**JOHN PAUL II'S MEDITATIONS ON THE HEART OF JESUS**

**Day 1**

**HEART OF JESUS, SON OF THE ETERNAL FATHER**

1. In the Heart of Christ, the Church finds access to God, who is the Most Holy Trinity. To the Father, Son and Holy Spirit. This one and triune God is the ineffable mystery of faith. Truly, he "dwells in an inaccessible light" (1 Tim 6:16). At the same time, this inexhaustible God allowed himself to be embraced by the Heart of a man whose name is Jesus of Nazareth: Jesus Christ. And through the Heart of the Son, God the Father also draws near to our hearts and comes to them. After all, each of us is baptized "in the name of the Father, and of the Son, and of the Holy Spirit."

From the very beginning, each of us is immersed in the Triune God: in the Living God, in the Living God. We confess this God with the Father and the Son as the Holy Spirit who "gives life". (...)

2. God who "gives Life" who "communicates himself to man" brought the work of his saving economy to its peak by becoming Man. It is in the virgin conception and the birth of Mary that his human heart begins: "in the womb of the Virgin Mother formed by the Holy Spirit". We would like to venerate this Heart in a special way during the month of June. We want to make this Heart (…) a special confidant of our poor, human hearts - hearts experienced in various ways, burdened in various ways. And at the same time: hearts that trust in the power of God himself, the saving power of the Holy Trinity.

3. Mary, Virgin Mother, who know best the Divine Heart of your Son, unite with us today in praising the Holy Trinity and humbly praying for the Church and the world! You alone preside over this prayer of ours!

*(Angelus, June 2, 1985)*

**2. DAY**

**THE HEART OF JESUS ​​IN THE WOMAN OF A VIRGIN BY THE HOLY SPIRIT CREATED**

One of the deepest calls of this litany is. We find hereecho of the central article of the Creed in which we profess faith in "Jesus Christ, the only Son of God" who "came down from heaven and, by the power of the Holy Spirit, took flesh of the Virgin Mary and became man." Thus, the holy humanity of Christ is the work of the Spirit of God and of the Virgin of Nazareth. It is the work of the Holy Spirit. This is clearly confirmed by the Evangelist Matthew, quoting the angel's words to Joseph: "of the Holy Spirit is that which was conceived of her (Mary)" (Mt 1:20), and the Evangelist Luke, when he writes down the words spoken at the Annunciation by Gabriel: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Lk 1:35). The Holy Spirit molded Christ's holy humanity: His body and soul, intelligence, will and ability to love. The wisdom that fulfills him comes from the Holy Spirit,which amazed the scholars of the Law and their neighbors; a love that welcomes and forgives sinners; a mercy that looks at human misery; the tenderness with which he blessed and embraced the children; understanding that soothes the pain of those who suffer. It was the Holy Spirit who guided Jesus' steps, assisted him in his trials and, above all, led him to Jerusalem, where he made the sacrifice of the New Covenant, thanks to which the fire brought by him to the earth was kindled (cf. Lk 12:49).where he made the sacrifice of the New Covenant, thanks to which the fire that he brought to the earth was kindled (cf. Lk 12:49).where he made the sacrifice of the New Covenant, thanks to which the fire that he brought to the earth was kindled (cf. Lk 12:49).

On the other hand, Christ's humanity is also the work of the Blessed Virgin. The Holy Spirit formed the Heart of Jesus in the womb of Mary, who actively cooperated with Him as a mother and educator: - as a mother, she consciously and freely accepted the Father's saving plan, followed the mystery of the life that had been conceived and developed in her with trembling and adoring silence. ; - as an educator, she shaped the heart of her Son, introducing him - together with Joseph - into the traditions of the Chosen People, teaching him to love God's law, handing over to him the spirituality of the "poor Lord". She helped Him develop intelligence; She had a salutary influence on the shaping of his temperament. Knowing that the Child is greater than her because he is "the son of the Most High" (cf. Lk 1:32) did not diminish the concern for his human formation (cf. Lk 2:51).

We can say with certainty: in the Heart of Christ shines forth the wonderful work of the Holy Spirit; yet the radiance of his Mother's Heart also shines within him. May the hearts of all Christians be conformed to the Heart of Christ: may they be receptive to the action of the Holy Spirit, may they be sensitive to the voice of the Mother.

*(Angelus, July 2, 1989)*

**3. DAY**

**THE HEART OF JESUS ​​WITH THE WORD OF GOD, INTEGRATELY UNITED**

1. The call "Heart of Jesus" brings to mind the humanity of Christ and emphasizes the richness of feelings: compassion for the sick, love for the poor, mercy towards sinners, tender love for children, courage in exposing hypocrisy, pride and violence, gentleness towards opponents, zeal in spreading the Father's glory and joy from His mysterious and providential plans of grace. In connection with the events of the Passion, the call "Heart of Jesus" reminds us of Christ's sorrow after the betrayal of Judas, the anguish of loneliness, anxiety in the face of death and filial abandonment to the Father's will. This invocation speaks primarily of the love that constantly flows from his soul: infinite love for the Father and infinite love for man.
2. This Heart, so rich in human terms, is "united - as the litany invokes - with the Word of God". Jesus is the Word of God incarnate: in him the only Person - the eternal Person of the Word - exists in two natures: divine and human. Jesus is one in the indivisible reality of his being: perfect in divinity and at the same time perfect in humanity; he is equal to us in what he is to the divine nature, and in what he is about to human nature: the true Son of God and the true Son of man. Thus, from the moment of his incarnation, the Heart of Jesus was and will always be united with the person of the Word of God. Due to the union of the Heart of Jesus with the person of the Word of God, we can say: in Jesus, God loves humanly, suffers and rejoices in a human way.

