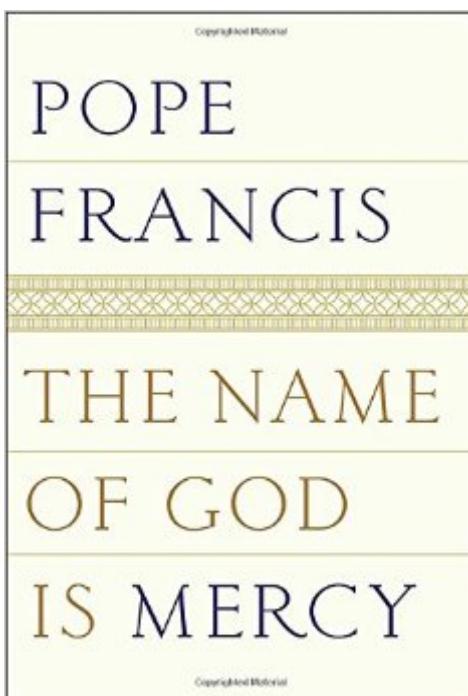


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# The Name Of God Is Mercy



## Synopsis

NEW YORK TIMES BESTSELLER *â €* In his first book published as Pope, and in conjunction with the Extraordinary Jubilee of Mercy, Pope Francis here invites all humanity to an intimate and personal dialogue on the subject closest to his heart *â "mercyâ "* which has long been the cornerstone of his faith and is now the central teaching of his papacy. In this conversation with Vatican reporter Andrea Tornielli, Francis explains *â "through memories from his youth and moving anecdotes from his experiences as a pastorâ " why â œmercy is the first attribute of God.â • God â œdoes not want anyone to be lost. His mercy is infinitely greater than our sins,â • he writes. As well, the Church cannot close the door on anyone, Francis asserts *â "on the contrary, its duty is to go out into the world to find its way into the consciousness of people so that they can assume responsibility for, and move away from, the bad things they have done.* The first Jesuit and the first South American to be elected Bishop of Rome, Pope Francis has traveled around the world spreading Godâ ™s message of mercy to the largest crowds in papal history. Clear and profound, *The Name of God Is Mercy* resonates with this desire to reach all those who are looking for meaning in life, a road to peace and reconciliation, and the healing of physical and spiritual wounds. It is being published in more than eighty countries around the world. *â œThe name of God is mercy.* There are no situations we cannot get out of, we are not condemned to sink into quicksand.â •â "Pope Francis Praise for *The Name of God Is Mercy* *â œFrancis speaks succinctlyâ " and with refreshing forthrightness. . . . He emphasizes moral sincerity over dogma, an understanding of the complexities of the world and individual experience over rigid doctrine. . . . The pope has an easy conversational style that moves effortlessly between folksy sayings and erudite allusions, between common-sense logic and impassioned philosophical insights.â •â "Michiko Kakutani, *The New York Times* *â œWhat makes his book most moving is the way in which this man, without disrespecting his own privacy or offering false bromides of modesty, opens the sacred space of his conscience to explain how he came to center his ministry, and now his papacy, around mercy.â •â "James Carroll, *The New Yorker* *â œAs he has done throughout his papacy, Pope Francis shows in this book a compelling way to present Godâ ™s love anew to a skeptical world without denying the ancient teachings of faith. But now he is challenging the entire Church to trek a new way forward.â •â "Time *â œFrancis enjoys sharing personal stories of Godâ ™s grace and mercy in the lives of parishioners from his native Argentina, people he has known and who have recognized themselves as sinners.â •â "The Washington Post *â œPowerful . . . Francisâ ™s book signals a plea for a change of attitude on the part of the faithful and their pastors. . . . Bishops and priests will talk and quarrel over the text for months, even years to come. And that, perhaps, is what******

Francis intends.â •â "Financial Times â œDeepens his calls for a more merciful Catholic Church . . . The question-and-answer book is told in simple, breezy language, with the pope referring to experiences and people in his own life.â •â "Newsday â œFrancis has offered his most detailed outline yet for the role of the Catholic church in the modern era.â •â "National Catholic ReporterTranslated by Oonagh StranskyÂ

## **Book Information**

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## **Customer Reviews**

"The Name of God is Mercyâ • is where Pope Francis reveals his vision of Godâ ™s mercy, in a series of interviews conducted by a Vatican reporter and correspondent for *La Stampa*, by the name of Andrea Tornielli. It is more of a question/answer session than a read through as a novel. The book goes behind Pope Francisâ ™s reasons for proclaiming a Holy Year of Mercy. "the need for forgiveness and for Godâ ™s mercy have been his dominant theological refrains, both before and after he became Pope.â • Several extracts were made available by the publisher, Piemme, ahead the official release. I have listed some of the extracts, below:â œThe Pope is a man who needs the mercy of God,â œI said it sincerely to the prisoners of Palmasola, in Bolivia, to those men and women who welcomed me so warmly. I reminded them that even Saint Peter and Saint Paul had been prisoners. I have a special relationship with people in prisons, deprived of their freedom. I have always been very attached to them, precisely because of my awareness of being a sinner.â œEvery time I go through the gates into a prison to celebrate Mass or for a visit, I always think: why them and not me? I should be here. I deserve to be here. Their fall could have been mine. I do not feel superior to the people who stand before me. And so I repeat and pray: why him

and not me? It might seem shocking, but I derive consolation from Peter: he betrayed Jesus, and even so he was chosen.â •â œl have to say that when I speak of this, I always think of what Peter told Jesus on the Sunday of his resurrection, when he met him on his own, a meeting hinted at in the Gospel of Luke. What might Peter have said to the Messiah upon his resurrection from the tomb? Might he have said that he felt like a sinner?

It feels a little bit awkward writing a review on a book written by the Pope and which serves as a nice element in any Catholic home that can be a reflection on the year of mercy for the church. In thinking about different audiences for this book, I do think it is worthwhile to mention that this truly is a book for someone who is a member of the Catholic Church and has some familiarity with its teachings. This book does a wonderful job introducing the concept of mercy and explaining why the Pope has sought out mercy as a cornerstone of the Church for this upcoming year. I just wanted to discuss a bit my own perception getting the book, not really aware of it, or what it was going to talk about; there are some kinks in the format or at least format surrounding dialogue that were rough for me. I really thought that the book format was going to be true to an interview style, which I perceive as almost conversational and informal, but the book really is not that way. Not at all, so, if you're not familiar with the book or the content, maybe this review can help you out... The format is that there is a question, which I believe the interviewer is asking, and then the Popeâ ™s response is typically structured with some placement or reference back to a historical document, a prior pieces of Catechism, and/or early church theologian. Then there is a brief personal example (usually), and then maybe a question on a pressing church topic. (Yes, the Pope does discuss homosexuality, highlights the individual should be the focus, not the sexual act, same as said before.) I understand if this is how the Pope â œtrulyâ • engages in conversation, but it seems really contrived.

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