# GOD'S MERCY AND COMMUNION THROUGH MARY

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In the name of the Father and of the Son and of the Holy Ghost. Amen.

Dear faithful, in the Gospel [?] Our Lord Jesus tells of a certain man who, going down from Jerusalem to Jericho, fell into the hands of robbers. They plundered him, inflicted grievous wounds on him and left him half dead. It happened that a priest and a Levite came along that road, but they passed by the man who was almost dying without giving him any help. But a certain Samaritan, when he noticed him, had compassion on the poor man, dressed his wounds, pouring oil and wine on them, took him to an inn and left money with the innkeeper for the sick man's upkeep.

That poor man is the human race, which through the sin of Adam and Eve, our first parents, through their disobedience, fell under the power of Satan. It was stripped of original justice, that is, of all the graces and gifts with which the Creator had endowed it. But it was also weakened by the passions, wounded in all the powers of its soul. The priest and the Levite represent the Old Testament, for they neither wished nor were able to help the unfortunate man. Therefore the Son of God, the merciful Samaritan, out of love for us came down to earth. Throughout his whole earthly life he suffered for our transgressions. He endured a terrible death on the Cross to redeem our sins. He healed the wounds of our soul, pouring on it the oil of his grace and the wine of his most holy Blood. The merciful Samaritan.

## THE HEART OF GOD

But what is mercy? Mercy in Latin is *misericordia*, one word made up of two: *miseria*, misery, which means poverty, and *cor*, which means heart. So mercy means a heart, the Heart of God, his love bending down over human misery, human weakness. Let us say a few words about this heartfelt love of God.

First, if we take time into account, God has loved us always, and his love has no beginning. Just as he is eternal in his Godhead, so his love is eternal. Before all ages he resolved to give us his Son. Is this not the greatest possible proof of love?

Second, every other love, even a great one, has its end, has its limit. Only the love of God knows no measure. One can say that the measure of God's love is God himself, out of that infinity [?].

Third, God does not love us out of necessity, nor out of compulsion. To so great and incomprehensible an affection, and towards whom, towards his wretched creatures, he is moved solely by his own natural goodness. It is the nature of good to pour itself out, to spill over outwards.

Fourth, no deed or merit of ours had any influence on God's loving us. Normally one likes a thing, one loves a person, when one finds in them beforehand something good: a tasty strawberry, a beloved grandmother. But the sinner has no such good. God loved us in spite of our sinful nature. He gave himself to us without reserve, to his unworthy creatures.

Fifth and finally, if we pay attention to the purity, the purity of this love, we shall see that there is no advantage in it. God has no need of our goods. In himself he is infinitely happy. His ineffable goodness, mercy and love were poured out on us not for his sake, but for our good.

## COMMUNION THROUGH MARY

Let us add one more aspect of this love of God, which is especially important today, on the day of the first Holy Communion of our Witek. All that we have spoken of was not enough for God to express his immense love for us. It was all too little. So he left us himself, for our benefit, as food in the form of the Most Blessed Sacrament. A special food, for when earthly foods, once eaten, turn into our body, the

Body and Blood of Christ, eaten in Holy Communion under the appearance of bread and wine, do not turn into our body. It is we, if we do not put obstacles in the way, who are transformed, who become more and more like, who are made like him whom we receive. Like our Saviour, like the Samaritan himself [?]. He then lives in me, and I in him. My human heart becomes a divine heart.

But how are we to receive this heavenly food, God himself, so that my soul, previously cleansed, washed in the Blood of God in the sacrament of penance, may receive fitting fruits, may be transformed from communion to communion of God himself [?], so that the Lord Jesus may be fittingly received, welcomed in the humble threshold of my heart? The Son of God himself gave us the fitting means for this: his Immaculate Mother. It was through her, it was in her, that he came into the world. It was under her heart that he dwelt, with his Body and Blood taken from her body and blood, with a soul created by God, God the Father, and with the Godhead common to the three Divine Persons. We can say that this was the first Holy Communion in the world [?].

Before Holy Communion, therefore, I will humble myself before God, I will renounce everything that is contrary to his will [?], I will give myself entirely to the Immaculate One, with everything that I am and everything that I have. I will ask this good Mother to lend me her heart, that I may receive her Son in her heart, with the same disposition as hers. Or else let her herself receive her Son, in my heart, into her own heart.

During Holy Communion, when I say the first *Domine, non sum dignus*, "Lord, I am not worthy," I will direct these words to God the Father, that I am not worthy to receive his Son. Let him rather look upon Mary, his handmaid, and upon her Immaculate Heart, which is in my heart. When I say the second *Domine, non sum dignus*, I will say it to the Son of God, that I am not worthy to receive him, I, dust [?], unfaithful. Let him look rather upon the heart of his Immaculate Mother. At the third *Domine, non sum dignus* I will say it to the Holy Ghost, that I am not worthy to receive the masterpiece of his love, the Word Incarnate, in my cold, hardened heart. Then I will show him Mary, his faithful Spouse.

After Holy Communion I will bring Jesus Christ, in deep recollection, into the Heart of Mary. I will give him back to his Mother, who will receive him with joy, honour him in deep humility, love him perfectly. In this way I will remain in the presence of the Lord Jesus dwelling in Mary. Then I will ask for a special grace for myself, for others. Always through Mary and in Mary.

Dear faithful, dear Witek, let us therefore entrust [?] our hearts to the Immaculate Mother of Mercy. May she dwell in our hearts. May she become in them as it were a white corporal, on which the white Host will be laid, the white Immaculate Host, in which her Son, the Son of God, the spotless Lamb, our merciful Samaritan, is hidden.

In the name of the Father and of the Son and of the Holy Ghost. Amen.