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THE TEACHING
OF BLESSED MICHAŁ SOPOĆKO ABOUT TRUTH
AND WORSHIP OF THE DIVINE MERCY*

A b s t r a c t. The article deals with the teaching and scientific-journalistic activities of bl. Michael Sopoćko to the apostolate for the truth about the mercy of God and the cult of the Divine Mercy. Bl. Michael inspired by the revelations of the mercy of God received by St. Faustina Kowalska, undertook the verification of these revelations, and then the apostolate of ideas and the cult of Divine Mercy.

Over the decades, he has published a number of works which showed the truth about the mercy of God, represented the essence of the devotion to the Divine Mercy and justified the need for the introduction of the cult of Divine Mercy with a separate holiday. His works are presented in this article in chronological order, and their short presentation in terms of content. In the whole dissertation is shown an important and pioneering contribution of bl. Michael in the promotion of the cult of Divine Mercy since the very beginning. The teaching of the truth of God's mercy and explanation of the essence of the cult, together with motifs of the introduction are based on a solid biblical, theological, liturgical and pastoral foundation.

This appears to be a unique role of bl. Michael Sopoćko in spreading the cult of Divine Mercy in modern times, although not sufficiently understood and appreciated yet.

Key words: Divine Mercy; The Cult of the Divine Mercy; The Feast of the Divine Mercy; The history of the cult of the Divine Mercy; The Apostleship of the Divine Mercy; Blessed Father Michael Sopoćko as apostle of the Divine Mercy.

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The Father Michał Sopoćko (1888–1975),¹ today blessed of the Catholic Church, put a great contribution to bring in our time the truth about Mercy of God and especially the spread of related worship. Interest in this truth has been raised by the revelation of Saint Faustina Kowalska, of whom he was a confessor. Since 1930s of the twentieth century he has taken up the study of truth about the Mercy of God, has published a number of works, demonstrating both the same truth, as well as containing the reasons for the introduction of the worship of the Divine Mercy.

1. THE FIRST PUBLICATIONS ABOUT THE DIVINE MERCY

The sister Faustina, referring to her internal experiences and apparitions often repeated several times that the Mercy of God is the highest quality of God's actions and that God wants to, more specifically, be glorified in this mystery. The father Sopoćko moved by his sister took up biblical study findings—the theological doctrine of God's mercy. In the biblical transmission, both Old and New Testaments, from the new discovered common word “mercy,” together with its synonyms, related to God, especially with the manifestations of his actions to the man and the world. In the teachings of the church fathers found but confirmation that the mercy of God is called an attribute of God—the Creator and Redeemer. The results of his research published first in *Wiadomości Archidiecezji Wileńskiej* [Bulletin of Archdiocesan Vilnius] in 1936, in an article titled “Miłosierdzie Boże” [Mercy of God] and almost at the same time in a separate booklet under that same title. In both studies in addition to learning about the truth of the Divine Mercy, teaching the Bible, The fathers and Doctors of the Church, also pointed out the need to special praise to God. The mercy of God, following the teachings of St. Thomas, identified as takes for God, returned to being lower to make up for

¹ Rev. Michał Sopoćko, was born on November 1, 1888; ordained to the Holy Sacrament of Priesthood in 1914, worked as vicar in Taboryszki' parish (1914–1918); studied in Faculty of Theology in University of Warsaw and Institute of Pedagogy (1919–1924); docent in Faculty of Theology in The Stefan Batory University of Wilno; professor of Archdiocesan Seminary in Białystok (1947–1962); published many publications of theology and pedagogy; confessor and father spiritual of Saint Faustina Kowalska; apostle of truth and worship of the Divine mercy; died on February 15, 1975 in Białystok; proclaimed as blessed of Catholic Church in 2008.

their deficiencies. It is an expression of goodness and omnipotence of God, which reveal themselves in creation, and even more in the redemption. It includes all the gifts of nature and grace, until after the launches to the supernatural life. As it is the highest quality for God, should be more specifically, commemorated by a separate celebration on Sunday Guiding and showing confidence and imitation in deed of mercy.² The following year he published in the periodical *Misterium Christi* [The Mystery of Christi] a new article dedicated to mainly on worship of the Divine Mercy and holy to his honor.³ In addition, he placed a few minor articles in magazines and journals of Vilnius.⁴

2. TREATY ON THE MERCY OF GOD

The father Sopoćko, took even before the war the willingness to prepare a concise Treaty, come around the doctrine of God's mercy, and the worship of mercy, by virtue of the necessity of the biblical and theological reason given for worship⁵ He was working on it in the end of 1940. Then it was translated into Latin. Fr. Sopoćko was going to in fact send it to bishops, also abroad⁶ with the title: "De Misericordia Dei deque eiusdem festo instituendo tractatus dogmaticus ac liturgicus." It contains 5 chapters and annexes, which consisted of suggestions form to mass on the feast of the Divine Mercy and Divine Breviary Office on this holiday, as well as the chaplet, litany and Novena to the Divine Mercy. In the chapters it discussed: the concept of the Divine Mercy, a disclosure of God's mercy in the Redemption, a form of response to God for his mercy, mercy honor elements located in the litur-

