

## The Divine Mercy Devotion



1. Begin with the Sign of the Cross, 1 Our Father, 1 Hail Mary and The Apostles Creed.

2. Then on the Our Father Beads say the following:  
Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

3. On the 10 Hail Mary Beads say the following:  
For the sake of His sorrowful Passion, have mercy on us and on the whole world.

*(Repeat step 2 and 3 for all five decades).*

4. Conclude with *(three times)*:  
Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

In 1933, God gave Sister Faustina a striking vision of His Mercy, Sister tells us:

"I saw a great light, with God the Father in the midst of it. Between this light and the earth I saw Jesus nailed to the Cross and in such a way that God, wanting to look upon the earth, had to look through Our Lord's wounds and I understood that God blessed the earth for the sake of Jesus."

Of another vision on Sept. 13, 1935, she writes:

"I saw an Angel, the executor of God's wrath... about to strike the earth...I began to beg God earnestly for the world with words which I heard interiorly. As I prayed in this way, I saw the Angel's helplessness, and he could not carry out the just punishment...."

The following day an inner voice taught her to say this prayer on ordinary rosary beads:

"First say one 'Our Father', 'Hail Mary', and 'I believe'. Then on the large beads say the following words:

'Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.'

On the smaller beads you are to say the following words:

'For the sake of His sorrowful Passion have mercy on us and on the whole world.'

In conclusion you are to say these words three times:

'Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world'.

Jesus said later to Sister Faustina:

"Say unceasingly this chaplet that I have taught you. Anyone who says it will receive great Mercy at the hour of death. Priests will recommend it to sinners as the last hope. Even the most hardened sinner, if he recites this Chaplet even once, will receive grace from My Infinite Mercy. I want the whole world to know My Infinite Mercy. I want to give unimaginable graces to those who trust in My Mercy...."

"....When they say this Chaplet in the presence of the dying, I will stand between My Father and the dying person not as the just judge but as the Merciful Savior."

## **Background of the Divine Mercy Devotion**

From the diary of a young Polish nun, a special devotion began spreading throughout the world in the 1930s. The message is nothing new, but is a reminder of what the Church has always taught through scripture and tradition: that God is merciful and forgiving and that we, too, must show mercy and forgiveness. But in the Divine Mercy devotion, the message takes on a powerful new focus, calling people to a deeper understanding that God's love is unlimited and available to everyone — especially the greatest sinners.

The message and devotion to Jesus as **The Divine Mercy** is based on the writings of **Saint Faustina Kowalska**, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to The Divine Mercy had begun to spread.

The message of mercy is that God loves us — all of us — no matter how great our sins. He wants us to recognize that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy. It is a message we can call to mind simply by remembering ABC.

**A** — Ask for His Mercy. God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world.

**B** — Be merciful. God wants us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us.

**C** — Completely trust in Jesus. God wants us to know that the graces of His mercy are dependent upon our trust. The more we trust in Jesus, the more we will receive.

## **The Divine Mercy Devotion**

Devotion to The Divine Mercy involves a total commitment to God as Mercy. It is a decision to trust completely in Him, to accept His mercy with thanksgiving, and to be merciful as He is merciful.

The devotional practices proposed in the diary of Saint Faustina and set forth in this website are completely in accordance with the teachings of the Church and are firmly rooted in the Gospel message of our Merciful Savior. Properly understood and implemented, they will help us grow as genuine followers of Christ.

### **Merciful Heart**

There are two scriptural verses that we should keep in mind as we involve ourselves in these devotional practices:

1. "This people honors me with their lips, but their hearts are far from me" (Is 29:13);
2. Blessed are the merciful, for they shall obtain mercy" (Mt 5:7).

It's an ironic and somewhat frightening fact that many of the most religious people of Christ's time (people who were actively practicing their religion and eagerly awaiting the promised Messiah) were not able to recognize Him when He came.

The Pharisees, to whom Christ was speaking in the first quotation above, were very devoted to the prayers, rules, and rituals of their religion; but over the years, these outer observances had become so important in themselves that their real meaning had been lost. The Pharisees performed all the prescribed sacrifices, said all the right prayers, fasted regularly, and talked a lot of about God, but none of it had touched their hearts. As a result, they had no relationship with God, they were not living the way He wanted them to live, and they were not prepared for the coming of Jesus.