Conversely, in Jesus, human love, human suffering, and human dignity acquire greatness and divine power. (...) The Blessed Virgin lived day after day filled with faith at the side of her Son Jesus: she knew that his body had been taken from her virginal body, but at the same time felt that her Son surpassed her in everything as the "Son of the Most High" ( Lk 1:32), whose heart is "united to the person of the Word". Therefore, by loving him as a Son, she glorified him as both her Lord and God.

May we, through her intercession, love and glorify Christ, God and man above all else, "with all our heart, soul and mind" (cf. Mt 22:37). In this way, by following her example, we will become the object of the divine and human love for her Son's Heart.

*(Angelus, July 9, 1989)*

**4. DAY**

**THE HEART OF JESUS, THE SUPREME TABLET**

1. The heart of a man resembles so many, so many human hearts, and at the same time the heart of God the Son. So if it is true that every person "lives" in some way in his heart, then God lives in the Heart of the Man of Nazareth, Jesus Christ. It is the "temple of God", being the Heart of this Man.
2. God the Son is united to the Father as the Eternal Word: "God from God, Light from Light, begotten, not created." The Son united with the Father in the Holy Spirit, who is the "breath" of the Father and the Son who is the Person-Love in the Divine Trinity. The heart of man, Jesus Christ, is thus in the Trinitarian sense the "temple of God": it is the inner temple of the Son who is united to the Father in the Holy Spirit through the divine unity. How unfathomable remains the mystery of this Heart, which is the "temple of God" and the "tabernacle of the Most High"!
3. At the same time, it is a true "tabernacle of God with men" (Rev 21: 3), because the Heart of Jesus embraces all people in its inner temple. Everyone lives there, overwhelmed by eternal love. To everyone can be addressed - in the Heart of Jesus - the words of the Prophet: "with everlasting love I have loved you and therefore I have drawn you ..." (Jer 31: 3).
4. Let this attraction of eternal love, which is in the Divine Heart of Jesus (...) be given to [everyone], especially to young people (...). [Let our] hearts - like Christ - become also "the temple of God and the abode of the Most High" (...). Through the Immaculate Heart of Mary, let us remain in Covenant with the Heart of Jesus, which is the greatest "temple of God" and the most perfect "tabernacle of the Most High".

*(Angelus, June 9, 1985)*

**5. DAY**

**HEART OF JESUS, THE HOUSE OF GOD, AND THE GATE OF HEAVEN**

1. Through the Immaculate Heart of Mary, we wish to turn to the Divine Heart of her Son: to the Heart of Jesus, to the infinite Majesty! Here is the infinite majesty of God hidden in the human Heart of the Son of Mary. This Heart is our Covenant. This Heart is God's greatest closeness to human hearts and human history. This heart is God's marvelous "condescending": the human heart that beats with God's life - the divine life that beats in the human heart.
2. In the Holy Eucharist, we discover with the "sense of faith" the same Heart - the Heart of infinite Majesty, which continues to beat with the human love of Christ, God-Man. How deeply this love [the Church] feels; How he wishes that all Christians, from an early age, come closer to the Eucharist, to Holy Communion: that they may be united with this heart, which is for every person "God's house and the gate of heaven". Home: Here, through Eucharistic Communion, the Heart of Jesus spreads its dwelling place to every human heart. Gate: here, in each of these human hearts, it opens the prospect of eternal union with the Holy Trinity.

Mother of God! (...) Bring us closer to God's Heart, the Heart of infinite Majesty, the house of God and the gate of heaven; it is the Heart that began beating along with the Angelic Annunciation by your Virgin and maternal Heart.

*(Angelus, June 16, 1985)*

**6. DAY**

**THE HEART OF JESUS, THE FIRE OF LOVE IS BURNING**

1. Together with the Mother of God, we wish to turn our hearts towards the heart of her divine Son. We are profoundly heard by the invocation of this wonderful litany, which we recite or sing, especially in the month of June. May the Mother help us understand better the mysteries of her Son's Heart.
2. "Hearth of love." The fire is burning. While burning, it burns its substance, which is made of wood or other flammable material. The Heart of Jesus - the human Heart of Jesus - burns up in the love that fills it. It is love for the Eternal Father and love for people: foster brothers and sisters. The fire, burning down, gradually dies out. The heart of Jesus is an inexhaustible fire. It is similar to the "burning bush" in Exodus in which God revealed Himself to Moses. This "bush of fire" burned, but did not burn (cf. Ex 3,2). For the love that burns in the Heart of Jesus is above all the Holy Spirit, in whom God the Son is eternally united to the Father. The Heart of Jesus, the human Heart of God-Man, is enveloped in the "living flame" of this Trinitarian Love that never expires.
3. Heart of Jesus - a blazing hearth of love. The fire, burning, simultaneously illuminates the darkness of the night and warms up the bodies of chilled wanderers. Today we would like to ask the Mother of the Eternal Word, that on the horizon of life of each and every one of us, the Heart of Jesus - the burning fire of love - will never cease to burn. That he would reveal to us the Love that never fades away and does not deteriorate, which is eternal. That it would illuminate the darkness of the earthly night and warm hearts (...) Thanking you for the only love capable of transforming the world and human life, together with the Immaculate Virgin, we turn to that Divine Heart at the Annunciation, which never ceases to be "a burning fire of love". Like that "bush of fire" that Moses saw at the foot of Mount Horeb.