² Michał SOPOĆKO, "Miłosierdzie Boże" [Divine Mercy], *Wiadomości Archidiecezjalne Wileńskie* 10(1936):44–46, 104–106, 118–121, 134–137, 152–155, 167–170, 181–185; Michał SOPOĆKO, *Miłosierdzie Boże. Studium teologiczno-praktyczne* [Mercy of God. The study of theology and practical] (Wilno, 1936).

³ Michał SOPOĆKO, "Idea Miłosierdzia Bożego w liturgii" [The Idea of the Divine Mercy in the liturgy], *Misterium Christi* 8(1937):102–116.

⁴ Michał SOPOĆKO, *Dziennik* [Official], ed. 3 (Białystok, 2015), 99.

⁵ The Letter of M. Sopoćko to Primate Cardinal S. Wyszyński of 31 XII 1972, The Archives of the Archdiocese of Białystok, LXXXI, position 21.

⁶ Michał SOPOĆKO, *Wspomnienia z przeszłości* [Memories of the past], chap. VIII, 106; typescript in the Archives of the Archdiocese of Białystok, V; *ibid.*, chap. V, 68.

gy, the need to establish separate holidays. The entire Treaty was based on the biblical and liturgical grounds, especially when meant to clarify what is the mercy of God and how it manifests itself, then what is his cult. Similar motivated were forms of worship of the Divine Mercy, and among them as a suggestion given was a special form of private and public worship derived from the revelations of sister Faustina Kowalska. To mention for the first time in the Treaty of a person and its revelation, the author pointed out that the judgment of them belongs to the competent ecclesiastical authority, which completely subordinate. And the expected acceptance of worship and Holy, will independently from them, on the grounds of biblical and liturgical. When it comes to the right to establish, as essential gave: the introduction of the holidays will serve the fullest development and love of God; multiplying the trust in his mercy; in the days of rampant atheism, showing God's mercy will contribute to the conversion of many and to return all of humanity to God as its ultimate goal. On and brought difficulties, as sufficient to mention such things the truth of God's mercy in the liturgy; Not yet a practice of establishing each of the divine qualities of commemoration to the holidays indicated the following arguments. The cult of "God the Merciful" does not have a separate form in the liturgy, and only occasionally discloses, by what is almost seen, even by the familiar liturgy. In the liturgical practice of the church there is a celebration of the most Holy Sacrament in a separate celebration of Corpus Christi and the worship of the sacred heart of God and of Christ the King, and the holidays dedicated to bring numerous fruits in modern times. In addition, there are also numerous places of worship of the Divine Providence in the Sixth Sunday after Pentecost and erected temples are in this. In the celebration and worship Christ the King, although not directly, divine takes referred to as divine authority (*dominium divinum*). Moreover he takes mercy in God, existing due to the creation, in need of conversion to God and with burning charity, as none of the other does not know God and to serve him and to love him by sinners. The same and the mercy of God is revealing, in man, love for God, and this is the essence of Christian perfection and to trust and hope, that are necessary to the spiritual struggle. Hence, a reminder of the mystery of God's mercy and celebrate it by a special worship and celebration seems to be, especially in today's times it badly needed.⁷

⁷ Michał SOPOČKO, *De Misericordia Dei deque eiusdem festo instituendo. Tractatus dogmaticus ac liturgicus* (Vilnae, 1940).

In the conditions of war The Treaty has failed to be printed but has been in 500 copies printed on the duplicator. His copies of even during the war were sent by a trusted person to bishops in the world. The Treaty reached, inter alia, to the Bishops of the United States, who released it in print⁸ and then sent. One of the copies to the Vatican City.⁹

3. PUBLICATIONS ABOUT THE DEVOTION TO THE DIVINE MERCY

The Father Sopoćko providentially protected during the war before his arrest by the Germans two and a half years hiding in Vilnius. Then he also had the possibility of further work on the truth about the mercy of God and to prepare materials that later will be published.

In 1947 issued a work „O święto Najmiłosierniejszego Zbawiciela” [For the Feast of the Merciful Savior]. After a brief theological explanation, what is the mercy of God, he presented the right for the establishment of the feast of Divine Mercy. Then he showed a basis for handling the holidays and Sunday after Easter. At the end he considered the allegations against this project.¹⁰ The existence of this publication was the first after the war, public disclosure of new cases. He was raised a subject that called for reflection and the expression of positions. In that same 1947 The Primate A. Hlond, on his own initiative published a Latin treaty of Father Sopoćko.¹¹

In 1948 Sopoćko gave in Cracov Theological Conference: “The worship of the sacred heart of Jesus, and the cult of the Divine Mercy.” This paper

⁸ Michał SOPOĆKO, *De Misericordia Dei deque eiusdem festo instituendo. Tractatus dogmaticus ac liturgicus* (Detroit, 1943).

