

13TH ANNUAL DIVINE MERCY CONFERENCE



COME BE CLEANSSED IN THE OCEAN OF MERCY

WASH ME THOROUGHLY FROM MY INIQUITY
AND CLEANSE ME FROM MY SIN! PSALM 51:2

PROGRAMME OF EVENTS

SATURDAY 7TH & SUNDAY 8TH
MARCH 2026

THE UNIVERSITY INN &
CONFERENCE CENTER
ST. AUGUSTINE

13TH ANNUAL DIVINE MERCY CONFERENCE

COME BE CLEANSED IN THE OCEAN OF MERCY

WASH ME THOROUGHLY FROM MY INIQUITY
AND CLEANSE ME FROM MY SIN!

PSALM 51:2

Table of Contents

Statement of Inter-communion	1
Divine Mercy Conference General Information	1
Letter from His Grace the Archbishop of Port of Spain	3
Welcome Address	5
Profiles of Visiting Speakers	8
Programme of Events	12
Jubilee Year of St. Francis	14
An Introduction to Indulgences	16
Litany of Belovedness	21
Daily Examen	24
A Daily Examen for An Interior Wound	25
Examination of Conscience - Seven Deadly Sins	28
Go Forth, Be Mercy	34
Songs for Holy Mass	36
Notes	40

Statement of Inter-Communion

According to the teaching of the Roman Catholic Church – ***“Receiving Holy Communion is a sign of being in communion with the Pastors of the Church.”*** Those who receive Holy Communion at Mass not only receive the Body and Blood of Jesus Christ, but also publicly express their unity with the Pastors of the Roman Catholic Church, primarily the Bishops and the Pope, our Holy Father in Rome. According to the discipline of the Church, therefore, ***Catholic Sacramental Communion is open only to those who believe that the Eucharist is the Body and Blood of our Lord and are in union with the Pastors of the Roman Catholic Church.***

Divine Mercy Conference General Information

Please keep **ALL** passageways clear **AT ALL TIMES** to allow free movement.

Please keep the area around you **CLEAN** and **TIDY**.

Please dispose of all trash and/or bottles in the bins provided.

REGISTRATION: Upon registration you would have received a package with your programme, lunch tickets, and other conference materials.

SEATING: All participants are kindly asked not to save any seat or row of seats for groups or latecomers. Should you need help, we can assist you in finding a seat.

ADORATION CHAPEL: This special room is located on the right just before you enter the Conference Room. The Blessed Sacrament will be exposed for Adoration for the entire weekend. Please feel free to enter and adore our Lord as He is waiting there for you. Be mindful of others praying. Keep silence and solemnity at all times especially in the vicinity of the Adoration room.

DIVINE MERCY IMAGE AND FIRST CLASS RELICS: The Divine Mercy Image as well as 1st Class Relics of St. Faustina and St. John Paul II are available for veneration throughout the weekend. Please feel free to avail yourselves to this devotion.

LOVE OFFERING AND PRAYER PETITIONS: At registration you would have received an envelope for a love offering and a petition card for you to write your prayers. Please place your love offering and prayer petition in the designated boxes located near the Image of the Divine Mercy in the Conference Room.

BOOK TABLE: The book table is located in the Entrance Hall just before you enter the Conference Room. It will be opened only during break time, lunchtime and at the end of each day.

TALKS: There will be no CD's available of the talks from the weekend. The talks will be posted to our podcast after the conference, where you can listen to them free of charge.

SPACE IS LIMITED: All the events of the weekend including The Healing Service and Holy Mass are open **ONLY TO REGISTERED PARTICIPANTS.**

MEALS: Lunch will be served on the outside of the Conference Room. Please have your lunch chit available for both days. You should have been advised of this at registration, one for Saturday and one for Sunday. You must have your chit to receive your meal.

DRINKS AND SNACKS: These will be on sale at the Bar area outside of the Conference Room.

Have a FRUITFUL, HEALING, FULFILLING, and SPIRIT FILLED WEEKEND!

The Missionaries of The Divine Mercy



There are moments in spiritual life when the heart grows tired of carrying itself. Tired of pretense. Tired of fragmentation. Tired of the quiet knowledge that what we show the world and what we carry within are not the same. It is into this human truth that the cry of the Psalmist rises: ***“Wash me thoroughly from my iniquity and cleanse me from my sin.”*** This is not the prayer of the scrupulous. It is the prayer of the awakened. The prayer of one who has glimpsed both the depth of their wound and the greater depth of God’s mercy.

The theme of this conference, ***“Come Be Cleansed in the Ocean of Mercy”*** is not an invitation to moral improvement. It is an invitation to immersion. Divine Mercy is not a trickle offered to the deserving. It is an ocean poured out in Christ: vast, inexhaustible, and freely given. The tragedy of sin is not simply that we fall; it is that we remain on the shoreline, afraid to step into mercy that is deeper than our shame.

In the Caribbean, we know the sea. We know its beauty and its power. We know how it cleanses and carries, how it surrounds and holds. The Lord chooses such an image for a reason. Mercy is not merely pardon; it is participation in a love that precedes us, accompanies us, and restores us. To be cleansed is not only to be forgiven; it is to be re-created—to have the false self-washed away so that the true self, beloved and called, may emerge again.

This is why Divine Mercy stands at the heart of discipleship. A Church that has not entered mercy cannot proclaim it. A disciple who has not allowed themselves to be forgiven cannot forgive. In every age, the Spirit leads the Church back to the fountain opened

in the pierced Heart of Christ. There we learn again that holiness is not self-perfection but surrendered love.

May this 13th Annual Divine Mercy Conference be a place of encounter: where wounds are named without fear, where shame loses its grip, where hearts rediscover trust. Come, then—not as you think you should be, but as you are. The ocean is already before you. The Mercy of God is already reaching toward you. Step in. Be cleansed. And become, for our wounded world, a living witness that mercy is stronger than sin.

A handwritten signature in black ink, appearing to read "C. Gordon". The signature is fluid and cursive, with a large initial "C" and a long, sweeping underline.

Most Reverend Charles Jason Gordon
Archbishop of Port of Spain

Welcome Address

COME, BE CLEANSED, GO FORTH BE MERCY

Dear Brothers and sisters in Christ,

With deep gratitude and great joy, I welcome you to the 13th Annual Divine Mercy Conference.

We gather during the Third Week of Lent — a sacred season the Church gives us each year not for outward performance, but for inward renewal. Lent is not merely about fasting from food. It is about healing the inner heart. It is about allowing God to uncover what has hardened, what has wounded, what has distorted us — so that He may restore us from within.

