holy Spirit, St. Andrew and now at Christ the King Parish. At the Archdiocese of Los Angeles she received her Master Catechist and Virtus Facilitator certificates.



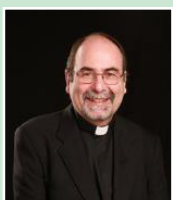
Guillermina Fabián

Guillermina Fabian was born in Morela, Mexico. Her training is in catechesis and methodology, Child and Youth Psychology. She was a Catechist in her parishes in Mexico. Since 1993 she has been a Catechist in her parishes in El Monte and Azusa in California. In 2000 she has been trained in the School of Faith completing her formation in Religious Science as well as extracurricular courses of "Parent's school", "Spiritual Direction", "Bioethics" as well as workshops on Catholic Communications. She facilitates the Spanish program "Lord of Mercy", broadcasted Monday to Friday at 3:00 PM at Guadalupe Radio and TV. She is the author of the book "Destellos de Misericordia" as well as Audio producer of "Viacrucis Meditado de Santa Faustina", "Rosario Meditado desde Tierra Santa" with Father Juan Maria Solana, L.C.



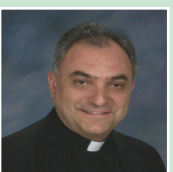
Father Mariano De Blas L.C.

Fr. Mariano is a priest of Legionary of Christ, born in Ávila, Spain. Graduated in Classic Humanity in Salamanca, Spain. Studied Philosophy and Theology in the Gregorian Pontifical University in Rome and obtain his licentiate in Philosophy. Currently he lives in Los Angeles and collaborates in Guadalupe Radio and TV in the program "La Alegria de Vivir" He is the author of 7 books, he is prominent for his ability to motivate to live life with Love, Happiness and Hope. He developed formation activities for youth and couples as a director of the CEYCA at Cumbres Institute in Mexico City. Developed a center of personal achievement, and Family Formation at the Andes Institute in San Luis de Potosi.



Rev. Monsignor Charles J. Chaffman, J.C.D.

Msgr. Charles J. Chaffman is a Fellow of the Graduate Theological Foundation and Professor of Theological and Tribunal Studies. He is Director of the International Institute of Theological and Tribunal Studies (IITTS) in the Archdiocese of San Antonio. He earned his Bachelor of Arts in Philosophy from California State University, Los Angeles, and the Master of Divinity and Master of Arts in Religion from St. John's Seminary. He went on to earn the Licentiate in Sacred Theology and Doctorate in Canon Law (J.C.D.) from the Pontifical University of St. Thomas (Angelicum) in Rome. Msgr. Chaffman also holds the Doctor of Divinity degree honoris causa from the GTF. Msgr. Chaffman also is the Pastor of St. Paul Catholic Church in San Antonio. Along with his parishioners he established the House of Mercy at the former Agudas Achim Synagogue. While solidly Catholic, the House of Mercy proclaims a message of mercy that reflects the rich traditions of our Jewish brothers and sisters.



Reverend Msgr. Antonio Cacciapuoti

Father Antonio was ordained in Los Angeles in 1990 by Cardinal Roger Mahony and has served the Los Angeles Archdiocese for over 20 years. Father Antonio was born in Naples, Italy, and has since become a proud American citizen. He completed his studies in Theology in Rome, Italy and at St. John's Seminary in Camarillo, California. He has served at St. Bede since 2010 after his pastorship at Christ the King Parish in Hollywood where he was pastor for 11 years and with his support The Chapel of Divine Mercy was funded.



Deacon Carlos Ortega

Deacon Carlos was ordained in June 2011, and was assigned at St. Basil's Parish in Los Angeles to help with Masses and Baptisms. Before ordination Carlos was very active at Christ the King Parish, where he was part of the Ministry of Divine Mercy and helped with the Divine Mercy Apostolate "Faustinum" monthly formation. He also has been speaker at Divine Mercy Congress in various occasions.



Reverend Father John-Paul Gonzalez

Fr. John-Paul is a native priest of the Archdiocese of Los Angeles. He was born on the first anniversary of the pontificate of Pope John Paul II and twenty-two years later the two would meet during a papal audience. Father John-Paul studied at St. John's Seminary in Camarillo, California where he received his Master of Divinity and Master of Arts (Systematic Theology) degrees. He was ordained a priest on June 3, 2006 in the Cathedral of Our Lady of the Angels. After ordination he was an associate pastor of St. John of God Parish in Norwalk, California where with his support the shrine to Divine Mercy was erected. For five years Fr. John-Paul was a Chaplain at St. Paul High School. Currently he serves at the Metropolitan Tribunal of the Archdiocese of Los Angeles. His own personal pilgrimage to Poland made him a great devotee and promoter of the Divine Mercy devotion.



Reverend Monsignor Paul Montoya

Msgr. Paul was born in Wyoming. He lived in Denver, Colorado, until the age of five, when his family moved to Southern California. He attended St. John Chrysostom Elementary School and Hawthorne High School. After high school he entered St. John's Seminary College from which he graduated in 1969 with a B.A. in Philosophy. Monsignor enrolled in St. John's Seminary Theology and completed his M.A. in Divinity in 1973. Msgr. Paul has been a member of the Board of Trustees of Catholic Charities since 1989. Currently, he is Vice President of the Board of Trustees and serves on the Executive Committee and the Resource Development Committee. Msgr. Paul was named and elevated to Prelate of Honor to His Holiness on June 6, 1995. Since July 01, 2010 Msgr. Montoya is pastor at Christ the King Parish in Hollywood where he completely immersed himself on the propagation of the Divine Mercy Devotion.



Father George J. Bobowski

Fr. George was ordained as a priest on May 26, 1979 by Bishop Mikolaj Sasinowski. After his ordination, for two years he was a parochial vicar. In 1981 he was appointed the chaplain of the "Solidarity" Movement and Bishop's advisor for this Movement. Since 1990 Fr. George dedicates his life to preach and spread the devotion to Divine Mercy. He initiated the Lay Institute of Divine Mercy to continue the research conducted by Blessed Fr. Michael Sopocko, Confessor and Spiritual Director of Saint Faustina Kowalska. Father George is from Bialystok – City of Mercy, where Blessed Michael Sopocko lived and died. Fr. George was blessed to have met Blessed Fr. Sopocko and be a witness of this holy Man. Fr. George J. Bobowski provides formation for the "Faustinum" apostolate, which is under the supervision of Cardinal Stanislaw Dziwisz from Krakow. "Faustinum", The Apostolic Movement of the Divine Mercy, sprung from the charisma and mystical experience of Saint Faustina. Fr. George J. Bobowski is also a Missionary of the Divine Mercy, who conducts Retreats and Conferences to spread the Divine Mercy devotion. He visited almost every corner of the world with the message of Saint Faustina. He preached in almost every country in Europe, South and North America and the Philippines. Fr. George J. Bobowski is from Pope John Paul II's native land of Poland. He had the privilege of meeting the Pontif 46 times.

MAIN CELEBRANTS



Bishop Edward Wm. Clark, D.D., V.G.

Bishop Edward Wm. Clark was born in Minneapolis, Minnesota and raised in Minnesota, Idaho and California (Orange County). He attended local schools in Los Angeles and graduated from St. John's Seminary College in 1968. Ordained a priest in 1972, he has been serving the Archdiocese of Los Angeles for over 42 years. Bishop Clark attended the Gregorian University in Rome. He received a Licentiate Degree in Fundamental Theology in 1986 and a Doctoral Degree in Theology in 1988. From 1988 until 1990 he served as the Coordinator of Religious Formation and Instruction for the Catholic High Schools within the Archdiocese. Beginning in 1990 he was assigned to Saint John's Major Seminary as an Assistant Professor of Theology and became a full time Professor in 1999. Appointed as Auxiliary Bishop of Los Angeles in January 2001, Bishop Clark was ordained by Cardinal Roger Mahony to the Episcopacy in March 2001 and assigned to Our Lady of the Angels Pastoral Region, where he currently serves. He is the author of the book "Five Great Catholic Ideas" and a number of articles published in magazines and professional journals. He is a member of the Catholic Theological Society of America, the Knights of the Holy Sepulchre, and the Order of Malta. Currently he chairs the Education and Editorial Committees of the California Conference of Catholic Bishops and the California Catholic Conference and is a member of the California Bishops' Task Force on Health Care.



Bishop Alexander Salazar, D.D., V.G.

Bishop Alexander Salazar was born in San Jose, Costa Rica. He attended St. Thomas the Apostle School, Daniel Murphy High School, East Los Angeles College, California State University Los Angeles, Immaculate Heart College, and St. John's Seminary. Cardinal Timothy Manning ordained him a priest in 1984. He served as associate pastor at St. Gregory the Great, Whittier; Assumption of the Blessed Virgin Mary, Pasadena; and the Cathedral of St. Vibiana. He was appointed administrator, and served as pastor for ten years at St. Teresa of Avila, Silver Lake. He was elected Dean of Deanery 14. He has served on the Council of Priests, College of Consultors, Clergy Pension Board, and Archdiocesan Personnel Board. In 2003, he was appointed Vice Chancellor and served on the Archdiocesan Leadership Team. Cardinal Roger Mahony ordained him bishop on November 4, 2004 and appointed him Episcopal Vicar of the San Pedro Region. Cardinal Mahony appointed Bishop Salazar to head the Ethnic Ministries and Office of Justice and Peace of the Archdiocese.

The Announcement of the Jubilee of Mercy

This year again, on the eve of the Fourth Sunday of Lent, we are gathered to celebrate the penitential liturgy. We are united with the many Christians who, today, in every part of the world, have accepted the invitation to live this moment as a sign of the Lord's goodness. The Sacrament of Reconciliation, indeed, allows us to draw near to the Father with trust to have the certainty of his forgiveness. He is truly "rich in mercy" and extends it abundantly upon those who appeal to Him with a sincere heart.