⁹ Michał SOPOĆKO, *Wspomnienia z przeszłości* [Memories of the past], chap. VIII, 106; *ibid*, chap. V, 68; Michał SOPOĆKO, *Początek, rozwój i zahamowanie nabożeństwa do Miłosierdzia Bożego* [The beginning, the development of and devotion to the Divine Mercy] (typescript), The Archives of the Archdiocese of Białystok, VIII, position 14; The Letter of M. Sopoćko to Primate Cardinal. S. Wyszyński of 31 XII 1972, The Archives of the Archdiocese of Białystok, LXXXI, position 21.

¹⁰ Michał SOPOĆKO, *O święto Najmiłosierniejszego Zbawiciela* [For the Feast of the Merciful Savior] (Poznań–Warszawa–Lublin, 1947).

¹¹ Michał SOPOĆKO, *De misericordia Dei deque eiusdem festo instituendo. Tractatus dogmaticus ac liturgicus* (Varsaviae, 1947).

was printed later in the *Ateneum Kapłańskie* [Priestly Athenaeum] and several other periodicals.¹²

Reprints of research paper in the form of articles in theological journals and pastoral, according to its subject, to take the relationship to the worship of the Divine Mercy to the worship of God's heart. Author in response to allegations of the supposed convergence of devotion to the Divine Mercy worship God's heart, tried to show that the worship of the Divine Mercy is in addition to the worship of God's heart. Certainly it does not compete, does not oppose and don't mind. Not in it, but with him, in a sense, flows and constitute its logical consequence.¹³

Outside of the indicated articles, on the basis of a speech in Cracov, research paper, published in 1948, yet two of the other and the flyer and brochure about Divine Mercy and his worship. The first article was devoted to reviewing with the devotion to the Divine Mercy¹⁴ the second release of Act of God's mercy through the sacrament of baptism.¹⁵ A leaflet entitled "Król Miłosierdzia" [The King of Mercy], was dedicated to the release of the truth about God's mercy in the disclosure to the person of Jesus Christ, and reviewing the history of the apparitions of sister Faustina, as a reminder of that truth. In the end it was pointed that these apparitions are private and are not to be believed, although they have a lot of signs for authenticity. In relation to the growing cult, even if they were found to be valid may not be treated as its source.¹⁶ A booklet entitled: "Miłosierdzie Boże nadzieją ludzkości" [Mercy of God, the hope of humanity], by contrast, was more holistic development, serving approximately Church teachings about the mercy of God and the need to celebrate it in modern times. The author showed

¹² Michał SOPOĆKO, *Wspomnienia z przeszłości* [Memories of the past], chap. IX, 125; Michał SOPOĆKO, *Dziennik* [Official], 125.

¹³ Michał SOPOĆKO, "Kult Serca Jezusowego a kult Miłosierdzia Bożego" [Worship of the Sacred Heart of Jesus, and the cult of the Divine Mercy], *Ateneum Kapłańskie* 49(1948):33–40; Michał SOPOĆKO, "Kult Serca Jezusowego a kult Miłosierdzia Bożego" [Worship of the Sacred Heart of Jesus and the cult of the Divine Mercy], *Polonia Sacra. Kwartalnik Teologiczny* 1(1948):354–358; Michał SOPOĆKO, "Serce Jezusa a Miłosierdzie Boże" [Heart of Jesus, the Divine Mercy], *Przegląd Katechetyczny* 31(1948), 6–7:161–166; Michał SOPOĆKO, "Serce Jezusa a Miłosierdzie Boże" [Heart of Jesus, the Divine Mercy], *Wiadomości Duszpasterskie* 4(1948):223–228.

¹⁴ Michał SOPOĆKO, *O nabożeństwie do Miłosierdzia Bożego* [Of devotion to the Divine Mercy] (Straż Honorowa, 1948).

¹⁵ Michał SOPOĆKO, "Chrzest jako wyraz Miłosierdzia Bożego" [Baptized as an expression of the Divine Mercy], *Wiadomości Duszpasterskie* 4(1948):350–351.