How providential that our theme this year is: ***“Come, Be Cleansed, Go Forth, Be Mercy.”*** This is the very movement of Lent.

Come just as you are. Come with the wounds you carry — the ones others see and the ones no one knows. Come with your struggles, your patterns, your hidden battles. Jesus assures us through St. Faustina: ***“Let no soul fear to draw near to Me, even though its sins be as scarlet.”*** (Diary, 699)

Lent is the season of returning — returning to truth, returning to humility, returning to the Heart of Christ. As St. Augustine cried out in his conversion, ***“You have made us for Yourself, O Lord, and our heart is restless until it rests in You.”*** That restlessness within us — that dissatisfaction, that anxiety, that ache — is often the sign of a heart longing to be healed.

Over these days, we will not remain on the surface. We will enter deeply into the mystery of the seven human wounds — wounds of rejection, abandonment, betrayal, shame, fear, injustice, and loss. We will contemplate the seven wounds of Christ, where Divine Mercy flows from real suffering, real sacrifice, real love. And we will confront honestly the reality of the seven deadly sins — pride that exalts self and resists surrender, envy that corrodes gratitude, wrath that wounds relationships, lust that distorts love and dignity, gluttony that seeks comfort without conversion, greed that clings to what cannot save, and sloth that dulls the soul and delays repentance.

These sins are not simply theological terms. They are spiritual distortions that shape how we think, how we react, how we love. Left unchecked, they wound us and wound others. They fracture families. They divide communities. They weaken the Church. But Lent teaches us something powerful: what is brought into the light can be healed.

Divine Mercy flows from the Cross — from the pierced Hands, the wounded Feet, the scourged Body, the Crowned Head, and the Sacred Heart opened by the lance. As Jesus revealed, ***“The fountain of My mercy was opened wide by the lance on the Cross for all souls — no one have I excluded.”*** (Diary, 1182) There is no wound in you that does not find its answer in Him.

St. Catherine of Siena wrote, ***“In His wounds we find our healing; in His Blood we are made new; in His love we are transformed.”*** The wounds of Christ are not reminders of failure; they are the medicine of our salvation. Lent is not meant to discourage us. It is meant to free us.

If we allow Him to cleanse us, He will not leave us unchanged. Every wound speaks mercy. Every wound invites trust. Every wound becomes a doorway of healing for our own. In a world so burdened by sin, confusion, and despair, Christ once again invites us to step into the Ocean of His Mercy and says to us: ***“Let Me wash you. Let Me heal you. Trust Me.”***

And then we must ***Go forth.*** Because mercy received must become mercy lived. We are not gathered here simply to feel inspired or consoled. We are gathered to be transformed and sent. The disciple cannot remain still. The Church cannot remain silent. The heart touched by mercy must become an instrument of mercy. Jesus speaks clearly to us through St. Faustina: ***“I demand from you deeds of mercy... You are to show mercy to your neighbors always and everywhere.”*** (Diary, 742) ***To be mercy*** — in our homes, our parishes, our workplaces, and in a wounded world crying out for hope. If He humbles our pride, we become servants. If He frees us from envy, we rejoice in others. If He heals our anger, we become peacemakers. If He purifies our hearts, we love rightly. If He loosens greed, we become generous. If He awakens us from

sloth, we respond to grace. This is what Lent prepares us for — not merely repentance, but transformation.

We are especially blessed this year to welcome our international priests as our main speakers. Father Martin Scott, Fr. Justin Cinnante O’Carm, Fr. Daniel Klimek MIC and Fr. Patrick Gonyeau C.P.P.S, we thank you for journeying from afar, for your generous priestly “yes,” and for bringing to us the Word of God spoken through the heart of the Church. We receive you with gratitude and affection, and we pray that the Holy Spirit will speak powerfully through you for the renewal of hearts and the awakening and healing of souls.

I also wish to acknowledge our local clergy, religious sisters, volunteers, our music ministry, Trinity TV, our sound system and recording personnel, and the entire Divine Mercy team. This conference is the fruit of many hidden prayers, sacrifices, and acts of love, offered for the glory of God and the salvation of souls.

Dear brothers and sisters, over these days, do not rush past what the Lord desires to do. Do not resist His invitation. Do not leave unchanged. Allow Him to cleanse you. Allow Him to heal you. Allow Him to send you and be Mercy to others. Dear brothers and sisters, do not fear what the Lord may reveal this weekend. He reveals only to heal. He exposes only to restore. He convicts only to free.

Come. Be cleansed. Go forth. Be mercy.

And when this conference concludes, may we not simply leave inspired, but renewed in heart, freed in spirit, and transformed in love, bearing in our lives the healing power that flows from the Wounds of Christ. Let us begin this sacred time together by proclaiming with faith and confidence: **Jesus, I trust in You.**

With my heartfelt gratitude and thanksgiving to God and to each of you for your “YES” to God and His plans for you.

Your Sister in Christ,

Mona R. TOC

Profile of Visiting Speakers



Fr. Daniel Klimek, MTC.

is the assistant director of evangelization at The National Shrine of The Divine Mercy in Stockbridge, MA, for the Marians of the Immaculate Conception. He is a Marian theologian, author, podcaster, and lecturer who teaches as a faculty member of spirituality at The Cenacle of Our Lady of Divine Providence School of Spiritual

Direction in Clearwater, FL, and for the deacon formation program at the Saint Meinrad Seminary and School of Theology.

Fr. Klimek's other books include *For the Love of Mary* (Emmaus Road, 2022) and *Medjugorje and the Supernatural* (Oxford University Press, 2018). He received his Ph.D. in spirituality with distinction from the Catholic University of America and a Master of Arts in Religion from Yale Divinity School.

Fr. Patrick Gonyeau C.P.P.S.

is a member of The U.S. Province of the Missionaries of the Precious Blood. He currently enjoys living and serving with the Missionaries at The Sorrowful Mother Shrine in Bellevue, Ohio, where the Missionaries of the Precious Blood have served since 1850. Under Mary's love and care, the Sorrowful Mother Shrine is a potent sacred pilgrimage site full of love, peace, healing, restoration and miracles.



Fr. Patrick cherishes the writings of St. Gaspar del Bufalo (founder of the Missionaries of the Precious Blood) and devotion to the Precious Blood of Jesus, especially in the Most Blessed Sacrament. He also serves extensively with Encounter Ministries, teaching on the main campus of the Encounter School of Ministry in Brighton, Michigan while also ministering at events across the United States and internationally as well. He also enjoys leading retreats and missions for parishes and schools.

