

TOGETHER IN THE SPIRIT

Bi-monthly Catholic Magazine

June 2021—Issue 9

TOGETHER IN THE SPIRIT

WELCOME to the ninth edition of our bi-monthly magazine. Our hopes for 2021 appear to be slowly being fulfilled. The Healing Prayer Ministry Team continue to meet regularly, keeping you all in our prayers and praying for all your requests.

We thank those of you who have let us know you have enjoyed the magazine and forwarded it on to others, as well as those who have commented on it. This encourages us to continue the magazine and helps us to understand what topics you enjoy. Please continue to send your comments.

You may contact the Healing Prayer Ministry, for any reason, on the numbers below:

Deacon Dave: **07523425540**
Margaret: **07716152552**
Maria: **07730413283**
Email: **thecaldwells32@live.co.uk**

We would like to hear from you, anyone who needs help, or, who would just like someone to chat to. The need to care for and support each other will, of course, continue, and we are just a phone call away.

Contributions to the magazine this month from: Deacon Dave, Maria, Trish, and Margaret. Your ideas and suggestions are always welcome.



At the present time the HPMT are hosting the **First Friday devotion**, on the first Friday of the month, at 3.00 pm, in St Marys Lowe House and will continue until October. We hope this will then continue into the future.

We also have a **Holy Hour** on most Thursdays at 7.30 pm, which includes a **Eucharistic Service** and a period of **Eucharistic Adoration**. Please watch the website for news of any additional events. However, as we look forward to the lifting of all covid restrictions, we should pray for our Priests and our Parishioners, that we will be strong in our determination to return to the Sacraments and to exhort and encourage waverers to join us. Together we are the Body of Christ—let us enable it be healthy, active and full of His Holy Spirit.

RECOMMENDED VIEWING AND LISTENING



Father Chris Alar, MIC, is a priest with the Marian Fathers of the Immaculate Conception. Father Chris wrote and produced the popular "Divine Mercy 101" and "Explaining the Faith" DVD series and is the author of the bestselling book 'After Suicide': There's Hope for Them and for You'. He is a regular host and guest on EWTN, and he also hosts the online "Divine Mercy Matters" series at DivineMercyMatters.org. He serves as the director of the Association of Marian Helpers and is the head of Marian Press, located on the grounds of the National Shrine of The Divine Mercy in Stockbridge, Massachusetts.

We are recommending Fr. Chris who has hosted a series on YouTube explaining the Church's teaching on different aspects of faith including one which references IVF 'Explaining the Faith— Contraception: what you don't know' as *this episode links with our article* 'What does it mean to be a devout Catholic?' on page 7.

GOD'S GRACES FLOW ONLY INTO HUMBLE SOULS

Here are a few words from a conversation I had with the Mother Directress (Mary Joseph) toward the end of my novitiate:



"Sister, let simplicity and humility be the characteristic traits of your soul. Go through life like a little child, always trusting, always full of simplicity and humility, content with everything, happy in every circumstance.

There, where others fear, you will pass calmly along, thanks to this simplicity and humility. Remember this, Sister, for your whole life: as waters flow from the mountains down into the valleys, so, too, do God's graces flow only into humble souls".

(Saint Faustina - Diary 55)

WHO DO YOU SAY THAT JESUS IS?

THE JESUS WHO WAS; THE JESUS WHO IS

In Matthew's presentation of Jesus, he begins with Genealogy. Not only is Jesus God's representative, anointed by God to shoulder God's designs in the world, He is a royal personage, descended from the royal family of David. He is descended too from Abraham and His origins lie in the promises made to Abraham and David. His responsibility is to bring into being great expectations, to fulfil hopes long cherished and often dashed.

Genealogies have a purpose. In the Bible, while genealogies serve priestly and royal concerns, for the most part they witness to continuity and shows the continuity of God's concern for humanity. The past has been linked to the present in order to show that the human story is God's story. Matthew's genealogy of Jesus is a declaration that from Abraham to Jesus, God has been preparing from one generation to the next, to bring about the blessing promised to humanity on the dusty roads of Iraq.

