

## Divine Mercy Prayers



Eternal Father, I offer Thee the Body and Blood, Soul and Divinity of Thy dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and for the sins of the whole world.

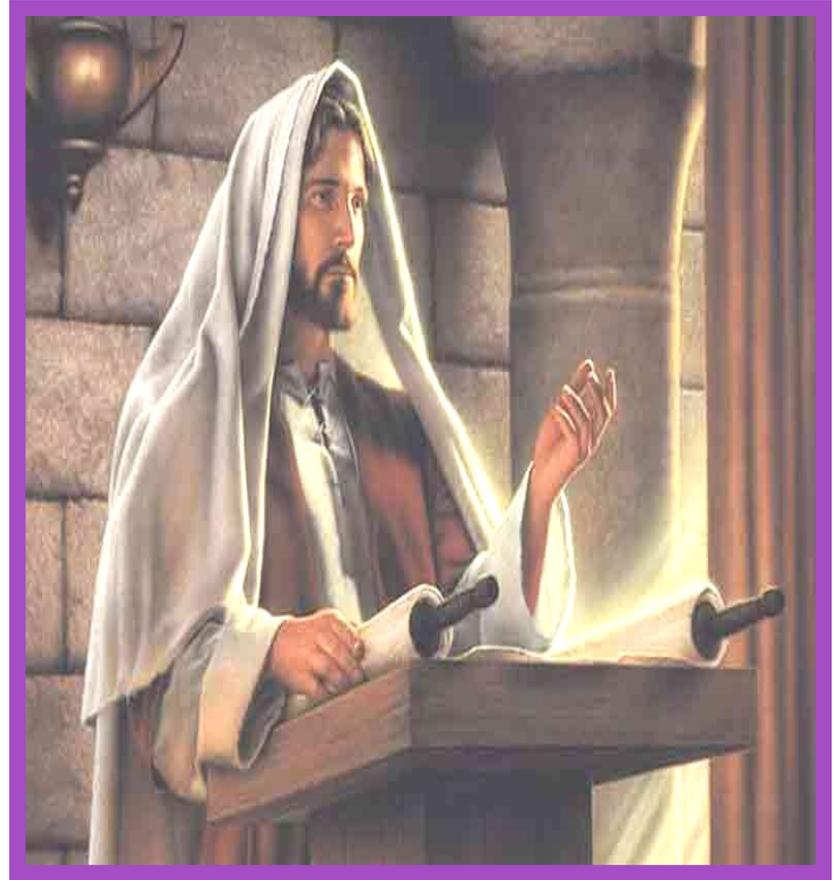
For the sake of His sorrowful Passion, have mercy on us and on the whole world.

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



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## **SERMON ON NEWLY BAPTIZED AND DIVINE MERCY FROM THE FATHER'S OF THE CHURCH # 150 - 1**



***JESUS, OUR FIRST PREACHER!***

***LOW SUNDAY  
(DIVINE MERCY SUNDAY)***

**Mass of Low Sunday,  
from Dom Gueranger's "The Liturgical Year"**

The Introit repeats those beautiful words of St Peter, which were addressed, in yesterday's Epistle, to the newly baptized. They are like newborn babes, lovely in their sweet simplicity, and eager to drink from the breasts of their dear mother, the Church, the spiritual milk of faith -- that faith which will make them strong and loyal. The Apostle St John here tells us the merit and power of faith: it is, says he, a victory, which conquers the world, both the world outside, and the world within us. It is not difficult to understand why this passage from St John's Epistles should have been selected for today's Liturgy: it is on account of its being so much in keeping with the Gospel appointed for this Sunday, in which our Lord passes such eulogy upon faith. If, as the Apostle here assures us, they overcome the world who believe in Christ, that is not sterling faith which allows itself to be intimidated by the world. Let us be proud of our faith, esteeming ourselves happy that we are but little children when there is a question of receiving a divine truth; and let us not be ashamed of our eager readiness to admit the testimony of God. This testimony will make itself heard in our hearts, in proportion to our willingness to hear it. The moment John saw the winding-bands which had shrouded the Body of his Master, he made an act of faith; Thomas, who had stronger testimony than John (for he had the word of the Apostles, assuring him that they had seen their risen Lord), refused to believe: he had not overcome the world and its reasoning's, because he had not faith. The two Alleluia Versicles are formed of two texts alluding to the Resurrection. The second speaks of the scene which took place on this day, in the cenacle. We have said enough about St Thomas' incredulity; let us now admire his faith. His fault has taught us to examine

and condemn our own want of faith; let us learn from his repentance how to become true believers. Our Lord, who had chosen him as one of the pillars of his Church, has been obliged to treat him with an exceptional familiarity: Thomas avails himself of Jesus' permission, puts his finger into the sacred wound, and immediately he sees the sinfulness of his past incredulity. He would make atonement, by a solemn act of faith, for the sin he has committed in priding himself on being wise and discreet: he cries out, and with all the fervor of faith: My Lord and my God! Observe, he not only says that Jesus is his Lord, his Master, the same who chose him as one of his disciples: this would not have been faith, for there is no faith where we can see and touch. Had Thomas believed what his brother-Apostles had told him, he would have had faith in the Resurrection; but now he sees, he has experimental knowledge of the great fact; and yet, as our Lord says of him, he has faith. In what? In this, that his Master is God. He sees but the humanity of Jesus, and he at once confesses him to be God. From what is visible, his soul, now generous and repentant, rises to the invisible: 'Thou art my God!' Now, O Thomas! thou art full of faith! The Church proposes thee to us, on thy feast, as an example of faith. The confession thou didst make on this day is worthy to be compared with that which Peter made, when he said: 'Thou art Christ, the Son of the living God!' By this profession, which neither flesh nor blood had revealed to him, Peter merited to be made the rock whereon Christ built his Church: thine did more than compensate thy former disbelief; it gave thee, for the time, a superiority over the rest of the Apostles, who, so far at least, were more taken up with the visible glory, than with the invisible divinity, of their risen Lord. The Offertory gives us another text of the Gospel relative to the Resurrection.