His *Free Mustard Seeds* podcast and *Renewal of the Mind Daily Devotional* on Facebook and YouTube are well-received proclamation of the Word ministries that he runs in the online sphere. His first book "*Into the Fire – Intimacy, Mission and Miracles: The Life of Adventure in the Holy Spirit*" was recently published by the Missionaries of the Precious Blood and is available through Amazon as a print book, eBook and audiobook.

Fr. Patrick's deepest passion is to know and love The Blessed Trinity with his whole being. From the place of intimate union with God, he seeks to share the Gospel of Jesus Christ and teach, equip, and activate believers of Jesus into an ever-deepening lifestyle of Holy Spirit-inspired intimacy, mission and miracles in everyday life.



Fr. Justin Cinnante, O. Carm.,

is a Carmelite priest whose lifelong desire for holiness began in childhood. Deeply inspired by *The Lives of Saints*, he embraced the conviction that continues to guide his priesthood: “God has a plan for everyone. The vocation for all of us is to be holy, to become a saint.”

Ordained to the priesthood in 2007, Fr. Justin served faithfully as a diocesan priest for ten years. During that time, he ministered extensively to youth and young adults, taught and served as campus minister at Archbishop Stepinac High School (2012–2015), and volunteered each summer at Camp Veritas in Newburgh, New York. His love for the Church’s young people remains a defining aspect of his ministry.

Drawn by a deep devotion to the Blessed Virgin Mary and inspired by the spirituality of Thérèse of the Child Jesus, Fr. Justin entered the Carmelite Order novitiate in Middletown, New York, in 2016. In 2020, he professed his final vows at the National Shrine of Our Lady of Mount Carmel, fully embracing the contemplative and Marian spirituality of the Carmelites.

Fr. Justin currently serves at The Church of the Transfiguration, where he leads a healing ministry and provides spiritual direction. He is also the faith ministry chaplain at Iona Preparatory School and Iona University. Since his ordination, he has consistently dedicated himself to serving youth, leading retreats, parish missions, and offering guidance to those seeking a deeper relationship with Christ.

Through his Carmelite vocation, healing ministry, and commitment to forming young hearts in faith, Fr. Justin continues to witness to his belief that holiness is not reserved for a few—but is the universal call of every Christian.

Fr. Martin Scott

was born in Peru into a loving Catholic family whose parents modeled deep faith and a profound commitment to holiness in marriage. Their example shaped his understanding of vocation from an early age. Born prematurely at just over one kilogram, he and his twin brother were baptized within an hour of birth due to their fragile condition.



After spending two and a half months in the hospital, they survived against medical expectations—an early sign of God’s providential hand in his life.

Although he did not attend Catholic school, the faith was central in his home. Sunday Holy Mass was a non-negotiable part of family life, instilling in him a lifelong love for the Eucharist. He later earned a degree in Business Administration in the United States before returning to Peru to begin his professional career. Shortly after a profound personal conversion, he discerned a call to the priesthood and generously responded “yes” to God.

During his formation at Mount St. Mary’s Seminary in Emmitsburg, Maryland, he experienced a call to the healing ministry that continues to be a significant dimension of his priestly life.

In response to a further call from the Lord, Fr. Martin became both a religious priest and the founder of the Servants of Divine Mercy, a religious community in the Diocese of Chosica, east of Lima, Peru. The community currently includes eight priests and two religious brothers committed to spreading the message of Divine Mercy.

Today, Fr. Martin travels throughout Latin America and the United States preaching retreats and conferences, sharing the healing love and mercy of God with all who seek Him.

Programme of Events

SATURDAY 7TH MARCH, 2026

**WASH ME THOROUGHLY FROM MY INIQUITY
AND CLEANSE ME FROM MY SIN! PSALM 51:2**

7:00 – 8:00 am	REGISTRATION
7:45 – 8:15 am	Rosary
8:30 – 9:45 am	CELEBRATION OF THE HOLY MASS Chief Celebrant: Fr. Daniel Klimek, MIC.
10:00 – 10:15 am	BREAK
10:15 – 11:00 am	TALK 1: Fr. Justin Cinnante, O.Carm
11:00 – 11:15 am	BREAK
11:15 – 12 noon	TALK 2: Fr. Martin Scott
12 noon – 1:00 pm	LUNCH
1:00 – 1:15 pm	Praise and Worship
1:15 – 2:00 pm	TALK 3: Fr. Daniel Klimek, MIC.
2:00 – 2:10 pm	BREAK/Praise and Worship
2:10 – 3:00 pm	TALK 4: Fr. Patrick Gonyeau C.P.P.S.
3:00 – 3:15 pm	BREAK/Praise and Worship
3:15 – 4:30 pm	Divine Mercy Chaplet (Said) & Guided Meditation on the Wounds of Christ & the Wounds We Carry - Mona Rahael
4:30 – 4:45 pm	BREAK
4:45 pm	EUCCHARISTIC HEALING SERVICE: Fr. Patrick Gonyeau C.P.P.S. & Fr. Jesse Maingot, OP

SUNDAY 8TH MARCH, 2026

**LORD, YOU ARE TRULY THE SAVIOR OF THE WORLD;
GIVE ME LIVING WATER, THAT I MAY NEVER THIRST AGAIN.**

JOHN 4:42,15

8:00 – 8:30 am	Rosary
8:45 – 9:30 am	TALK 5: Repentance: The Doorway into the Ocean of Mercy Fr. Daniel Klimek, MIC
9:30 – 9:45 am	BREAK
9:45 – 10:30 am	TALK 6: Fr. Patrick Gonyeau C.P.P.S.
10:30 – 10:45 am	BREAK
10:45 – 12 noon	GUIDED MEDITATION: The Seven Wounds of Christ & The Seven Deadly Sins - Mona Rahael
12 noon – 1:00 pm	LUNCH
1:00 – 1:15 pm	Praise and Worship
1:15 – 2:00 pm	TALK 7: Fr. Justin Cinnante, O.Carm
2:00 – 2:15 pm	BREAK
2:15 – 3:00 pm	TALK 8: Living a Life Continuously Washed in Mercy - Fr. Daniel Klimek, MIC
3:00 – 3:30 pm	Divine Mercy Chaplet (Sung by choir)
3:30 – 4:00 pm	Commissioning of Missionaries of The Divine Mercy
4:00 - 4:15 pm	Preparation For Holy Mass
4:15 pm	CELEBRATION OF THE HOLY MASS Chief Celebrant: His Grace The Archbishop of P.O.S. Most Rev. Charles Jason Gordon

*** Confessions will be heard over the weekend. ***

The Jubilee Year of St. Francis

His Holiness Pope Leo XIV has arranged that, from the 10th January, 2026 to the 10th January, 2027, this Year of St. Francis will be celebrated, during which all the Christian faithful are invited to follow the example of the Saint of Assisi, becoming models of holiness of life and constant witnesses of peace. The Apostolic Penitentiary grants the plenary indulgence under the usual conditions to those who participate devoutly in this extraordinary jubilee, which represents an ideal continuation of the Ordinary Jubilee of 2025.