Matthew does, however, have a surprise up his genealogical sleeve. The genealogy in the Gospel of Luke, (3: 23 – 38) traces Jesus back through Abraham to Adam but does not include a single woman, not even Mary. Matthew has five women. Of these four women are non-Jews and the wife of Uriah the Hittite, who, by marrying a pagan, renounces her Jewishness and loses her status as one of God's people. If women should be included in the genealogy why not women whose stories may be deemed more 'Holy' than the street wise ladies assembled by Matthew.

Matthew is concerned that both Jewish and pagan people who had come to believe in Jesus and who formed the Christian community for which he wrote should live in harmony together. If the Gospel is to be preached to all nations, as the risen Lord commands (28: 11-20) then people of all races and cultures must live together in one community of praise.

However, Matthew made mistakes in his genealogical account but his concern is to open the eyes of faithful to the will of God coursing through history, even in the most unlikely of backwaters, and to alert us to the hand which grasps the tiller of the little ship of humanity as it makes its way in a seemingly Godless world.



The Parable of the Talents

Please read ‘The Parable of the Talents,’
Matthew 25:14-30.

Reflection: In this parable a rich developer is going abroad and wants to ensure that his money generates even more money in his absence, He divides a large amount of hard cash amongst his three stewards according to their power in the household – that is their proven ability to increase his wealth.

What is left unstated is how the first two stewards make 100% profit. The principal means by which rich landowners increased their wealth in an agrarian (farming) society was by following the imperative ‘seize or squeeze’ taking land from peasant farmers or squeezing taxes from a toiling population. This exploitation was easily done when there was crop failure. If the farmers needed loans, the only collateral they could offer was their land.

The stewards are the principal collaborators in their master’s ways; they are asked to become like their master and grow richer through taking unfair advantage of less fortunate people. Just as the master admits that his own lucrative business is based on what does not belong to him – ‘I reap where I have not sown and gather where I have not scattered’ – he presumes that his stewards will imitate his aggressive tactics.

The third slave refuses to collaborate. Their master calls him ‘wicked and lazy.’ Why? Because he has refused to make a profit. Whom do you stand beside? The rich master or the whistle blower who refuses to play the game?

By Denis McBride C.Ss.R (Sunday Plus).



Meditation:

What would Jesus say to us if we spent time with Him in the Blessed Sacrament?

My child, you do not need to know much to please me. Only love me dearly. Speak to me simply, in the same way as you would speak to someone who you know loves you deeply, who cares for you. Remember when you were a little child and you would speak with confidence to your mother and would tell her everything. In the same way come here to me in the Blessed Sacrament.

Have you no one to recommend to me? Tell me the names of your relations and friends, and after each one, tell me what you would like me to do for them. Do not hesitate to ask a great deal for them. I love generous hearts and I am generous myself. Speak to me with simplicity about the poor ones whom you want me to help, about the sinner whom you wish to be converted, about the persons who are alienated from you and whose affection you wish to win back. For all of them recite a fervent prayer.

Bring me your fears, bring me your worries, tell me about them. Throw yourself into my arms and trust me fully in my providence. Have you no joy to tell me, tell me what has happened since yesterday to console you, to make you happy, to give you joy. What about your spiritual life? Be frank, speak to me with sincerity. Are you resolved to give up that occasion of sin? Are you resolved to give up the object that leads you astray? Are you resolved not to read that book that excites your imagination in the wrong way? And to discontinue the relationship with the person who is irreligious or whose presence disturbs your peace of soul?

Well done my child. Thank you for the time we have spent together. Go now and resume your daily work. Go now and practice silence, honesty, patience and charity. Come again tomorrow - tomorrow I shall have new favours to grant you.

Homily, noon Mass at Walsingham, 6th May, 2021.

“The greatest love story of all time is contained in a tiny white host.” Archbishop Fulton J Sheen.



