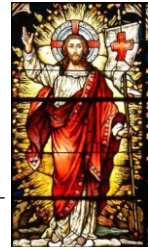


Resurrectionist Spirituality Center

Congregation of the Resurrection of Our Lord Jesus Christ

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Materials for monthly day of recollection

FEBRUARY A.D. 2010

Forth Principle of the Resurrectionist Spirituality:

WE SUCCUMB TO SIN

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Preface

For our Congregation the second month of the year has a special meaning. First, on February 2nd we celebrate the Day for Consecrated Life . This is a good occasion to renew our vows and for meditating upon who we are. In the middle of the month, on February 17th we try to reach for the roots of our Community, so to say, and to ponder the charism given by God, "a grace we now share by our call to the Congregation of the Resurrection" (Charism Statement). Father General has also issued his message for this special day.

With fraternal greetings I share the next installment of "Materials for the Monthly Day of Recollection". The topic concentrates on the forth principle of Resurrectionist spirituality: we are sinners. Meditation upon this subject harmonizes with the liturgical time of Lent, which begins this month, as well.

I would like to say 'thank you' to all the C.R. Fathers and Brothers for your collaboration and encouraging words. All comments are warmly welcomed. You can write to: cdz.rome@gmail.com. I also invite you to visit Resurrectionists' Internet Library, which is still growing (English-language part as well!) – www.biz.xcr.pl.

With best wishes for a fruitful Lent,

Fr. Wojciech Mleczo, C.R.

Director of the Resurrectionist Spirituality Center in Rome

Superior General's Message for Founders' Day 2010

We spend a good portion of our lives making choices. Some choices are very trivial such as, “What TV program will I watch?” Or “What should I eat for breakfast?” And other choices are more dramatic: “How can I improve my prayer life?” Or “How well do I communicate the Risen Lord to others?” On February 17, 1836 five young men made a choice to try and live a life in common such as described in the Acts of the Apostles. I am positive that it was not easy for them to undertake this endeavor. They were very independent and talented as well as very flawed men who had to struggle to succeed in following a life in common. Certainly we could romanticize those early years and say that our Founders were men of vision who possessed a clear idea of what they were attempting to do. But I am positive that this is not the case: they were imperfect human beings as we are imperfect human beings. It is not God's fault that they were imperfect. Some might say that God could have made them, or should have made them – and us – perfect, but that would take the struggle out of living and choosing. In a word life would be dull. Our choices and our struggles force us to be open to the continuing creative power of God. We know from experience that vowed religious life is not always simple and easy: there are struggles and, fortunately, there are also joys as we continue to try and follow the call of the Risen Lord.

During my visitations I am edified to find many of the parishes that we staff foster devotion to the Divine Mercy piety. This is a fine choice for many people. But what if we also enthusiastically chose to promote our first elder brother, Bogdan Janski, as a man of this modern age in the same manner we promote other devotions. After all many people today have made a choice of securing “my pleasure first before anyone or anything else in life” just as Bogdan did for several years. Thankfully by the grace of God Bogdan rediscovered his faith and most certainly is an admirable model for those who are seeking a meaning for life in our day. Maybe we could choose to make him better known and who knows what marvels the Lord may work through his intercession. God bless you and may this Lenten season be a time of great spiritual growth for all of us.

Rev. Norbert Raszeja, CR

PART I – Morning prayers with half-hour meditation

Outline

1. Morning prayer: Morning prayer with meditation.
2. After Reading – meditation (30 min).
Text for meditation: p. 3 (as well as ready-to-print handout at the end of the materials).
3. At the end: Beatification Prayer.

Preparations needed

1. Books for The Liturgy of the Hours.
2. Meditation handout (a copy for everybody - last page of the materials contains ready-to-print handout).