This Jubilee Year is addressed especially to members of the Franciscan Families of the First, Second and Third Regular and Secular Orders, as well as to Institutes of Consecrated Life, Societies of Apostolic Life and Associations that observe the Rule of St. Francis or are inspired by its spirituality. However, the grace of this special year is also extended to all the faithful without distinction who, with their spirits removed from sin, visit in the form of a pilgrimage any Franciscan conventual church or place of worship dedicated to St. Francis in any part of the world. The elderly, the sick and those who for serious reasons cannot leave home will also be able to obtain the plenary indulgence by spiritually joining the Jubilee celebrations and offering their prayers, pains or sufferings to God.

In this time of celebration that culminates eight hundred years of Franciscan memory, we cordially invite all the faithful to take an active part in this exceptional Jubilee. May the shining example of St. Francis, who knew how to make himself poor and humble in order to be true alter Christ us on earth, inspire our hearts to live with authentic Christian charity towards our neighbour and with sincere longings for concord and peace among peoples. Following in the footsteps of the Poverello of Assisi, let us transform the hope that made us pilgrims during the Holy Year into fervour and zeal of effective charity. May this Year of St Francis be for each

one of us a providential occasion for sanctification and evangelical witness in the contemporary world, for the glory of God and the good of the whole Church.

<https://ofm.org/en/pope-leo-xiv-proclaims-franciscan-jubilee-year-for-the.html>

POPE LEO XIV'S PRAYER TO ST. FRANCIS OF ASSISI

Saint Francis, our brother,
you who eight hundred years ago went
to meet Sister Death as a man at peace,
intercede for us before the Lord.

You recognized true peace in the
Crucifix of San Damiano,
teach us to seek in Him the source
of all reconciliation that breaks
down every wall.

You who, unarmed, crossed the
lines of war and misunderstanding,
give us the courage to build
bridges where the world raises
up boundaries.

In this time afflicted by conflict
and division, intercede for us so
that we may become peacemakers:
unarmed and disarming witnesses
of the peace that comes from Christ.

Amen.

An Introduction to Indulgences

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has been forgiven.” CCC, 1471

“WHAT?” YOU MAY BE THINKING. “How can I be punished for a sin after it’s been forgiven?” Yes, it’s true: Confession forgives sins, but our sins cause wounds in ourselves and others, including to the Mystical Body of Christ as a whole.

The temporal consequences (the effects in time and history, in your life and the lives of those around you of your sins may still remain if you did not have perfect contrition for your sins during Confession or have not made proper reparation for them. If you die with these wounds or attachments still in place, your soul will spend time in Purgatory. For example, if you have unjust anger towards another, you can’t bring your unjust anger with you into Heaven (see Mt 5:21-26). You must be purified before you can see God face-to-face. Look at it this way: A boy who breaks a window may be forgiven by his father, but the boy still has to pay for the window’s repair, and he still may be rounded. In our case, we may be forgiven by the Father for breaking the window of our souls, but we still must work for that window to be fixed.

Once you’ve made a valid Confession, all your sins have been forgiven, and the eternal punishment due because of your mortal sins has been pardoned. In other words, you no longer face eternal separation from God in hell, so long as you remain in a state of grace. So how can we receive the grace to be purified, make amends, and be healed on this earth so that no punishment remains after we die?

How To Avoid Purgatory

There are four main ways:

1. PRAY, FAST, AND GIVE ALMS.

Jesus teaches us to pray without intending for others to notice our piety, to fast without looking gloomy or boasting of our self-denial, and to give alms without other people seeing (see Mt 6). These acts open our hearts to the purifying fire, the love of the Holy Spirit, which is the same Spirit who purifies our souls in the fire of Purgatory. We can begin our purification here on earth (and even finish repairing the damage caused by sin in our lives before we die) through prayers, fasting, and almsgiving. If we persevere in these three practices, if our hearts are sincere and our intent is to grow in love, then such works, done with the help of grace, can gradually deepen our love and contrition, and ultimately help us attain that state of perfect love and perfect detachment from sin. That means we will have no further need for purification after death (see Catechism, 1472-1473).

2. MAKE A VALID CONFESSION WITH A FIRM PURPOSE OF AMENDMENT AND PERFECT CONTRITION.

To have a “firm purpose of amendment” means that you have a firm intention to not sin anymore. To have “perfect contrition” means to have sorrow for sins because they wound the Sacred Heart of Jesus (as compared to imperfect contrition, which is motivated by fear of punishment or by mere shame and disgust with oneself). Eternal punishment is always removed in a valid Confession, made with some form of amendment and contrition, but perfect amendment and contrition (which is made possible through a grace from the Holy Spirit) is a manifestation of perfect love of God. That contrition heals all your wounds so that you are prepared to meet God immediately after your death (see Catechism, 1472).

3. OFFER UP YOUR SUFFERING.

Jesus teaches in the Sermon on the Mount (see Mt 5-7) that those who suffer are blessed, for the Kingdom of God is theirs. This is because suffering offers us an opportunity to submit ourselves to the purifying fire of the Holy Spirit. Opening our hearts to the Holy Spirit and offering our suffering in a loving way (with no bitterness or self-pity because of our state) for the salvation of souls (including our own) can help us to be purified here on earth and ready to enter Heaven immediately after our death. Perhaps the pinnacle of redemptive suffering is martyrdom, or losing your life for love of Jesus. Traditionally, the Church has held that those who are martyred for love of Jesus go straight to Heaven when they die.

4. RECEIVE INDULGENCES

These are graces given by the Church to souls that remove from the “treasury of the Church” temporal punishment due to sin. This “treasury” contains the merits of the prayers and works of Jesus Christ, the Blessed Virgin Mary, and all of the saints in Heaven (see Catechism, 1476-1477). Now, sin is a lack of love, and merits flow from a superabundance of love. So an indulgence is a free gift of love, drawn from the merits of the saints and given to a sinner who is lacking in that love. It’s like blood circulating in the body: A sinner in the Mystical Body of Christ is short on blood and thus isn’t receiving the fullness of true life, while the saints, the healthy and strong members of the Body of Christ, send their own blood, full of life, to the sinner to revive him/her. Or consider another analogy: If the Church is like a field hospital, as Pope Francis has taught us, then the Sacraments are the medicine, and indulgences are blood transfusions that speed up the healing process.