WHAT DOES IT MEAN TO BE A DEVOUT CATHOLIC?

This question was posed by a priest during a pilgrimage. His specific example was a couple who openly thought of themselves as devout yet decided to have IVF treatment in order to have a child.

Firstly, the reader may want to ponder why the Catholic Church is opposed to IVF. Fr. Chris Alar on YouTube has hosted a series explaining the Church's teaching on different aspects of faith including one which references IVF (Explaining the Faith— Contraception: what you don't know).

So, why would someone think of themselves as devout Catholics? Because they went to Holy Mass every Sunday; to Confession a few times a year; helped in their parish and community where they could; attended parish events, Holy Hour, prayed the Rosary daily and various Novenas for their intentions.

Does all that make us devout Catholics? It could and should certainly help us to grow in our faith, in our relationship with Jesus, and in holiness. But surely there is a much deeper meaning to being devout.

So why would a couple who thought of themselves as devout go against the teaching of the Church? Let's assume a scenario of a young married couple trying for 10 years to have a child - unsuccessfully. They had devoutly undertaken many of the abovementioned devotions/activities, and at each Mass, Holy Hour, Novena, Rosary they prayed to ask God for a child. 10 years on God had not answered them.

They know they could perhaps have a child by In Vitro Fertilisation. They know the Church opposes this, but don't understand why (and don't think to research it). The call to IVF grows inwardly in them; they talk of it, reject it, talk again; a Catholic friend tells them, of course God wants them to have a baby and if IVF is the only way, use

it. They talk with their priest. He affirms it is against Catholic teaching and refers them to Catholic documents to help them understand; they don't get round to reading about it.

Finally, their desire for a child overcomes all else, they have a course of IVF treatment which is successful: they have a beautiful baby! God loves the baby and God loves the couple.

Time elapses. They don't attend Church much these days, they have the baby to look after, they are busy - and they are also hiding a little from God. From time to time each of them has a pang of conscience – they know God loves them and their baby, but they also know they have gone against the teaching of the Church. For devout Catholics that is difficult. And they are now slipping away from communion with the Church which is making things worse for them.

Amid the joy of their child, the conscience pangs won't stop. They discuss it repeatedly. They go on a pilgrimage, hoping to sort things with God. They talk to a priest about how devout they were but they desperately wanted a baby and 'broke the rules'; now they want to reconcile with God and the Church.

It wasn't simply a quick Confession and all was well. The priest spent several days with them in prayer, and penance, guiding them in their thoughts, explaining the teaching of the Church, preparing them for the Sacrament of Reconciliation and helping them look at why it all got so difficult.

OK, so where did it all go wrong? Was it that the teaching of the Church was wrong? That the use of IVF should have been allowed and the Church was not helping them? Was the Church rejecting them simply because they wanted a baby? Well, bearing in mind we are all human and we have a tendency to make mistakes, to get messy lives, let's look at what happened here.

A couple want a baby. Time passes with no signs of a baby. They are practicing Catholics, so they pray about it, ask God to give them a child. Nothing happens so they attend Church more, offer Masses for God to give them a child, do novenas, say the Rosary 2 or 3 times a day, attend Adoration to beg Jesus for a child. The longer it goes, the more the desire for a baby becomes their focal point in life. After much troubled consideration, they chose to go against Church teaching and take IVF treatment.

What they did, in fact, even though they may never have thought of this, they turned their backs on God: what it seemed God would not give them, human beings could. We can all empathise with a couple in this situation, but the truth is, they turned their backs on God and turned to man, albeit unintentionally.

There is far too much in all this to consider every point – perhaps that is something readers can reflect on – so we will look at just one or two aspects.

Our faith is always a journey, and we can see well in retrospect, but what we should be teaching our children is to always turn to God. When this couple first wanted a child, they should have asked God: Lord, we would love to have a baby. Is that what You want for us? Like many of us they missed that opportunity; they didn't know; didn't think. It was about what they wanted.