Being here to experience his love, in any case, is above all a fruit of his grace. As the Apostle Paul reminded us, God never ceases to demonstrate the wealth of his mercy throughout the centuries. The transformation of the heart that leads us to confess our sins is a "gift from God". We cannot do it alone. The power to confess our sins is a gift from God, it is a gift, it is "his work" (cf. Eph 2:8-10). Being touched with tenderness by his hand and molded by his grace allows us to draw near to the priest without fear for our sins, but with the certainty that we will be accepted by him in the name of God, and understood despite our wretchedness; and even to approach without a defense attorney: we have the One who alone gave his life for our sins! It is He who always defends us before the Father, He always defends us. As we exit the confessional, we will feel his strength which gives new life and restores ardor to the faith. After confession we are reborn.

The Gospel we have heard (cf. Lk 7:36-50) opens to us a path of hope and comfort. It is good to feel Jesus' compassionate gaze upon us, just as it was felt by the sinful woman in the house of the Pharisee. In this passage two words persistently return: love and judgment.

There is the love of the sinful woman who humbles herself before the Lord; but before that is the merciful love of Jesus for her, which drives her to approach him. Her tears of repentance and joy wash the feet of the Master, and her hair dries them with gratitude; the kisses are an expression of her pure love; and the perfumed ointment poured in abundance attests to how precious He is in her eyes. This woman's every gesture speaks of love and expresses her desire to have unwavering certitude in her life: that of having been forgiven. And this certitude is beautiful! And Jesus gives her this certitude: in accepting her He demonstrates the love God has for her, just for her, a public sinner! Love and forgiveness are simultaneous: God forgives her many sins, He forgives her for all of them, for "she loved much" (Lk 7:47); and she adores Jesus because she feels that in Him there is mercy and not condemnation. She feels that Jesus understands her with love, she who is a sinner. Thanks to Jesus, God lifts her many sins off her shoulders, He no longer remembers them (cf. Is 43:25). For this is also true: when God forgives, He forgets. God's forgiveness is great! For her now a new era begins; through love she is reborn into a new life.

This woman has truly encountered the Lord. In silence, she opened her heart; in sorrow, she showed repentance for her sins; by her tears, she appealed to divine goodness to receive forgiveness. For her there will be no judgment but that which comes from God, and this is the judgment of mercy. The hero of this encounter is certainly love, a mercy which goes beyond justice.

Simon, the master of the house, the Pharisee, on the contrary, doesn't manage to find the road of love. Everything is calculated, everything is thought out.... He stands firm on the threshold of formality. It is an unpleasant thing, formal love, he doesn't understand. He is not capable of taking that next step

forward to meet Jesus who will bring him salvation. Simon limits himself to inviting Jesus to lunch, but did not truly welcome him. In his thoughts Simon invokes only justice and in doing so he errs. His judgment of the woman distances him from the truth and prevents him from even understanding who his guest is. He stopped at the surface — at formality — incapable of seeing the heart. Before the parable of Jesus and the question of which servant would love more, the Pharisee responds correctly: "The one, I suppose, to whom he forgave more". Jesus doesn't fail to observe: "You have judged rightly" (Lk 7:43). When Simon's judgment is turned to love, then is he in the right.

Jesus' reminder urges each of us never to stop at the surface of things, especially when we have a person before us. We are called to look beyond, to focus on the heart in order to see how much generosity everyone is capable of. No one can be excluded from the mercy of God; everyone knows the way to access it and the Church is the house where everyone is welcomed

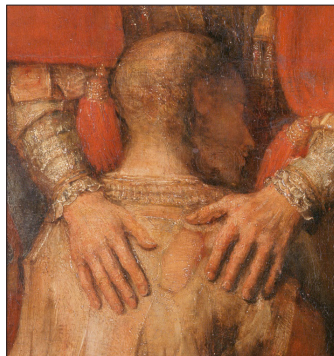
and no one is rejected. Her doors remain wide open, so that those who are touched by grace may find the assurance of forgiveness. The greater the sin, the greater the love that must be shown by the Church to those who repent. With how much love Jesus looks at us! With how much love He heals our sinful heart! Our sins never scare Him. Let us consider the prodigal son who, when he decided to return to his father, considers making a speech, but the father doesn't let him speak. He embraces him (cf. Lk 15:17-24). This is the way Jesus is with us. "Father, I have so many sins...." — "But He will be glad if you go: He will embrace you with such love! Don't be afraid".

Dear brothers and sisters, I have often thought of how the Church may render more clear her mission to be a witness to mercy; and we have to make this journey. It is a journey which begins with spiritual conversion. Therefore, I have decided to announce an Extraordinary Jubilee which has at its center the mercy of God. It will be a Holy Year of Mercy. We want to live in the light of the word of the Lord: "Be merciful, even as your Father is merciful" (cf. Lk 6:36). And this especially applies to confessors! So much mercy!

This Holy Year will commence on the next Solemnity of the Immaculate Conception and will conclude on Sunday, 20 November 2016, the Solemnity of Our Lord Jesus Christ, King of the Universe and living face of the Father's mercy. I entrust the organization of this Jubilee to the Pontifical Council for Promoting the New Evangelization, in order that it may come to life as a new step on the Church's journey in her mission to bring the Gospel of mercy to each person.

I am confident that the whole Church, which is in such need of mercy for we are sinners, will be able to find in this Jubilee the joy of rediscovering and rendering fruitful God's mercy, with which we are all called to give comfort to every man and every woman of our time. Do not forget that God forgives all, and God forgives always. Let us never tire of asking forgiveness. Let us henceforth entrust this Year to the Mother of Mercy, that she turn her gaze upon us and watch over our journey: our penitential journey.

*Holy Father Francis
March 13, 2015 - St Peter Basilica*



Archbishop Salvatore “Rino” Fisichella Extraordinary Jubilee of Mercy

The Apostolic Exhortation *Evangelii Gaudium*, which continues to be the programmatic outline for the pontificate of Pope Francis, offers a meaningful expression of the very essence of the Extraordinary Jubilee announced on April 11: “Such a community [the Church] has an endless desire to show mercy, the fruit of its own experience of the power of the Father’s infinite mercy. Let us try a little harder to take the first step and to become involved” (EG 24). It is with this desire in mind that we should re-read the Bull of Indiction of the Jubilee, *Misericordiae vultus*, in which Pope Francis details the aims of the Holy Year. As you know, the two dates already marked out are December 8, the Solemnity of the Immaculate Conception – the day of the opening of the Holy Door of Saint Peter’s Basilica – and November 20, 2016, the Solemnity of Our Lord Jesus Christ, King of the Universe, which will conclude the Holy Year. Between these two dates a calendar of various events is being developed.



In order to avoid any misunderstanding, it is important to reiterate that this Jubilee of Mercy is not and does not intend to be the Great Jubilee Year of 2000. Therefore, any comparisons lack validity, for every Holy Year possesses its own unique nature and aims. It is the Pope’s desire that this Jubilee be celebrated in Rome as well as in the local Churches; this will give due focus to the life of individual Churches and their needs, in such a way that the initiatives will not place an extra burden on local Churches, but will blend into their calendars and usual activities very naturally. Also, for the first time in the history of the Jubilee tradition, there will be an opportunity for individual dioceses to open a Holy Door – The Door of Mercy – either in the Cathedral or in a church of special meaning or a shrine of particular importance for pilgrimages. Similarly, it is easy to cull other characteristics from the Bull of Indiction that will make this Jubilee unique. From the very beginning, however, the call to mercy breaks with the traditional pattern. The history of Jubilees has been marked by their occurrence every 50 or 25 years. The two Extraordinary Jubilees fell on anniversaries of Christ’s redemptive act (1933, 1983).

This Jubilee, however, is based upon a theme. It will build upon the central content of the faith and intends to call the Church once again to its missionary priority of being a sign and witness in every aspect of its pastoral life. I also have in mind Pope Francis’s appeal to Judaism and Islam as loci in which to contextualize the theme of mercy in order to foster dialogue and a way of overcoming difficulties in the public realm. We must also not forget another original characteristic of this Jubilee, namely, the designation of Missionaries of Mercy. Pope Francis will give them their mandate on Ash Wednesday during the celebration in Saint Peter’s Basilica. The Missionaries must be patient priests, possessing an understanding of human frailty but ready to express the loving kindness of the Good Shepherd in their preaching and in the Sacrament of Confession.

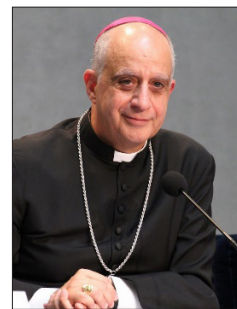
However, I would rather not spend too much time on these general questions, because it is important now to explain some of the specifics pertaining to the organization of the Holy Year.

We begin with the logo which represents a *summa theologiae* of the theme of mercy and the motto which accompanies it. The motto *Merciful Like the Father* (taken from the Gospel of Luke, 6:36) serves as an invitation to follow the merciful example of the Father who asks us not to judge or condemn but to forgive and to give love and forgiveness without measure (cf. Lk 6:37-38). The logo is the work of Father Marko I. Rupnik. It shows an image quite important to the early Church: that of the Son having taken upon his shoulders the lost soul, demonstrating that it is the love of Christ that brings to completion the mystery of his incarnation culminating in redemption. The logo has been designed in such a way so as to express the profound way in which the Good Shepherd touches the flesh of humanity and does so with a love that has the power to change one’s life. One particular feature worthy of note is that while the Good Shepherd, in his great mercy, takes humanity upon himself, his eyes are merged with those of man. Christ sees with the eyes of Adam, and Adam with the eyes of Christ. Every person discovers in Christ, the new Adam, his or her own humanity and the future that lies ahead. The three concentric ovals, with colors progressively lighter as we move outward, suggest the movement of Christ who carries humanity out of the darkness of sin and death. Conversely, the depth of the darker color suggests the impenetrability of the love of the Father who forgives all. (...)

The calendar of celebrations is to be read from three perspectives. First, some events are being organized which most likely will involve large crowds of people. We wanted the first event, which will be held from January 19-21, to be dedicated to all those involved with the organization of pilgrimages. It will symbolically emphasize that the Holy Year is a true pilgrimage and should be lived as such. We will ask pilgrims to make a journey on foot, preparing themselves to pass through the Holy Door in a spirit of faith and devotion. It will be essential to prepare those working in the travel industry sector to go beyond the sphere of tourism, because they will be the first to provide assistance to pilgrims.

