

THE FEAST OF THE DIVINE MERCY

"Souls perish despite my bitter passion. I am giving them the last hope of salvation; that is, the feast of my mercy.

If they do not adore My mercy, they will perish for eternity

(Diary 965).

WEEK SEVEN

The feast of mercy is celebrated on the first Sunday after Easter, that is the second Sunday of Easter, which today is called the Sunday of Divine Mercy. The next Sunday after Easter is the 11th of April 2021. Cardinal Franciszek Macharski was the first to be part of the liturgical calendar of the Archdiocese of Krakow (1985) and, later, some Polish bishops established the feast in their dioceses. In 1995, at the request of the Polish Bishops' Conference, the Holy Father John Paul II instituted the feast in all Polish dioceses. On the day of Sister Faustina's canonization, April 30, 2000, the Pope instituted the feast for the entire Church.

The institution of the feast was inspired by a desire of Jesus, which was passed on by Sister Faustina. The Lord Jesus told her: I want the first Sunday after Easter to be the Feast of Mercy (Diary 299). I want the Feast of Mercy to be a refuge and a refuge for all souls, and especially for poor sinners. On that day the depths of My tender Mercy open. I will pour a whole ocean of graces on those souls, who approach the Source of My Mercy. The soul who will go to Confession and receive Holy Communion, will obtain the complete forgiveness of sins and punishment. On that day all locks of the doors, through which graces flow, are opened (Diary 699). In many revelations the Lord Jesus not only defined the place of the feast in the liturgical calendar of the Church, but also the reason for its establishment, the way it should be prepared, celebrated and also spoke of the great promises. The greatest of them is the grace of complete forgiveness of sins and punishment. It is connected to the Holy Communion received on that day, following a good Confession (without any attachments even to the smallest sin), in the spirit of devotion to Divine Mercy, that is, trusting in God and actively loving one's neighbour. As Rev. Professor Ignacy Różycki states, it is a greater grace than plenary indulgence. The plenary indulgence is only a remission of the temporal penalty for the sins committed, however, it is never a remission of the sins themselves. Basically, the most special grace is greater than the graces of the 6 sacraments, apart from the sacrament of baptism, since only the sacramental grace of holy baptism is the forgiveness of all sins and punishments. However, as far as these promises are concerned, Christ associated the remission of sins and punishment with Holy Communion received on the Feast of Mercy, so in this regard, he elevated it to the rank of "second baptism". In preparation for this feast, we must recite the novena which consists of saying the Chaplet of Divine Mercy for 9 days. The novena begins on Good Friday. The Lord Jesus said to Sister Faustina: The Feast of My Mercy has emerged from My depths for the consolation of the whole world (Diary 1517).

The Feast of Mercy ranks first among all forms of Divine Mercy devotion, thanks to the greatness of the promises and its place in the liturgy of the Church. For the first time the Lord Jesus said that He wanted the Feast of Mercy to be instituted, while He was communicating His will regarding the painting of the Image. It was in Plock, in February 1931. Then he said to Sister Faustina: I want there to be a Feast of Mercy. I want this image, which you will paint with a brush, to be solemnly blessed on the first Sunday after Easter; that Sunday will be the feast of mercy (diary 49). In the following years the Lord Jesus spoke of the matter again in a dozen revelations: then he not only defined the place of the feast in the liturgical calendar, but also said, why it was to be established, how it was to be prepared and celebrated, and also spoke of the associated graces to the feast.

The choice of the first Sunday after Easter is not a coincidence: this is the octave of the Lord's resurrection, which crowns the celebration of the paschal mystery of Christ. This period in the liturgy of the Church shows the mystery of Divine Mercy, revealed more precisely in the passion, death and resurrection of Christ, more than the other periods.



Divine Mercy Sunday

April 11, 2021

03:00 pm

Holy Mass in Time of Pandemic
Blessed Sacrament Adoration
Chaplet to Divine Mercy