Still waiting after 10 years, they gave up on God and turned to man. They had been encouraged of course by the well-meaning friend who told them that of course God wanted them to have a baby. It begs the question: how did the well-meaning friend know that? In truth they didn't, they were putting human thoughts and emotions onto God.

The couple should instead have asked: Lord, we so desperately want a baby. You have not answered our prayers of the last 10 years, you seem to have ignored them. Is there a reason we haven't conceived a child? It has been confirmed there is no physical problem. Is there a spiritual blockage in us, or in one of us, that we need to sort out? If so, please show us what that is so we can correct it. A spiritual blockage could be many things – perhaps one of them is holding unforgiveness in their hearts; perhaps there is some unconfessed sin that needs to be repented. Or maybe they had put their desire for a baby at the centre of their lives, instead of putting Christ at the centre. For everything flows out from Christ.

They should have asked too: Lord, we so desperately want a baby, that is our will, but is it Your Will? Is it your Will for us to have a child? Or do you have another plan for us? Perhaps adopting, or fostering? Perhaps going into the teaching profession? Or something completely different, Lord? Is it perhaps that this is our Cross to bear? Is it perhaps that you want us to take up our cross and follow

you, and our cross is to remain childless? Show us what You want Lord, what Your plan is for us and help us to follow you.

So, what does it mean to be a devout Catholic? Is it really saying lots of prayers, requesting lots of things, using our Holy Masses and Holy Rosaries and spiritual devotions to chase what we want? Or is putting Christ at the centre of our lives – putting God above all things? Praying His praise and glory? Is it accepting and trusting that God’s Will for us is better than our will for us? Is it taking up our cross and following Him? Something for all of us to ponder and pray.



THE HUMERAL VEIL

(*The humeral veil and why it is used during Benediction.*)

During a Eucharistic Benediction liturgy, the priest or deacon puts on a special cloth veil that covers his shoulders and hands. He then approaches the altar and gently takes the monstrance, which holds the concentrated host, and turns to the people to give them a blessing in the sign of the cross.

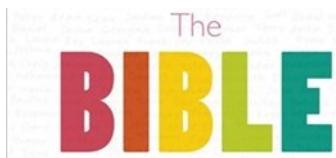
Priests and Deacons customarily give blessings at the conclusion of liturgical function, but this blessing is different. The veil they wear signifies the exact source of the blessing. The cloth is called a ‘humeral veil’ and according to the Catholic Encyclopedia it has a specific length and various special features:

The cloth is of rectangular shape, about 8 feet long and 1.5 feet wide. The edges are usually fringed, while a cross, with the name ‘Jesus’ or some other representation, adorns the centre. The humeral veil is worn to cover the back and shoulders – hence its name – and its two ends hang down in front. To prevent its falling down the shoulders, it is fastened across the breast with clasps or ribbons attached to the border.

The humeral veil is worn during Eucharistic Benediction by the priest to signify ***it is not the priest who is blessing the people, but Jesus Christ, truly present under the appearance of bread.***

The priest or deacon ‘conceals’ himself with the veil and directs every-

one's attention to Jesus, making Him visibly front and centre. The tradition of the humeral veil is a beautiful one and is a great reminder of Jesus' presence in the Eucharist. ***He is the one who blesses us*** all at Benediction.



Our Lady asks us to return the Word of God to our homes. Do not let it sit in a dusty Corner like a decoration, but put it in a place of honour where it will be seen and touched.

"With a simple heart accept His Word and live it. If you live His Word you will pray. If you live His Word you will love, you will love each other". (August 2, 2015).

"For those who will live the word of my Son and who will love, death will be life. My children, to live my Son means to live the Gospel". (December 3, 2014)

She did not specify how much of the Bible we should read every day, but a few sentences are better than nothing. The most important thing is to open it regularly.



THE DIVINE MERCY REFLECTION 85: Interior mortification.