¹⁶ Michał SOPOĆKO, *Król Miłosierdzia* [The King of Mercy] (Pallottinum).

that learning the truth about the mercy of God, will return the humanity more toward God, his mercy, especially that experienced much in recent times evil, more than ever in need of mercy.¹⁷

In 1947, Sopoćko came in contact with Julian Chróściechowski, working in England with priests, the Fathers Marians that extend there devotion to the Divine Mercy. Father Sopoćko accepted the idea and sent him some material and information, and then basically has completed a version of the Chróściechowski and so was transferred to the booklet for printing.¹⁸ Her first release entitled: “Miłosierdzie Boże jedyną nadzieją ludzkości” [The Divine Mercy to mankind’s only hope] appeared in London at the beginning of 1949. As the author mentioned was only. Sopoćko, although it was planned that the name Chróściechowski will also be taken into account.¹⁹ A few months later reissued Edition, as the second, completed. In a brochure that was previously published content, in principle, be repeated. Included were new themes for devotion. It was shown that teaches it trust in God’s help, strengthens the hope and courage, both needed to cope in life’s difficulties, as well as the hubbub about eternal life. Contribute to the conversion of infidels and perplexed. In the description of the history of the devotion and included information about its development outside the country. At the end of the added yet pray to the Divine Mercy, are intended for private devotion.²⁰

In 1949, in addition to the London release of brochures were published in Poland, more important for the evolution of the cult of the Divine Mercy, its deepening and enriching, publications of Sopoćko “Poznajmy Boga w Jego Miłosierdziu. Rozważania o Miłosierdziu Bożym na tle litanii” [Waiting for God in his mercy. Reflections on God’s Mercy on the background of the litany]²¹ and “Godzina święta i Nowenna o Miłosierdziu Boże nad światem”

¹⁷ Michał SOPOĆKO, *Miłosierdzie Boże nadzieją ludzkości* [Mercy of God, the hope of humanity] (Wrocław, 1948).

¹⁸ Michał SOPOĆKO, *Dziennik* [Official], 121; The Letter of Sopoćko to J. Chróściechowski of 14. XI. 1947 (copy), The Archives of the Archdiocese of Białystok, XIX, position 1; The letter of 15 and 1948 (copy), The Archives of the Archdiocese of Białystok, XIX, position 2.

¹⁹ Michał SOPOĆKO, *Miłosierdzie Boże jedyną nadzieją ludzkości* [God’s Mercy, humanity’s only hope], ed. 1 (Londyn, 1949).

²⁰ Michał SOPOĆKO, *Miłosierdzie Boże jedyną nadzieją ludzkości* [Mercy of God the only hope of humanity], ed. 2 (Londyn, 1949).

²¹ Michał SOPOĆKO, *Poznajmy Boga w Jego Miłosierdziu. Rozważania o Miłosierdziu Bożym na tle litanii* [Get God in His Mercy. Reflections on God’s Mercy on the background of the litany] (Londyn, 1949).

[Time and Novena to the Divine Mercy over the world].²² In 1949 and the following years was also printed a minor development of Sopoćko of a similar nature. These were mainly suggestions for sermons, posted in Poznań in *Wiadomości Duszpasterskie* [Pastoral Messages] and in *Współczesna Ambona* [Modern Ambo]. Among these the most important were the sermon on Sunday Guiding and celebrations of the resurrection and Ascension.²³ A reference to the mystery of God's mercy revealed in proposals for other sermons.²⁴ Alert on the matter of God's mercy revealed also published in 1951 and 1952 in the *Współczesna Ambona* [Modern Ambo] series of sermons for the first Fridays of the month, dedicated to the worship of the sacred heart of Jesus. Within the framework of these sermons the author tried to also to a certain extent, suggest the need for devotion to honor God's Mercy. In fact, taken the themes popping up a single mention of God's mercy, but also longer meditations, direct thoughts toward the truth.²⁵

4. CONTROVERSY AROUND THE FEAST OF THE DIVINE MERCY

Father Sopoćko approaching the truth about the mercy of God and promoting a cult, he was also correct in his development and defend against regar-

²² Michał SOPOĆKO, *Godzina święta i Nowenna o Miłosierdzie Boże nad światem* [Time and Novena to the Divine Mercy over the Word] (Poznań–Warszawa–Lublin, 1949).

²³ Michał SOPOĆKO, “Miłosierdzie Boże” [The Divine Mercy], *Wiadomości Duszpasterskie*, 5(1949):143–145; “Duch liturgii Niedzieli Przewodniej” [The spirit of the liturgy Sunday Agenda], *ibid.*, 6(1950):83–85; “Miłosierdzie Boże względem grzeszników” [Mercy of God against sinners], *Współczesna Ambona* 4(1949):477–483; “Liturgia Miłosierdzia Bożego” [The liturgy of the Divine Mercy], *ibid.*, 7(1952):270–277; “Dzieła miłosierdzia Wniebowstępującego Chrystusa” [The works of Mercy of Christ], *Wiadomości Duszpasterskie* 5(1949):173–176; “Jezus Król Miłosierdzia” [Jesus is the King of Mercy], *ibid.*:86–88; “Ciemności świata a światło Chrystusowe” [The darkness of the world and the light of Christ], *ibid.*:115–117; “Szlaki zmartwychwstania” [Trails of the resurrection], *ibid.*:118–120.

