

Chapter 1 : Jesus our Teacher – Divine Mercy Apostolate Australia

*The Divine mercy before the Incarnation 70 The Divine mercy in the Incarnation 72 Of the joy of Paradise Scanner Internet Archive HTML5 Uploader 1.*

Please spread the Message of Divine Mercy to as many people as you can. Faustina in this Year of Faith, to help you come to know the deep, and personal Love and Mercy the Lord has for you and for every soul. Spread Gods Divine Mercy to Others Spread the Divine Mercy where and whenever you can, through deeds of Mercy and an attitude of Mercy towards others. Place the Image in a prominent place in your home. Give an Image to your family and friends and also in your apostolic work on home visitation or in hospitals and prisons. His "Sacred Heart" has given men everything: Saint Faustina Kowalska saw coming from this Heart that was overflowing with generous love, two rays of light which illuminated the world. The two rays, [according to what Jesus Himself told her], denote blood and water Diary, The blood recalls the sacrifice of Golgotha and the mystery of the Eucharist; the water, according to the rich symbolism of the Evangelist John, makes us think of Baptism and the Gift of the Holy Spirit See Jn 3: Here alone can those who long for true and lasting happiness find its secret "Jesus, I trust in You! You are burning with the desire to be loved and those in tune with the sentiments of Your Heart learn how to build the new civilization of love. A simple act of abandonment is enough to overcome the barriers of darkness and sorrow, of doubt and desperation. The rays of Your Divine Mercy restore hope, in a special way, to those-who feel overwhelmed by the burden of sin. Mary, Mother of Mercy, help us always to have this trust in your Son, our Redeemer. Help us too, St. Faustina, whom we remember today with special affection. The Date of the Revelation of Jesus to St. Faustina with bright rays of light emanating from His Heart and said to her "Paint an image according to the pattern you see, with the signature: Jesus I Trust in You!

**Chapter 2 : Reflection Attentiveness to the Value of Suffering - Daily Reflections on Divine Mercy**

*The Divine mercy in the Incarnation. The sinner's contemplation of himself. The sinner's prayer to Jesus Christ. SEVENTH.*

In the 2nd century Irenaeus addressed the issue and expounded on some attributes, e. Scripture, prevailing mysticism and popular piety. Immanence means that God is involved in the world, and Christian teachings have long acknowledged his attention to human affairs. They are essential qualities which exist permanently in his very Being and are co-existent with it. Any alteration in them would imply an alteration in the essential being of God. Hick goes on to consider the following additional attributes: Creator being the source of all that composes his creation "creatio ex nihilo" and the sustainer of what he has brought into being; Personal; Loving, Good; and Holy. He then analyses a series of intellectual attributes: It was common in Late Antique art in both East and West, and remained the main way of symbolizing the actions or approval of God the Father in the West until about the end of the Romanesque period. It also represents the bath Kol literally "daughter of a voice" or voice of God, just like in Jewish Art. This motif now, since the discovery of the 3rd century Dura Europos synagogue, seems to have been borrowed from Jewish art, and is found in Christian art almost from its beginnings. The use of religious images in general continued to increase up to the end of the 7th century, to the point that in, upon assuming the throne, Byzantine emperor Justinian II put an image of Christ on the obverse side of his gold coins, resulting in a rift which ended the use of Byzantine coin types in the Islamic world. For instance, while the eighty second canon of the Council of Trullo in did not specifically condemn images of The Father, it suggested that icons of Christ were preferred over Old Testament shadows and figures. Emperor Leo III "the Isaurian", suppressed the use of icons by imperial edict of the Byzantine Empire, presumably due to a military loss which he attributed to the undue veneration of icons. In this atmosphere, no public depictions of God the Father were even attempted and such depictions only began to appear two centuries later. The Second Council of Nicaea in effectively ended the first period of Byzantine iconoclasm and restored the honouring of icons and holy images in general. Even supporters of the use of icons in the 8th century, such as Saint John of Damascus, drew a distinction between images of God the Father and those of Christ. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see". So what was true for the whole Trinity before Christ remains true for the Father and the Spirit but not for the Word. John of Damascus wrote: It is impossible to portray one who is without body: Although not well known during the Middle Ages, these books describe the key elements of the Catholic theological position on sacred images. To the Western Church, images were just objects made by craftsmen, to be utilized for stimulating the senses of the faithful, and to be respected for the sake of the subject represented, not in themselves. The Council of Constantinople considered ecumenical by the Western Church, but not the Eastern Church reaffirmed the decisions of the Second Council of Nicaea and helped stamp out any remaining coals of iconoclasm. Specifically, its third canon required the image of Christ to have veneration equal with that of a Gospel book: For as through the language of the words contained in this book all can reach salvation, so, due to the action which these images exercise by their colors, all wise and simple alike, can derive profit from them. But images of God the Father were not directly addressed in Constantinople in A list of permitted icons was enumerated at this Council, but symbols of God the Father were not among them. Prior to the 10th century no attempt was made to use a human to symbolize God the Father in Western art. A rationale for the use of a human is the belief that God created the soul of Man in the image of His own thus allowing Human to transcend the other animals. It appears that when early artists designed to represent God the Father, fear and awe restrained them from a usage of the whole human figure. Typically only a small part would be used as the image, usually the hand, or sometimes the face, but rarely a whole human. In many images, the figure of the Son supplants the Father, so a smaller portion of the person of the Father is depicted. The "Gates of Paradise" of the Florence Baptistery by Lorenzo Ghiberti, begun in use a similar tall full-length symbol for the Father. The Rohan Book of Hours of about also included depictions of God the Father in half-length human form, which were now becoming standard, and the Hand of God becoming rarer. At the same period other works,