Text for meditation:

“We are sinners.” (CR’s Charism Statement)

Fr. Semenenko on self-activity:

“Within us there is our old “I” (the old man), forever focused on self, and revolving about this self. But there is also a new “I” that is focused on and immersed in God. The ultimate depth of our being, where what is properly called the “Ego” resides at the very center, is engaged in a continuous struggle waged by the two forces present there. At one time the “I” is old, and then again it is new, depending on whether it lives by nature in union with a false good, or by supernature in union with God.”

(Spiritual Letters, Kraków 1924, p. 32)

“We must not set to work all by ourselves. Instead, we should pray for grace, that is, pray that the Lord Jesus might work in us, and that we might cooperate with him. I have explained before that the rule presented in this way should not be understood wrongly, as if there were two types of activity, and that the proper character of each type required that we act differently in each case. The first type of activity is directed against evil, while the other is concerned with the acquisition of good. Grace is always available for the struggle with evil; that is to say, it is available to us where the commandment is urgent, where transgression of the precept leads to sin. In that case the Lord Jesus is definitely with us. And although even then it is also necessary to pray

for assistance, we should proceed to act immediately, with the assurance that the Lord's grace is available to us.

On the other hand, in what concerns the acquisition of good – and for souls dedicated to perfection this is usually the case – we do not have grace at our disposal. Neither does the Lord Jesus in every case accommodate himself to our wishes; rather, he acts as he chooses – in a single moment, over a longer period of time, in different circumstances – and we must accommodate ourselves to this. Therefore, for heaven's sake, do not begin to act all by yourself! Rather, pray! First of all, pray that you may desire, will, and finally do, what the Lord wishes done.”

(Spiritual Letters, Kraków 1924, p. 10)

Beatification Prayer

O Risen Jesus, you called Bogdan Janski, Peter Semenenko and Jerome Kajsiewicz to proclaim your unconditional love for all people and witness to the Resurrection by dying to self in order to live a new life by the power of your Spirit. Glorify your servants by the way of beatification so that the example of their lives after conversion may bring the hope of Resurrection to all who continue to struggle with sin, error and their own human weakness. Amen

PART II – Prayer meeting with conference

Outline

1. Common prayer, e.g. part of the Liturgy of the Hours (suggested: *Midday Prayer*)
2. Prayer to the Holy Spirit (e.g. song, hymn, etc.)
3. Conference – to be read by the superior or a house member
4. Distribution of meditation handouts (could be used during adoration)
5. Exposition
6. Litany of our Lord Jesus Christ Priest and Victim
7. Adoration in silence (1/2 h, occasion to reflect on the conference)
8. Prayer for vocations for our Congregation
9. Song of Praise
10. Benediction
11. Antiphon to Virgin Mary (e.g. song, hymn)

Duration: app. 1 hour 15 min.

Preparations needed

1. Books for The Liturgy of the Hours
2. Printed text of the conference (pp. 6-10)
3. Everything what is needed for Exposition

Course of the meeting

- 1. Common prayer: Liturgy of the Hours (Midday Prayer).**
- 2. Prayer to the Holy Spirit (e.g. song, hymn). (Proposal:)**

Holy Spirit of light and love, you are the substantial love of the Father and the Son; hear my prayer. Bounteous bestower of most precious gifts, grant me a strong and living faith which makes me accept all revealed truths and shape my conduct in accord with them. Give me a most confident hope in all divine promises which prompts me to abandon myself unreservedly to you and your guidance. Infuse into me a love of perfect goodwill, and act according to God's least desires. Make me love not only my friends but my enemies as well, in imitation of Jesus Christ who through you offered himself on the Cross for all people. Holy Spirit, animate, inspire, and guide me, and help me to be always a true follower of you. Amen.

3. Conference:

Forth Principle of the Resurrectionist Spirituality:

WE SUCCUMB TO SIN

(Notice to reader: it would be worthy to read this text first in private as well as to pray to the Holy Spirit, that the text which will be proclaimed would find its way to the hearts, minds and will of the listeners.)