We thought it would be important to gather together believers who live in a particular way the experience of mercy. It is for this reason that, on April 3, we will have a celebration for those who in various ways are inspired by a charism of mercy (movements, associations, and religious institutes). On September 4, charitable volunteers will gather from all over the world. A volunteer is a dynamic witness of someone who lives the works of mercy in its various expressions and deserves to be celebrated in this special way. Similarly, for those who are inspired in a particular way by Mary, there will be a special day on October 9 to celebrate her as the Mother of Mercy. There will be a number of events dedicated particularly to youth, who upon receiving the Sacrament of Confirmation are called to profess their faith. For those between the ages of 13 and 16, for whom there are few opportunities for involvement within the ordinary pastoral life of the Church, we have reserved the date of April 24, as World Youth Day, which will be held in Krakow from July 26-31, is geared toward youth of an older age bracket.

Another event will be for deacons who by their vocation and ministry are called to preside in works of charity in the life of the Christian community. Their Jubilee will be held on May 29. On June 3, which marks the 160th anniversary of the Feast of the Sacred Heart of Jesus, there will be a Jubilee celebration for





priests. On September 25 there will be the Jubilee of catechists who, in transmitting the life of faith, support Christian communities and, in particular, our parishes in a decisive way. On June 12, we will

have a large gathering for the sick and disabled, as well as for those who care for them with such love and dedication. On November 6, we will celebrate the Jubilee for those in prison. This will be held not only in prisons but we have been studying the possibility of giving many of those in prison the opportunity to celebrate their own Holy Year with Pope Francis in St. Peter's Basilica.

Secondly, there will significant efforts to enact Pope Francis's vision and witness of reaching out to those on the existential "peripheries" of society, in order to give a direct testimony to the Church's affinity and care for the poor, the suffering, the marginalized, and all those who need a sign of tenderness. These moments will have a symbolic meaning, but we will also ask bishops and priests to perform in their own dioceses similar symbolic gestures of communion with Pope Francis so that everyone may receive a concrete sign of the Church's ministry of mercy and closeness. As a concrete sign of the Pope's charitable love, which is an essential component of this Jubilee, effective measures will be taken to meet real needs in the world that will express mercy through tangible assistance.

Thirdly, we must meet the needs of the many pilgrims who will come alone to Rome apart from any organized tour or tour group. For these individuals, there will be a number of churches in the historic center of Rome where they will feel welcome, where they can have moments of reflective prayer and prepare themselves thoroughly to walk through the Holy Door in an

atmosphere of genuine spiritual devotion. All the pilgrims who will come to Rome, however, will have a privileged route through which to walk through the Holy Door. This is necessary in order to ensure that the event is lived in a religious way, safe from any climate of abuse that can easily confront millions of people making a pilgrimage to Christian holy sites.

The official website for the Jubilee has already been launched: www.iubilaeummisericordiae.va, and can be accessed also at www.im.va. The site is available in seven languages: Italian, English, Spanish, Portuguese, French, German, and Polish. On the site you will find official information regarding the calendar of the major public events, information for participating in the events with the Holy Father, and all of the official communications regarding the Jubilee. Also, through the site, dioceses will be able to receive information and pastoral suggestions, register pilgrimage groups, and relay to us their local diocesan projects. The website uses a number of social networks (Facebook, Twitter, Instagram, Google Plus and Flickr) through which we will be able to provide updates on the Holy Father's initiative and follow in real time the major events as they take place. We have also been studying the possibility of an app with which to better integrate all this information.

We are convinced that the path of Mercy on which Pope Francis has placed the Church in this journey of the Jubilee will be a moment of true grace for all Christians and a reawakening to the path of the new evangelization and the pastoral conversion the Pope has indicated. As Pope Francis wrote: "In this Jubilee Year, may the Church echo the word of God that resounds strong and clear as a message and a sign of pardon, strength, aid, and love. May she never tire of extending mercy, and be ever patient in offering compassion and comfort. May the Church become the voice of every man and woman, and repeat confidently without end: 'Be mindful of your mercy, O Lord, and your steadfast love, for they have been from of old'" (MV 25).

*Archbishop Salvatore "Rino" Fisichella
President of the Pontifical Council
for the Promotion of the New Evangelisation*

Extraordinary Jubilee of Mercy

Pilgrimage to Celebrate Divine Mercy Sunday Jubilee For those who are devoted to the spirituality of Divine Mercy Italy and Poland

March 28 – April 11, 2016

Under normal circumstances, the opportunities to attend Mass with Holy Father is limited. We will have such opportunity and we will participate in the celebration of the Divine Mercy Sunday with Holy Father Francis.

After Divine Mercy Sunday Jubilee Celebration, we will follow the steps of the Great Apostles of Divine Mercy. Krakow, Czestochowa, Plock, Warsaw, Bialystok and Vilnius – this Cities are in our Itinerary

For information and reservations please contact:

The Lay Institute of Divine Mercy

Telephone: 323/393-4144 or 323/449-9014

Visit our website: www.divinemercury.opoka.org

E-mail: faustinum@aol.com



In the evening, when I was in my cell, I saw the Lord Jesus clothed in a white garment. One hand [was] raised in the gesture of blessing, the other was touching the garment at the breast. From beneath the garment, slightly drawn aside at the breast, there were emanating two large rays, one red, the other pale. In silence I kept my gaze fixed on the Lord; my soul was struck with awe, but also with great joy. After a while, Jesus said to me, Paint an image according to the pattern you see, with the signature: Jesus, I trust in You. I desire that this image be venerated, first in your chapel, and [then] throughout the world.

(St. Faustina, Diary 47)

JESUS, I TRUST IN YOU!

*With Prayers
For the Divine Mercy
Congress*

*The Chen Family
Shirley, Steve
and Marie*



Cardinal Walter Kasper

The Message of Mercy

What does mercy mean for the life and mission of the church?

The precept of mercy applies not only to individual Christians but to the church as a whole. Many ask: If God is always merciful, why is the church not the same? Or, why does the church not seem to be as merciful as God? The question expresses the uneasiness of many Christians.

They are right: The church defined itself in the Second Vatican Council as a sacrament—a universal sign and instrument of God’s salvation through Jesus Christ. If the church is a sacrament of God’s love in Christ, it is also a sacrament of God’s mercy. Therefore the command for the church to be merciful is grounded in the identity of the church as the body of Christ. The church is not a kind of social or charitable agency; as the body of Christ, it is the sacrament of the continuing effective presence of Christ in the world. It is the sacrament of mercy as the “total Christ”—that is, Christ in head and members. Thus the church encounters Christ himself in its own members and in people who are in need of help.

But there is still a second aspect. The church is not only the agent of God’s mercy; it is also the object of God’s mercy. As the body of Christ, it is redeemed by Jesus Christ. But the church encompasses sinners in its bosom and therefore must be purified time and again in order to be able to stand pure and holy (Eph 5:23). Consequently, the church must self-critically and repeatedly ask itself whether it actually lives up to what it is and should be. Additionally, just as Jesus Christ did, so too we are supposed to deal with the flaws and failings of the church, not in a self-righteous but

in a merciful way. We must, however, be clear about one thing: a church without charity and mercy would no longer be the church of Jesus Christ.

The message of mercy, therefore, has far-reaching consequences for the teaching, life and mission of the church. The worst reproach that can be leveled against the church—which in fact, often applies to it—is that it does not practice what it proclaims to others. Indeed, many people experience the church as rigid and lacking in mercy. This is why Pope John XXIII said, at the opening of the Second Vatican Council, that the church must, above all, use the medicine of mercy.

This can happen in a threefold way: the church must proclaim the mercy of God; it must concretely provide people with God’s mercy in the form of the sacrament of reconciliation; and it must allow God’s mercy to appear and be realized in its entire life, its concrete structures and even in its laws.

Mercy and the Poor

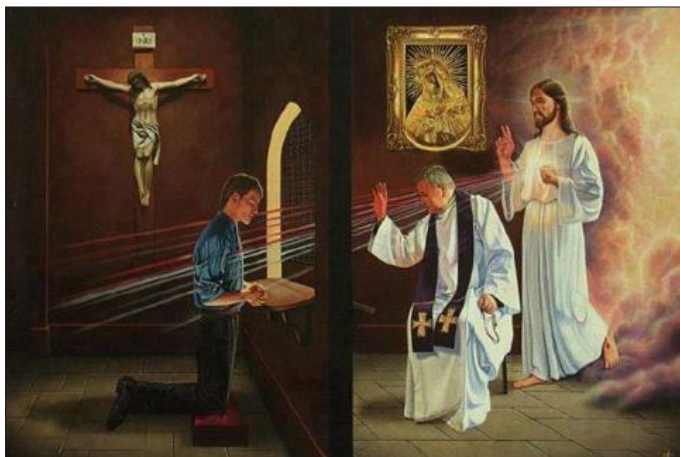
I will not deal here with each of these three dimensions. There are many things that should be said about the sacrament of mercy, which we have often undervalued in recent decades. But I will limit myself to an aspect that is very important to Pope Francis. The church as a witness of mercy is central to his program to be a poor church for the poor.

This program is not as new as it seems. It is Jesus Christ’s own program. He came to preach the good news to the poor (Lk 4:18). He not only preached; he who was rich became poor so that we could become rich (2 Cor 8:9). The Second Vatican Council took up this message in a chapter of the “Dogmatic Constitution

on the Church” that was often neglected after the council but that became important for the theology of the Southern Hemisphere. Pope Francis has now put it on the table for the worldwide church. We have often forgotten that two thirds of our Christian and Catholic brothers and sisters live in the Southern Hemisphere, and we have forgotten their needs, their problems and their claims. Materially they are poor, but spiritually they are vital and vibrant churches we should listen to. They represent the future of the church.