GAINING INDULGENCES

There are two kinds of indulgences, partial and plenary. Partial indulgences take care of part of the purification and healing you would otherwise need in Purgatory on account of your sins. Plenary indulgences remove all temporal punishment accrued, up to the time of receiving the indulgence.

THE USUAL CONDITIONS FOR RECEIVING A PLENARY INDULGENCE

Perform the indulgenced act, with the intention of receiving the indulgence, while free of attachment to sin.

Within about 20 days of performing the indulgenced act.

Go to Confession (*one Confession can be applied to several plenary indulgences*).

Receive Holy Communion (*once for each time we perform the indulgenced act*).

Pray for the intentions of the Holy Father (*for instance, offering an Our Father, a Hail Mary, and a Glory Be for his intentions*).

You can receive one plenary indulgence per day. Also, if any conditions for a plenary indulgence are not met, the indulgence gained is only partial. Partial indulgences, though, can be gained more than once a day if you are inwardly contrite. Each indulgence can be received for yourself or offered for a Holy Soul in Purgatory. Many people today are hesitant about indulgences, due to abuses of the practice in the Middle Ages and Renaissance period by the clergy. But just as with any gift God gives us (such as the internet, medicine, or even our free time), the gift of indulgences can be used for the good or the bad. If we choose to abuse that gift, the

abuse doesn't make the gift itself a "bad thing." All gifts, especially indulgences, are from God and therefore "good." When used as the Church prescribes, they can be a beautiful way to live our faith.

JOIN THE SANCTUARY WHATSAPP MAILING LIST!

JOIN NOW & STAY UP TO DATE ON OUR MASS
SCHEDULE, EVENTS, WORKSHOPS & MORE!



SIMPLY SCAN THE QR CODE TO JOIN!

Litany of Belovedness

BY SARAH KROGER

Response: *Jesus, help me to believe it*

That through you, I am capable of love
That through you, I am capable of healing & wholeness
That I belong
That I am not a mistake
That I was made in Your image
That You have a plan for my life
That You are holding me & leading me
That I am known, seen, & loved just as I am
That I am your beloved child
That I am precious in your sight
That I am wanted
That I am who You say I am
That I am delighted in That I am chosen
That I am a work in progress
That I am never alone

Response is: *Deliver me, Jesus*

From the belief that I am alone
From the belief that I can't change or grow
From the belief that I am unwanted
From the belief that I am undesirable
From the belief that I am unloveable
From the belief that I am what others think of me
From the lie of perfectionism
From the trap of comparison
From the belief that I am worthless
From the belief that I am not good enough
From the belief that I am defined by my past

From the belief that I am broken and will never be whole
From the belief that I am only as good as my accomplishments
From the belief that I am a failure
From the belief that I am not gifted in any way

Father, thank you for your great, unending love. In You, I am seen.
In You, I am heard. In You, I am known. In You, I am loved. Today,
I choose to embrace the reality of Your love for me. Today, I
choose to own my belovedness. Amen.

<https://www.sarahkroger.com>

SUBSCRIBE TO OUR PODCAST!

GET ALL THE TALKS FOR
THIS YEAR'S CONFERENCE AND
ALL OUR PREVIOUS CONFERENCES!



AVAILABLE ON APPLE, GOOGLE & SPOTIFY!
SEARCH DIVINE MERCY CONFERENCE
OR SCAN TO START LISTENING!



Daily Examen

BY FR MARK E. THIBODEAUX

Template of a Beginning The Examen

- I make the sign of the cross.
- I say the Our Father.
- I sing or hum one verse or the refrain of my favorite hymn.
- I bow before my prayer spot.
- I place my hands, palms up, in a gesture of receptivity.
- I quiet myself down. I slow down my breathing. I sit very still for a moment and try to turn down the volume on my crazy, random thoughts and preoccupations.
- I ask God to make his presence known to me at this moment. I sense God's presence all around me and even within me. If it feels natural to do so, I allow myself to linger in this sense of God's presence. I descend into and soak in this experience for a moment, as though it were a hot bath. If I do not sense God's presence, I wait quietly and patiently for another moment. If I still do not sense God's presence, I don't let it bother me. I simply lean on my faith that he is here, even when I don't perceive his presence. I let my heart, mind, and soul remember what it does feel like when I do sense his presence, and I let that suffice for now.
- I then move on to the Examen of the day.

Template of a Closing the Examen

When I sense that it is time to close my Examen (perhaps my ten-minute timer has gone off, I ask myself if there are any last words I wish to say to the Lord. If I haven't yet made a statement about, a request for, or a promise regarding the future (the next day, the next week, etc.), I do so now. Then I close with one or two physical gestures.

- I place my hands together as a sign of closure.
- I sing or hum a closing verse or the refrain of my favorite hymn.
- I close with the Our Father or the Morning Offering.
- I make the sign of the cross.

A Daily Examen to Pray for An Interior Wound

If you and I are honest, at any given moment we can probably identify a wound or two within us. A wound is some emotional hurt in my heart, psyche, or soul caused by something painful that has happened. Maybe you were insulted by someone. You felt rejected. You were fired from your job. You were unappreciated. This Examen leads us to pray about these wounds.

Quickly read through the whole thing before beginning this Examen. Note that it is a particularly challenging one. If you're not in the right space for it (for example, you're having a bad day, or you're doing this Examen in a very public place, or you've been down lately and you fear this might make it worse), then you might want to pass over this one until a day comes when you are ready for it.

1. I begin using the template
2. I spend a few moments in gratitude, thanking God for one or two of the blessings, big and small, that I've received today.
3. I ask God to show me a wound in my heart at this moment. This wound causes me to feel hurt, frightened, angry, resentful, or remorseful. I allow God to take me to that difficult place in my soul. Perhaps I find myself painfully-but also prayerfully—remembering the moments that have created this wound. I courageously sit in the midst of this difficult moment. Perhaps I ask Jesus to hold my hand as I prayerfully relive the worst parts.

