



### **Devotion of the Sacred Heart**

Devotion to the Sacred Heart, as we know it, began about the year 1672. On repeated occasions, Jesus appeared to Saint Margaret Mary Alacoque, a Visitation nun, in France, and during these apparitions He explained to her the devotion to His Sacred Heart as He wanted people to practice it. He asked to be honored in the symbol of His Heart of flesh; he asked for acts of reparation, for frequent Communion, Communion on the First Friday of the month, and the keeping of the Holy Hour.

There are two things that must always be found together in the devotion to the Sacred Heart: Christ's Heart of flesh and Christ's love for us. True devotion to the Sacred Heart means devotion to the Divine Heart of Christ insofar as His Heart represents and recalls His love for us.

In honoring the Heart of Christ, our homage lingers on the Person of Jesus in the fullness of His love. This love of Christ for us was the moving force of all He did and suffered for us -- in Nazareth, on the Cross, in giving Himself in the Blessed Sacrament, in His teaching and healing, in His praying and working. When we speak of the Sacred Heart, we mean Jesus showing us His Heart, Jesus all love for us and all lovable.

Jesus Christ is the incarnation of God's infinite love. The Human Nature which the Son of God took upon Himself was filled with love and kindness that has never found an equal. He is the perfect model of love of God and neighbor.

The meaning of love in the life of Jesus was especially evident in His sufferings. Out of love for His Father He willed to undergo the death of the Cross. "The world must know that I love the Father and do just as the Father has commanded Me" (John 14:31).

The love that Jesus bore toward us also urged Him to undergo the death of the Cross. At the Last Supper, He said, "There is no greater love than to lay down one's life for one's friends" (John 15:13).

The Heart of Jesus never ceases to love us in Heaven. He sanctifies us through the Sacraments. These are inexhaustible fountains of grace and holiness which have their source in the boundless ocean of the Sacred Heart of Jesus.



### Divine Mercy Chaplet

Saint Maria Faustina Kowalska of the Blessed Sacrament, OLM, (1905 – October 5, 1938) was a Polish nun and mystic. Her apparitions of Jesus Christ inspired the Roman Catholic devotion to the Divine Mercy and earned her the title of “Apostle of Divine Mercy.”

Throughout her life, Faustina reported having visions of Jesus that she recorded in her diary, later published as *The Diary of Saint Maria Faustina Kowalska: Divine Mercy in My Soul*.

At the age of 20, she joined the **Congregation of the Sisters of Our Lady of Mercy**. Her confessor, Father Michał Sopoćko, supported her devotion to the Divine Mercy. Faustina and Sopoćko directed an artist to paint the first Divine Mercy image, based on Faustina’s vision of Jesus. Sopoćko used the image in celebrating the first Mass on the first Sunday after Easter. Subsequently, Pope John Paul II established the **Feast of Divine Mercy** on that Sunday of each liturgical year.

The Chaplet of Divine Mercy prayer has its origin in a vision St. Faustina had on September 13, 1935. In the vision, she saw an angel sent to a city to destroy it. She began to pray for God’s mercy on the city and felt the strong presence of the Holy Trinity. After she prayed the internally instructed prayers, the angel was powerless to harm the city. In subsequent visions, St. Faustina learned that the prayers she spoke were to be taught to all the people of the world.

According to St. Faustina’s account, the chaplet’s prayers for mercy are threefold: to obtain mercy, to trust in Christ’s mercy, and to show mercy to others. She wrote that Jesus promised that all who recite this chaplet at the hour of death or in the presence of the dying will receive great mercy. She wrote that Jesus said: “...*When they say this Chaplet in the presence of the dying, I will stand between My Father and the dying not as the just judge but as the Merciful Savior.*”

St. Faustina also stated that Jesus promised that anything can be obtained with this prayer if it is compatible with His will.

According to Roman Catholic tradition, the chaplet may be said at any time, but it is said especially on Divine Mercy Sunday and on Fridays at 3 p.m. (The hour Jesus died by crucifixion, 3 p.m., is called the Hour of Mercy).



### Devotion of the Holy Face of Jesus

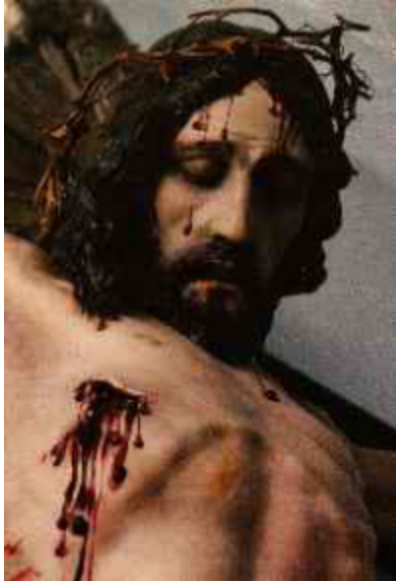
**33 AD:** St. Veronica, as a sign of her love and compassion, offered Our Savior a veil to wipe the blood and sweat from His face as He carried his cross. In reward for her charity and compassion, Jesus left an impression of His Holy Face upon the veil. This meeting of Our Lord and St. Veronica is forever memorialized in the Stations of the Cross. The meeting of Jesus and St. Veronica along His walk to the place of His crucifixion is the 6th Station.

**1843:** Our Lord, in visions to Sister Marie of St. Peter, requested that a devotion to His Holy Face be established, also known as the "Golden Arrow." The purpose of this devotion was to make amends for the wrongdoings in the world, as well as to request special intentions. Special prayers and promises were given to Sister Marie from Our Lord, who said:

***"All who honor My Holy Face in a spirit of reparation thereby perform for Me the services of the pious Veronica."***

**1885:** Because of the miracles credited to the Holy Face, Pope Leo XIII established the devotion as an Archconfraternity for the entire world. Saint Therese of Lisieux and her family were members of this Archconfraternity of the Holy Face. She was so faithful to this devotion that she took as her religious name, "St. Therese of the Child Jesus and of the Holy Face."

**1958:** On April 17th, 1958, his Holiness Pope Pius XII approved the observance of a Feast of the Holy Face of Jesus on Shrove Tuesday (the Tuesday before Ash Wednesday).



### The Five Wounds of Christ

This chaplet, approved by the Holy See on 11 August 1823 (coincidentally, the anniversary of St. Clare's death), consists of five groups of five beads -- each group representing one of the Five Wounds. The first group of beads honors the Wound on His left foot; the second, the Wound on His right foot; the third, the Wound on His left Hand; the fourth, the wound on His right Hand; and the fifth, the Wound in His Side. Sometimes a medal will be attached depicting Our Lord's Wounds on one side, and His Sorrowful Mother on the other.