like the large Genesis altarpiece by the Hamburg painter Meister Bertram , continued to use the old depiction of Christ as Logos in Genesis scenes. In the 15th century there was a brief fashion for depicting all three persons of the Trinity as similar or identical figures with the usual appearance of Christ. However, even in the later part of the 15th century, the symbolic representation of the Father and the Holy Spirit as "hands and dove" continued, e. The most usual depiction of the Trinity in Renaissance art depicts God the Father using an old man, usually with a long beard and patriarchal in appearance, sometimes with a triangular halo as a reference to the Trinity , or with a papal crown, specially in Northern Renaissance painting. He is behind and above Christ on the Cross in the Throne of Mercy iconography. A dove, the symbol of the Holy Spirit may hover above. Various people from different classes of society, e. They are depicted as floating in heaven with angels who carry the instruments of the Passion. As with other attacks on Catholic imagery, this had the effect both of reducing Church support for the less central depictions, and strengthening it for the core ones. In the Western Church , the pressure to restrain religious imagery resulted in the highly influential decrees of the final session of the Council of Trent in 1563. The Council of Trent decrees confirmed the traditional Catholic doctrine that images only represented the person depicted, and that veneration to them was paid to the person, not the image. In 1622 Pope Benedict XIV explicitly supported the Throne of Mercy depiction, referring to the "Ancient of Days", but in 1712 it was still necessary for Pope Pius VI to issue a papal bull condemning the decision of an Italian church council to remove all images of the Trinity from churches. In some of these paintings the Trinity is still alluded to in terms of three angels, but Giovanni Battista Tiepolo also depicted God the Father as a man riding on a cloud, above the scenes. In 1712 members of the Star Chamber court in England except the Archbishop of York condemned the use of the images of the Trinity in church windows, and some considered them illegal. However some icons continued to be produced in Russia, as well as Greece , Romania , and other Orthodox countries. Kingdom of God and eschatology[ edit ] Kingship and Kingdom[ edit ] Main article: Kingdom of God Christianity God the Father on a throne, Westphalia , Germany, late 15th century The Christian characterization of the relationship between God and humanity involves the notion of the "Kingship of God", whose origins go back to the Old Testament, and may be seen as a consequence of the creation of the world by God. France points out that while the concept of "Kingdom of God" has an intuitive meaning to lay Christians, there is hardly any agreement among scholars about its meaning in the New Testament. Christian eschatology and End times Interpretations of the term Kingdom of God have given rise to wide-ranging eschatological debates among scholars with diverging views, yet no consensus has emerged among scholars.