One of the greatest gifts we can give to our Divine Lord is our willfulness. We often want what we want, when we want it. Our will can become stubborn and obstinate and this can easily dominate our whole being. As a result of this sinful tendency toward willfulness, one thing that delights our Lord greatly, and produces an abundance of grace in our lives, is an interior obedience to that which we do not want to do. This interior obedience, even to the smallest of things, mortifies our will so that we are made free to more completely obey the glorious Will of God. (See Diary #365).

What do you want with a passion? More specifically, what do you cling to in an obstinate way with your own will? There are many things we want that could easily be given up as a sacrifice for God. It may not be that the thing we desire is evil; rather, it's that letting go of our interior desires and preferences change us and dispose us to be more receptive to all that God wishes to bestow upon us.

Lord, help me to make my one desire that of perfect obedience to You in all things. May I cling to Your Will for my life in both great and small things. May I find in this submission of my will the great joy that comes from a heart fully submissive and obedient to You. Jesus, I trust in You.

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THE ANNUNCIATION



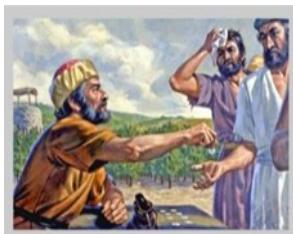
The God of the universe opens up entirely to us, to the whole human life and experience, to the weakness and beauty of humanity—God in the womb, in the manger, who walks among our streets, holds little children, touches lepers, who dies in human flesh. There is no greater welcome, no wider openness, no fuller embrace, and no invitation more joyful than this. And Mary's 'yes' is the vessel through which God-among-us steps into our world and opens up to us as one of us.

Mary is our Mother in faith, its perfect embodiment, and its perfect realisation. There is a key to Mary's innermost reality, to understanding her faith in Elizabeth's blessing when she said 'blessed is she who believed that what was spoken to her by the Lord would be fulfilled.' And this blessing referred to her whole life – her pilgrimage of faith. Jesus, Mary and Joseph had an ordinary life of work, recreation and prayer, but walked by faith and not by sight.

Just as Abraham's faith was tested, Mary's faith was tested too. She

had to watch and be present during the torture and slaughter of her dearly beloved Son all the way to its agonising end. It was there at Calvary, at the foot of the Cross, we find in Mary the glorious perfection of faith, the greatest light of faith which shines in the deepest darkness. How great, how heroic is Mary's faith when we see how completely she abandons herself to God, without reserve, in her humble and simple response to the Angel Gabriel; "I am the handmaid of the Lord; let it be to me according to your Word."

Adapted from '33 Days to Merciful Love' by Fr. Michael Gaitley, MIC.



THE PARABLE OF THE WORKERS IN THE VINEYARD MATTHEW 20:1-16

I recently listened to the story of Rudolf Höss, told in a homily by Fr. Abbott from Ampleforth Abbey. Höss was a German SS officer who was convicted for war crimes. He was the longest-serving Commandant of Auschwitz concentration and extermination camp. He was arrested in 1946 and testified at the International Tribunal of Nuremberg. When accused of murdering three and a half million people, Höss replied, "No. Only two and one half million—the rest died from disease and starvation". He had been raised as a Catholic by strict Catholic parents and his father wanted him to become a priest. But after his father's death, he joined the German military instead.

He was sentenced to death by hanging on 2nd April 1947 and the sentence was carried out on the 16th April. He was scared about what the soldiers might do to him whilst awaiting his sentence. However, what he heard from the Polish guards was their prayers and what he received was their kindness.

Höss asked to see a priest before his death but no priest could be found who could speak German. Then he remembered a priest he had met years ago. The Gestapo had arrested several Jesuits living in Krakow, Poland, and sent them to Auschwitz. The community's superior, Fr. Władysław Lohn, SJ, happened to be absent at the time of the arrest. When he found out what happened to his religious brothers, he snuck into Auschwitz to find them. When the guards noticed Fr. Lohn, they took him to Höss to decide his fate. Impressed by the bravery of Fr.