4. I ask God to show me the strongest emotion I have at this very moment as I rehash this painful experience. I speak aloud to God about how I am feeling. I say, “God, I am furious (or sad, or grief-stricken, or confused).” I sit with God and with these feelings for a moment.
5. I ask God to show me how this wound might become worse—growing in size or becoming infected. If I were to allow this wound to lead me away from faith, hope, and love, what might that look like? Concretely, in what ways might this wound tempt me to behave poorly? I ask God to help me prevent this from happening. If I need a particular grace to help me guard against this poor behavior, I ask for that grace from God right now.
6. I sit in the silence for just a moment, giving God a chance to do whatever God wants with me right now. Perhaps, in this quiet moment, God will just place his warm fatherly hand on my head. Perhaps God will say something to me. Perhaps we I just sit together in the silence. It’s OK if God seems to be saying and doing nothing at all. I trust that he will heal this wound in his own time and his own way.
7. I prayerfully daydream for just a moment, imagining a day when I am no longer feeling wounded about this.
8. What would that be like? What might be my attitudes, perspectives, thoughts, feelings, words, and actions if I were truly a recovered soul? What grace would I need to begin to heal? I ask God for that grace right now.
9. I ask God to show me how he might make good come out of this hurtful thing. How can this wound make me stronger? More loving? More humble? More spiritually mature? How can I become a more effective disciple of God’s love through this wound? I ask God to make good use of this wound—to use this experience of mine for his greater glory.

10. If I feel called to do so, I make some concrete resolution to be a person of faith, hope, and love in the midst of this painful reality in my life. I trust that God will be there with me through it all.
11. I end using the template.

Adapted from Reimagining the Ignatian Examen
BY FR MARK E. THIBODEAUX

Confession Guide Five Steps for a Good Confession

1. Examine your conscience: recall the sins that you have committed since your last good confession.
2. Be sincerely sorry for your sins. If you have trouble with this, take time to meditate on Jesus' suffering because of your sin. You might pray an act of contrition.

ACT OF CONTRITION: *Lord Jesus Christ, true God and true man, my Creator and Redeemer, I am heartily sorry for having offended You, and I detest all my sins because I dread the loss of Heaven and the pains of Hell, but most of all because they offend You, my God, who are all good and deserving of all my love. I firmly resolve, with the help of Your grace, to confess my sins, to do penance, to avoid whatever leads me to sin, and to amend my life. Amen.*

3. Confess your sins to the priest. Make certain that you confess all your mortal sins and the number of times you committed them.
4. Resolve to amend your life.
5. After your confession, do the penance the priest assigned you.

Examination of Conscience before Confession

AREAS TO CONSIDER

Each area of my life should be considered: my family, my friends, my work, my prayer, those I work and live with, and so forth.

How have I sinned in thought, word, and deed? Even if I did not gossip in word, did I judge someone in my thoughts?

Have I committed any sins of omission? These may be more serious than sins of commission. Have I omitted to say my prayers? Have I omitted to be aware of and respond to the needs of family?

Below are guiding questions to examine your conscience in light of the seven deadly sins.

PRIDE

Pride is the mother of all sin. Vanity, an expression of pride, is excessive concern about what others think of me. Pusillanimity, timidity, and cowardice are opposites of pride. Have I refused to admit my own weaknesses?

- Have I dwelt on the failings of others?
- Have I judged others in my thoughts or words?
- Have I ranked myself better than others?
- Have I borne hatred or disdain for another?
- Have I refused to learn from others?
- Have I been irritable with others?
- Have I been critical of others?
- Have I been slow to listen to others and quick to speak over them?
- Have I been stubborn or refused to admit I was wrong?
- Have I refused to accept that another person had a better idea than mine? Have I been arrogant?
- Have I held others in contempt?
- Have I reacted negatively when questioned?
- Have I been overly concerned about what others think of me?
- Have I allowed this to motivate my actions?
- Have I failed to follow God's will out of fear of what others might think of me?
- Have I lied or exaggerated to make myself look good?
- Have I wasted undue time and money on clothes and appearance?
- Have I been content with my lowly position, or have I resented the role that Christ asks of me?
- Do I constantly take selfies or spend time primping and correcting my hair, clothing, or other aspects of my appearance?
- Have I neglected to use the talents that God has given me?
- Have I shied away from my duties or from doing or saying what is right out of fear of how others will respond?
- Have I failed to give witness in public to my faith in Christ?

LUST

Lust is disordered desire for sexual pleasure, isolated from its procreative and unitive purpose.

- Have I maintained custody of my eyes, or have I allowed them to wander? “Every one who looks at a woman lustfully has already committed adultery with her in his heart” (Matt. 5:28).
- Have I viewed other people as mere sexual objects rather than as persons to be loved and served?
- Have I viewed pornography or related sexual or sexualized material on the Internet, on TV, or on social media?
- Have I engaged in romantic fiction leading to sexual fantasy?
- Have I entertained impure thoughts?
- Have I engaged in masturbation, alone or with another?

ANGER OR WRATH

Anger is undue desire for vengeance — undue in cause or in amount. Impatience is also considered here.

- Have I harbored resentment, grudges, and hatred in my thoughts?
- Have I nurtured imaginary angry conversations?
- Have I been slow to forgive?
- Have I lost my temper? Have I carried my crosses without complaint or self-pity?
- Have I been impatient with people, family, events, sufferings, sicknesses?

AVARICE OR COVETOUSNESS

- Avarice is the excessive love of possessing things.
- Have I been overly concerned about my comfort and well-being?
- Have I been resentful of my lack of money or resources?
- Have I been generous in giving?
- Have I given with a cheerful heart?
- Have I avoided sacrificial giving?

- Do I give only what is easy to give?
- Have I cheated or stolen?
- Have I failed to pay my bills on time?
- Have I used people for my own ends and advantage?
- Have I wasted money on things I don't absolutely need?

ENVY AND JEALOUSY

Envy is sadness at the happiness of another. Envy can lead to gossip and judgmental thoughts.

- Have I envied or been jealous of the abilities, talents, ideas, good looks, intelligence, clothes, possessions, or money of anyone?
- Have I judged others in my thoughts?
- Have I damaged the reputation of another person by my words, attitude, or looks, reactions, or responses?
- Have I repeated accusations that might not be true?
- Have I exaggerated?
- Have I failed to defend the reputation of others?
- Have I failed to keep a secret?
- Do I despise others of different races, classes, or cultures?
- Have I lied, exaggerated, or distorted the truth?

SLOTH OR APATHY

Sloth is a kind of laziness, especially in the things of God. It is a sorrow in the face of spiritual good; it makes me lethargic and want to do nothing, or it drives me to neglect spiritual goods. Punctuality and self-discipline are helpful in overcoming sloth.

Toward God

- Have I sought God above all else, or have I put other things (e.g., friendships, ambition, comfort, and ease) ahead of Him?
- Have I gotten so caught up in the things of this world that I've forgotten God?
- Have I risked losing my faith or piety by bad company, bad reading, cowardice, or pride?
- Have I trusted God, especially in times of difficulty?

