

Why the emphasis on these Sacraments?

Holy Communion - Many people today do not understand or believe in the Real Presence of Jesus in the Eucharist. Many others receive the Eucharist out of habit or when they are not in the state of grace. Scripture says they eat the bread or drink the cup of the Lord unworthily, "without recognizing the body of the Lord." (1 Cor. 11:27-29)

Confession - "According to the Church's command, 'after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.' Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to Confession." --Catechism of the Catholic Church, 1457

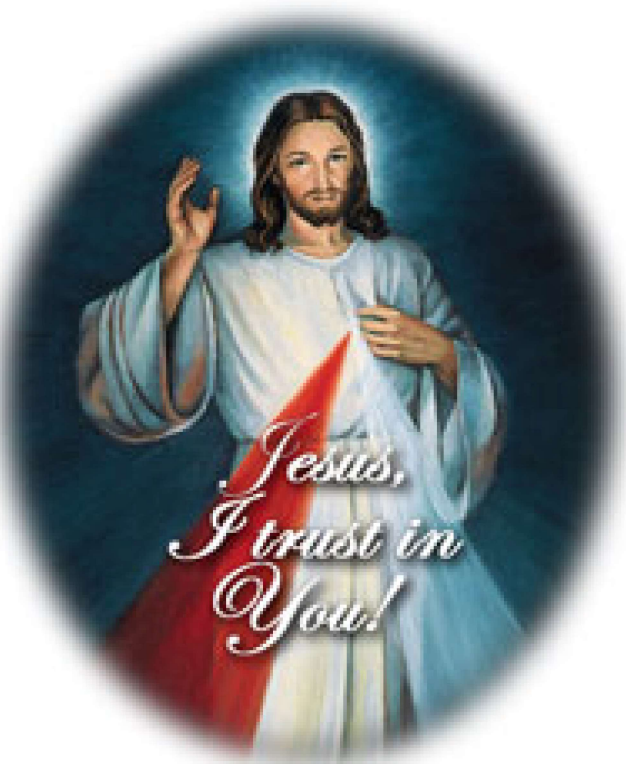
Jesus told St. Faustina, "When you approach the confessional, know this, that I Myself am waiting there for you. I am only hidden by the priest, but I Myself act in your soul. Here the misery of the soul meets the God of mercy. Tell souls that from this fount of mercy souls draw graces solely with the vessel of trust. If their trust is great, there is no limit to My generosity." (1602) "Come with faith to the feet of My representative...and make your confession before Me. The person of the priest is, for Me, only a screen. Never analyze what sort of priest that I am making use of; open your soul in confession as you would to Me, and I will fill it with My light." (1725) "Here the misery of the soul meets the God of mercy." (1602)

We need a change of heart - Our Lord speaks to St. Faustina about the indifference of mankind: "My great delight is to unite Myself with souls when I come to a human heart in Holy Communion, My hands are full of all kinds of graces which I want to give to the soul. But souls do not even pay any attention to Me; they leave Me to Myself and busy themselves with other things. Oh how sad I am that souls do not recognize Love! They treat Me as a dead object." (1385) "Oh, how painful it is to Me that souls so seldom unite themselves to Me in Holy Communion. I wait for souls, and they are indifferent toward Me. I love them tenderly and sincerely, and they distrust Me. I want to lavish My graces on them, and they do not want to accept them. They treat Me as a dead object, whereas My Heart is full of love and mercy. In order that you may know at least some of My pain, imagine the most tender of mothers who has great love for her children, while those children spurn her love. Consider her pain. No one is in a position to console her. This is but a feeble image and likeness of My love." (1447)

Trust - Trust in Jesus is the essence of the message of Divine Mercy. "Since trust is the means of approaching Mercy, we must conclude that the deep meaning of the desires and promises connected with the Feast is the following: On the day of His Feast, Jesus wants to bestow upon us all--especially upon sinners--an extraordinary abundance of graces. He waits on this day for us to approach His Mercy with the greatest trust possible." --Official Judgment of the Second Theological Censor

Jesus, I trust in You!