*(Angelus, June 23, 1985)*

**7. DAY**

**HEART OF JESUS, JUSTICE AND LOVE, TREASURER**

1. The prayer for the "Angel of the Lord" reminds us every time that saving moment when the Heart of the Word began to beat under the heart of the Virgin of Nazareth: the Son of God. He became a man in her womb by the power of the Holy Spirit. Man was conceived in Mary's womb, and the Heart was conceived.
2. This heart is - like every human heart - the center, it is the habitat in which the spiritual life pulsates with a special rhythm. The heart: the irreplaceable resonance of everything that the human spirit lives. And every human heart is called to be pulsating with the rhythm of justice and love. It is against this that the real dignity of man is measured. The heart of Jesus beats with the same rhythm of justice and love in the measure of God! After all, it is the Heart of God-Man. In him, all righteousness of God towards man is to be fulfilled to the end, and also, in a way, man's righteousness towards God. In the human Heart of the Son of God, the justice of God Himself is offered to mankind. This justice is also a gift of Love. Through the Heart of Jesus, she enters the history of mankind as Love: "God so loved the world that he gave his only Son" (Jn 3:16).Through the eyes of the Immaculate Virgin, we want to look at this wonderful mystery: justice, which reveals itself as Love! A love that fills all measure of justice to the end and surpasses it! We ask: through your Heart, Mother of God, the Heart of Jesus, as "the treasury of justice and love", become for all of us "the way, the truth, and the life".

*(Angelus, June 30, 1985)*

**8. DAY**

**HEART OF JESUS, FULL OF GOOD AND LOVE**

1. In our prayer for the Angelus, we wish to address the Heart of Christ, following the words of the Litany. We want to speak to the Heart of the Son through the Heart of the Mother. What could be greater than the conversation of these two Hearts? We want to participate in it.
2. The heart of Jesus is "a blazing fire of love": love has something inherently a fire that burns and burns to illuminate and warm. At the same time, in the sacrifice of Calvary, the Redeemer's Heart was not consumed by the fire of suffering. Although humanly died - he said at the Roman centurion, a lance piercing Christ's side - it's in God's salvation Economics heart it remained vivid *,* manifested in the Resurrection.
3. And it is the Living Heart of the risen and glorified Redeemer that is "full of love and goodness": infinitely and over abundantly! The fullness of the human heart has a divine measure in Christ.

Such was the heart already in the days of earthly life. Everything that makes up the Gospel testifies to this. The fullness of love was expressed through goodness: through goodness it radiated and was poured out on everyone, especially the suffering and the poor. At all, according to their truest needs and expectations.

And this is the human heart of the Son of God, even after the experience of the cross and sacrifice. Even more so: full of love and kindness.

1. At the moment of the Annunciation, the conversation between the Heart of the Mother and the Heart of the Son began. Let us join her today as we meditate on the mystery of the Incarnation in the Angelus prayer.

*(Angelus, July 21, 1985)*

**9. DAY**

**THE HEART OF JESUS, THE CITY OF ALL A POWERFUL DEPTH**

1. Man was conceived under the Mother's Heart. He began as a Man - the Son of God. To celebrate the moment of this conception, or the mystery of the Incarnation, we gather for the "Angelus".

Through the moment of conception, through the mystery of the Incarnation, we look at the whole life of Jesus, born of Mary. We try, following the calls of the Litany, to describe this life from the inside, as it were, through the Heart.

1. The heart is the depth of a person. And in any case, it marks the measure of this depth, both in the inner experience of each of us and in interpersonal communication. The depth of Jesus Christ, determined by the measure of His Heart, is incomparable. It exceeds the depth of any human being, for it is not only human, but also divine.
2. This divine-human depth of Jesus is the depth of the virtues: all virtues. As a true man, Jesus expressed the inner speech of his heart through the virtues. By analyzing his behavior, we can discover and identify all those virtues that are known from the history of human morality as cardinal virtues (prudence, justice, bravery and moderation) and others derived from them. (These virtues were largely possessed by the saints and, always by God's grace, by the great geniuses of the human ethos.)
3. The call from the Litany speaks beautifully about the "bottomless depths" of the virtues of Jesus - This depth, this depth means a special degree of perfection of each of the virtues and its special power. This perfection and the power of each virtue flow from love. The more all virtues are rooted in love, the greater their depth.

It should be added that, in addition to love with the depth of virtue, also humility. Jesus said: "learn from me, for I am meek and lowly in heart" (Mt 11:29).

1. While praying the "Angelus", let us ask Mary to bring us constantly closer to the Heart of her Son. That she would help us learn His virtues and learn from Him.

*(Angelus, July 28, 1985)*

**10. DAY**

**THE HEART OF JESUS, ALL GLORY**

1. Here we are, dear brothers and sisters, to celebrate the one moment in the history of the universe in which the God-Son becomes man under the heart of the Virgin of Nazareth.

It is the moment of the Annunciation, which is reflected in the prayer "Angel of the Lord": "Behold, you will conceive and bear a son, and you will name him Jesus. He will be called the Son of the Most High ”(Lk 1,31–32).

Mary says: "let it be done to me according to your word!" (Luke 1:38). And from that moment on, Her Heart is preparing to receive the Heart of God-Man: "The Heart of Jesus, most worthy of all praise!"

1. We join the Mother of God to honor this Heart of Man, which through the mystery of the hypostatic union (personal union) is at the same time the Heart of God.

We pay tribute to God due to the Heart of Jesus Christ from the very first moment of his human conception in the Virgin's womb.

