Summary

Divine Mercy and human free will have been interwoven with each other through the history of the world since its inception. The Sacred Scripture is a testimony of God's goodness, kindness and love, left for posterity. They have never deviated from mankind despite its sinful nature and because of its many deviations from Yahweh. The modern world denies God because it does not perceive His constant presence, but not because God does not exist. As the Holy Book teaches, the reason lies in the „hardened" hearts of people, their eyes and ears „closed" to the Creator's call. Only in the truth about God's Mercy, handed over to St. Faustina, humanity can rediscover the way back to God. This young nun was allowed by Him to know His unfathomable love and she passed her experience to the whole world in the Diary.

Reading the Bible and the Diary of St. Faustina shows in an extraordinary way the image of the Merciful God. Therefore, considering this divine attribute, it is impossible to understand the message of the Diary without delving into the Holy Scriptures, but at the same time it is also impossible to understand Faustina without penetrating the inspired pages of the Holy Book.

Although God's Mercy is a topic explored by many researchers, no publication has so far dealt with the problem discussed in this doctoral dissertation. Thus, the idea was born to analyze both sources and attempt to answer the basic question: is it possible to speak of the full integrity of the message of God's Mercy in both sources, i.e. the Bible and the Diary of St. Faustina, or do any inaccuracies and differences emerge? Hence, the main subject of research was included in the title of the presented doctoral dissertation: „The Message of the Divine Mercy in the Revelations of Sr. Faustina Kowalska against the Background of its Concept in the Bible".

The methods and research techniques used in the preparation of the dissertation, selected in accordance with the main topic and the topic discussed, included: analysis, critique (comparative) and study of literature.

The method of analysis allowed to indicate the problem, the direction of the dissertation, penetrate the content of the Divine Mercy in its various aspects and conduct a detailed study of publications dealing with the above – mentioned subject. The method of criticism made it possible to summarize and draw conclusions reached by the author of the dissertation. The use of the literature study method allowed to determine the state of knowledge in the subject, as well as its shortcomings and weaknesses.

The dissertation consists of: title page in Polish and English, table of contents in Polish and English, list of abbreviations, introduction, four chapters, conclusions and summary in English.

The first chapter of the dissertation is devoted to the presentation of Sister Faustina, focusing on showing her most important life turns at various stages and dimensions. According to the author, presenting the key biographical threads is important to be able to get to know better the heroine of this dissertation, understand her and find the answer to the bothering question: why was she, a poor, sickly and uneducated nun, chosen by God to spread the truth about His infinite love and Mercy to the world.

The second chapter focuses on the content of the message of Divine Mercy and the forms of its worship in accordance with the message received by St. Faustina in her numerous visions. In the first part of this chapter, the author presented the nature of God's Mercy in the Holy Trinity, especially in the person of the Only – Begotten Son, the essence of God's attribute and the ways of knowing and experiencing the Creator's infinite Love by St. Faustina. In the second part, the author focused on presenting the command to proclaim the message of Mercy, given by Jesus to Sister Faustina, as well as new forms of worship proposed by Jesus: veneration of the picture of Merciful Jesus, the Feast of Divine Mercy on the first Sunday after Easter and prayers to God's Mercy: Chaplet, Novena, Litany.

On the basis of selected examples, texts and the used Hebrew and Greek terminology of the Old and New Testaments, the third chapter discusses various dimensions of the biblical truth about God rich in Mercy, through which their authors drew the image of Yahweh loving constantly every human being.

The last chapter was the main, most important part of the entire doctoral dissertation due to the presented conclusions essential for the entire dissertation, made on the basis of the juxtaposition of the content of both sources, i.e. the Holy Bible and the Diary of St. Faustina. According to the author of the dissertation, this action is necessary in order to be able to answer the thesis contained in the topic: Is it possible to state the full integrity of the message about God's Mercy shown in the Bible with the one presented in the Diary by St. Faustina, or some inconsistencies and differences emerge in both sources? That is why it was so important to analyze the texts contained in both sources on the basis of the second and third chapters of this dissertation. The considerations in the last chapter allowed for the formulation of the following conclusions:

The Infinite Mercy of Yahweh begins with the act of emerging from chaos to the full order of the universe at its individual stages. In this concrete creative action, He reveals

Himself as full of goodness, unlimited love and fatherly tenderness, while the beauty and harmony of the world brought to life reveal the Merciful nature of the Creator.

Another integrity is seen in the used terminology, i.e. the biblical„ḥesed" understood as faithfulness, mutual and unbreakable bond of two loving people, kindness, goodness and „rāḥămîm" understood as the mother'swomb and the internal bond existing between a mother and her child. The first word is used to show the benevolent attitude and behavior of people towards themselves or the disinterested attitude of Yahweh towards his people, as well as the benefits resulting from this. The second one, in turn, points in its source to maternal love, to this special relationship that connects with the child and the exceptional love that is offered completely free of charge. Both sources describe and refer to the infinitely Merciful God in a similar way.

Another consistency can be seen in the act of the Incarnation of the Eternal Word. Then God the Father showed man His Mercyfully. It was realized in the most appropriate way, which corresponds not only to His wisdom, power and justice, but also to the infiniti Divine Mercy in the highest degree.