**Chapter 3 : Divine Mercy For Our Times: 1/23/11 - 1/30/11**

*O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us. You expired, O Jesus, but the source of life gushed forth for souls and an ocean of mercy opened up for the whole world.*

It is "God, who is rich in mercy"[1] whom Jesus Christ has revealed to us as Father: It is his very Son who, in himself, has manifested him and made him known to us. He who has seen me has seen the Father. Following the teaching of the Second Vatican Council and paying close attention to the special needs of our times, I devoted the encyclical *Redemptor Hominis* to the truth about man, a truth that is revealed to us in its fullness and depth in Christ. A no less important need in these critical and difficult times impels me to draw attention once again in Christ to the countenance of the "Father of mercies and God of all comfort. For this reason it is now fitting to reflect on this mystery. It is called for by the varied experiences of the church and of contemporary man. It is also demanded by the pleas of many human hearts, their sufferings and hopes, their anxieties and expectations. While it is true that every individual human being is, as I said in my encyclical *Redemptor Hominis*, the way for the church, at the same time the Gospel and the whole of tradition constantly show us that we must travel this way with every individual just as Christ traced it out by revealing in himself the Father and his love. The Second Vatican Council has confirmed this truth for our time. While the various currents of human thought both in the past and at the present have tended and still tend to separate theocentrism and anthropocentrism, and even to set them in opposition to each other, the church, following Christ, seeks to link them up in human history in a deep and organic way. And this is also one of the basic principles, perhaps the most important one, of the teaching of the last council. Today I wish to say that openness to Christ, who as the redeemer of the world fully "reveals man to himself," can only be achieved through an ever more mature reference to the Father and his love. Although God "dwells in unapproachable light"[8] he speaks to man by means of the whole of the universe: John, in order to stress the truth that "the only Son, who is in the bosom of the Father, he has made him known. This "making known" reveals God in the most profound mystery of his being, one and three, surrounded by "unapproachable light. It becomes visible in Christ and through Christ, through his actions and his words, and finally through his death on the cross and his resurrection. In this way, in Christ and through Christ, God also becomes especially visible in his mercy; that is to say, there is emphasized that attribute of the divinity which the Old Testament, using various concepts and terms, already defined as "mercy. Not only does he speak of it and explain it by the use of comparisons and parables, but above all he himself makes it incarnate and personifies it. He himself, in a certain sense, is mercy. The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy and in fact tends to exclude from life and to remove from the human heart the very idea of mercy. The word and the concept of "mercy" seem to cause uneasiness in man, who, thanks to the enormous development of science and technology never before known in history, has become the master of the earth and has subdued and dominated it. Here we read the following sentences: Man is growing conscious that the forces he has unleashed are in his own hands and that it is up to him to control them or be enslaved by them. The situation of the world today not only displays transformations that give grounds for hope in a better future for man on earth, but also reveals a multitude of threats far surpassing those known up till now. Without ceasing to point out these threats on various occasions as in addresses to the United Nations, to UNESCO, to FAO and elsewhere , the church must at the same time examine them in the light of the truth received from God. The truth revealed in Christ about God the "Father of mercies,"[16] enables us to "see" him as particularly close to man, especially when man is suffering, when he is under threat at the very heart of his existence and dignity. And this is why, in the situation of the church and the world today, many individuals and groups guided by a lively sense of faith are turning, I would say almost spontaneously, to the mercy of God. They are certainly being moved to do this by Christ himself, who through his Spirit works within human hearts. In fact, revelation and faith teach us not only to meditate in the abstract upon the mystery of God as "Father of mercies," but also to have recourse to that mercy in the name of Christ and union with him. Did not Christ say that our Father, who "sees in secret,"[17] is always waiting for us to have recourse to him in every