Lohn, Höss released the priest unharmed.

Though it took many days, Höss' captors finally found Fr. Lohn located in nearby Krakow. He happened to be praying at the Shrine of Divine Mercy, where St. Faustina, the Polish religious sister and mystic responsible for spreading devotion to the Divine Mercy, was laid to rest. Fr. Lohn was quick to understand the reason he had been released by Höss those years before: God wanted him to be available for this task

So, on April 10, 1947, the Thursday after Easter, three days before Divine Mercy Sunday, Fr. Lohn heard Höss' Confession. The next day, Friday, Höss received Holy Communion. Afterward, he knelt in his cell and wept.

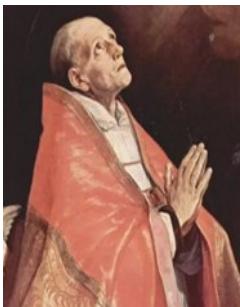
Four days before he was executed, Höss acknowledged the enormity of his crimes in a message to the state prosecutor: 'My conscience compels me to make the following declaration. In the solitude of my prison cell, I have come to the bitter recognition that I have sinned gravely against humanity. As Commandant of Auschwitz, I was responsible for carrying out part of the cruel plans of the 'Third Reich' for human destruction. In so doing I have inflicted terrible wounds on humanity. I caused unspeakable suffering for the Polish people in particular. I am to pay for this with my life. May the Lord God forgive one day what I have done. I ask the Polish people for forgiveness. In Polish prisons I experienced for the first time what human kindness is. Despite all that has happened I have experienced humane treatment which I could never have expected, and which has deeply shamed me. May the facts which are now coming out about the horrible crimes against humanity make the repetition of such cruel acts impossible for all time'.

On April 16, Höss was hanged outside of the gas chambers he had built in Auschwitz. The official report of his death said that Höss remained "completely calm right up to the end and expressed no final wishes. "It was a hard struggle," Höss had written toward the end. "But I have again found my faith in my God."

I can't help but relate this to the parable of the workers in the vineyard. Jesus explained in this parable that the landowner went out at various times in the day and hired workers who had until then received no offers of work. The parable ends with the landowner giving the same wages to ones who had worked all day as to the ones who had worked only an hour. There were complaints about this from the ones who had

worked longer. “But he answered one of them, ‘I am not being unfair to you, friend. Didn’t you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don’t I have the right to do what I want with my own money? Or are you envious because I am generous?’ “So, the last will be first, and the first will be last.”

I would suggest we take the time to ponder this Gospel reading and the story which highlights what Jesus was talking about. And do this in the light of God’s Divine Mercy, understanding the depth of the mercy God has for all of us. We just need to ask, no matter what mess our life is in.



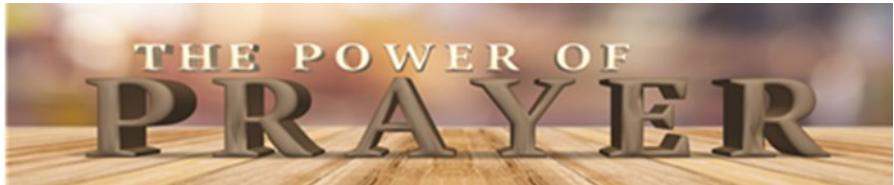
St Andrew Corsini

Bishop of Fiesole, Andrew Corsini, was the son of a rich Florentine family, born in 1302. He lead a dissolute youth until one day his mother told him she had dreamt about giving birth to a wolf. Andrew was so disturbed by this he slunk away to church where he prayed and reflected and experienced a complete change of heart.

In 1318 he became a Carmelite friar. Ten years later he was ordained priest. He offered his first Mass at a hermitage to avoid a big celebration. He studied in Paris and was made Prior of his community in Florence. Later he was appointed bishop of Fiesole.