If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth; but if we acknowledge our sins, then God who is faithful and just will forgive our sins and purify us from everything that is wrong. To say that we have never sinned is to call God a liar and to show that his word is not in us.

(1 John 1:8-10)

Despite our best efforts and good intentions all of us surrender at times to the attractions of sin. St. John the Evangelist states; it clearly and unequivocally: all of us have sinned. This personal sin has a harmful effect on us and others since it reduces or totally destroys our receptivity to love, God's love and the love of others. Since a religious centers his life on loving relationships through religious vows, this lack of receptivity to love affects his very sense of personal identity. He becomes isolated from God, others and even himself.

The effects of his personal sin disorients the religious from his goals and increases his inclination to evil. Peter Semenenko described these effects in this way: "The consequences of sin endure after the actual commission of the sin. Every act is actually transient but virtually permanent. ... The first thing we note is that such deliberate sin leads our intellect to a love for falsehood. This is more than the inclination to learn whether something evil may be true; such an inclination is a result of the misery of our nature. What we encounter here is a delight in and a love for falsehood. ... Our delight has as its object a whole false state of soul: false concepts about ourselves, about others, and even about God. ... As a result we seek our

own truth. Some of the other results are: attachment to our own opinion, arguments, and generally, individualism. After sin, unchastity takes root also in the sensitive appetite, the heart. Not only do we experience the attraction of the forbidden fruit and a desire to taste, ...but ... our appetite and delight are renewed by the desire to relive this experience On the level of the will deliberate sin leads us to settle down to a life within ourselves. We become the center and the beginning of all our activity. ... We establish ourselves as the beginning, the center, and the end. We desire to possess all things for ourselves and this desire becomes a kind of necessity. ... finally we firmly establish ourselves in our person as the Lord and proprietor” (*The Interior Life*, 336s).

It is important that we recognize and accept sin for what it really is and not merely as a contravention of ethical laws or social norms. It causes disintegration within our personal life, separates us from our neighbour and destroys our personal relationship with God.

Few will deny the presence of widespread evil in today’s society. Yet, if people agree on such evil, there is little agreement that such evil constitutes sin, and minimal willingness to admit one’s own contribution and involvement in such sin. This is true not only for society in general, but also of the Catholic population. The views of the young Catholic population are moving nearer those of the general population. There is a reluctance to attach personal responsibility to the evil that is perpetrated. It remains evil in general, unrelated to a personal God or to someone’s personal action. In this way it is seen less and less as evil, unless it has touched one’s immediate life. Thus, actions that not many years ago were considered sinful by many, no longer are described as such: abortion, lying, deceit, divorce, violence, pornography, vandalism, sexual irresponsibility. Other social evils continue to go unrecognized such as exploitation of the poor caused by unjust structures. The proliferation of such evil appears to have robbed many people of their ability to judge it as the evil it truly is. This is in accord with the analysis given by Father Semenenko as quoted above.

There is in society a practical norm which says: Admit to no wrong. This is the common stance suggested for all involved in an auto accident, for those

questioned by the police, for persons taken to court, for employees speaking to employers, and early in life it becomes the approach of children toward their teacher and even their parents. Father Semenenko says of the person who sins: "... the devil keeps whispering in his ear: 'admit nothing! If you admit your fault, you become a horrible sinner!'" (*The Interior Life*, 168).

The proud sinner desires to overcome his sin through his own efforts. The humble sinner, on the other hand, recognizes his sin and accepts it as his own; then he turns to God for help. He is able to accept the Lord's forgiveness and healing which includes self-forgiveness and self-acceptance. In this way he makes his struggle against sinfulness an integral part of his spirituality.

We should focus on sin in spiritual terms rather than in moral terms, i.e. right and wrong. In spiritual terms, sin is associated with relationships, especially our relationship with God. Sin disintegrates one's own person, one's relationships with others and ruptures the covenant which God extends to each person.