²⁴ Michał SOPOĆKO, “Uroczystość Trzech Króli” [Solemnity of the Epiphany], *Wiadomości Duszpasterskie* 5(1949):396–398; “Miłosierdzie Zbawiciela w ukazaniu się Magdalenie” [The mercy of the Savior in the release of Magdalene], *ibid.*, 6(1950):78–80; “Miłosierdzie a sprawiedliwość Boża” [Mercy and justice of God], *Współczesna Ambona* 5(1950):619–622.

²⁵ It was printed a total of 20 proposals for homilies—see *Współczesna Ambona* 6(1951) and 7(1952).

ding reservations. That was the case, for example. the case alleged contrast with the cult heart of Jesus. In the role of apologety of polemics in particular occurred in *Homo Dei* after the release of there in 1949, an article entitled “O czystość ducha liturgicznego” [For the purity of the liturgical spirit].

The author of the article, citing in his opinion on the requirements of the liturgy, and expressing concern about its purity and beauty, challenged, inter alia, the rationale for the project, the introduction of the feast of the Divine Mercy in Sunday Leading and preceding them Novena.²⁶ In response, fr. Sopoćko showed, contrary to the findings of an opponent that just on Easter Saturday and Easter Week, the Divine Mercy extends much to the fore in the liturgy. The design of the holidays does not change anything in the liturgy Sunday agenda and only bulge moments has long contained therein relating to the worship of the Divine Mercy. In support of the implementation of the Novena argued that harmonizes with the spirit of the liturgy of the last days of Holy week and the Easter Octave.²⁷

The reaction of the father Sopoćko invoked the response of the opponent, which again by referring to the principle of preserving the purity of the liturgy, not receive arguments for the feast of the Divine Mercy. However, he confessed, that he believes in the possibility of introducing, as long as not only Leading on Sunday.²⁸ The editors of *Homo Dei* decided in the following year, i.e. 1950 close ended the discussion. As ending it appeared an article, Fr. Karol van Oost “Dyskusja liturgiczna” [Liturgical Discussion]. According to the author of the introduction of the feast of the Divine Mercy, the authority of the Holy See, theological arguments and Scripture. It would be possible, but it would harm the liturgical tradition. As a celebration of a dogmatic has its value, but taking into account the requirements of sacred vessels, the introduction of new holidays affect the structure of the liturgi-

²⁶ Alfons WOLNY, “O czystość ducha liturgicznego” [For the cleanliness of the liturgical spirit], *Homo Dei* 1949:220–227.

²⁷ Michał SOPOĆKO, “Głos w dyskusji w związku z felietonem dyskusyjnym ks. Alfonsa Wolnego pt. ‘O czystość ducha Liturgicznego’ w ‘Homo Dei’ (1949), 220–227” [In discussions in relation to the discussion rev. Alfons Wolny ‘for the cleanliness of the liturgical spirit’ in ‘Homo Dei’ (1949), p. 220–227], *Homo Dei* 1949:723–731.

²⁸ Alfons WOLNY, “Odpowiedź na głosy w dyskusji po felietonie dyskusyjnym ‘O czystość ducha liturgicznego’, ‘Homo Dei’, 18(1949), p. 220–227” [The answer to the voices in the discussion after discussion feuilleton ‘for the cleanliness of the liturgical spirit’, ‘Homo Dei’ 18(1949), p. 220–227], *Homo Dei* 1949:731–741.

cal cycle, weakens the other holidays, and Christmas or you can constantly refine.²⁹

Despite the wishes of the end of the discussion, the editors at the insistence of panelists, published a statement of their own yet, partly the position of opponents, in their entirety, however, ultimately supporting their opinion³⁰ and committed to print article polemic of Sopoćko.

Father Sopoćko developed this time at the beginning of the more widely the doctrine of God's mercy, and then returned to the arguments for the need for separate holidays to its commemoration. Showed that, although the Church repeatedly in the course of the year returns in the prayers of God's mercy, underlining this truth in a festive, pay attention on it, it will allow better explore it, which did not quite manage to frequent, but less solemn recall about it. When it comes to the selection of repeated earlier arguments expressed for Guiding Sunday, which is a reference to the sacraments of baptism and repentance and a culmination of grace and joy of Easter. Reminded about the contents of the said this Sunday's liturgy which reveals the Divine Mercy. Showed that the establishment of the holidays will not infringe the liturgy Sunday Theme, because it's not about introducing something new, and only bring out what is, by adding only the name: the feast of the Divine Mercy. The demands also the feeling and the need for the faithful to whom so very much corresponds to the idea of the Divine Mercy, as evidenced by the spontaneously growing worldwide cult.³¹

Small addition, correspondent of that polemic was also a short article appearing in "Homo Dei" in 1951, "Serce Jezusa a Miłosierdzie Boże" [The Heart of Jesus and the Divine Mercy], in which the Fr. Sopoćko reminded earlier that the worship of the Divine Mercy relationship already to the worship of the sacred Heart of Jesus.³²

The controversy led by Fr. Sopoćko, in conjunction with other earlier his publications was an important contribution to the work of spreading, and

²⁹ Karol van OOST, "Dyskusja liturgiczna" [Liturgical Discussion], *Homo Dei* 19(1950):207–215.