To be a poor church for the poor is, for Pope Francis, not primarily a social program but a Christological issue. Our poor brothers and sisters are part of the body of Christ. As the pope emphasizes, in the wounds of the poor and sick we touch the wounds of the poor Christ. Christ himself told us: What you did to them, you did to me (Mt 25). This was the experience of St. Francis of Assisi, who at the beginning of his way of conversion embraced and kissed a leper and had the sensation that he was embracing and kissing Christ himself. The same experience was reported by Mother Teresa when she wrapped her arms around an unkempt man dying in her mission in Calcutta.

From these saints we can learn about the sensitivity and the tenderness of God, a sensitivity and tenderness we should imitate with our neighbors. So Pope Francis is rooted in the best of Christian history. His gift to the church is to make an old tradition into an urgent message for us today. Mercy is the central issue of his pontificate and a great challenge, especially for our rich churches in the North.



Mercy and Canon Law

The question many ask is: What does this mean for the church itself and its behavior not only toward those who are poor in a material sense but toward people within the church who feel neglected, put aside, marginalized and excommunicated—if not in a strict canonical sense, then in a *de facto* sense—because they are not allowed to take part in the table of the Lord? Often one asks: What about people who are divorced and remarried?

First I want to note: the word mercy is often misunderstood and misused. This happens when one confuses mercy with feeble indulgence and with a weak, *laissez-faire* pseudo-mercy. The danger then exists of making cheap grace out of God's precious grace, which was "purchased" and "earned" with his own blood on the cross, and of turning grace into a bargain-basement commodity. That is what Dietrich Bonhoeffer meant when he stated, without mincing words: "Cheap grace means the justification of the sin and not the sinner.... Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession."

Therefore, we have to ask anew about the meaning of church discipline. The primary New Testament word for church, *ecclesia*, contained legal elements from the very beginning. The idea of an original church of love that is supposed to have become later a church of law cannot be substantiated. According to Matthew's Gospel, Jesus gave Peter the power of the keys and gave to him, as well as to all of the apostles, the authority to bind and to loose, which means the authority to expel individuals from the community and to readmit them. Already Matthew established a clear rule for the exercise of this authority (Mt 16:19, 18:18).

So the breakdown of church discipline can in no way appeal for support to Jesus and the New Testament. But because church discipline is in keeping with the meaning of the Gospel, it must also be interpreted and applied according to the sense and spirit of the Gospel. For this reason, Paul makes it clear that the punishment of expulsion is meant to force the sinner to reflect on his or her conduct and to repent. If the sinner regrets his or her actions and repents, the community should let gentleness again prevail (2 Cor 2:5-11). Punishment is the last resort and, as such, is temporally limited. It is the drastic and final means used by mercy.

Such an understanding of church discipline as the bitter but necessary medicine of mercy conforms to a tradition that understood Jesus Christ, in light of his miraculous healings, as doctor, healer and savior; a tradition in which the pastor, in particular the confessor, is understood not only as a judge, but primarily as a doctor of the soul. This therapeutic understanding of church law and discipline leads us to the fundamental issue of how to interpret and explain church law. That is a broad field that we cannot treat here in a comprehensive way, but only from the perspective of the relation of church law to mercy.

Law and Spirit

So, canon law is not against the Gospel, but the Gospel is against a legalistic understanding of canon law. Canon law should be interpreted and applied in the light of mercy because mercy opens our eyes to the concrete situation of the other. Mercy shows that the individual is not only a case that can be subsumed under a general rule. On the contrary, it is essential for Christian anthropology that before God we are not a "plural"; every person and every situation is singular. So we have to find solutions that are just and equitable at the same time. If we do not, then—as the Romans put it—*summa ius* (highest justice) can become *summa iniuria* (highest injustice). (...)

Mercy From Below

The customary perspective in theology starts from above. We know a doctrine or a rule, and we start from there in order to apply it to concrete reality, which is usually complex and manifold. Mercy leads us to a different perspective, to start not from above but from below, to undertake a consideration of a concrete situation to which we are applying the law or rule. This is not situation ethics, because the rule is valuable in itself and is not constituted by the situation. This is the method taught by St. Ignatius Loyola in his spiritual exercises; this is how Pope Francis, as a good Jesuit, practices it. He starts from the situation and then undertakes a discernment of the spirits.

The same approach is shown to us by Jesus. When he was asked, "Who is my neighbor?" he did not give an abstract answer. He told a concrete story, the story of the good and merciful Samaritan (Lk 10:30-37): "There was a man going down from Jerusalem to Jericho who fell into the hands of robbers." A priest was

going along that road and saw him, but passed by on the other side. Likewise a Levite saw the man and passed by on the other side. But when a Samaritan came along and saw the man, he was moved with compassion. He bent down in the dirt and dust, treated the wounds and wrapped them with bandages. Jesus then asked the Jewish teacher: "Which of the three made himself neighbor to the man, who fell into the hands of the robbers?" The answer was correct: "The one who had mercy on him." And Jesus says: "Go then and do the same."

This is exactly how God himself deals with us. God bends down in order to raise us up; to comfort us and to heal our wounds; and to give us a new chance, to bestow on us new life and new hope. And who would be so self-righteous as to think that he would not need such mercy? Mercy is the name of our God. Mercy is the call to be a human being, who feels with other human beings who suffer and are in need. Mercy is the call to be a real Christian, who follows the example of Christ and meets Christ in his suffering brothers and sisters. Mercy is the essence of the Gospel and the key to Christian life. Mercy is the best and most beautiful news that can be told to us and that we should bring to the world. As God by his mercy always gives us a new chance, a new future, our mercy gives future to the other, and to a world that needs it so much.

CARDINAL WALTER KASPER, the president emeritus of the Pontifical Council for Promoting Christian Unity, is the author, most recently, of *Mercy: The Essence of the Gospel and the Key to Christian Life*. This article is based on the Episcopal Lecture given at Boston College on May 1, 2015.



Ewa Bobowska

Keeping the message of God's Mercy alive

St. Faustina's canonization was one of the highlights of his papacy. He died on the vigil of, and was canonized on, the Feast of Mercy. Pope John Paul II was the "spark" Jesus spoke about with St. Faustina. (Diary 1732)

Pope Francis – Inspired by God's Mercy

Today, the Divine Mercy Devotion continues in a remarkable way through Pope Francis. Since his election, we are seeing the kind of person he is and what drives him in his preaching. God's Mercy is at the core of his ministry. Pope Francis always preaches mercy, but more importantly, he practices it. He shows everybody, in a very tangible way, the endless capacity of God's mercy and forgiveness.



Keeping the message of God's Mercy alive

He shows the power of mercy, especially to the weak and poor. So often we see him reaching out to the underprivileged and showing them compassion, not only with words. It is very significant that soon after he became Pope, he counselled fellow priests at a meeting in Rome that, "We are not here to perform a spiritual exercise for the beginning of Lent, but rather to listen to the voice of the Spirit that speaks to everyone in the Church in this, our time, which is indeed the time of mercy. Today, we forget everything too easily, including the teaching of the Church! This is in part inevitable, but we must not forget the important content, the great intuitions and that which has been consigned to the People of God. And divine mercy is among these. ... It is up to us, as ministers of the Church, to keep this message alive, above all in preaching and in our gestures, in signs and in pastoral choices, such as the decision to restore priority to the Sacrament of Reconciliation, and at the same time to works of mercy".

Compassion for one another

Pope Francis advised his fellow priests that they should reflect of the reactions of Jesus when He met people who were suffering and he highlighted the compassion which He showed them. He said that priests should be moved by the suffering of others and seek to heal their emotional or spiritual wounds. He asked

them if they had become "sterile priests" who had "lost their tears" or if they still had compassion for the suffering of people in their parish. He said, "There are many people who are wounded by material problems, by scandals, even in the Church. ... People wounded by the illusions of the world. ... We priests must be there, close to these people. Mercy means, above all, taking care of wounds. When a person is injured, this is the immediate help they need, not analyses; the special care can follow, but first we need to tend to the open wounds. Do you know what your parishioners' wounds are? Are you close to them?"

The Responsibility of Lay Catholics

Obviously the priest in the parish is in a unique situation to be able to help people who are suffering, but that doesn't mean that we, as lay Catholics, have no responsibility to help others. We all know people who are quick to ask for help and quick to disappear when help is needed. But, as Catholic devotees of Divine Mercy, we must lead the way and be a shining example of the power of mercy to heal wounds, forgives trespasses and bring harmony in our families and communities. It is not easy to develop this aspect of our soul, especially since we have our wounds also. But it is what is expected of us as Divine Mercy devotees and Christians.



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Fr. John-Paul Gonzalez

Short History of Southern California Divine Mercy Congress at Christ the King Parish in Los Angeles



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 Blessed 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 The Lay Institute of Divine Mercy, bishops from all over the world have presided over the annual Congress these included: Most Rev. Tadeusz Kondrusiewicz, Archbishop of Minsk Mahilyow, Belarus; Most Rev. Edward Ozorowski, Archbishop of Bialystok, Poland; Most Rev. Edward Clark, and Most Rev. Alex Salazar, Auxiliary Bishops of Los Angeles. Other bishops who have taken part in the annual congress

are Most Rev. Oscar Solis, Auxiliary Bishop of Los Angeles and Most Rev. Teodoro Bacani from the Philippines. The annual Congress at Christ the King gathers hundreds of faithful Catholics throughout the Archdiocese of Los Angeles: Our inspirations were the words of Blessed John Paul II: "To entrust the world to Divine Mercy... so that 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 28-29-30, 2006 at Christ the King Parish. Most Reverend Tadeusz Kondrusiewicz, Archbishop Metropolitan of Moscow presided over our Congress. The 2006 Southern California

Divine Mercy Congress was a success! Our hearth full thanks goes to Merciful Jesus. He is the Lord.

2007 Congress – "Divine Mercy: The answer to a troubled World"

The Second Divine Mercy Congress – September 14-15-16, 2007. 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 Faustina, wrote in her Diary: "He desires everyone to know this before He comes again as a Judge. He wants souls to come to know Him first as King of Mercy" (Diary 378).