The Divine Mercy MESSAGE



The Promise

"On that day (Divine Mercy Sunday), the very depths of My tender mercy are open. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment." *Our Lord's words to St. Faustina (Diary #699).*

The Message of Divine Mercy

(Quoted text indicates the words of Our Lord to St. Faustina and recorded in her Diary)

The Image of the Divine Mercy - Jesus is shown raising his right hand in blessing, and pointing with his left hand on his chest from which flow forth two rays: one red and one white. The rays streaming out have symbolic meaning: red for the blood of Jesus (which is the life of souls) and pale white for the water (which justify souls). Dairy 299 The whole image is symbolic of charity, forgiveness and love of God, referred to as the "Fountain of Mercy." The image is based on St. Faustina's 1931 vision of Jesus. "By means of this image I shall be granting many graces to souls; so let every soul have access to it." (570)

The Feast of Divine Mercy - "The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the first Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy." (699) "I want the image to be solemnly blessed on the first Sunday after Easter, and I want it to be venerated publicly so that every soul may know about it." (341)

The Hour of Great Mercy - "As often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners; for at that moment mercy was opened wide for every soul." (1572)

The Chaplet of the Divine Mercy - The Chaplet is a very powerful prayer for the dying (1797); for the conversion of sinners (687); to obtain special graces and favors (1541); to appease God's anger (476); to avert natural disasters (474, 1128); and to dispel the attacks of the evil one. (1798) It is to be prayed in a spirit of trust and humility.

The Chaplet of Divine Mercy as a Novena before the Feast of Mercy - "By this Novena (of Chaplets), I will grant every possible grace to souls." (796) The Chaplet is said at anytime, but Our Lord asked specifically that it be recited as a Novena before the Feast of Mercy starting on Good Friday. Our Lord also gave St. Faustina a Novena for her private use with specific intentions for each day. It has become a popular pious practice to recite these prayers along with the Chaplet before the Feast. However, it is optional. Our Lord only asked for the Novena of Chaplets to be said before the Feast of Mercy.

The Chaplet of Divine Mercy in the Presence of the Dying - "Write that when they say this chaplet in the presence of the dying, I will stand between My Father and the dying person, not as a just Judge but as the merciful Savior." (1541)

Jesus Asked Everyone to Proclaim His Mercy - "Proclaim to the whole world My unfathomable mercy." (1142) "Proclaim that mercy is the greatest attribute of God. All the works of My hand are crowned with mercy." (301) "Souls who spread the honor of My mercy I shield through their entire life as a tender mother her infant, and at the hour of death, I will not be a judge for them, but the Merciful Savior." (1075) "Do whatever is within your power to spread devotion to My mercy. I will make up for what you lack. Tell aching mankind to snuggle close to My merciful Heart, and I will fill it with peace." (1074)

The Feast of Mercy - Not only are we to ASK for God's Mercy with TRUST, we are to BE MERCIFUL. "Our own merciful attitude is likewise a preparation. Without deeds of mercy, our devotion would not be real. For Christ does not only reveal the mercy of God, but at the same time, he places before people the demand that they conduct themselves in life with love and mercy." --Franciszek Cardinal Macharski (Archbishop of Krakow and protector of the Divine Mercy message and devotion)

Our Lord said, "Yes, the first Sunday after Easter is the Feast of Mercy, but there must also be acts of mercy...I demand from you deeds of mercy, which are to rise out of love for Me. You are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it." (742)

To receive the graces of the Feast of Mercy, an abundance of mercy is offered to those who:

1. Celebrate the Feast on the Sunday after Easter.
2. Repent of all sins.
3. Go to Confession during Lent (up to 20 days before or after Divine Mercy Sunday).
4. Receive Holy Communion on the Feast of Mercy (or Saturday Vigil).
5. Venerate the Image of the Merciful Jesus.
6. Trust in Jesus.
7. Be merciful to others in deed, word and prayer.

A Special Promise - Our Lord's promise to grant complete forgiveness of sins and punishment on the Feast of Mercy is recorded three times in the Diary of St. Faustina:

1. "I want to grant a complete pardon to the souls that will go to Confession and receive Holy Communion on the Feast of My Mercy." (1109)
2. "Whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment." (300)
3. "The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment." (699)

This is not a Plenary Indulgence. A Plenary Indulgence is a canonical term for the total remission, by the Church, of the punishment due to forgiven sins. Jesus attached the great grace of complete forgiveness of sins and punishment for those who receive Holy Communion worthily on the Feast after having gone to Confession during Lent. This grace is equal only to the one we receive in the Sacrament of Baptism.

Confession and Holy Communion - "On that day, the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fountain of My mercy. The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day, all the Divine floodgates through which graces flow are opened." (699) Through this promise, Our Lord is emphasizing the infinite value of Confession and Holy Communion as miracles of mercy. He wants us to realize that since the Eucharist is His own Body, Blood, Soul and Divinity, it is the FOUNTAIN OF LIFE. (300) The Eucharist is Jesus Himself, the Living God, longing to pour His mercy into our hearts.