³⁰ "Pokłosie dyskusji liturgicznej" [Aftermath of liturgical discussion], *Homo Dei* 19(1950):666–669.

³¹ Michał SOPOĆKO, "Miłosierdzie Boże i ludzkie" [Mercy of God and human], *Homo Dei* 1951:375–383.

³² Michał SOPOĆKO, *Serce Jezusa a Miłosierdzie Boże* [Heart of Jesus and the Divine Mercy], *Homo Dei* 20(1951):45–48.

especially building a theoretical basis for the worship of the Divine Mercy and proper development.

5. ENDING WORK FOR THE PROMOTION OF SCIENTIFIC IDEAS AND THE WORSHIP OF THE DIVINE MERCY

Publications of Sopoćko from 1947 to 1951, essentially contained in a basic and vital right, mainly pastoral and liturgical, for the introduction of the worship of the Divine Mercy. Was presented in them too, although briefly, but accurately as to the heart truth, mercy of God, based on the Bible and the teachings of the Church. Properly taken was also a matter of private revelations of sister Faustina. Hence, to further the work of the scientific and literary of Sopoćko in the 1950s and 60s was mainly focused on biblical and theological deepening of the mercy of God. The argument for the introduction of the feasts and devotions, while he returned even after all these years, but it was essentially her repetition and a maximum reinforcement. It appeared at the same time, numerous translations of some of his papers on foreign languages.

Essential for this period of development. Sopoćko's four volumes work of "Miłosierdzie Boga w dziełach Jego" [Mercy of God in his works]. His volumes were published abroad from 1959–1967.

In volume and after explaining what is the Divine Mercy and you point that most fully expressed in the Mystery of the incarnation and redemption, has been revealing to the daughters of charity in the life, teachings and actions of Jesus Christ.³³ Volume II was dedicated to the release of the mercy of God in the mystery of redemption. The author based on the biblical description of the passion, death, resurrection and ascension of Jesus, in covering the various stages and scenes of the mystery of redemption, mercy in action.³⁴ Volume III, in turn, was released on the presence and action of the mercy of God in the mystery of the Church, as the sacramental grace, carnivals, charisms, the gifts and fruits of the Holy Spirit are the sources from

³³ Michał SOPOĆKO, *Miłosierdzie Boga w dziełach Jego* [The mercy of God in His Works], vol. I (Londyn, 1959).

³⁴ Michał SOPOĆKO, *Miłosierdzie Boga w dziełach Jego* [The Mercy of God in His works], vol. II (Rzym–Paryż–Londyn, 1962).

which the charity is constantly spewing.³⁵ These three volumes considerations meant the developer had—by adopting another perspective—serve presentation: the mercy of God the father, which was disclosed by the teaching and example of his son, Jesus Christ; mercy of the son of God, who took the passion and death of the sins of mankind, and the fruits of redemption has left by himself laid down the Church; the daughters of charity of the holy spirit that descended on the Church, guided him and bestows ever faithful graces.³⁶

Volume IV of the subtitle: “O święto Najmiłosierniejszego Zbawiciela” [For the Feast of the Merciful Savior] was dedicated to the worship of the Divine Mercy on its value and the need and importance of the appearance of yet the truth about mercy of God in the Christian formation and ministry.

Father Sopoćko reiterated in an extensive form given in earlier publications, this argument, stressing in particular the loftiness and distinguished place charity among other attributes of God, the importance of this truth in a more complete and loving God and be woken up with confidence in Him. He and this time more of the contemporary world situation yet, getting deeper into misery and moral turning from God, salvation is the recourse to Divine Mercy. For believers, the worship of God in his mercy could be used to grow in the spiritual life. In addition, God himself gave to know by the revelation of his mercy in Christ Jesus and an invitation to worship Him in it and follow through acts of charity that wants to multiply his glory through this cult.

Then, in a separate part of the truth about God’s mercy presence appeared in the liturgy of the Church and the right for the worship of God in his mercy on Sunday Guiding.

