

On February 22, 1931, Our Lord appeared to St. Faustina in a vision where he began to reveal to her for the first time His Divine Mercy, she wrote in her diary the following: “In the evening, when I was in my cell, I saw the Lord Jesus clothed in a white garment. One hand [was] raised in the gesture of blessing, the other was touching the garment at the breast. From beneath the garment, slightly drawn aside at the breast, there were emanating two large rays, one red, the other pale. In silence I kept my gaze fixed on the Lord; my soul was struck with awe, but also with great joy. After a while, Jesus said to me: 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 [then} throughout the world. 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, 47-48).

When I told this to my confessor<sup>29</sup>, I received this for a reply: “That refers to your soul.” He told me, “Certainly, paint God’s image in your soul.” When I came out of the confessional, I again heard words such as these: My image already is in your soul. I desire that there 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 is to be the Feast of Mercy” (Diary, 49).

At the request of her spiritual director, St. Faustina asked the Lord about the meaning of the rays in the image. She heard these words in reply: “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 depths of My tender mercy when My agonized Heart was opened by a lance on the Cross... Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him” (Diary, 299). The Lord reveals to us His Pierced Heart, the water and blood that flow from His heart are a fountain of mercy and reconciliation for all men.

This revelation is a continuation of the Divine Mercy that Our Lord offers us in the Cross and which he revealed also to St. Margaret Mary.



La Congregación para el Culto Divino y la Disciplina de los Sacramentos publicó el 23 de mayo del 2000 un decreto en el que se establece, por indicación de Juan Pablo II, la fiesta de la Divina Misericordia, que tendrá lugar el segundo domingo de Pascua. La denominación oficial de este día litúrgico será «segundo domingo de Pascua o de la Divina Misericordia». Ya el Papa lo había anunciado durante la canonización de Sor Faustina Kowalska, el 30 de abril: «En todo el mundo, el segundo domingo de Pascua recibirá el nombre de domingo de la Divina Misericordia. Una invitación perenne para el mundo cristiano a afrontar, con confianza en la benevolencia divina, las dificultades y las

pruebas que esperan al género humano en los años venideros».

Sin embargo, el Papa no había escrito estas palabras, de modo que no aparecieron en la transcripción oficial de sus discursos de esa canonización.

Santa Faustina, que es conocida como la mensajera de la Divina Misericordia, recibió revelaciones místicas en las que Jesús le mostró su corazón, fuente de misericordia y le expresó su deseo de que se estableciera esta fiesta. El Papa le dedicó una de sus encíclicas a la Divina Misericordia («Dives in misericordia»).

Los apóstoles de la Divina Misericordia están integrados por sacerdotes, religiosos y laicos, unidos por el compromiso de vivir la misericordia en la relación con los hermanos, hacer conocer el misterio de la divina misericordia, e invocar la misericordia de Dios hacia los pecadores. Esta familia espiritual, aprobada en 1996, por la archidiócesis de Cracovia, está presente hoy en 29 países del mundo.

El decreto vaticano aclara que la liturgia del segundo domingo de Pascua y las lecturas del breviario seguirán siendo las que ya contemplaba el misal y el rito romano.