The sacrament of reconciliation and paraliturgical services of reconciliation should be given prominence throughout this process (cf. *Constit.*, 58). We should encourage one another to have a regular confessor who can assist in making the sacrament a celebration of God's mercy. By approaching the sacrament as a sinner in search of healing rather than merely with a list of sins to confess in order to quiet one's conscience, a person is better able to use the sacrament to develop his relationship with the Lord. He becomes increasingly aware of his sinfulness, not as something to be feared, but as a reminder of God's great love for him. Each new insight into his sinfulness is accepted as an opportunity to allow God a greater role in his life. Thus he joyfully accepts his sinfulness with the knowledge that in dying to it the Spirit lives more fully in him.

Text taken from:
International Formation Commission,
Formation in Resurrectionist Spirituality,
Rome 1993, pp. 41-45.

4. Distribution of pages with points to reflect on

(Notice: After the conference reflection points should be distributed. They can be printed in needed amounts using the ready-to-print handouts, located at the end of the materials).

Points to reflect on after listening to the conference (to use e.g. during adoration)

God the Father, through your infinite goodness and the most holy Passion of your Son Christ, assist me by your grace! Stifle, destroy in me the effluvia of the old man, the spirit of pride and lust. I will undertake these two works with good intention and for your glory, for the good of my neighbor and complete reconciliation with you. Almighty and most merciful Lord, help me to accomplish these tasks successfully and soon!
(Bogdan Jański 29th September 1934)

1. "If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth; but if we acknowledge our sins, then God who is faithful and just will forgive our sins and purify us from everything that is wrong. To say that we have never sinned is to call God a liar and to show that his word is not in us." (1 John 1:8-10)
2. Do I acknowledge, that I am a sinner? Do I see my sinfulness?
3. Do I look at God as a Merciful Father, who wants to forgive me everything and, therefore, I do not have to hide before Him any of my weaknesses?
4. Do I have a permanent confessor and spiritual director? If so, do I properly benefit from his services? If not, what is the obstacle?

5. Exposition. Eucharistic Hymn.

6. Litany of Our Lord Jesus Christ Priest and Victim.

Lord, have mercy - *Lord, have mercy*

Christ, have mercy - *Christ, have mercy*

Lord, have mercy - *Lord, have mercy*

Christ hear us - *Christ hear us*

Christ, graciously hear us - *Christ, graciously hear us*

God the Father of heaven,

Have mercy on us

God the Son, Redeemer of the world,

God the Holy Spirit,

Holy Trinity, One God,

Jesus, Priest and Victim,

Have mercy on us

Jesus, Priest forever according to the Order of Melchizedek,

Jesus, Priest Whom God sent to preach the Gospel to the poor,

Jesus, Priest Who at the Last Supper institute the form of the eternal
sacrifice,

Jesus, Priest Who lives forever to intercede for us,

Jesus, High Priest whom the Father anointed with the Holy Spirit and
power,

Jesus, High Priest chosen from among men,

Jesus, made High Priest for men,

Jesus, High Priest of our confession of faith,

Jesus, High Priest of greater glory than Moses,

Jesus, High Priest of the true tabernacle,

Jesus, High Priest of the good things to come,

Jesus, High Priest, holy, innocent and undefiled,

Jesus, High Priest faithful and merciful,

Jesus, High Priest inflamed with zeal for God and souls,

Jesus, High Priest, perfect forever,

Jesus, High Priest, Who by Your own Blood entered the heavens,

Jesus, High Priest, who opened us a new way for us,

Jesus, High Priest, who loved us and washed us from our sins in Your
Blood,

Jesus, High Priest, who offered Yourself to God as an oblation
and sacrificial Victim,

Jesus, sacrificial Victim of God and men,

Jesus, holy and immaculate sacrificial Victim,
Jesus, pleasing sacrificial Victim,
Jesus, peace-making sacrificial Victim,
Jesus, sacrifice of propitiation and praise,
Jesus, sacrificial Victim of reconciliation and peace,
Jesus, sacrificial Victim in whom we have confidence and access to
God,
Jesus, sacrificial Victim living forever and ever,