The 2008 Southern California Divine Mercy Congress took place on November 21-22-23, 2008. On November 23 was the Feast of Our Lord Jesus Christ the King – Parish Feast. His Excellency Archbishop Tadeusz Kondrusiewicz, Archbishop of Minsk and Mahilyow, Belarus, presided over the Congress. Among our speakers were His Excellency Bishop Teodoro C. Bacani, Jr. from Philippines, Ms. Nancy Reeves, Sister Caterina Esselen, OLM, Fr. John-Paul Gonzalez, Deacon Eudoro Benalcázar, Ms. Ana Maria G. Guzman, Sister M. Teresa de la Fuente, OLM, Fr. George J. Bobowski and others.

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. His Excellency Bishop Edward W. Clark, auxiliary bishop of the Archdiocese of Los Angeles opened the Congress. Among our speakers were His Excellency Bishop Teodoro C. Bacani, Jr., D.D. from the Philippines, Deacon Ricardo

Villacorta, Dr. Nancy Reeves, and the Sisters from the Congregation of the Sisters of Merciful Jesus, Fr. John-Paul Gonzalez, Fr. George J. Bobowski and other speakers.

2010 Congress – “Is There a Need To Talk About God’s Mercy These Days?”

The Fifth Southern California Divine Mercy Congress took place on November 19, 20, & 21, 2010 at Christ the King Roman Catholic Parish in Los Angeles. At a time when there is so much anxiety and confusion over economic affairs and global conflict, only in Divine Mercy will the world find refuge and the light of hope. And we Christians believe that our reason and our hope for existing is to be found only in the heart of God’s Mercy. Bishop Oscar Solis was our main Speaker.

2011 Congress – “Towards A New Creativity Of Mercy. The Message Of Merciful Love Needs To Resound Forcefully Anew.”

The Sixth Southern California Congress of the Divine Mercy was held on November 19 and 20, 2011 at Christ the King Church. The Congress was organized by Christ the King Roman Catholic Parish under the supervision of

the Pastor Msgr. Paul Montoya and the Lay Institute of Divine Mercy. Among our speakers were: Most Reverend Oscar A. Solis, D.D., V.G., Monsignor Charles Chaffman, S.T.L., J.C.D., Father Leo Ortega, Father John-Paul Gonzalez, Father George J. Bobowski, Fr. Maurice Harrigan., Deacon Salvador Ramirez, and Deacon Felix Rac. The Conferences during the Congress were in two languages English and Spanish. The Holy Masses and prayer services were also bilingual.

2012 Congress – “Mercy as the Expression of Mature Faith. The New Evangelization – Building the Civilization of Faith and Mercy”

It was time once again to celebrate our Faith and Trust in God’s Mercy. The Seventh Southern California Divine Mercy Congress was held on November 24 and 25, 2012 at Christ the King Roman Catholic Parish in Los Angeles. At a time when there is so much anxiety and confusion over economic affairs and global conflict, only in Divine Mercy will the world find refuge and the light of hope. We Christians believe that our reason and our hope for existing are to be found only in the heart of God’s Mercy. Year 2012 was THE YEAR OF

FAITH. On October 11, 2012 Holy Father Benedict XVI declared THE YEAR OF FAITH which will conclude on November 24, 2013. Catholics were asked to study and reflect on the documents of Vatican II and the Catechism so that they may develop sanctity of life to the highest degree possible on this earth and deepen their knowledge of the faith.

Benedict XVI granted “Plenary Indulgence for the temporal punishment of sins, imparted by the mercy of God and applicable also to the souls of deceased faithful, may be obtained by all faithful...” One of the conditions is to “attend at least three sermons during the Holy Mission, or at least three conferences on the Acts of the Council or the articles of the Catechism, in Church or any suitable location”. The Congress was one of the best opportunities for us to fulfilled this request and celebrated the Year of Faith.

2013 Congress – “We Have Found Mercy”

The Congress was organized by Christ the King Roman Catholic Parish under the supervision of the Pastor Msgr. Paul Montoya and the Lay Institute of Divine Mercy.

In Christ the King Church there is a special chapel with the Icon of Merciful Jesus blessed and signed by Blessed

John Paul II. This year’s Congress was held September 14 and 15, 2013 to commemorate the Tenth Anniversary of Dedication of the Chapel of the Divine Mercy in our Church.

Among our speakers were Most Reverend Teodoro Bacani, Jr., D.D. from Philippines, who presided over the Congress, Most Reverend Oscar A. Solis, D.D., Father Michael Sears, Father Ben Vivian Lima, Monsignor Paul Montoya, Fr Mariano De Blas, L.C, Rev. Deacon Raúl Molina, Fr. Armando Lopez, O.F.M., Fr. Dario Miranda Fr. Manuel Sanahuja, Sch.P, Fr. John-Paul Gonzalez, Fr. George J. Bobowski

The Holly Masses and prayer services were Bilingual. The Conferences were in English and Spanish Language separately.

2014 Congress – “The Priest, Minister of Divine Mercy in the Church of Mercy”

The Ninth Southern California Congress of the Divine Mercy was held on September 13 and 14, 2014 and dedicated to all our priests.

The Congress is organized by Christ the King Roman Catholic Parish under the supervision of the Pastor Msgr. Paul Montoya and the Lay Institute of Divine Mercy. We were inspired by our Holy

Father Francis, who on May 11, 2014 said to the priests: “Never grow tired of being merciful. Please! You have the capacity to forgive, as did the Lord, who did not come to condemn, but to forgive! Have mercy, a lot.”

“If you come to have concerns about being too much of a ‘forgiver,’ think of that saintly priest ... who went before the tabernacle and said, ‘Lord, forgive me if I have forgiven too much. But you have given me the worst example.’”

Our intention was to send the message to our good priests that, “The conclusion and consequence of God’s covenant of mercy and our partnership in it is that, for priests, devotion to The Divine Mercy is not an option. Devotion to The Divine Mercy is of the very nature of the priesthood.”

Among our speakers were: Fr. Samuel W. Ward, Fr. Luke J. Mata, Fr. Maksym Podhajski, Msgr. Charles J. Chaffman, Msgr Lorenzo Miranda, Fr. Carlos Blanco, Mr. Louis Velasquez, Fr. Nivardo Quezada, Fr. John-Paul Gonzalez, Msgr. Paul M. Montoya, Fr. George J. Bobowski

The Conferences during the Congress are in two languages English and Spanish in separate locations. The Holly Masses and prayer services were Bilingual. The Solemn Mass on Sunday September 14, 2014 at 10:30 AM was presided by Bishop Alexander Salazar.



Administering mercy: Facilitating forgiveness does not downplay sin

Always, but especially during a Holy Year, the Catholic Church does everything possible to help Catholics repent of their sins, receive forgiveness and draw closer to God.

The church's law and its canon lawyers are part of that effort, said Bishop Juan Ignacio Arrieta, secretary of the Pontifical Council for Legislative Texts and a prelate of the Apostolic Penitentiary, a Vatican court handling matters of conscience.

When Pope Francis announced the Holy Year of Mercy would open Dec. 8, he also said he would appoint "missionaries of mercy" to preach and teach about God's mercy. They will be given special authority, the pope said, "to pardon even those sins reserved to the Holy See."

The first step, of course, is to recognize an action is a sin and confess it, expressing contrition and a willingness to do penance. Bishop Arrieta said the pope's action is designed to ensure that the path to penance and reconciliation is not blocked by a priest not having the full authority to offer absolution in the name of God and the church.

In an interview with Catholic News Service June 2, Bishop Arrieta said the pope's mention of "reserved" sins refers to actions that can bring with them automatic excommunication, for example, abortion when the person is aware of the penalty and commits the sin anyway.

The missionaries of mercy will have the "faculties" or authority to remove the excommunication and grant absolution in those cases, which normally require the intervention or permission of the local bishop or the Apostolic Penitentiary, he said.

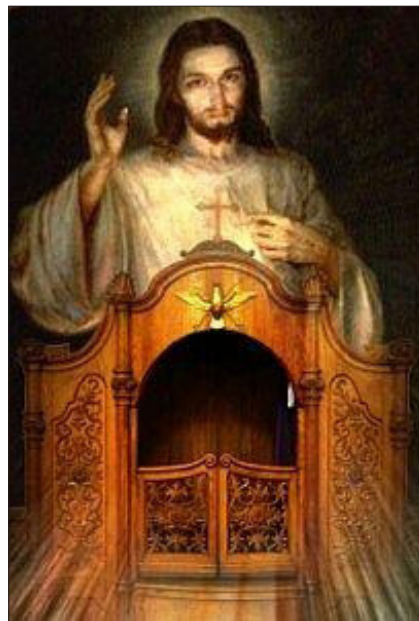
Some commentators have questioned whether the pope's plan for mercy will send the message that abortion isn't a serious sin.

In the Latin Church's Code of Canon Law, Bishop Arrieta said, the offenses that carry automatic excommunication are:

- apostasy, heresy and schism
- profanation of the Eucharist
- physical violence against the pope
- attempted absolution of an accomplice in sexual sin
- attempted ordination of women
- consecration of a bishop without papal approval
- violating the secrecy of the sacrament of confession
- recording the words of a confessor or penitent during confession

- procuring, performing or actively assisting or pressuring a woman into having an abortion
- "All sins can be forgiven," Bishop Arrieta said, but more serious sins are also considered crimes under canon law and carry penalties. In order to receive absolution, a person must be allowed to receive the sacraments, which he or she cannot do while under the penalty of excommunication.

However, when an excommunicated person is in danger of death, any priest can hear his or her confession and grant absolution, the bishop said. That is because the priority in the church's law is the salvation of souls.



"All the barriers of canonical penalties fall when faced with the need to save souls and the danger of death," he said.

When a woman goes to confession seeking absolution for abortion, "the problem is not the sin, but the penalty, which prevents the reception of any sacrament," Bishop Arrieta said, which is why Pope Francis is making special global provisions.

In most dioceses of the United States, England and several other countries, the bishops regularly give all their priests the faculties to grant absolution for abortion. But in other places, like Italy, such permission is given only on special occasions.

During the April 19-June 24 public exposition of the Shroud of Turin, for example, Archbishop Cesare Nosiglia of Turin granted his priests such faculties to



"demonstrate the Father's mercy toward those who repent of an evil committed."