need and always waiting for us to study his mystery: I therefore wish these considerations to bring this mystery close to everyone. At the same time I wish them to be a heartfelt appeal by the church to mercy, which humanity and the modern world need so much. And they need mercy even though they often do not realize it. Before his own townspeople in Nazareth, Christ refers to the words of the prophet Isaiah: He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord"[19] These phrases, according to Luke, are his first messianic declaration. They are followed by the actions and words known through the Gospel. By these actions and words Christ makes the Father present among men. It is very significant that the people in question are especially the poor, those without means of subsistence, those deprived of their freedom, the blind who cannot see the beauty of creation, those living with broken hearts or suffering from social injustice, and finally sinners. It is especially for these last that the Messiah becomes a particularly clear sign of God who is love, a sign of the Father. In this visible sign the people of our own time, just like the people then, can see the Father. It is significant that when the messengers sent by John the Baptist came to Jesus to ask him: The blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. It is precisely the mode and sphere in which love manifests itself that in biblical language is called "mercy. Christ, then, reveals God who is Father, who is "love," as St. John will express it in his first letter;[22] Christ reveals God as "rich in mercy," as we read in St. On the basis of this way of manifesting the presence of God who is Father, love and mercy,. Jesus makes mercy one of the principal themes of his preaching. As is his custom, he first teaches "in parables," since these express better the very essence of things. We need only consider the Good Shepherd who goes in search of the lost sheep,[27] or the woman who sweeps the house in search of the lost coin. When one speaks of preaching, one encounters a problem of major importance with reference to the meaning of terms and the content of concepts, especially the content of the concept of "mercy" in relationship to the concept of "love". A grasp of the content of these concepts is the key to understanding the very reality of mercy. And this is what is most important for us. However, before devoting a further part of our considerations to this subject, that is to say, to establishing the meaning of the vocabulary and the content proper to the concept of "mercy," we must note that Christ, in revealing the love-mercy of God, at the same time demanded from people that they also should be guided in their lives by love and mercy. This requirement forms part of the very essence of the messianic message and constitutes the heart of the gospel ethos. The Teacher expressed this both through the medium of the commandment which he describes as "the greatest,"[29] and also in the form of a blessing, when in the Sermon on the Mount he proclaims: In this way, the messianic message about mercy preserves a particular divine-human dimension. In this instance it is not just a case of fulfilling a commandment or an obligation of an ethical nature; it is also a case of satisfying a condition of major importance for God to reveal himself in his mercy to man: We have to refer back to it in order that the mercy revealed by Christ may shine forth more clearly. By revealing that mercy both through his actions and through his teaching, Christ addressed himself to people who not only knew the concept of mercy, but who also, as the people of God of the Old Covenant, had drawn from their age-long history a special experience of the mercy of God. This experience was social and communal, as well as individual and interior. Israel was, in fact, the people of the covenant with God, a covenant that it broke many times. In this regard the books of the Old Testament give us very many examples. Among the events and texts of greater importance one may recall: The Lord loves Israel with the love of a special choosing, much like the love of a spouse,[37] and for this reason he pardons its sins and even its infidelities and betrayals. When he finds repentance and true conversion, he brings his people back to grace. In this broad "social" context, mercy appears as a correlative to the interior experience of individuals languishing in a state of guilt or enduring every kind of suffering and misfortune. Both physical evil and moral evil, namely sin, cause the sons and daughters of Israel to turn to the Lord and beseech his mercy. In this way David turns to him, conscious of the seriousness of his guilt;[39]. Job too, after his rebellion, turns to him in his tremendous misfortune;[40] so also does Esther. At the root of this many-sided conviction, which is both communal and personal, and which is demonstrated by the whole of the Old Testament down the centuries, is the basic experience of the chosen people at the Exodus: The Lord saw the affliction of his people reduced to