Be merciful, *spare us, Jesus.*

Be merciful, *graciously hear us, Jesus.*

From rashly entering the clergy, ***deliver us, Jesus***
From the sin of sacrilege,
From the spirit of incontinence,
From sordid pursuits,
From every lapse into simony,
From the unworthy administration of the Church's treasures,
From the love of the world and its vanities,
From the unworthy celebration of Your Mysteries,
Through Your eternal priesthood,
Through the holy anointing whereby You were constituted a priest by
God the Father,
Through Your priestly spirit,
Through that ministry whereby You glorified Your Father on earth,
Through the bloody immolation of Yourself made once and for all
upon the Cross,
Through that same sacrifice daily renewed upon the altar,
Through that divine power which You exercise invisibly in Your
priests,

That You would deign to maintain the whole priestly order in holy religion,
We beseech You, hear us

That You would deign to provide Your people with pastors after Your own heart,

That You would deign to fill them with the spirit of Your priesthood,

That the lips of Your priests might preserve true knowledge,

That You would deign to send faithful workers into Your harvest,

That You would deign to multiply the faithful dispensers of Your Mysteries,

That You would deign to grant them perseverance in the service of Your will,

That You would deign to give them gentleness in their ministry, resourcefulness in their actions, and constancy in prayer,

That through them You would deign to promote the veneration of the Blessed Sacrament everywhere,

That You would deign to receive into Your joy those who have served You well,

Lamb of God, Who take away the sin of the world,

spare us, O Lord

Lamb of God, Who take away the sin of the world,

graciously hear us, O Lord

Lamb of God, Who take away the sin of the world,

have mercy on us, O Lord

Jesus, Our Priest, *hear us*

Jesus, Our Priest, *graciously hear us*

Let us pray:

O God, Sanctifier and Guardian of your Church, raise up in her through Your Spirit suitable and faithful dispensers of the holy

Mysteries, so that by their ministry and example, the Christian people may be guided under Your protection in the path of salvation. Through Christ our Lord. Amen.

O God, who, while the disciples were worshiping and fasting, ordered Saul and Barnabas to be set apart for the work to which You had called them, be present now to Your Church in prayer, and You, who know the hearts of all, indicate those whom You have chosen for ministry. Through Christ our Lord. Amen.

7. Half-hour adoration in silence.

8. Prayer for vocations to our Congregation:

(Translation from CR Prayer Book in Polish)

Lord we are deeply aware of your words to your disciples:

“The harvest is plentiful, but the laborers are few,
therefore ask the Lord of the harvest
to send laborers into his harvest” (Mt. 9:37).

We ask you at this time when we, your laborers,
are fewer and the harvest is more plentiful,
to inspire through your Holy Spirit
the men to whom you are calling to join
us in the Congregation of the Resurrection.

Also Lord inspire us, your present laborers,
to live out our charism and mission with the enthusiasm and joy
which will attract new laborers.

We make this prayer in your name
our Risen Lord and Saviour.

Amen.

9. Song of Praise.

10. Benediction and Reposition.

11. Antiphon to Virgin Mary.

PART III – House meeting

Outline

1. Prayer for house meetings (see below).
2. Discuss and establish date for monthly day of recollection in February.
3. How are we going to celebrate the anniversary of the foundation of our Congregation (this year February 17th is Ash Wednesday!)?

OR:

How have we celebrated the anniversary of the foundation of our Congregation? Let us share our impressions. What might have been done better?

4. Current issues.
5. “Resurrection Prayer”.
6. At the end superior will bless the community.

Preparations Needed:

1. Coffee, tea, cookies, fruit, etc.
2. List of discussion points / agenda.

Prayer for house meetings

(Translation from CR Prayer Book in Polish)

Lord Jesus Christ, You promised that where two or three are gathered in your name, you will always be present. Allow us to feel your presence with us; surround us with hope, joy and peace, and fill us with truth and love. You who live and reign forever and ever. Amen.