He said, however, the permission would be valid only during the shroud's public display so as not to "diminish the rigor of the law," which is designed to teach people how seriously wrong it is to kill an innocent life.

Bishop Arrieta said that when the Code of Canon Law was being revised in the 1970s and '80s, church officials had long, passionate discussions about removing the penalty of automatic excommunication for an abortion. After all, the serious sin of murder does not carry the penalty of automatic excommunication.

The penalty was maintained, however, because officials believed it could "give a distorted impression that the church no longer sees abortion as so grave," he said.

"Sin is sin," Bishop Arrieta said, and the offenses that can carry automatic excommunication are especially serious, but a Holy Year is an especially serious time of grace.

"The pope is not saying abortion is no longer important. No. It's important," the bishop said. "It is the most frequent cause of excommunication."

By granting a special faculty to certain priests during the Year of Mercy, he said, Pope Francis is trying to balance a desire "to facilitate reconciliation as much as possible" while also "trying to form consciences" about the seriousness of abortion.

"The church has a spiritual patrimony and during a Holy Year, it encourages the faithful to draw on this patrimony" for the grace and strength to reconcile with God and begin a new life, he said.

The pope is not saying that any sin is unimportant, the bishop said. "No, not at all. The pope is saying the church is like a field hospital in the middle of battle and the treasure of the merits of Christ and of the saints must be distributed broadly" to heal the wounded.

Jocelyn Y. Fuentes

Divine Mercy in My Life

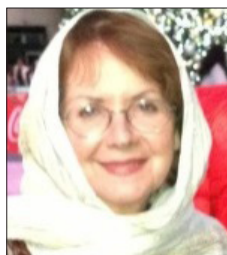
Divine Mercy came to St John of God Parish in Norwalk and into my life in the year of the Lord, 1996, through a newly ordained priest, Fr. Maurice Harrigan. He wanted to establish the devotion in our Parish; he asked my husband Henry and I to help him. We agreed to gather once a month in the Church before the Blessed Sacrament, to pray the Chaplet, speak of God's Mercy, followed by fellowship. After Father Harrigan left, the ministry was halted. The priests who came after Fr. Harrigan and the Pastor at that time were not familiar with the devotion until a new pastor Father Ed, who was familiar with the Devotion to the Divine Mercy came to our Parish, Saint John of God. Shortly after his arrival, Father Edward J. Dober asked me if I was interested in leading a Divine Mercy group. He would provide the materials but he asked me to first consult with my husband Henry. I understood that Jesus wanted me to continue with the Ministry. The words, "You have not chosen me, it is

I who have chosen you" came to mind.

The following week Father Ed provided the materials, tapes, and booklets on the Mercy of God; Formation materials promoted by the Marian Priests in Stockbridge, MA. I went through the materials; it was a set of a series of classes. With the pastor's blessings we scheduled a meeting place and time. We invited in the Church and many came to the first meeting.

In 2006, one of the new priests, Fr. John-Paul Gonzalez invited Henry and I to attend the Divine Mercy Congress at Christ the King Parish. We invited the members who attended the ministry and everyone else we knew. Those who attended were pleased with the Congress' Conferences.

During the Congress I was able to discuss with Father George J. Bobowski about the Apostolate of Divine Mercy. A few weeks later, Fr. John-Paul, Fr. George,



Henry and I met. Fr. George presented the Apostolate of Divine Mercy "Faustinum", a monthly formation that required 4 years commitment, under the Sisters of Our Lady of Mercy, in Poland.

Fr. George explained the requirements and that he could lead the group's formation and asked if I was interested. I was happy with the idea that he would be leading and overseeing the class. Henry and I readily agreed.

Our Faustinum formation class began January of 2007; it developed and grew with the leadership of Fr. George. We learned of the Mercy of Jesus, of St. Faustina, and Fr. Sopocko, her confessor. We currently are studying the Bible and the Catechism of the Catholic Church. We never tire of learning;

I am a member of Faustinum. Our mission is to learn about the Divine Mercy Devotion, which is our way of life, and to spread this beautiful Spirituality. We are all His instruments! We must never tire of praying for our family, friends and Faustinum members.

As leader of a Faustinum Apostolate group under the supervision of our Pastor Father Ed and Father George J. Bobowski at St. John of God Church in Norwalk, we gather the 2nd and 4th weeks of each month. When Fr. George cannot be with us, he provides materials to study or he sends a representative. Our group not only do learn about the Bible, we also learn of the Teachings of the Church, specially Saint Faustina, Blessed Father Michael Sopocko and Saint John Paul II.

As Promoters of His Mercy we visit the sick; provide Images of Merciful Jesus to patients in Convalescent Homes; serve the Parish and our priests in various ways. Every Tuesday after the 5:00 p.m. Mass we gather, along with other parishioners to pray the Chaplet.

For information and to join the Faustinum Apostolate of Divine Mercy, please contact the Lay Institute of Divine Mercy at 323 393-4144 or call me at 562 805-1342.



Members of the Apostolate of Divine Mercy "Faustinum" in Norwalk

"I have cast the anchor of my trust deep down into the abyss of Your mercy, O my God and Creator! ... for as long as one is alive, each one can become a great saint, so great is the power of God's grace. It remains only for us not to oppose God's action. (*Diary* 283)

Jocelyn and Henry Fuentes
"Faustinum" Formation at Saint John of God Parish in Norwalk
Telephone: 562-805-1342

Fr. George J. Bobowski – Missionary of Divine Mercy Divine Mercy Shrine in Hollywood

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 Gods Will to bring the Devotion to His Mercy to Hollywood. Now is the Time of Mercy, Divine Mercy. This is the time to bring

Gods mercy to all, and I am very grateful to those who supported this idea from the beginning, to those who helped us to share the time of Divine Mercy with the faithful in Los Angeles.

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 Divine Mercy Ministry at Christ the King Parish.

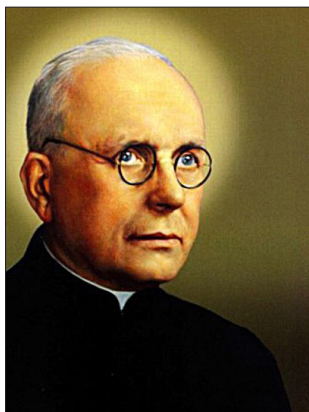
Although Sister Faustina lived in Poland, I found so many devoted people to the Divine Mercy here in Los Angeles. I believe that the Shrine of Divine Mercy at Christ the King Parish under the care Msgr. Paul Montoya, is not only a place of silence, prayers and contemplation of the Divine Mercy - the most important truth of our



faith, in the “Noisy” Hollywood, but the steps to heaven, where we will always venerate God in His Mercy.

I hope and I pray, that Msgr. Paul M. Montoya with his Parishioners obtain the Archbishop approval to name Christ the King Church as the Shrine of Divine Mercy. This will be the best give for the faithful of Los Angeles for the YEAR OF MERCY.





Divine Mercy in Action by Blessed Fr. Michel Sopocko

Love for us, which, being love for the wretched, is really Divine Mercy. So, in this devotion, it is only the faint outline of God's Mercy that we honor, for we see it there only, as it were, in a bud.

In the Devotion to the Divine Mercy, a more appropriate material object is the blood and water which flowed from the Savior's side on the Cross. These are a symbol of the Church, brought forth from the side of the dead Savior on the cross. This blood and water flow ceaselessly in the Church as graces cleansing the soul (in the sacraments of baptism and penance), and as graces giving life (in the Sacrament of the Altar). Their Author is the Holy Spirit, whom the Savior gave to the Apostles. The true object of this devotion, its motive, is the infinite Mercy of God the Father, Son and Holy Spirit towards fallen man. This is indeed the love of God for mankind, but only in a wider sense, for it is not the love which delights in perfections, but a compas-

sionate love aroused by the misery in which man found himself after his sin.

We see from the foregoing that the Devotion to the Divine Mercy is the logical consequence of the Devotion to the Sacred Heart of Jesus, where it existed only in embryo. It now makes its appearance separately and is not identified with the other devotion, for its material and formal object is not the same. Its aim, too, is completely different. It is related to all Three Persons of the Blessed Trinity, and not, as in the case of Devotion to the Sacred Heart, to the Second Person alone. It is, moreover, better suited to the spiritual condition of present-day man, who stands in such need of trust in God. "Jesus, I trust Thee!", and, through Thee, I trust the Father and the Holy Spirit. (Vol. II, p. 204-205)

Devotion to the Mercy of God, that mercy which He gives us in the Sacrament of Penance, is one of those devotions which befit all souls alike. For the aim of



this devotion is to praise the Most Merciful Savior, not in any one particular state or mystery, but in His universal Mercy, in which all mysteries are revealed at their most profound. Although this is obviously a separate devotion, it contains something which is of general application. This is expressed in the prayer: "Jesus, I trust in You".

Our Lord's love for us is both Divine and human, for He possesses both a Divine and a human nature and will. Hence we may regard the Savior's Most Sacred Heart as the symbol of His threefold love for us - divine love, spiritual human love and sensitive human love. Yet, this Heart is not a formal image or sign of His love, but only its trace. For as Pius XII says in his encyclical "Haurietis Aquas" (May 15, 1956) "no created image could represent the reality of this infinite, merciful love".