Through his ministry Andrew Corsini acquired a reputation as a healer both of bodies and souls. Many confirmed gamblers and drinkers found their faith through him. He was always concerned about the poor and sick and would actively seek out those too shy to come to him.

St Andrew Corsini was also gifted as a peacemaker. He was often called in to mediate between warring parties. The Pope made him nunzio to Bologna where there were great divisions between the nobility and the ordinary people. His rich family background meant he knew how to speak with the upper classes while his life of poverty as a monk made him acceptable to the poor. He was taken ill on Christmas night and died on the Feast of the Epiphany in 1373. Andrew Corsini was canonised in 1629. He is buried in the Carmelite church in Florence.

The logo features the words "THE POWER OF PRAYER" in a large, metallic, serif font. "THE POWER OF" is in a smaller, lighter font above "PRAYER", which is in a larger, bolder font. The background is a blurred image of a wooden surface with warm lighting.

THE POWER OF PRAYER

THE HEALING POWER OF PRAYER (Continuation of Series)

Perhaps something we don't always consider is the effect our thoughts and words can have. We need to watch our thoughts and speech. We need to become self-aware, to be vigilant about negative talk and negative thoughts. St. Paul says 'Cast out every negative thought'.² (try listening to Ros Powell on YouTube, as detailed in the footnote below). We need to watch our minds, get out thinking right. We need to try not to empower negative thoughts because they are not from God. God wants us to be blessed.

Our speech and thoughts have to be right. If you don't want it, don't speak it or it will happen. Once you speak it, you've ordered it. If you think something negative you've already downloaded it. For example, someone might say 'I get the flu every winter' or 'I'm always getting sick'. You need to cancel this by saying 'I ask Jesus to cover me in His Precious Blood to protect my body and my health. My body is healthy and strong and I am protected by the Precious Blood and free from sickness.'

John Gillespie in 'The Key to Powerful Prayer'¹ tells us of a girl who had been praying for 11 years to get pregnant. After praying with her, John told her to thank God for the healing and blessing that she would bear a child in Jesus' name, and to pray it in faith. God told John that he should speak to her as she was speaking a lot of negative words: she was telling people she couldn't get pregnant, doctors had said there was no hope. She admitted she was speaking in this way. John told her to thank God that she is blessed, instead of this negativity. He explained that you don't need to get down on your knees or say lots of prayers. Just pray while walking about, lying in bed, when you think of it, just speak it. Don't speak negatively because if the voices come, they will tell you it's not working. Write your positive prayer down and look at it every day to keep yourself focused. Following this advice, 8 months later, she became pregnant.

God hears all prayer but can't work with it if people are not working within His laws. God can't bless us if the words we are saying are wrong. If what we say is wrong, we simply arm the enemy to shoot the words back against the very things that we need. WE arm him, he doesn't get that ammunition all on his own. If we speak negatively about things in our lives, we block the positive that could happen. It is vital that we tune into this aspect of praying

positively and getting rid of all negative thoughts and words.

In another example, John tells of a woman suffering from osteoporosis which was getting progressively worse. She asked John to pray with her for healing and then told him she would continue to pray to Jesus every day to heal her osteoporosis. John explained this would not work because whilst John had commanded the illness to leave her in Jesus' Name, she was actually then claiming that it was her osteoporosis, she was claiming it as her own! She started praying positively, She began thanking Jesus that her bones were healthy and strong, free from sickness and disease and osteoporosis and thanking Jesus for healing her. Speaking this 10 or 20 times a day her healing began and progressively she was able to do housework for the first time in years, much of the pain went and John prayed with her again, thanked God for the healing, prayed for continued healing and left her with same instructions. The more you say positive prayer, the more you block satan's opportunity to get in.

After a few weeks this lady went for a check-up with a consultant who checked her bone density with a view to increasing her medication. After seeing the scan he asked her several questions. She explained she had been prayed with and taught how to pray differently and her pain had gone. The consultant said she was 62 years old, there was no cure for this, but God could do what he couldn't do. He confirmed there was not a trace osteoporosis in her bones. He even went on to say that God had given her a bonus – her bone density was now the same as a healthy girl of eighteen!