slavery, heard their cry, knew their sufferings and decided to deliver them. The people of the Old Covenant experienced this misery from the time of the Exodus, when they set up the golden calf. The Lord himself triumphed over this act of breaking the covenant when he solemnly declared to Moses that he was a "God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. Thus in deeds and in words the Lord revealed his mercy from the very beginnings of the people which he chose for himself; and, in the course of its history, this people continually entrusted itself, both when stricken with misfortune and when it became aware of its sin, to the God of mercies. He is their Father,[47] for Israel is his firstborn son;[48] the Lord is also the bridegroom of her whose new name the prophet proclaims: Ruhamah, "beloved" or "she has obtained pity. Even when the Lord is exasperated by the infidelity of his people and thinks of finishing with it, it is still his tenderness and generous love for those who are his own which overcomes his anger. From all this it follows that mercy does not pertain only to the notion of God, but it is something that characterizes the life of the whole people of Israel and each of its sons and daughters: Mercy is the content of intimacy with their Lord, the content of their dialogue with him. Under precisely this aspect mercy is presented in the individual books of the Old Testament with a great richness of expression. It may be difficult to find in these books a purely theoretical answer to the question of what mercy is in itself. Nevertheless, the terminology that is used is in itself able to tell us much about this subject. The Old Testament proclaims the mercy of the Lord by the use of many terms with related meanings; they are differentiated by their particular content, but it could be said that they all converge from different directions on one single fundamental content, to express its surpassing richness and at the same time to bring it close to man under different aspects. It reminds them of his mercy in times of failure and loss of trust. Subsequently, the Old Testament gives thanks and glory for mercy every time that mercy is made manifest in the life of the people or in the lives of individuals. Even the Old Testament teaches that although justice is an authentic virtue in man, and in God signifies transcendent perfection, nevertheless love is "greater" than justice: Love, so to speak, conditions justice and, in the final analysis, justice serves love. This seemed so obvious to the psalmists and prophets that the very term justice ended up by meaning the salvation accomplished by the Lord and his mercy. Love, by its very nature, excludes hatred and ill will toward the one to whom he once gave the gift of himself: *Nihil odisti eorum quae fecisti* "You hold nothing of what you have made in abhorrence". These words indicate the profound basis of the relationship between justice and mercy in God, in his relations with man and the world. They tell us that we must seek the life-giving roots and intimate reasons for this relationship by going back to "the beginning," in the very mystery of creation. They foreshadow in the context of the Old Covenant the full revelation of God, who is "love. Connected with the mystery of creation is the mystery of the election, which in a special way shaped the history of the people whose spiritual father is Abraham by virtue of his faith. Nevertheless, through this people which journeys forward through the history both of the Old Covenant and of the New, that mystery of election refers to every man and woman, to the whole great human family. At the end of this revelation, on the night before he dies, he says to the apostle Philip these memorable words: At the very beginning of the New Testament, two voices resound in St. They express the semantic elements linked to the differentiated terminology of the ancient books.

**Chapter 4 : Divine Mercy For Our Times: 01/01/ - 02/01/**

*Help me to see this as a gift of Your Divine Mercy. I recognize the fact that I do not recognize the power in this holy gift. Give me Your eyes to see my suffering as You see it, and Your Will to embrace it with a holy embrace.*