In turn, in part dedicated to the Christian formation or education, tried to show the Jesus of the Merciful Savior, in the mystery of his mercy, as a center of education. Jesus Christ as God in the unity of God’s People, is the ultimate goal of every Christian’s life. As the God-man in the person of its shows a pattern of harmony, to which aims at bringing up. There is also the competent Governor of all the people, including a model for educators in their educational impact, as well as for pupils in their self-education. In the supernatural dimension he gives you the most effective educational measures,

³⁵ Michał SOPOĆKO, *Milosierdzie Boga w dziełach Jego* [The Mercy of God in His works], vol. III (Rzym–Paryż–Londyn, 1962).

³⁶ *Ibid.*, 6–7.

which are the grace of the sacrament of penance, and especially the Eucharist. And his school, where he was brought up his disciples, is a perfect way to educate. In the process of Christian education, in view of the above, it is part of a kind of spontaneously worship of the Divine Mercy, through the Celebration of the Merciful Savior and the picture under this title, as it is a reminder of the purpose of the measures and methods of upbringing. The phrase “Jesus, I trust in you” expresses the proper upbringing of the interaction of nature and the will of grace.

At the end of the pastoral activity of the Church, just showed the great importance of the cult of the Divine Mercy in this Ministry. Getting to know and worship God in his mercy stimulates people to love God and coming up to him, and it is the aim of pastoral care. From here the mystery of the mercy of God should permeate all the dimensions of the Pastoral Ministry. In teaching should be preached the truth about the mercy of God. Means of sanctifying themselves are already pouring on the mercy of the faithful. Managing the life of faith, church members must be an imitation of the Merciful Jesus’ attitude. The mercy of God has, in fact, that Christ has accomplished redemption, left behind in the Church means of sanctification, instructed by God the merciful Father and gave an example of the treatment of people according to the law of mercy.³⁷

Named back to the argument for the feast of the Divine Mercy revealed in several versions of the article on the liturgy of the Easter Sunday II spirit, approximately. Presented in them basically previously served right, reinforcing them, inter alia, recitals stemming from the nature of the psyche of the modern man. According to him, in fact, no other God’s perfection is not in such a degree stimulates sinners to improve, the unbelievers to repentance, to the zeal and confidence to beings in despair as the mercy of God. Hence the devotion to the Divine Mercy, as most adapted to modern times, which is also certified by its rapid spread in the world.³⁸

³⁷ Michał SOPOĆKO, *Miłosierdzie Boga w dziełach Jego* [The mercy of God in His Works], vol. IV (Paris, 1967).

³⁸ Michał SOPOĆKO, “Duch liturgii Niedzieli II Wielkanocy” [The spirit of the liturgy of Sunday Easter II], *Duszpasterz Polski Zagranicą* 22(1971):37–52; Michał SOPOĆKO, “Duch liturgii II Niedzieli Wielkanocy” [The spirit of the liturgy of the II Sunday of Easter], in *Powołanie człowieka. “...bo Jego miłosierdzie na wieki” (Ps 135)* [The vocation of the human being. “... because his mercy forever” (Ps. 135)], 377–392, vol. 2, ed. Lucjan Balter (Poznań–Warszawa, 1972), 377–392; Michał SOPOĆKO, “Duch liturgii Niedzieli II Wielkanocy” [The spirit of the liturgy of Sunday Easter II], *Msza święta* 29(1973):88–89.

Translation works on foreign languages and publishing them he owed Chróściechowski, to who in the early 1950s. he joined the Congregation of Marian Fathers. It sends its studies and taking advantage of opportunities for his company and for his approval of them seemed. There are also different languages papers. Sopoćko arising outside the impact circle of Divine Mercy apostolate carried out by priests.

The earliest foreign publications appeared at the beginning of the 1950s. They were translations of the booklet “Miłosierdzie Boże jedyną nadzieją ludzkości” [The Divine Mercy to mankind’s only hope].³⁹ In 1955, was published in English, the more extensive the work brings to life the truth about God’s mercy.⁴⁰ Then in the early 60s. printed in English in the form of prayer books for spreading the devotion.⁴¹ In 1965 he appeared in English considering revealing the mystery of God.⁴² In turn, under the coaching of rev. Chróściechowski: has been issued in 1968 in Latin formulation, which depicts the mystery of the Divine Mercy, in the teachings of the Church, and worshipped in his liturgy,⁴³ in 1969, another study in English dedicated to the mercy of God.⁴⁴ The English language has also translated the work of four-volume work already mentioned: “The Mercy of God in His works”.⁴⁵

³⁹ Michał SOPOĆKO, *Divina Misericordia unica speranza de la humanidad* (Cordoba, 1951, 1953); Michał SOPOĆKO, *Die Barmherzigkeit Gottes einzige Hoffnung des Menschengeschlechts* (Altenstadt–Vorlaberg, 1953, 1958); Michał SOPOĆKO, *La Misericordia di Dio unica speranza per il genere umano* (Roma, 1954); Michał SOPOĆKO, *Divina Misericordia unica speranza dell’umanita* (Udine, 1954); Michał SOPOĆKO, *La Misericordia di Dio* (Roma, 1956); Michał SOPOĆKO, *La Misericordia speranza per il genere umano* (Roma, 1956); Michał SOPOĆKO, *Divina Misericordia unica speranza da la humanidad* (Roma, 1956).