In the Devotion to the Sacred Heart of Jesus, then, we honor above all, Our Lord's human love for mankind, and also His Divine



JESUS I TRUST IN YOU

*With Prayers
for the Divine Mercy Congress*

**Jimmy, Yesenia,
Pablo and Grace
ESPINOZA**



**Thank you for
our Mission and
Congresses on Divine
Mercy in Christ the
King Parish.
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 40 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

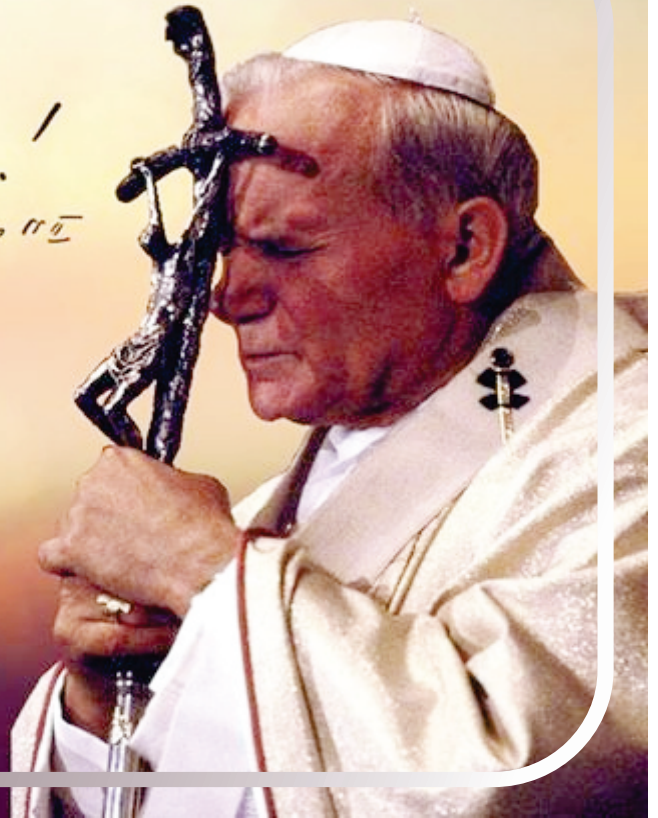
Be not afraid!
Joannes Paulus II

with
special thanks
to

FR. GEORGE BOBOWSKI
and all the divine mercy team

Jezu, ufam Tobie

Jim & Judy Brennan



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

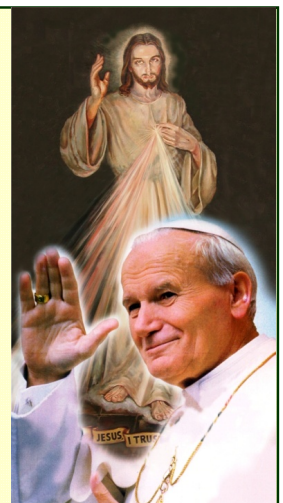
Ms. Lelis Cruzata
Coordinator of "Faustinum" - Divine Mercy Apostolate

The Lay Institute of Divine Mercy

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.
- To support Seminarians around the world
- To provide formation and continue the research and study initiated by Blessed Fr. Michal Sopocko

Please support our Ministry
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Telephone: 323/393-4144
Visit our website: www.divinemercy.opoka.org
E-mail: faustinum@aol.com



Lelis Cruzata

The Divine Mercy Image in Christ the King Church

Since twelve 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 and Saint John Paul II'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, Saint 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. 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.

The teachings about God's Mercy are one of the foundations of Saint 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 in Poland 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 the 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 It begun its peregrination through the households of the families of the parish which continues until now. As of today, approximately Six 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 Stanisław Szymborski 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 Szymborski 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 its Initial Blessing 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. 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 Monsignor Antonio Cacciapuoti, Monsignor Charles Chaffman and Father George J. Bobowski whom since the beginning has taken the role of Spiritual Director of the Divine Mercy Ministry at Christ the King and continues under the supervision of Monsignor Paul Montoya our Pastor, who is currently working on the process to establish our church as the Los Angeles Archdiocese's Official Divine Mercy Shrine.



Susan Sayarot, Marie Chen, Lelis Cruzata

Christ The King Parish Divine Mercy Ministry

The Divine Mercy Ministry at Christ the King Parish was established in 2003. The main goal of the Ministry is to work with the Parish to spread the devotion and to teach about the devotion to the Divine Mercy. Our vision is that the Shrine of the Divine Mercy in Christ the King Church in Hollywood becomes one of the regular places to visit for all the people who visit Hollywood. Our Parish exercises all the forms of the Devotion to the Divine Mercy.

Divine Mercy Ministry Monthly Core Meetings

Our Ministry's Monthly Faustinum Formation is from 3:00 to 5:00 PM; the Core Members Meeting is from 5:30 to 6:30 PM. We meet regularly every Second Saturday of the Month in the Library. The Current Core Members of the Ministry are: Lelis Cruzata, Susan Sayarot, Marie Chen, Jimmy and Yesenia Espinoza, Estela Abat, Edmund Bandong, Father George J. Bobowski, Spiritual Director. The Ministry in coordination with the Lay Institute organize the Yearly Divine Mercy Congress, the Parish Celebration of Divine Mercy Sunday, Sponsors the Parish Lenten Retreat, Gives out the Divine Mercy Pilgrim Image to Families weekly.

To Contact the Divine Mercy Ministry, Please call the Parish office at (323) 465-7605
Website: www.divinemercury.opoka.org
E-mail: faustinum@aol.com

Divine Mercy Monthly Formation

"This fire of mercy needs to be passed on to the world. In the mercy of God the world will find peace and mankind will

find happiness! I entrust this task to you, dear Brothers and Sisters, [...] and to all the votaries of Divine Mercy. May you be witnesses to mercy!

(Saint John Paul II)

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 prepare 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, Saint John Paul II and Blessed Michael Sopocko,
- 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. Join us to learn more about the Divine Mercy Spirituality. Divine Mercy is the core of our faith. Devotion to Divine Mercy is a way of Life.

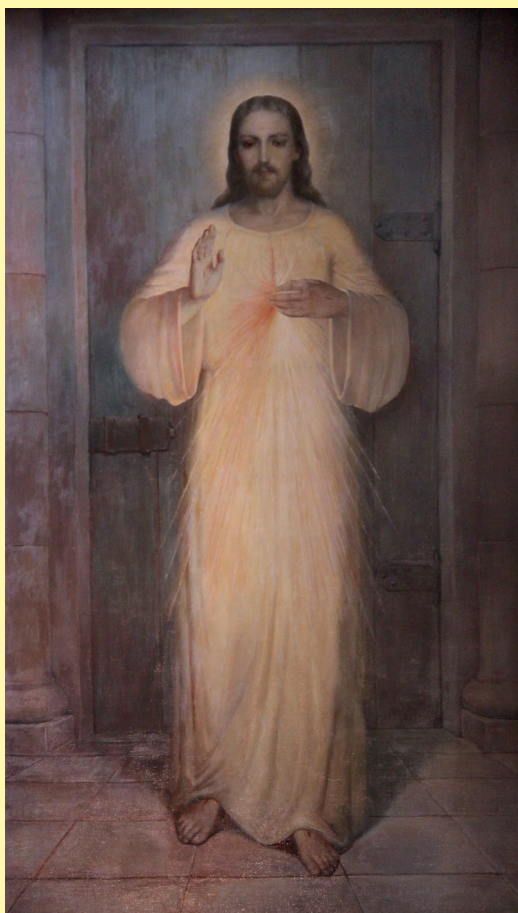
To register for the formation please call:

The Lay Institute of Divine Mercy

Tel: 323/449-9014 - Ms. Lelis Cruzata, Coordinator

Website: www.divinemercury.opoka.org

E-mail: faustinum@aol.com



Do not fear anything; nothing will happen to you against My will.

Diary 541

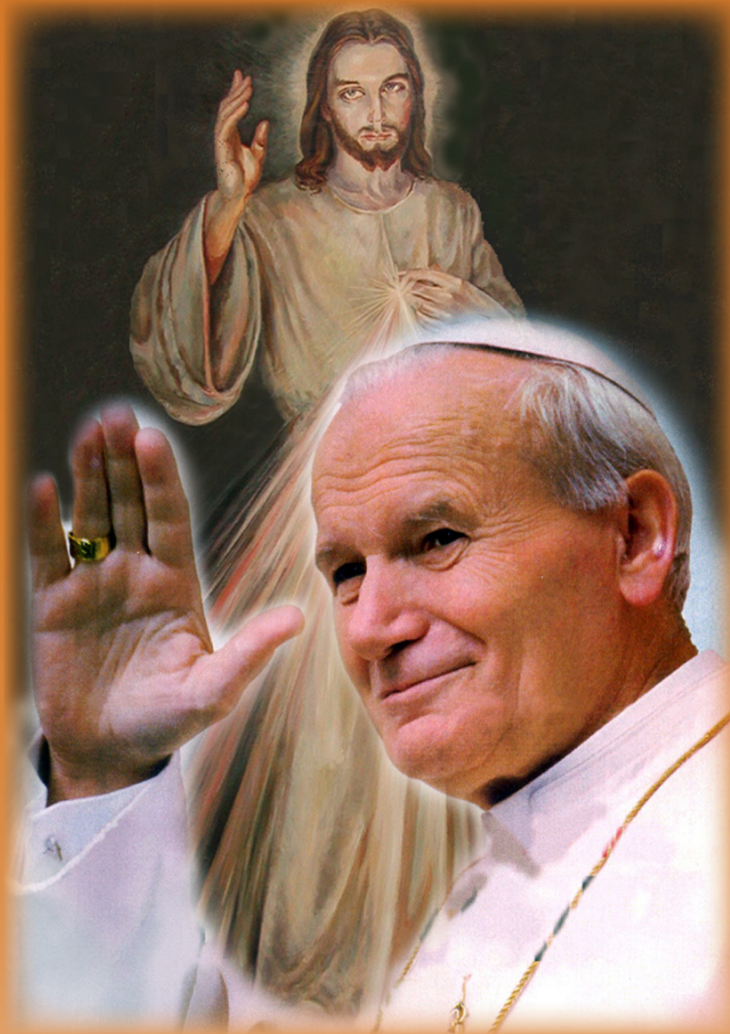
In November 2009, the doctor's gave Damaso Sayarot four months to live. With our internal prayers, the prayers from all our friends and relatives along with the Divine Mercy ministry from the parishes of both Good Shepherd of San Diego and Christ the King in Los Angeles our Father, Husband and Grandfather stayed with us until February of 2012.

The Sayarot and Lesecq Family rejoice that God is so good.