Our creation to the Image and Likeness of God 1 2. To praise God eternally the end of our creation 4 3. Wherever we are, we live, move, and are in Him; whilst also we have Him within us 6 4. All of us who have been baptized in Christ have put on Christ 10 5. We are the body of Christ 11 6. In Christ we are one, and are with Him one Christ 12 7. A consideration of our sins, for the which our conscience does the more sting us, and by which we have forfeited all these blessings 16 8. The duty of praying to be drawn out of the pit of misery and the mire of dregs 24 A consideration of the miseries of the present life 27 Of the soul after her separation from the body 32 A consideration of the day of judgment, when the goats shall be set on the left hand 33 The necessity and the benefit of careful self-examination 53 The goodness of God, and the malignity of the Devil 56 On the life of soul and of flesh 62 And of the glory of the good soul 64 And the misery of the wicked soul, on their departure from the body The condition of the sinner 69 The Divine mercy before the Incarnation 70 The Divine mercy in the Incarnation 72 Of the changefulness of all that is in the world 81 Of the manifold blessings of Almighty God 82 Here the sinner chides himself for his ingratitude 83 An acknowledgment of sin 85 A prayer for mercy and help 93 The glories and the condescension of our Lord Jesus Christ The Nativity of Christ, and its sanctification of poverty The hidden life and ministry of our Lord The meekness and humility of Christ The agony and the betrayal The condemnation and the crucifixion The humiliations of the Passion The glories of the Passion Joseph in Egypt a type of Christ Love our only possible return to Christ for His sufferings The likeness of His Death and of His Resurrection Cur Deus Homo Thanksgiving for the liberation of mankind The Mystery of the Incarnation Hope inspired by the thought of the Incarnation Joy inspired by the thought of the Incarnation Love inspired by the thought of the Incarnation The Son of God, archetypal Beauty The nine Choirs of Angels The desires of the soul aspiring to God The Saints in heaven Of the wonderful Being of God Of the science of God, and the inadequacy of human speech to utter it Of the desire of a soul thirsting after God Of the misery of a soul that loves not and that seeks not our Lord Jesus Christ Of the desire of the soul Of the happiness of the soul set free from her earthly prison Of the joy of Paradise Of the kingdom of heaven On the subjects of meditation The Annunciation The Visitation, Nativity, and Adoration of the Kings The flight into Egypt The early life, baptism, fasting, and ministry of our Lord Bethany and the Cenaculum The Prsetorium Death and its immediate sequel The Day of Judgment: Thanksgiving for past blessings, and prayer for future Wonder at the unspeakable goodness of God the Creator, and the deep misery of man the creature The degree to which man may be loved by man, and the reason why God should be more loved than any human being God made all things good, but He alone is Good essentially The praise of the Creator by the whole creation The resemblance of man to his Creator Man is composed of two parts ; by the one of which he is raised to highest things, and by the other dragged down to lowest Complaint of the soul banished from God The mind aroused to the contemplation of God The inapproachable dwelling-place of God The goodness of God, the creative Life The fulness of joy Digitized by Google.

Chapter 5 : St. Anselm's Book of Meditations and Prayers. - Christian Classics Ethereal Library

*In this sense, we call her the Mother of mercy: our Lady of mercy, or Mother of divine mercy; in each one of these titles there is a deep theological meaning, for they express the special preparation of her soul, of her whole personality, so that she was able to perceive, through the complex events, first of Israel, then of every individual and.*

O King of glory, though you hide your beauty, yet the eye of my soul rends the veil. I see the angelic choirs giving you honor without cease. We do not know the number of souls that is ours to save through our prayers and sacrifices; therefore, let us always pray for sinners. Faustina, Divine Mercy in my Soul Love endures everything, love is stronger than death, love fears nothing And when the Last Day comes, we shall be judged from this, and on this basis we shall receive the eternal verdict. Only that soul who wants it will be damned, for God condemns no one. Your great trust in Me forces me to continuously grant you graces. You have great and incomprehensible rights over My Heart, for you are a daughter of complete trust. I will not allow myself to be so absorbed in the whirlwind of work as to forget about God. I will spend all my free moments at the feet of the Master hidden in the Blessed Sacrament. He has been tutoring me from my most tender years. Sufferings, adversities, humiliations, failures and suspicions that have come my way are splinters that keep alive the fire of my love for You, O Jesus Humiliation is my daily food. At those times when I suffer much, I try to remain silent, as I do not trust my tongue which, at such moments, is inclined to talk for itself, while its duty is to help me praise God for all the blessings and gifts which He has given me. I want my tongue to praise God without cease. Great are the faults committed by the tongue. The soul will not attain sanctity if it does not keep watch over its tongue. Great love can change small things into great ones, and it is only love which lends value to our actions. It unites the creature with the Creator. O my Jesus, I know that, in order to be useful to souls, one has to strive for the closest possible union with You, who are Eternal Love I can be wholly useful to the Church by my personal sanctity, which throbs with life in the whole Church, for we all make up one organism in Jesus. The more a soul humbles itself, the greater the kindness with which the Lord approaches it. Faithful submission to the will of God, always and everywhere, in all events and circumstances of life, gives great glory to God. O Mary you are pure, of purity incomparable; At once both Virgin and Mother, You are beautiful as the sun, without blemish, And your soul is beyond all comparison.

