St. Margaret Mary

The devotion to the Heart of Jesus, is most important to the life of the Church, according to the popes of the last one hundred years. The honor paid to the Sacred Heart is the highest expression of Christian piety. Christianity is centered on Jesus who is Man and God; and the church teaches that we cannot reach the heart of God, save through the heart of Christ. This devotion is rooted in the Gospels.

The Lord revealed Himself to St. Margaret Mary Alacoque, as the glorified Jesus. He unveiled His tender burning love for souls; and through her asked for the establishment of the annual Feast of the Sacred Heart. By this means our Lord intended to rekindle the fire of love in the hearts of the faithful, in a modern world in which the hearts of many are growing cold.

St. Faustina and the Sacred Heart

St. Faustina’s devotion was to the Sacred Heart, but focused on the merciful love that flows to us from His Heart. Like the traditional devotion to the Sacred Heart, our Lord gave St. Faustina new forms in which His Merciful Heart was to be honored, and new vessels for a fresh outpouring of His grace: The image of the Divine Mercy, new prayers such as the Chaplet of Divine Mercy Novena of Chaplets, the three o’clock Hour of Mercy, and a new Feast of Mercy, intended for the Sunday after Easter, and called Divine Mercy Sunday. In fact all of these received the endorsement and encouragement of Pope John Paul II. All this leads to many questions about the two devotions.

Sacred Heart and Devine Mercy are Inseparable!

Jesus has only one Heart! His Sacred Heart is His Merciful Heart, they are one and the same. According to saints, visionaries, and popes, we need to be devoted to the Sacred Heart of Jesus, and at the same time, to have a special devotion to the Divine Mercy that flows to us from His Heart. There are some who feel that they do not need the old form, and seek the “new form”, you cannot separate the Heart of Jesus. The devotion to the Sacred Heart is to try to return love for love; by the grace and fire of the Holy Spirit. We should love our Lord back for all of His infinite, generous, and tender love for us.

God’s Love and Mercy a Bridge!

St. Catherine of Siena stated that God’s love always crosses a bridge of mercy to reach us. In other words, the Sacred Heart of Jesus is all love, but the form that love takes when it reaches out to human beings is merciful love. Mercy is compassionate love. Mercy is love that seeks to overcome and relieve all the miseries of others. St. Thomas Aquinas defined “mercy” as “the compassion in our hearts for another person’s misery, a compassion which drives us to do what we can to help him”. Whatever the names of our misery may be: sin, guilt, suffering, or death—the Heart of Jesus is always ready to pour out His merciful compassionate love for us, to help in time of need. Therefore the inseparable Sacred and Merciful Heart of Jesus should be our “first love”.

Love is the Flower, Mercy the Fruit!

Saint Faustina wrote: “the Love of God is the flower, and Mercy is the fruit”. The two devotions blend as the Divine Mercy flows from the Sacred Heart. Each aspect of the Sacred Heart blossoms on mercy. To St. Margaret Mary, He showed His heart and stated that the sacred Image exposed to veneration, and He would pour forth His grace and blessings. To St. Faustina, he asks her to have the Image painted and state the promises to those who venerate it. In both devotions the enthronement movement spreads quickly. The family is placed as the source of life, under the protection of the Sacred or Divine Heart.
The Sacred Heart and Divine Heart

What is the relationship between these two devotions, these two streams of Heart-spirituality in the Church, namely the Sacred Heart and the Divine Heart? Is there room for the two devotions in the church? Some people feel that the traditional Sacred Heart with its First Fridays is enough.

Jesus said, “Come follow Me.” If you are interested in promoting the Divine mercy message, please do not hesitate to follow the countless other brave souls who are working within their parishes to spread the message of His Mercy.

Prayers of the Divine Mercy Chaplet
Recite on ordinary rosary beads (Diary 476):

OUR FATHER, HAIL MARY, APOSTLES CREED

On the “Our Father” beads before each decade say:

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 “Hail Mary” beads of each decade say:

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

After the five decades say three times:

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

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Request for Feast Days
In both devotions, Jesus asks for a Feast Day. In the Sacred Heart, it is the first Friday after Corpus Christi, He makes a special call from His wounded Heart. In the Divine Mercy, it is the first Sunday after Easter; within the Octave, we celebrate the merciful love of Jesus Christ which flows and lies behind all the acts He has undertaken for our salvation.

Acts of Reparation for the Sins of the World!

Holy Hours, First Friday Communions, Novenas and Chaplets all flow as devotional acts, that fit well and flow together as acts of reparation for the whole world. Jesus asked St. Margaret Mary for a weekly Holy Hour, just as He asked St. Faustina to say the chaplet during the Holy Hours. He also stresses the 3 o’clock Hour of His death. In the Sacred Heart, the morning offering, and the Angelus are time depicted prayers. The Holy Rosary is a prayer of meditation, requested by Our Lady of Fatima. The chaplet is a prayer of intercession which St. Faustina prayed unceasingly. Jesus asked for acts of reparation for the sins of the world on First Fridays, and to St. Faustina, he requested that the Chaplet be prayed for atonement for the sins of the whole world.

Conclusion

In conclusion, whatever prayers and devotions one may chose in order to sanctify each day, is that the Lord regards not the number or magnitude of the devotions we practice but the faith and love with which we offer them. This is what brings delight to the Sacred and Merciful Heart of Jesus.