Together with Mary, we give him the same veneration at his birth: when he is born in the extreme poverty of Bethlehem. We give Him with Mary the same veneration throughout all the days and years of his hidden life in Nazareth - all the days and years when he carries out his messianic service among Israel.

And when the time of the torment, destruction, humiliation and disgrace of the cross comes, we join even more fervently with the Mother's Heart to cry out: "Heart of Jesus, most worthy of all praise!"

Yes. Most worthy of all glory precisely because of this shame and humiliation! For then the Redeemer's Heart reached the apex of God's love.

And it is Love that deserves the greatest glory! "We must boast in the cross of Jesus Christ," writes St. Paul (cf. Gal 6:14), and St. John explains: "God is love" (1 Jn 4: 8).

1. Jesus Christ is in the glory of God the Father. With this glory the Father has surrounded the heart of his glorified Son in the Holy Spirit. This glory is proclaimed by the everlasting rapture of His Mother's Heart. And we all unite with her to confess: "Heart of Jesus, most worthy of all praise, have mercy on us."

*(Angelus, August 4, 1985)*

**11. DAY**

**HEART OF JESUS, KING AND UNION OF ALL HEARTS**

1. Jesus Christ is the king of hearts. We know that during his messianic ministry in Palestine, the people, looking at the signs he performed, wanted to make him king. He saw in Christ the righteous heir of David who had elevated the kingdom of Israel to its peak in its day.
2. We also know that before the tribunal of Pilate, Jesus of Nazareth, when asked "Are you the King ...?", Replied: "My kingdom is not of this world ... I was born for this and for this I came into the world to bear witness to the truth. Everyone who is of the truth hears my voice ”(Jn 18:33, 36, 37).
3. In this way, Christ is the king of hearts. He never wanted to be a temporal ruler, even on the throne of David, he only wanted a kingdom that is not of this world - and at the same time the kingdom that is rooted in this world through truth in human hearts: in the inner man. For that kingdom he preached the gospel and performed great signs. For this kingdom, the kingdom of God's adoptive sons and daughters, he gave his life on the cross.
4. He confirmed this kingdom with his resurrection, giving the Holy Spirit to the Apostles and mankind in the Church. In this way, Christ is the king of hearts and the union of human hearts. United with him through the truth, we strive for the unity of the kingdom in which God "will wipe away every tear" (cf. Rev 7:17), for he will be "all in all" (1 Cor 15:28).
5. Today we have gathered like every Sunday for the "Angel of the Lord" and together with the Mother of God we cry to the heart of her Son: Heart of Jesus, King and unity of all hearts, have mercy on us (...).

*(Angelus, August 25, 1985)*

**12. DAY**

**THE HEART OF JESUS ​​IN WHICH ARE ALL THE TREASURES OF WISDOM AND SKILLS**

1. This invitation from the Litany of the Sacred Heart, taken from the Letter to the Colossians (2: 3), allows us to understand that we must resort to the Heart of Christ in order to enter into God's fullness.
2. This is not the knowledge that is proud (cf. 1 Cor 8: 2) and is based on human power, but the knowledge of God, a mysterious plan hidden from eternity in God, the Creator of all things (cf. Eph 3: 9). It is new knowledge, hidden from the wise and prudent, and revealed to the little ones (cf. Mt 11:25), rich in humility, simplicity and purity of heart.

This knowledge and wisdom consists in knowing the mystery of the invisible God, who calls people to participate in his divine nature and allows them to commune with each other.

1. We know this because it pleased God Himself to reveal it through the Son who is God's wisdom (cf. 1 Cor 1:24).

Everything in heaven and everything on earth was created by him and for him (cf. Co 1:16). The wisdom of Christ exceeds that of Solomon (cf. Lk 11:31). His riches are unfathomable (cf. Eph 3: 8). His love surpasses all knowledge. But through faith we can know with all the saints what breadth, length, height and depth are (cf. Eph 3:18).

Knowing Jesus, we also know God. Whoever has seen Jesus has seen the Father (cf. Jn 14: 9). Through him, God's love is poured into our hearts (cf. Rom 5: 5).

1. Human knowledge is like spring water; whoever drinks it feels thirsty again. The wisdom and skill of Jesus open the eyes of the mind, move the heart to the very depths, and enable man to transcendent love: they free from the darkness of error, protect from the stains of sin, from the dangers of death, and lead to full participation in God's gifts, which completely surpass human understanding ( cf. *Dei Verbum,* 6).
2. Through the wisdom and skill of Jesus, we are rooted and grounded in love (cf. Eph 3:17). A new man is born, the inner person who places God at the center of his life and service to his brothers.

This degree of perfection has been achieved by Mary, the Mother of Jesus and our Mother, a unique example of the new creation, enriched with the fullness of grace, always ready to do God's will: "Here I am, the handmaid of the Lord, let it be done to me according to your word." And that is why we say about her: "the Seat of Wisdom".

As we pray the Angel of the Lord, we ask her to help us become like her and like her Son.