⁴⁰ Michał SOPOĆKO, *God is Mercy* (St. Meinrad, 1955).

⁴¹ Michał SOPOĆKO, *We bless our God in his Mercy* (Stockbridge, 1961); Michał SOPOĆKO, *Novena and other prayers to the Divine Mercy* (Stockbridge, 1961); Michał SOPOĆKO and Julian CHRÓŚCIECHOWSKI, *Divine Mercy Devotions and Prayers*, ed. 1 (Stockbridge, 1961); ed. 2 (Stockbridge, 1962).

⁴² Michał SOPOĆKO, *God is Mercy. Meditations on God’s Consoling Bridge Attribute* (Stockbridge, 1965).

⁴³ Michał SOPOĆKO and Julian CHRÓŚCIECHOWSKI, *Domine, miserere nobis! De Christo Salvatore adorando Miserentissimo et de sua misericordia humano generi imploranda* (Oxon, 1968).

⁴⁴ Michał SOPOĆKO and Julian CHRÓŚCIECHOWSKI, *The Lord, have mercy on us* (Hereford, 1969).

⁴⁵ Michał SOPOĆKO, *The Mercy of God in His Works*, vol. 1 (Hereford-Stockbridge, 1962); vol. II (Stockbridge, 1968); vol. III (Stockbridge, 1968); vol. IV (Hereford, 1972).

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Presented scientific and journalistic activities of blessed Michał Sopoćko gives grounds for believing in his richly deserved for spreading the idea of the Divine Mercy, author and promoter of the cult of the Divine Mercy. Inspired revelations of sister Faustina, but also after a personal diagnosis and belief about the influence of salutary truth about the mercy of God and the worship of the Christian life, as the first undertook this task. His written, alongside other forms of Apostolate which he undoubtedly played an important role, in preparation of the final approval of the worship of the Divine Mercy. In today's papers about the idea and the cult of the Divine Mercy, many authors goes back to his work. Echoes of his justifications for the need for the worship of the Divine Mercy in our time can be found in the teachings of St. John Paul II, the modern Apostle of the Divine Mercy. Lived in the Church of the Extraordinary Jubilee of mercy is a confirmation of intuition and desire, which he lived. Michael and the rightness of his apostolic activities for the dissemination and acceptance of the worship of the Divine Mercy.

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BŁOGOSŁAWIONEGO MICHAŁA SOPOĆKI NAUCZANIE
O MIŁOSIERDZIU BOŻYM I KULCIE MIŁOSIERDZIA BOŻEGO

S t r e s z c z e n i e

Artykuł traktuje o nauczaniu i naukowo-publicystycznej działalności bł. Michała Sopoćki na rzecz apostołstwa prawdy o miłosierdziu Bożym oraz kultu Miłosierdzia Bożego. Bł. Michał zainspirowany objawieniami o miłosierdziu Bożym, przekazanymi św. Faustynie Kowalskiej, podjął się weryfikacji tych objawień, a następnie apostołstwa idei i kultu Miłosierdzia Bożego. Na przestrzeni kilkudziesięciu lat opublikował szereg prac, w których ukazywał prawdę o miłosierdziu Bożym, przedstawiał istotę nabożeństwa do Miłosierdzia Bożego oraz uzasadniał potrzebę wprowadzenia kultu Miłosierdzia Bożego z odrębnym świętem. W artykule, w ujęciu chronologicznym, są przedstawione prace bł. Michała oraz ich krótka prezentacja pod względem treści. W całości opracowania ukazany jest istotny i pionierski wkład bł. Michała w promocję kultu Miłosierdzia Bożego od początków jego powstania. Nauczanie o prawdzie miłosierdzia Bożego oraz wyjaśnienie istoty kultu wraz z motywami jego wprowadzenia osadzone jest na solidnych podstawach biblijnych, teologicznych, liturgicznych i pastoralnych. W tym jawi się niepowtarzalna rola bł. Michała Sopoćki w upowszechnieniu kultu Miłosierdzia Bożego we współczesnych czasach, choć jeszcze nie wystarczająco poznana i doceniona.

Słowa kluczowe: Miłosierdzie Boże; kult Miłosierdzia Bożego; święto Miłosierdzia Bożego; historia kultu Miłosierdzia Bożego; apostołstwo Miłosierdzia Bożego; błogosławiony Michał Sopoćko apostoł Miłosierdzia Bożego.