When we look at the image of the Merciful Savior, or pause for prayer at three o'clock, or pray the Chaplet — are these

things drawing us closer to the real sacramental life of the Church and allowing Jesus to transform our hearts? Or have they just become religious habits? In our daily lives are we growing more and more as people of mercy? Or are we just giving "lip service" to God's mercy?

### **Living the Message of Mercy**

The devotional practices revealed through Saint Faustina were given to us as "vessels of mercy" through which God's love can be poured out upon the world, but they are not sufficient unto themselves. It's not enough for us to hang The Divine Mercy image in our homes, pray the Chaplet every day at three o'clock, and receive Holy Communion on the first Sunday after Easter. We also have to show mercy to our neighbors. Putting mercy into action is not an option of the Divine Mercy Devotion; it's a requirement!

Our Lord strongly speaks about this to Saint Faustina:

I demand from you deeds of mercy which are to arise 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 yourself from it (Diary, 742).

Like the gospel command, "Be merciful, just as your Father is merciful," this demand that we show mercy to our neighbors "always and everywhere" seems impossible to fulfill. But the Lord assures us that it is possible. "When a soul approaches Me with trust," He explains, "I fill it with such an abundance of graces that it cannot contain them within itself, but radiates them to other souls" (Diary, 1074).

How do we "radiate" God's mercy to others? By our actions, our words, and our prayers. "In these three degrees," he tells Sister Faustina, "is contained the fullness of mercy" (Diary 742). We have all been called to this threefold practice of mercy, but we are not all called in the same way. We need to ask the Lord, who understands our individual personalities and situation, to help us recognize the various ways we can each show His mercy in our daily lives.

By asking for the Lord's mercy, trusting in His mercy, and sincerely trying to live His mercy in our lives, we can assure that we will never hear Him say of us, "Their hearts are far

from Me," but rather that wonderful promise, "Blessed are the merciful, for they shall obtain mercy."

It is our hope that you will continue to read and reread the information on this website and make the prayers, attitudes, and practices presented a real part of your life, so that you may come to trust completely in God and live each day immersed in His merciful love — thus fulfilling the Lord's command to let your life "shine before people, so that they will see the good things you do and praise your Father in Heaven" (Mt 5:16).

### **The Image of the Divine Mercy**

The earliest element of the Devotion to the Divine Mercy revealed to St. Faustina was the Image. On February 22nd, 1931 Jesus appeared to her with rays radiating from His heart and said,

Paint an image according to the pattern you see, with the signature: Jesus I trust in You. I desire that this image be venerated, first in your chapel, and throughout the world. (*Diary 47*)

I promise that the soul that will venerate this image will not perish. I also promise victory over its enemies already here on earth, especially at the hour of death. I myself will defend it as My own glory. (*Diary 48*)

I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature "Jesus, I trust in You." (*Diary 327*)

The two rays denote Blood and Water. the pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. These two rays issued forth from the very depths of My tender mercy when My agonized heart was opened by a lance on the Cross. These rays shield souls from the wrath of My Father. Happy is the one who dwell in their shelter, for the just hand of God shall not lay hold of him. (*Diary 299*)

Not in the beauty of the color, nor of the brush, lies the greatness of this image, but in My grace. (*Diary 313*)

By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works. (*Diary 742*)

In these texts the Church's doctrine on images, justification and grace are explained. First, by itself an image is merely a painting, no matter how beautiful and expressive. Yet, it can point us the mysteries of the faith and dispose us to grasp and receive what it represents, in this case the Divine Mercy. It is thus a *vessel*, not the source, a *reminder*, not the reality. The reality is the merciful fountain of grace flowing from the pierced Heart of Christ on the Cross, and flowing out visibly to represent the visible, that is the sacramental, signs of grace, Baptism and Eucharist, standing for all the sacraments of the Church. Thus, St. John in his first letter insists on the presence of the invisible with the visible, the Spirit with the water and the Blood.

The image also reminds us that salvation is not just by faith, but by works of charity also. It takes faith to see and believe in what the Image signifies, Divine Mercy poured out from Christ upon the Cross, but it takes mercy, love going beyond the strict requirements of justice, in order to draw down mercy on oneself. "Forgive us our sins as we forgive those who sin against us" (Mt 6:12) and "the measure with which you measure will be measured out to you" (Mt 7:2) The Image of the pierced side of Christ pouring out blood and water reminds us that the Cross, love in action, is the price of mercy. "As I have loved you so also should you love one another." (Jn 13:34)