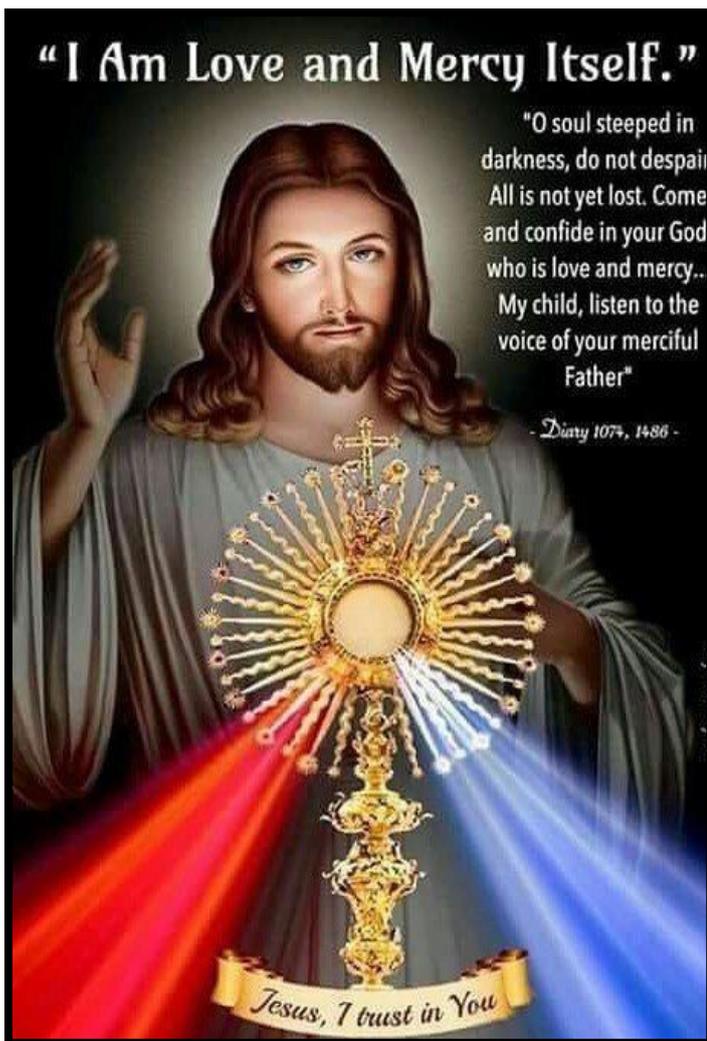
The institution of the Feast of Mercy in the immediate vicinity of the liturgy of the passion and resurrection of Christ emphasizes the source and motive of the mysteries of faith. Certainly, this is God's mercy. In other words: there would have been no redemptive work, if it had not been for God's mercy. Sister Faustina saw this bond and wrote in the "Diary": I see now that the work of redemption it is linked to the work of mercy requested by the Lord (Diary 89).

What are the reasons for the institution of the new feast in the liturgical calendar of the Church? The Lord Jesus speaks of them: souls perish despite my bitter passion. I am giving them the last hope of salvation; that is, the feast of my mercy. If they do not adore My mercy, they will perish for eternity (Diary 965).

Resorting to Divine Mercy is the last hope. However, to take advantage of it, one should know that it exists, one should know God in the mystery of his mercy and turn confidently to him - the institution of a separate feast helps to come to know of this, because it draws special attention to this attribute of God. In preparation for this feast, we must recite the novena which consists in saying the Chaplet of Divine Mercy for 9 days. The novena begins on Good Friday. The Lord Jesus promised: with this novena, I will grant every possible grace to souls (Diary 796). The novena of Divine Mercy written in the "Diary" of Saint Faustina is also popular: every day we bring a different group of souls to God. Out of pity, we can make this novena, however, we should not limit ourselves to it, because the Lord Jesus wants the feast to be preceded by the novena, which consists of the Chaplet of Divine Mercy.

On the feast day (the first Sunday after Easter) the image of Merciful Jesus must be solemnly blessed and publicly honoured; priests must give sermons on Divine Mercy and arouse trust in souls. The faithful should live the day with pure hearts, in the spirit of devotion, which means they should have faith in God and be merciful to others. The first Sunday after Easter is the feast of mercy, but there must also be acts of mercy, and I ask for the worship of my mercy through the solemn celebration of the feast and through the veneration of the image (Diary 742).

The feast of mercy is not only a day, when great glory is given to God in the mystery of his mercy, but it is also a day of extraordinary grace, because the Lord Jesus attached great promises to the feast. The greatest promise concerns the grace of complete remission of sins and punishment (Diary 699). The soul that will go to Confession and receive Holy Communion will obtain complete forgiveness of sins and punishment (Diary 699). This grace - says the Rev. Professor I. Różycki - is much greater than the plenary indulgence, which consists only in a remission of the temporal penalty for the sins committed, however, it is never a remission of the sins themselves. Basically, the most



special grace is greater than the graces of the 6 sacraments, apart from the sacrament of baptism: since only the sacramental grace of holy baptism is the forgiveness of all sins and punishments. However, regarding the promises mentioned above, Christ associated the remission of sins and punishment with the Holy Communion received on the Feast of Mercy, therefore, in this regard, he elevated it to the rank of "second baptism". It is clear that on the feast of Mercy, Holy Communion must not only be received honourably, but must also meet the basic requirements of devotion to Mercy to ensure complete forgiveness of sins and punishment. It should be explained that the confession must not be made on the day of the Feast of Mercy, it must be done first. What is important is that the soul is pure, without attachment to any sin and what should also be mentioned is the concern to live this holiday in the spirit of devotion to Divine Mercy, that is, in the spirit of trust in God and being merciful towards the next. Only such an attitude allows us to expect that the promises of Christ linked to this form of the devotion of Divine Mercy will be fulfilled. The Lord Jesus said that on that day all the divine doors that crossed the flow of graces were opened; do not let the soul be afraid to approach Me, even if its sins are just as scarlet (Diary 699). On that day all people, even those who had not previously had the devotion to Divine Mercy and who were converted only then, could take part in all the graces that the Lord Jesus had prepared for this feast. His promises concern not only all possible supernatural graces, but also all possible rewards in this world. With confidence people can ask for everything for themselves and for others, as long as the object of the prayer is compatible with God's will, that is, if it is good for man from the perspective of eternity. The graces necessary for salvation are always in accordance with God's will, because what God

desires most is the salvation of souls, for which Jesus gave His life. Therefore, on the feast of Divine Mercy all graces and rewards are available to all persons and communities, as long as they ask for them with Trust.