- Have I attended Mass every Sunday?
- Have I neglected to say my daily prayers?
- Have I entertained distractions in prayer or failed to give God due concentration in prayer or during Mass? (Note: Not giving God the effort He deserves in prayer is a sin, but it is not the same thing as involuntary weakness in mental distractions.)
- Have I made a prayerful preparation before Mass and a good thanksgiving after Mass?
- Have I received Holy Communion while in a state of serious sin?
- After committing a mortal sin, have I neglected to go to Confession before receiving Holy Communion? Have I taken the Lord's name in vain or used other foul language?

Toward my family

- Have I been more focused on myself than on the needs of my family?
- Have I spent time with my family?
- How have I manifested my concern for them?
- Have I been forgiving and tolerant of them?
- Have I scandalized them by a bad or lazy example?
- Toward my neighbor
- Have I been lazy in helping others? Have I been attentive to the needs of my neighbor, especially my immediate or extended family members?
- Has my conversation been focused on my own pleasure or on others?
- Has my humor been insensitive to others?
- Punctuality and self-discipline
- Have I wasted other people's time or dishonored them by being late?
- Have I failed to keep my commitments regarding being on time?
- Have I sinned against God and the congregation by being late for Mass through my own fault? Have I gone to sleep on time?

- Have I made good use of my time, or have I wasted it (e.g., on my cell phone, watching TV, gaming, or on the Internet)?
- Have I planned good use of relaxation and recreation, knowing that I need to rest well in order to serve well?

GLUTTONY

- Gluttony is the inordinate or excessive desire for, focus on, attachment to, or use of food or other material goods.
- Have I consumed more than I need to — more than my body needs to maintain a healthy weight?
- Have I consumed food or drink that is damaging to my body to satisfy my tastes or appetites? Have I spent inordinate time engaging with food (or other material things) or fantasizing about food (or other material things)?
- Have I spent excessive money on food?
- Have I consumed alcohol excessively?
- Have I driven after drinking?
- Have I eaten greedily with little consideration for those at table with me?
- Have I failed to give money to help the hungry?
- Have I failed to practice fasting and self-denial, especially on Fridays?
- Have I failed to abstain from meat on Fridays?
- Have I always fasted an hour before receiving Holy Communion at Mass?
- Do I spend excessive energy and expense seeking to ensure that my food or environment is perfectly to my desires (temperature, texture, atmosphere)?
- Do I spend excessive energy and expense seeking comfort?

Burke, Dan. The Devil in the Castle: St. Teresa of Avila, Spiritual Warfare, and the Progress of the Soul (pp. 128-135). Sophia Institute Press. Kindle Edition.

Go Forth, Be Mercy

30-DAY MERCY FOLLOW-UP PLAN

You encountered Mercy. Now you walk with Mercy.
Healing continues when we cooperate with grace.
This plan is not about perfection. It is about faithfulness.
If you miss a day — begin again.
It takes 5-10 minutes daily

1. THE BREATH PRAYER (MORNING)

Place your hand over your
heart and pray:

***“Jesus, I trust You with
my wounds.”***

Take one slow breath.
Offer Him your day.

2. ONE SCRIPTURE SENTENCE

Read one verse slowly
(*rotate these*):

Jeremiah 31:3

Romans 8:1

Psalms 23:1

John 15:5

Matthew 11:28

1 John 4:18

Matthew 28:20

Don't rush.

Let one phrase stay with you.

3. NIGHTLY MERCY CHECK (2 MINUTES)

Before bed, gently ask:

Where did I trust today?

Where did I return to an
old well?

If you fell — do not spiral.

Simply pray:

“Jesus, I return.”

And rest.

WEEKLY RHYTHM

WEEK 1: IDENTITY

Focus: **I am a beloved son/
daughter.**

Practice: Each day, replace one
negative self-thought with:
“I am loved.”

*Attend Mass intentionally this
week if possible.*

WEEK 2: TRUST

Focus: **Letting go of control.**

Practice: Choose one area

where you normally grasp and consciously surrender it in prayer.

Pray Psalm 23 slowly once this week.

WEEK 3: FREEDOM FROM FALSE WELLS

Focus: **Breaking one pattern.**

Choose ONE:

one small fast (sugar, scrolling, complaint, gossip)

one small boundary

one extra act of forgiveness

Not all of them. Just one.

Consistency over intensity.

WEEK 4: MISSION

Focus: **Becoming a witness.**

Do one intentional act of mercy:

Call someone lonely

Forgive someone silently

Give generously

Pray for someone who hurt you

Invite someone back to Mass

Mercy that stays internal weakens. Mercy that is shared multiplies.

SACRAMENTAL ANCHORS

During these 30 days:

- Go to confession again if you fall seriously.

- Attend Mass weekly (or more if possible).
- Spend 10 minutes before the Blessed Sacrament at least once.
- Healing deepens in His Presence.

WHEN YOU STRUGGLE

If an old wound reopens...

Do not panic.

Healing is layered.

Return to: ***“Jesus, stay with me.”***

And if needed:

- Speak to a priest.
- Seek prayer.
- Do not isolate.

AT THE END OF 30 DAYS

Ask yourself:

- Am I more peaceful?
- Am I quicker to return to God?
- Am I gentler with myself and others?
- Even small growth is grace.

FINAL REMINDER

You were wounded.

You were restored.

You are sent.

Mercy is not a weekend.

It is a way of living.

Jesus, I trust in You.

Songs for Holy Mass

SATURDAY 7TH MARCH, 2026

ENTRANCE

HOSEA

Come back to me with all your heart,
don't let fear keep us apart.
Trees do bend, tho' straight and tall;
so must we to others' call.

*Long have I waited for your coming
home to me and living deeply our
new life.*

The wilderness will lead you
to your heart where I will speak.
Integrity and justice
with tenderness you shall know.

You shall sleep secure with peace;
faithfulness will be your joy.

RESPONSORIAL PSALM

The Lord is compassion and love!

COLLECTION

GOD OF MERCY AND COMPASSION

God of mercy and compassion,
Look with pity upon me,
Father, let me call Thee Father,
'Tis Thy child returns to Thee.

*Jesus, Lord, I ask for mercy;
Let me not implore in vain;
All my sins, I now detest them,
Never will I sin again.*

By my sins I have deserved
Death and endless misery,
Hell with all its pains and torments,
And for all eternity.

By my sins I have abandoned
Right and claim to heav'n above.
Where the saints rejoice forever
In a boundless sea of love.

See our Savior, bleeding, dying,
On the cross of Calvary;
To that cross my sins have nail'd
Him,
Yet He bleeds and dies for me.

OFFERTORY

TAKE LORD, RECEIVE

Take, Lord, receive all my liberty,
My memory, understanding, my
entire will.