It's all about claiming the healing and getting it right and stating the situation as it if has happened already. This lady was healed because of the way her prayer was changed, pumping in God's Medicine all the time. Praise and thanks to God! More next time.

Mercy is the flower of love : O incomprehensible God, how great is Your mercy! It surpasses the combined understanding of all men and angels. All the angels and all humans have emerged from the very depths of Your tender mercy. Mercy is the flower of love. God is love, and mercy is His deed. In love it is conceived; in mercy it is revealed. Everything I look at speaks to me of God's mercy. Even God's very justice speaks to me about His fathomless mercy, because justice flows from love.

St Faustina (Diary 651).



DEACON DAVE

I recently had a dream. In the dream I was in a beautiful place with mountains, valleys, streams and flowers. I stood in wonder. I saw on my right a huge Cathedral type structure in very dark stone. At the bottom, two huge doors wide open but no-one going in or out. Curious, I stepped inside. It was dim and I could see nothing that resembled a Church, just a huge expanse of flooring.

A lot of people in dark drab clothing were in heated arguments; the sound was deafening. I didn't know what I was doing there. I just stood and listened. Then a man in shining white vestments came up to me and started to explain what was going on. After pondering a while, he asked me to help him sort it out and I agreed, without knowing what I was to do.

He told me to go to his private room and observe and I was transported to the top of this enormous structure. His room was tiny, with just bare essentials. French style windows were wide open. A balcony jutted out and I stepped out. Wow! It was an eye watering height from the ground, but I wasn't scared. People looked like ants down below; I noticed two people going round in circles obviously looking for something and the next instant I was transported down to the ground.

The two were young people in very bright colourful clothes. I asked if I could help them, and they said they were searching for a small disc of immense value. I found it very easily for them. The disc had unknown writing on it. They seemed

pleased and smiled beautiful smiles; their faces radiated constant joy.

I saw a café and we went in for food and drink. I noticed the table was very wide and I seemed a long way from them. They told me their names were Natasha and Nathan. We ordered food and chatted for a while, mostly about me and my life before and after conversion, and they smiled knowingly when I mentioned the rock ‘n’ roll band I was in. I noticed that the table had shrunk and I was nearer to them. I asked for their addresses so we could write to each other but that was politely ignored. We left the café, hugged each other and I offered them a lift (even though I had no car). I said I would pray for them and they, together, smiling said ‘and we will be praying for you’. They vanished and then it dawned on me: they were Angels!

I asked the Lord what it all meant, and I believe, in brief, this was the explanation:

We must all lead humble and holy lives. We must return to the true apostolic teaching which Jesus gave to His Apostles. The wide table showed that I needed to lead a more humble and holy life, but as I continued to listen to the two angels, I was getting nearer the source of God’s graces – the table had shrunk, and I was nearer to the truth of God’s Word. The panoramic view from the top of that structure was showing me how humanity is slipping away from the Divine truth and allowing the devil to sow false doctrines and leading people into evil ways.

The arguments in the huge building represented the infiltration of secular motives being accepted by certain clergy and causing dissension and twisting of the true Gospel message. The drabness of their clothing was the stain of sin. I think the man in white was a Pope, possibly John Paul II, and he was asking all of us to stand up and speak out for our faith, and to pray intensely, using the Rosary, Divine Mercy Chaplet and to appeal to the saints for help, particularly St. Joseph (Terror of Demons), and always asking for Mary’s intercession.

The simple abode indicated that all clergy should lead celibate, holy lives, humble and loving to all, and to live in God’s grace and truth. The round disc I found was the one complete circle of the true teaching of God’s Church, which cannot be broken by the evil one. Anything else is not from God. ✕



Patron Saint: Pope John Paul II

Patron: Father Tom Gagie

Minister to the HMP Team: Deacon Dave Caldwell