Lolita, Glen, Susan, Alan, Daniel, Michael and Stephen Sayarot and little Scooby Doo Olivier, Adele, Tristan and Zachary Lesecq and Princess

*Always pray to have eyes that see the best,
A heart that forgives the worst,
A mind that forgets the bad,
And a soul that never loses faith.*

Anonymous



Dedicated to our loving Parents

Myrtle and Norton
EASTON

Diácono Salvador Ramirez

Apostolado de La Divina Misericordia "Faustinum" en Norwalk

La escuela de espiritualidad, como su nombre lo indica, significa cierto estilo de vida cristiana y un sistema de formación del mismo, donde todos los elementos de la espiritualidad, como la imagen de Dios, la oración, la ascesis, las prácticas piadosas, las relaciones interhumanas se enlazan estrechamente. Cada escuela de espiritualidad tiene su fundador, su doctrina y sus discípulos, que viven según los principios de la misma. Hay generalmente tres elementos que diferencian las escuelas entre sí: el modelo de santidad, los medios para alcanzarla y las indicaciones referentes a la vida espiritual. A las grandes escuelas de espiritualidad, por citar algunas, la agustiniana, benedictina, dominicana, franciscana, carmelita e ignaciana, se suma en nuestro tiempo la escuela de Santa Sor Faustina, que surge del carisma y de la experiencia mística de la Santa.

La escuela de espiritualidad de Santa Sor Faustina está arraigada en el misterio de la misericordia Divina. Este misterio es el fundamento y núcleo de dicha escuela, es el enlace de todos los elementos de la vida espiritual. Él modela la imagen de Dios, la vida sacramental, la oración, las relaciones interhumanas y la ascesis, o sea todo lo que compone la realidad en la relación entre el hombre y Dios. De ahí surgen los rasgos distintivos y característicos de la escuela de espiritualidad de Santa Sor Faustina: el conocimiento del misterio de la misericordia Divina, su contemplación en lo cotidiano y la actitud de confianza en Dios, y el amor misericordioso hacia el prójimo. Otros rasgos que completan la imagen de esta escuela son: el amor a la Iglesia y a la Eucaristía, y la devoción a la Madre del Dios de la Misericordia. Algunos de estos elementos, los que aparecen también en otras escuelas de espiritualidad. En la escuela de Santa Sor Faustina tienen el colorido característico de la misericordia.

La fundadora de esta escuela, Santa Sor Faustina, fue formada directamente por Jesús mismo. Él era su Maestro; Él, a través de diferentes experiencias místicas y palabras, la instruía y configuraba su espiritualidad para mostrar con ella el modelo de perfección cristiana, basado totalmente en el misterio de la misericordia Divina. La escuela de Santa Sor Faustina es profundamente evangélica, porque hace referencia a los fundamentos mismos de la cristiandad (la actitud de confianza en Dios y de misericordia ante el prójimo), y al mismo tiempo es universal, porque está destinada y es accesible a cada persona, independientemente de su vocación, condicionamientos sociales u otros. En esta escuela moldean su vida espiritual los actuales apóstoles de

la Divina Misericordia que llevan al mundo el mensaje sobre el amor misericordioso de Dios para cada persona.

Algunos miembros de la Parroquia San Juan De Dios en Norwalk han escogido la Espiritualidad de la Escuela de Santa Faustina como su modelo de Vida. Diacono Salvador Ramirez y su esposa Victoria Ramirez con la ayuda del Padre George J. Bobowski desde el año 2007 formaron el Apostolado de La Divina Misericordia "Faustinum".

El énfasis principal de las actividades del apostolado de la Divina Misericordia es puesto en formación, cuyo objetivo es introducir a los miembros a la espiritualidad y la misión apostólica de Santa Faustina, para preparar a los Apóstoles de La Divina Misericordia a seguir vidas interiores independientes y con un entendimiento apropiado del trabajo apostólico. El programa básico de formación dura 4 años y consiste de 3 ciclos:

- El Ciclo Bíblico
- La Vida Interior
- La Espiritualidad y misión de Santa Faustina, San Juan Pablo II y el Beato Padre Michael Sopocho

Además de las Conferencias y Lecturas mensuales, hay ejercicios relacionados a la vida interior.

Les invitamos a visitar una de nuestras sesiones de formación que se llevan a cabo cada segundo y cuarto Sábado del Mes. Únase con nosotros para aprender más acerca de la espiritualidad de la Divina Misericordia. Misericordia Divina es el alma de nuestra fe. Devoción a la Divina Misericordia es un modo de vida.

**Para registrarse por favor llame:
Diácono Salvador Ramirez
Tel: 562/929-154**

**Or visit: The Lay Institute of Divine Mercy at
Website: www.divinemercury.opoka.org
E-mail: faustinum@aol.com**



Divine Mercy Apostolate "Faustinum" Saint Catherine Laboure Parish in Torrance

**For more information please contact
Ms. Carmen Tongson
Telephone: 310/538-0923**

Souls who spread the honor of My mercy I shield through their entire lives as a tender mother her infant, and at the hour of death I will not be a Judge for them, but the merciful Savior. At that last hour, a soul has nothing with which to defend itself except My mercy. Happy is the soul that during its lifetime immersed itself in the Fountain of Mercy, because justice will have no hold on it. (Diary 1075)



JESUS I TRUST IN YOU

*Merciful Jesus,
Thank you for your immense Mercy
and Your infinite and constant blessings to my family.*

**Esperanza Dominguez and Family
Faustinum Member**

JESUS I TRUST IN YOU

*Let the glory and praise to the
Divine Mercy rise from every
creature throughout all ages
and times.
(St. Faustina, Diary 1005)*



**Silvia Melendez and Family
Faustinum Member**

*I put my trust in the ocean of
Your mercy, and I know that
my hope will not be deceived.
(St. Faustina, Diary 69)*



**Mercedes Holsinger and Family
Faustinum Member**

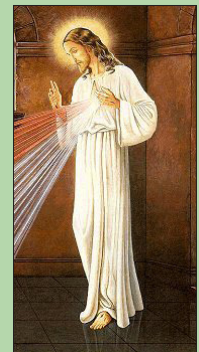
*May Merciful Jesus Bless
and Keep Our Family
Together in Our Faith*

**Fernando, Monica
and Andres Mera
Faustinum Member**



*May Mercy, Peace and Love
be always with Us and May
Merciful Jesus bless Our Family
Now and Forever*

**Carolina Abrego-Pineda
and Family
Faustinum Member**



ONE HEART ONE MIND IN CHRIST COVENANT COMMUNITY

Founded on July 4, 1992 at Christ the King Parish

- FORMATION OF MEMBERS • LIFE IN THE SPIRIT SEMINARS
- BASIC CHRISTIAN MATURITY SEMINARS • BIBLE STUDIES
- INTERCESSORY MINISTRY • HEALING PRAYERS • MUSIC MINISTRY
- YOUTH AND CHILDREN MINISTRY • PARISH SERVICES
- LECTORS • EUCHARISTIC MINISTERS • USHERS • DIVINE MERCY DEVOTIONS
- PARISH CATECHESIS FOR ADULTS, TEENS, CHILDREN

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**TIME
OF MERCY**

ISSN 1234-3218,
nr indeksu 361933
rok XIII nr 1 (181) 2015

Oficyna Wydawnicza "WYBÓR" INC., ul. Kard. Stefana Wyszyńskiego 2, lok. 11
15-888 Białystok, Poland, e-mail: wydaw_wybor@poczta.onet.pl
Printing: Biały Kruk, Białystok, Poland, e-mail: druk@bialykruk.com

PRAYER OF POPE FRANCIS FOR THE JUBILEE



Lord Jesus Christ,
you have taught us to be merciful like the heavenly Father,
and have told us that whoever sees you sees Him.
Show us your face and we will be saved.
Your loving gaze freed Zacchaeus and Matthew
from being enslaved by money;
the adulteress and Magdalene from seeking happiness only in created things;
made Peter weep after his betrayal,
and assured Paradise to the repentant thief.
Let us hear, as if addressed to each one of us, the words that you spoke to the Samaritan woman:
"If you knew the gift of God!"

You are the visible face of the invisible Father,
of the God who manifests his power above all by forgiveness and mercy:
let the Church be your visible face in the world, its Lord risen and glorified.
You willed that your ministers would also be clothed in weakness
in order that they may feel compassion for those in ignorance and error:
let everyone who approaches them feel sought after, loved, and forgiven by God.

Send your Spirit and consecrate every one of us with its anointing,
so that the Jubilee of Mercy may be a year of grace from the Lord,
and your Church, with renewed enthusiasm, may bring good news to the poor,
proclaim liberty to captives and the oppressed,
and restore sight to the blind.

We ask this through the intercession of Mary, Mother of Mercy,
you who live and reign with the Father and the Holy Spirit for ever and ever.
Amen.



ORACIÓN

Señor Jesucristo,
tú nos has enseñado a ser misericordiosos como el Padre del cielo,
y nos has dicho que quien te ve, lo ve también a Él.
Muéstranos tu rostro y obtendremos la salvación.
Tu mirada llena de amor liberó a Zaqueo y a Mateo de la esclavitud del dinero;
a la adúltera y a la Magdalena del buscar la felicidad solamente en una creatura;
hizo llorar a Pedro luego de la traición,
y aseguró el Paraíso al ladrón arrepentido.
Haz que cada uno de nosotros escuche como propia la palabra que dijiste a la samaritana:
¡Si conocieras el don de Dios!

Tú eres el rostro visible del Padre invisible,
del Dios que manifiesta su omnipotencia sobre todo con el perdón y la misericordia:
haz que, en el mundo, la Iglesia sea el rostro visible de Ti, su Señor, resucitado y glorioso.
Tú has querido que también tus ministros fueran revestidos de debilidad
para que sientan sincera compasión por los que se encuentran en la ignorancia o en el error:
haz que quien se acerque a uno de ellos se sienta esperado, amado y perdonado por Dios.

Manda tu Espíritu y conságranos a todos con su unción
para que el Jubileo de la Misericordia sea un año de gracia del Señor
y tu Iglesia pueda, con renovado entusiasmo, llevar la Buena Nueva a los pobres
proclamar la libertad a los prisioneros y oprimidos
y restituir la vista a los ciegos.

Te lo pedimos por intercesión de María, Madre de la Misericordia,
a ti que vives y reinas con el Padre y el Espíritu Santo por los siglos de los siglos.