*(Angelus, September 11, 1985)*

**13. DAY**

**THE HEART OF JESUS, WHERE FULL FULL OF GOD LIVES**

1. During the summer Sundays, beginning in June, our prayer for the "Angelus" is connected with the Litany of the Sacred Heart of Jesus. We pause at individual invocations and consider the great wealth of content they contain. A great source of inspiration for our interior life: for our communion with the mystery of Jesus Christ.
2. Yesterday, through the celebration of the Exaltation of the Cross, the Church once again opened herself to that Heart in which "all the fullness of the Godhead dwells." The mystery of Christ, God-Man, has a special eloquence when we look at the cross: here is the Man! Here he is crucified! Here is the Man, exhausted to the end! Here is a Man crushed "for our anger". Here is the "insultingly saturated" Man. And at the same time: here is the Man-God! All the fullness of the Deity resides in Him. Consubstantial with the Father! God from God, Light from Light! Born, not created. The Eternal Word. One in Godhead with the Father and the Holy Spirit.
3. When the Roman centurion on Golgotha ​​opens the side of the Crucified with his spear, blood and water flows from that side. It is a sign of death. The sign of the human death of the Immortal God.
4. The Mother stands at the foot of the cross. Sorrowful Mother. We remember her the day after the Exaltation of the Cross. When Christ's side is pierced with the centurion's spear, she fulfills the prophecy of Simeon: "A sword will pierce your soul" (Lk 2:35).

The words of the prophet foreshadow the final covenant of the Hearts: Son and Mother, Mother and Son. "The Heart of Jesus, in whom all the fullness of God lives", the Heart of Mary, the Heart of the Sorrowful Mother, the Heart of the Mother of God. May our prayer for the "Angelus" be united today with this wonderful covenant of Hearts!

*(Angelus, September 15, 1985)*

**14. DAY**

**THE HEART OF JESUS, IN WHICH THE FATHER HAS BEEN VERY PLEASANT**

1. Praying like this (especially now, in the month of June), we think of the eternal delight that the Father has in the Son: God in God, Light in Light. This delight also means love: that love to which everything that exists owes its existence: without love, without love and without him - without the Word - the Son "nothing is done that is done" (Jn 1: 3). This love of the Father found expression in the work of creation, especially in the creation of man, when God "saw that everything he had made was good ... very good" (cf. Gen 1:31). So isn't the Heart of Jesus the "point" at which man too can gain full confidence in all that is created. He sees the values, he sees the order and beauty of the world. He sees the meaning of life.
2. Heart of Jesus, in which the Father is very pleased. We are going to the banks of the Jordan. We are going to Mount Tabor. Here and there, in the record of the Evangelists, an invisible voice is heard, which is the Father's voice: “This is my beloved Son with whom I am well pleased. Hear him ”(Mt 17: 5).

The eternal pleasure of the Father follows the Son when he became man, when he took up the messianic mission in the world. When he said that his food was to do the Father's will. When he finally fulfilled this will, becoming obedient, right up to his death on the cross. Then this eternal pleasure of the Father in the Son, which belongs to the inner mystery of the God-Trinity, became a part of human history. For the Son himself became man, and as a man he had a heart with which he loved and responded to love; above all for the Father's love. And for this reason the pleasure of the Father was concentrated on this heart, on the heart of Jesus. It is a saving delight. For the Father - in the Heart of his Son - embraces all those for whom this Son has become Man. Everyone for whom he has a Heart. All for whom he died and rose again.In the Heart of Jesus, man and the world regain favor with the Father. It is the heart of our Redeemer. It is the Heart of the Savior of the world.

1. We join in our prayer for the "Angelus" with Mary. We unite with the one from whom the Son of God took his human heart. We ask that she bring us closer to him. We ask that in the Heart of the Son she may bring closer to man and the world the Father's pleasure, the Father's Love, and God's Mercy.

*(Angelus, June 22, 1986)*

**15. DAY**

**THE HEART OF JESUS ​​FROM WHICH WE HAVE ALL RECEIVED**

1. Gathered together for the "Angelus", we unite ourselves with Mary at the Annunciation: when the Word became flesh and dwelt under her heart as that of the Mother. We are united to the heart of the Mother who, from the moment of conception, knows best the human heart of her divine Son: "from his fullness we have all received grace upon grace", writes the Evangelist John (Jn 1:16).
2. What is a Whole Heart? When do we say the heart is full? What is the Heart of Jesus full of? It is full of love. Love is the fullness of the Son's Heart to which we turn today in prayer. It is a heart full of the Father's love: full in the divine way and in the human way. For the heart of Jesus is the truly human heart of God the Son. It is therefore full of filial love: everything he did and said on earth bore witness to such filial love.
3. At the same time, the filial love of the Heart of Jesus revealed and continues to reveal to the world - the love of the Father. Indeed, the Father "loved the world so much that he gave his only Son" (Jn 3:16) for the salvation of the world. He gave for man's salvation, that every man "would not perish, but have eternal life" (ibid.). Therefore, the Heart of Jesus is full of human love. Loving creatures. The world is full of love. How full! This fullness never runs out. When humanity draws from the material resources of the earth, water, and air, these resources are diminished and gradually exhausted. Much is said on this subject in the face of the modern acceleration of the exploitation of these resources. Hence the warning: let us not exploit excessively. The opposite is true with love.
On the contrary, it is the fullness of the Heart of Jesus. This one does not run out and will never run out.
From this fullness we all receive - grace upon grace. It is only necessary for the measure of our heart to widen: our readiness to draw from such abundant love.
That is why we are united with the heart of Mary.

*(Angelus, July 13, 1986)*

**16. DAY**

**THE HEART OF JESUS, THE ETERNAL DESIRE OF THE WORLD**

1. During these Sundays, while we gather for the midday prayer, we recite the Litany of the Sacred Heart in particular union with the Mother of Jesus. The Sunday Angelus is in fact our prayer appointment with Mary. Together with her we remember the Annunciation, which was certainly a decisive event in her life. And here, in the center of this event, we discover the heart. It is about the love of the Son of God, which from the moment of the Incarnation begins to develop under the heart of the Mother together with the human heart of her Son.