God our Father, fill all members of our community with the Gifts of the Holy Spirit, so that we might zealously try to recognize your will and willingly work to fulfill its goal, making ourselves visible witnesses of the values of the gospel. We ask this through Christ our Lord. Amen.

Monthly Day of Recollection – FEBRUARY A.D. 2010

Our monthly day of recollection
will take place on February 2010.



***Topic: Forth Principle of Resurrectionist Spirituality –
We succumb to sin.***

I. Morning prayer with meditation:

time: place:

II. Prayer meeting with conference:

time: place:

III. House meeting:

time: place:

OUR DUTIES,

who is responsible for:

Morning prayer with meditation	
Leading the Liturgy of the Hours	
Conference will be read by	
Exposition of Eucharist + prayers during exposition	
Preparation of place for house meeting	

Points for morning meditation

Monthly day of recollection: February 2010

We succumb to sin

“We are sinners.” (CR’s Charism Statement)

Fr. Semenenko on self-activity:

“Within us there is our old “I” (the old man), forever focused on self, and revolving about this self. But there is also a new “I” that is focused on and immersed in God. The ultimate depth of our being, where what is properly called the “Ego” resides at the very center, is engaged in a continuous struggle waged by the two forces present there. At one time the “I” is old, and then again it is new, depending on whether it lives by nature in union with a false good, or by supernature in union with God.” (*Spiritual Letters*, Kraków 1924, p. 32)

“We must not set to work all by ourselves. Instead, we should pray for grace, that is, pray that the Lord Jesus might work in us, and that we might cooperate with him. I have explained before that the rule presented in this way should not be understood wrongly, as if there were two types of activity, and that the proper character of each type required that we act differently in each case. The first type of activity is directed against evil, while the other is concerned with the acquisition of good. Grace is always available for the struggle with evil; that is to say, it is available to us where the commandment is urgent, where transgression of the precept leads to sin. In that case the Lord Jesus is definitely with us. And although even then it is also necessary to pray for assistance, we should proceed to act immediately, with the assurance that the Lord’s grace is available to us.

On the other hand, in what concerns the acquisition of good – and for souls dedicated to perfection this is usually the case – we do not have grace at our disposal. Neither does the Lord Jesus in every case accommodate himself to our wishes; rather, he acts as he chooses – in a single moment, over a longer period of time, in different circumstances – and we must accommodate ourselves to this. Therefore, for heaven’s sake, do not begin to act all by yourself! Rather, pray! First of all, pray that you may desire, will, and finally do, what the Lord wishes done.” (*Spiritual Letters*, Kraków 1924, p. 10)

Points for morning meditation

Monthly day of recollection: February 2010

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Points to reflect on after listening to the conference

God the Father, through your infinite goodness and the most holy Passion of your Son Christ, assist me by your grace! Stifle, destroy in me the effluvium of the old man, the spirit of pride and lust. I will undertake these two works with good intention and for your glory, for the good of my neighbor and complete reconciliation with you. Almighty and most merciful Lord, help me to accomplish these tasks successfully and soon!
(Bogdan Jański, 29th September 1934)

1. "If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth; but if we acknowledge our sins, then God who is faithful and just will forgive our sins and purify us from everything that is wrong. To say that we have never sinned is to call God a liar and to show that his word is not in us."
(1 John 1:8-10)

2. Do I acknowledge, that I am a sinner?
Do I see my sinfulness?

3. Do I look at God as a Merciful Father, who wants to forgive me everything and, therefore, I do not have to hide before Him any of my weaknesses?

4. Do I have a permanent confessor and spiritual director? If so, do I properly benefit from his services? If not, what is the obstacle?

Points to reflect on after listening to the conference

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