*Give me only Your love and Your
grace, that's enough for me.
Your love and Your grace, are enough
for me.*

Take, Lord, receive all I have and
possess.
You have given all to me, now I
return it.

Take, Lord, receive, all is Yours now.
Dispose of it, wholly according to
Your will

COMMUNION

GATHER THE PEOPLE

*Gather the people! Enter the feast!
All are invited, the greatest and least.
The banquet is ready, now to be
shared.*

*Join in the heavenly feast that God
has prepared.*

Around this table we dine as kin,
beloved family of God.
We share the body of Christ, the
Lord.
Here we become what we eat.

Around this table we tell great tales,
the wondrous stories of grace.
We hold the memory of Christ, the
Lord.
So we become what we eat.

Around this table God's bounty falls
on all who hunger and thirst.
We drink the fullness of Christ,
the Lord.
So we become what we eat.

Around this table God's mercy flows
to hearts imprisoned by shame.
We know compassion in Christ, the
Lord.
Let us we become what we eat.

Around this table new hope is born,
the flame of faith in our hearts.
We find our courage in Christ,
the Lord,
till we become what we eat.

FATHER I HAVE SINNED

Father I have sinned,
help me find my way.
Remember not my sins,
just let me hear you say:

*I forgive you, I love you
You are mine, take my hand.
Go in peace, sin no more,
Beloved one.*

Father I have turned,
my back and walked away
Depended on my strength
and lived life my own way

Father I have closed,
my heart to those in need.
Thought only of myself,
a victim of my greed.

Father I have loved,
if love's the word to use.
I've played so many games,
they've left me so confused.

Father I've returned,
I'm home with you to stay.
Standing at your door,
knowing that you'll say

RECESSIONAL HOW MANY TIMES

How many times must Christ
call to us
Before His message is heard
How many times must He
knock at our door
Before we answer His call

How many times must His grace
be poured out
Before our response will be heard

*The answer my friends must come
from within, The answer must come
from within*

How many times must my shadow
appear
Before you know that I'm there
How many times must I wait all
alone
Before you show that you care
How many times must I carry
my cross
Before you are willing to share

Lord we know You are calling to us
In every person we meet
Lord You know that You're
challenging us
In every cross that we bear
Lord we know that Your love
will be there
To bring our response from within

SUNDAY 8TH MARCH, 2026

ENTRANCE

AMAZING GRACE

Amazing grace how sweet the sound
that saved a wretch like me!
I once was lost but now am found,
was blind but now I see.

Fill my cup and let it overflow.

Fill my cup and let it overflow.

*Fill my cup and let it overflow,
let it overflow with love.*

'Twas grace that taught my heart
to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!

Through many dangers, toils,
and snares
I have already come;
'tis grace hath brought me safe
thus far,
and grace will lead me home.

The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.

PSALM

*If today you hear his voice, harden
not your heart!*

COLLECTION

AS THE DEER LONGS

Bob Hurd

*As the deer longs for running streams,
so I long, so I long, so I long for you.*

A-thirst my soul for you the God
who is my life! When shall I see,
when shall I see, see the face of
God?

Echoes meet as deep is calling unto
deep, over my head, all your mighty
waters, sweeping over me.

Continually the foe delights in
taunting me: "Where is God, where
is your God?" Where, O where,
are you?

Defend me, God, send forth your
light and your truth, they will lead
me to your holy mountain, to your
dwelling place.

Then I shall go unto the altar of my
God. Praising you, O my joy and
gladness, I shall praise your name.

OFFERTORY

WHAT CAN WE OFFER

What can we offer you,
Lord our God?

How can we worship you as you
deserve?

We can only offer what our lips do
proclaim.

We can only offer you humble acts of praise.

But we offer this with Jesus our brother, Jesus, your Son.

We join with him, Glory to you, O God!

We join with him, Glory to you, O God!

What can we offer you, Lord our God?

How can we thank you for all that you've done?

We can only say it, Lord God, we thank you so.

We can only try to live grateful lives, O Lord.

But we offer this with Jesus our brother, Jesus, your Son.

We join with him, our thanks to you, O God!

We join with him, our thanks to you, O God!

What can we offer you, Lord our God?

How do we prove we are truly sorry, Lord?

We can say it often, God, sorry that we are.

We can try to prove it, Lord, by the way we live.

And we offer this with Jesus, our brother, Jesus, your Son.

We join with him, forgive our sins, O God.

We join with him, forgive our sins, O God.

What can we offer you, Lord our God?

Dare we present you with another call for help?

We just have to say it, Lord God, we need you so.

We just have to beg you, Lord, take us by the hand.

And we offer this with Jesus, our brother, Jesus, your Son.

We join with him, Lord, we need you so.

We join with him, Lord, we need you so.

COMMUNION

YOU HAVE CALLED US

You have called us, Lord you have called us, to share one Eucharistic Bread. You have called us, Lord you have called us, to share one Eucharistic bread, Eucharistic bread.

You have called us though many, to partake of one bread.

To form one Holy people, with Jesus your Son as the head.

Send your spirit, send him to unite us, with love and deep respect,

as we worship, worship you together, with love and deep respect, your love will reflect.

Make us into bread for your kingdom, make us instruments of peace, a sign of unity in the region, sharing love that will not cease.

Make us into bread for your kingdom, make us instruments of peace,

a sign of unity in the region sharing
joy that will not cease, will not
cease.

We pray that your church O Lord,
gathered in Jesus name,
anointed by your spirit Lord,
obedient will remain.

Sharing Eucharistic bread, growing
stronger everyday.

O hear our prayer sweet Jesus
through Mary our mother we pray.

COME TO THE WATER

O let all who thirst
Let them come to the water
And let all who have nothing
Let them come to the Lord
Without money, without price
Why should you pay the price
Except for the Lord?

And let all who seek
Let them come to the water
And let all who have nothing
Let them come to the Lord
Without money, without strife
Why should you spend your life
Except for the Lord?

And let all who toil
Let them come to the water
And let all who are weary
Let them come to the Lord
All who labor without rest
How can your soul find rest
Except for the Lord?

And let all the poor
Let them come to the water
Bring the ones who are laden
Bring them all to the Lord
Bring the children without might
Easy the load and light
Come to the Lord

RECESSIONAL

VASTER FAR

Vaster far than any ocean,
deeper than the deepest sea
is the love of Christ my Saviour,
reaching through eternity.

But my sins are truly many,
is God's grace so vast, so deep?
Yes, there's grace o'er sin abounding,
grace to pardon, grace to keep.

Can he quench my thirst for ever?
Will his Spirit strength impart?
Yes, he gives me living water
springing up within my heart