2. Is this Heart the “desire” of the world? Looking at the world as it visibly surrounds us, we must note with St. John that it is subject to the lust of the flesh, the lust of the eyes and the pride of life (cf. 1 Jn 2:16) and this "world" seems to be far from the desire of the heart of Jesus. He does not share his desires. He remains alien and, at times, even hostile towards him. This is the "world" of which the Council says is "placed under the slavery of sin" (Gaudium et Spes, 2). And he says it in accordance with the entire revelation, with Sacred Scripture and with Tradition (and even, let us say, with our human experience).

3. At the same time, however, the same "world" was called into existence for love of the Creator and for this love it is constantly maintained in existence. It is about the world as the set of visible and invisible creatures, and in particular "the entire human family in the context of all those realities in which it lives" (Gaudium et Spes, 2). It is the world that, precisely because of the "slavery of sin", has been subjected to transience - as St. Paul teaches - and, for this reason, groans and suffers in the pangs of childbirth, waiting impatiently for the revelation of the children of God, since only on such a path can he be truly freed from the slavery of corruption, to participate in the freedom and glory of the children of God (cf. Rom 8: 19-22).

4.This world - despite sin and triple lust - is turned to love, which fills the human heart of the Son of Mary. And therefore, uniting with her, let us ask: Heart of Jesus, desire of the eternal hills, bring to human hearts, bring to our times that liberation which is in your Gospel, in your cross and resurrection: which is in your heart!

 *(Angelus, July 20, 1986)*

**17. DAY**

**HEART OF JESUS, PATIENT AND GREAT MERCY**

1. Today, while praying for the "Angelus", we wish to read the Gospel together with Mary. In a way, all at once. The Heart of Jesus is inscribed in it. A patient heart and great mercy.
Is not the heart of him who went about doing good to all (cf. Acts 10:38)? Who made the blind see, the lame walk, the dead rise again, and that the Good News is preached to the poor (cf. Lk 7:22)?

Is not the Heart of Jesus like that, which had nowhere to bow its head, since the caterpillars have cavities and the birds have nests (cf. Mt 8:20)?

Is not the heart of Jesus like that, which protected the harlot from stoning, and then said to her: go and sin no more (cf. Jn 8: 3-11)?

Is not this the heart of him who was called the "friend" of tax collectors and sinners (cf. Mt 11: 19)?

1. Let us look into this heart together with Mary! Let us read them throughout the Gospel!
However, above all, let us read this Heart at the moment of the crucifixion. Just when it was pierced by a spear. Then, when the secret written in it was fully revealed.
A patient heart, because it is open to all human suffering.

A patient heart, because it is ready to accept suffering by no human measure! A patient heart, because of great mercy!

For what is mercy, if not the most specific measure of love which is expressed precisely by suffering?

For what is mercy but the ultimate measure of love which descends into the very center of evil in order to overcome it with good.

What is it if not love that overcomes the sin of the world through suffering and death?

1. Heart of Jesus, patient and of great mercy!

Mother, you look into this Heart while standing under the cross! Mother, who by the will of this Heart you became the Mother of us all, who, like you, knows the mystery of the Heart of Jesus from Bethlehem, Nazareth, and Calvary? Who knows like you that it is patient and has great mercy? Who, like you, bears witness to this incessantly?

*(Angelus, July 27, 1986)*

**18. DAY**

**HEART OF JESUS, GENEROUS TO ALL WHO CALL FOR YOU**

1. Today we come to the "Angel of the Lord" to remind you, Mother of Christ, of the event that took place at Cana in Galilee. It was at the beginning of the messianic activity. Jesus was invited to the wedding ceremony with you and his first disciples. But when the wine ran out, you, Mary, said to Jesus: "Son, they have no wine" (cf. Jn 2: 3). You knew his heart. You knew it is generous to all who invoke it.

With your petition at Cana in Galilee, you made the Heart of Jesus manifest in its generosity.

1. It is a generous Heart, because the Fullness lives in it: in a human way, the fullness of God lives in it, and God is Love. It is generous because it loves - and to love means to give. To love - it means to be a gift. It means to be for others, to be for everyone, to be for everyone. For anyone who calls. Sometimes he calls without words. By this he calls by revealing himself in all his truth - and with this truth he calls love! Truth has the power to call upon love. Through the truth, all those who are "poor in spirit", who "hunger and thirst for justice" and who are themselves "merciful" have the power to call upon love. All of these - and many others - have a wonderful "power" over love. All of these make love reveal itself, make it give, and reveal the generosity of the Heart. Among all these, you, Mary, are the first.
2. Heart of Jesus, generous to all who call on You! Through this generosity, love does not run out, but grows. Still growing. This is the mysterious nature of love. This is also the mystery of the Heart of Jesus which is generous to everyone. It opens up to everyone and everyone. It opens to the end. He gives himself to the end. And in this generosity it does not exhaust itself. The generosity of the heart shows that love is not subject to the laws of death, but to the law of Resurrection and Life. It testifies that love grows constantly through love. This is its nature.
3. This truth about love was witnessed in our times by Pope Paul VI. His human heart stopped beating here in Castel Gandolfo, eight years ago, on the Feast of the Transfiguration. His unworthy successor takes up the same truth about love that the late Pope proclaimed to the end with his life and word, invoking God's Heart. And that is why, with Pope Paul VI in mind, today we especially associate ourselves with Mary at the "Angel of the Lord" and we say: Heart of Jesus, generous to all who call you, welcome your Servant into your eternal light.