## Chapter 6 : The Catholic Reader: Saint Faustina Quotes

*Saint Faustina Quotes This immense love and abyss of mercy are made known in the Incarnation of the Word and in the Redemption [of humanity], and it is.*

Sin and the distress which is the consequence of it are not always separated in thought Psalms In the NT a clearer division can be made of places where the mercy spoken of is temporal or spiritual. Those who came to Christ for help asked for mercy, that is, for pity and relief Matthew 9: Along with these may be placed Luke 1: In these places the obstacle of sin is recognized, and the mercy described is such as overcomes sin. A deepened sense of the hopelessness of separation from God brings it about that no other deliverance is to be for a moment compared with salvation from sin Ephesians 2: We must think of Christ as abiding in the constant sense of the mercy of His Father, and communicating the same to men in word and deed. That is to say, the mercy of God beginning with compassion went on to action, in the Incarnation and Atonement. Following upon the work of Christ, it is said of believers that they have obtained mercy 2 Corinthians 4: And mercy is still continuously needed, asked for, and received by believers Hebrews 4: Also the prayers in 1 Timothy 1: The parable of the Unmerciful Servant Matthew Because He loves us He will have us to be merciful, that we may be at our best. In this way also the progress of the Kingdom of God among men is assured, as we see in a concrete instance in 2 Corinthians cf. Mercy of man to man. As mercy has two parts, pity and active beneficence, we are commanded to love not in word, neither in tongue, but in deed and in truth 1 John 3: From these we learn that if gratitude to God does not avail to make men merciful to one another, they will be dealt with by penalties see also James 2: This right disposition of heart is a product not so much of enlightenment of the mind as of such experiences as touch the springs of affection. Similarly, in the case of St. Thus the mercy of God does not work in vacuo, but in the concrete example of Christ and of men possessed by His spirit, and made vehicles of His mercy Romans And it might seem in conflict with this that one of the most striking instances in which an appeal for mercy is disallowed in the NT is that of the rich man to his father Abraham Luke Similarly, Christ subordinated the ties of kindred Luke Nevertheless the effect of Christian faith is to strengthen, and not to weaken, all the ties of human affection, raising them into the region of religion. Paul for the Christian Churches. The rule of pity and of active helpfulness is the teaching and the practice of Christ and His disciples. Mercy is the note of the Christian temper. These files are public domain. Text Courtesy of BibleSupport. Bibliography Information Hastings, James.

## Chapter 7 : Da Mihi Animas: Pope John Paul II's Love for Divine Mercy

*The one who "went about doing good and healing"(71) and "curing every sickness and disease"(72) now Himself seems to merit the greatest mercy and to appeal for mercy, when He is arrested, abused, condemned, scourged, crowned with thorns, when He is nailed to the cross and dies amidst agonizing torments.(73).*

## Chapter 8 : The Catholic Reader: The Operation of the Redeeming Incarnation

*of Easter "Sunday of Divine Mercy" in re- sponse to Saint Faustina Kowalska's Divine Mercy devo- tion, which offered spiritual comfort to hearts worldwide.*

## Chapter 9 : God in Christianity - Wikipedia

*The mercy which pours forth from you fills the whole world. It was by your mercy that we were created, and by your mercy that you redeemed us by sending your Son. Your mercy is the light in which sinners find you and good people come back to you.*