Another similarity that can be seen in the biblical texts and in the message of St. Faustina, is public activity of Jesus, the basis of which is always the Divine Mercy. Therefore, all actions of Jesus were born from the eternal and unlimited Love for man, and the teaching was characterized by depth in its content and meaning, indicating always where and who is the Source of Mercy.

On the other hand, as both sources emphasize, God showed the greatest Mercy in the Redemption of God – Man, which constitutes another integrity, through His passion, death and resurrection, bringing the sinner out of his spiritual poverty and filling him with new holiness. This act required from the only-begotten Son the greatest power and might, becoming a reward to the Father for the sins of mankind.

Another similarity is seen in the Bible and St. Faustina in the expectation of the Father and the Son towards humanity, which is expressed in the sinner's exhortation to his conversion, change of a hardened heart and repentance as compensation for the comitted wickedness. In this new experience of his own transformation, man comes to know God's anticipating Love, and He, in his Mercy, places his trust in man, regardless of his weakness and infidelity to grace.

Both sources are also consistent in the matter of doing works of Mercy towards one's neighbors, which God the Father and the Son of God demand. This is important because a man who sets himself God as the goal and wants to transform himself and imitate Him, as well as be able to adore Him, should show mercy to his neighbors in real works. Then he can approach

like a child of God to his beloved Father and become a living reflection of Filial kindness, goodness and love.

The next integrity focuses on the Church, its origin and "maternal" dimension, and as a place to experience the fullness of the Merciful God, in the power of the Holy Spirit, where the cleansing action of the Holy Spirit, realized in word and sacraments, is possible. Baptism becomes the first sacrament of Mercy because it gives man the beginning of the transition to a new and final life with God and integrates him into the community of the Church. Next to the sacrament of Baptism, the sacrament of Penance and Reconciliation is the reality in which God's infinite Love is felt. It has many dimensions, for example in a sacramental way, it is a way to return to the Merciful Father, from whom man has distanced himself through his sins. This sacrament indicates a personal path of conversion, repentance and compensation for the evil done. Jesus is truly present in the Eucharist, giving believers the gift of salvation. In this sacrament, man participates in the new and eternal God's Merciful Covenant, becoming one God's people, that is, the Church. However, the Eucharist contains the fundamental dimension of God's Mercy, because it is the highest expression of His unlimited Love.

The image of the Church in relation to the people of God appears in the Holy Scripture and in the Diary as the Mystical Body of Christ, which give rise to the next full integrity that can be seen in both sources. It is expressed in His real body, teeming with life, uniting all with the power of the Paraclete, thereby distinguishing the Church from anyother earthly community.

Another important integral content, which is perceived in both sources, cannot be overlooked. It is the holiness of the Church, which follows, in particular, from Christ as the founder, as well as from the teaching He preached. The dimension of holiness belongs ultimately to the members of the Church. Thus, the Church can only be holy in the holiness of the Creator and in the power of the sacraments as the signs of His activity. Hence, the Church inspires to develop great holiness.

Another similarity emerges with prayer, which is the gateway necessary for all people to break with sin and obtain God's Mercy. It is always effective. Thanks to the omnipotence of the Holy Spirit, it becomes a work of Mercy. Both the Bible and St. Faustina see in prayer the possibility of getting to know God and entering into a closer relationship with Him.

Another consistency should be seen in the necessity to proclaim the mystery of God filled with love and revealed fully in the mystery of the Son of God, which is the right and duty of the Church as a community of all believers. The message that follows from its content is to

prepare humanity for the parousia of the Son of God to earth. At the same time, it is a sign of hope, a guarantee of salvation, and a clarity on human paths.

Another integrity that results from the proclaimed truth about God's Mercy relates to the concern for the purity of the worship of Divine Mercy in the forms communicated especially by Sister Faustina, i.e. veneration of the picture of Merciful Jesus, the Feast of Divine Mercy on the first Sunday after Easter and prayers to God's Mercy: Chaplet, Novena and Litany. The main content of spreading worship in all its forms becomes to show the Mercy of God in the Holy Trinity. The point of reference is his attribute which is love itself, goodness and compassion towards all human misery. Thus, through worship, the attribute of God is worshiped, and the glorification of Himself is expressed, because all that is in God is God.

The last, so significant analogy perceived in the Bible and the Diary of St. Faustina is the meaning of the apostolic movement of Divine Mercy. First of all, it refers to undertaking the tasks of proclaiming and imploring God's Mercy for the world and striving for perfection in the attitude of children's trust in God, which is expressed in the fulfillment of His will and the attitude of Mercy towards others.

The author of this dissertation is aware that the development of the discussed topic does not constitute its full analysis. There are undoubtedly other issues that should be further highlighted and developed. However, taking the broadscope of the topic, it is not possible to do so in a single study. The author hopes that due to the lack of studies in this area, the proposed study will be an inspiration for others to delve further into biblical-theological reflections on the subject of Divine Mercy, which will be expressed in subsequent studies and publications.