*(Angelus, August 3, 1986)*

**19. DAY**

**HEART OF JESUS, THE SOURCE OF LIFE AND HOLINESS**

1. Source! We remember how Jesus came to a Samaritan town called Sychar, where there was a spring back in the time of the patriarch Jacob. There he met a Samaritan woman who had come to draw water from the spring. He said to her, "give me a drink." The woman said, "How can you, a Jew, ask me, a Samaritan woman, to give You a drink?" And then Jesus said: "If you knew the gift of God and who it is who says to you," Give me a drink, "you would have asked Him, and He would have given you living water. And he goes on to say: "the water that I will give will become a spring welling up to eternal life" (cf. Jn 4: 5-14).
Source! Source of life and holiness!
2. On another occasion, on the last day of the Feast of Tabernacles in Jerusalem, Jesus - as the Evangelist John also records - cried out with a loud voice: “If anyone is thirsty and believes in me, let him come to me and drink! As the Scripture said: Streams of living water will flow from within him. " The Evangelist adds: "He said this of the Spirit whom those who believed in him were to receive" (cf. Jn 7: 37-39).
3. We all want to be closer to this source of living water. We all want to drink from the Divine Heart, which is the source of life and holiness. In him, the Holy Spirit has been given to us and is given to all those who draw reverently and lovingly to Christ, to his Heart. To come closer to the source means to reach to the beginning. There is no other place in the created universe from which sanctity comes from in human life, except for this Heart which so loved. "Streams of living water" have already flowed through so many hearts ... and will flow again! The saints of all times bear witness to this.
4. We ask you, Mother of Christ, to guide us to your Son's Heart. We ask you to bring us closer to Him and teach us to commune with this Heart which is the source of life and holiness.

*(Angelus, August 10, 1986)*

**20. DAY**

**HEART OF JESUS, ATTENTION FOR OUR SINS**

1. The heart of Jesus is the source of life, because through it victory over death is achieved. He is the source of holiness, because in him sin is overcome, which is the opponent of holiness in the human heart. Jesus, who enters the Upper Room through the closed door, tells the Apostles: “Receive the Holy Spirit! Whose sins you forgive, they are forgiven ”(Jn 20,22–23). And as he says this, he shows them his hands and his side: the places with the signs of the crucifixion. Bok - the place of the Heart pierced by the centurion's spear.
2. So the Apostles were called to return to the Heart, which is atonement for the sins of the world. And we are also called. The power to forgive sins, the power to overcome evil in the human heart is contained in the passion and death of Christ the Redeemer. The heart is a special sign of this redemptive power. Christ's passion and death were fulfilled in his whole body. They took place through all the wounds he suffered during his torment. Above all, however, they were accomplished in the Heart. For the heart was dying because the whole body was dying. The heart was wasting away to the rhythm of the suffering of all wounds.
3. In this self-depletion, the Heart burned with love. *The living* flame of love consumed the Heart of Jesus on the Cross. This love of the Heart was the power to atone for sins. It surpassed - and surpassed forever - all the evil in them, all the departure from God, all the rebellion of free human will, any misuse of created freedom that is contrary to God and His holiness.
4. Christ himself knows this redeeming mystery of his heart to the end. He himself is the most direct witness to it. When he tells the Apostles, "Receive the Holy Spirit for the forgiveness of sins," he testifies to the Heart, which is atonement for the sins of the world. Mary, refuge of sinners, bring us closer to your Son's Heart!

*(Angelus, August 17, 1986)*

**21. DAY**

**THE HEART OF JESUS, SATURATED WITH THE EFFECTS**

1. The words of the Litany of the Sacred Heart help us to read the Gospel of the Passion of Christ. They bring to the eyes of our soul all these moments and events in turn: from the capture in Gethsemane, through the judgment of Annas and Caiaphas, through the night imprisonment, through the morning sentence of the Sanhedrin, through the tribunal of the Roman governor, through the tribunal of Galilee Herod, through scourging, through crowning with thorns , through the judgment of the crucifixion, through the way of the crucifixion, the place of Golgotha, through dying on the tree of shame, until the final “is done”. The heart of Jesus, saturated with indignities.
2. Heart of Jesus, human Heart of God's Son, how much aware of the dignity of every human being, how very aware of the dignity of God-Man. The heart of the Son who is the Firstborn of all creation, how aware of the dignity proper to the soul and body of man, how sensitive to everything that offends this dignity: "saturated with insults"!
3. These are the words of Isaiah the prophet: "My Servant whom I uphold. My chosen one, in whom I am pleased (...). He will bring Law to the nations. He will not call or raise his voice (...). He will not break a bruised reed, he will not quench a wick with a faint flame ”(Is 42: 1-3). "As many were amazed at the sight of him, so inhumanly was his appearance disfigured, and his form was unlike men" (Is 52:14). "A man of sorrows, accustomed to suffering, like someone hides his face from, despised so that we had him for nothing" (Is 53: 3).
4. The heart of Jesus, saturated with insults! The heart of Jesus, saturated with insults!
"A sign to which they resist, and a sword will pierce your soul, Mother" (cf. Lk 2: 34-35).

*(Angelus, August 24, 1986)*

**22.**

**THE HEART OF JESUS, START FOR OUR INJURIES**

1. Jesus of Nazareth, who at the Last Supper said: "This is my body, which will be given up for you ... this is the cup of my blood, which will be shed for you."
Jesus: the eternal priest who enters the eternal tabernacle through his own blood.
Jesus: a priest who, according to the rite of Melchizedek, leaves us his sacrifice: "do this!" Jesus - Heart of Jesus!
2. The Heart of Jesus from Gethsemane, which "grieves unto death", feels a terrible "burden". When he says: "If possible, take this cup from me" (cf. Mk 14:36), he knows at the same time what the will of the Father is and he wants nothing more than to fulfill it: to drink the cup to the bottom. The heart of Jesus - bruised by the eternal sentence: God so loved the world that he gave his only-begotten Son ...
3. How many centuries earlier did Isaiah say: "He bore himself with our suffering, he bore our pains, and we declared him condemned, flogged by God and trampled underfoot" (Is 53: 4). Take off for our sins. And yet was it not said on Calvary: if you are the Son of God, come down from the cross! " (Mt 27.40)?
4. So it was said. Yet the prophet knew, and yet Isaiah had said many centuries earlier: “He was pierced for our sins, crushed for our iniquities (…). We all went astray like sheep, each of us turned to his own way, and the Lord blamed all of us on him. (…) Yes! He was cut off from the land of the living; for the sins of my people he was beaten to death ”(Is 53: 5-6: 8).
5. Takeoffs for our sins! Heart of Jesus - crushed for sins ... The whole body of the Crucified is gradually overwhelmed by the pains of agony. Death slowly reaches the Heart.
Jesus says, "It is finished"! (Jn 19:30). "Father, into your hands I entrust my spirit" (cf. Lk 23:46). How else would the Scriptures be fulfilled? How else was it. fulfill the word of the prophet who says: "My noble servant will justify many (...) and the will of the Lord through him will be done"! (Is 53:11, 10). The Father's Will! Not mine, but your will!
6. We are united in prayer with you, Mother of Christ: with you who suffered ... You lead us to the heart of your Son, dying on the Cross, when, in the midst of exhaustion, Love is revealed to the end. O you who have suffered, let us always remain in this mystery. Mother of the Redeemer! Bring us closer to your Son's Heart!

*(Angelus, August 31, 1986)*

**23. DAY**

**HEART OF JESUS, OBEDIENT UNTIL DEATH**

1. Dear brothers and sisters, the words of the Litany of the Sacred Heart of Jesus invite us today to contemplate the obedience of Christ's Heart. Jesus' whole life is marked by the perfect obedience to the will of the Father, who is the supreme and eternal source of his being (cf. Jn 1: 1-2); one in them power and glory, one wisdom, infinite mutual love. Because of this communion of life and love, the Son fully accepts the Father's plan for man's salvation through man: in the "fullness of time" he is born of the Virgin Mother (cf. Gal 4: 4) with a heart ready to repair the harm caused to mankind by disobedience first parents. Therefore, coming into the world, Christ says: "Here I am coming ... to do Your will, God" (Heb 10: 7). "Obedience" is the new name for "love"!
2. According to the Gospels, Jesus did the Father's will throughout his life. To Joseph and Mary, who painfully searched for him for three days, twelve-year-old Jesus replies: “Why were you looking for me? Did you not know that I should be in my Father's house? " (Luke 2:49). The whole existence of Jesus is subordinated to this "should", it determines His decisions and directs His actions. One day Jesus will say to the Apostles: "My food is to do the will of him who sent me and to finish his work" (Jn 4:34) and will teach them to pray: "Our Father ... let your will be done on earth, yes as in heaven ”(Mt 6: 9.10).
3. Jesus is obedient to the point of death (cf. Phil 2: 8), although nothing is as opposed to him as death, for he is the very source of life (cf. Jn 1: 25–26). In these tragic moments, he is overcome with sorrow and fear (cf. Mt 26:37), he begins to tremble (cf. Mk 14:33), sweat floods his forehead like thick drops of blood (cf. Lk 22:44). On the cross, his body pierces with excruciating pain. The heart is filled with the bitterness of loneliness, betrayal and ingratitude. But above all, the peace of mind of obedience prevails. "Let not my will, but yours be done" (Lk 22:42). With the rest of his strength, as if summing up his whole life, Jesus utters the last words: "It is finished!" (Jn 19:30).
4. At the dawn of life, in its fullness and when it comes to its end, the Heart of Jesus beats with one desire: to do the Father's will. By contemplating this life, whose unifying principle was filial obedience to the Father, we can understand the Apostle's words: "through the obedience of one, all will become righteous" (Rom 5:19), as well as other, mysterious and profound statements in the Letter to the Hebrews: he was a Son, he learned obedience through what he suffered. After he had completed everything, he became the author of eternal salvation for all who obey him "(5: 8–9).

Let us pray to the Most Holy Virgin Mary, the one who uttered her *Fiat* with trepidation and generosity *, that* we may also benefit from this fundamental lesson.

*(Angelus, 23 August 1989)*

**24. DAY**

**THE HEART OF JESUS, THE SPEAR IS PERFECTED**

1. Few pages of the Gospel have attracted the attention of mystics, writers, clergy and theologians over the centuries as much as John's pericope describing Christ's glorious death and the moment of piercing his side with a spear (cf. Jn 19,23–37). This is where the above-mentioned words with Litami find their inspiration. In the pierced heart, we contemplate the filial obedience of Jesus, who, received from the Father, fulfills the mission boldly to the end (cf. Jn 19:30), and his brotherly love for people whom he "loved to the end" (Jn 13: 1) - until the highest self-sacrifice. The pierced heart of Jesus is a sign of the fullness of that love, vertical and horizontal, like the arms of the cross.
2. The pierced heart is also a symbol of the new life given to people in the Holy Spirit and in the sacraments. When one of the soldiers pierced Christ's side with a spear, "immediately blood and water flowed out" (Jn 19:34). The blow of the spear testifies to the truthfulness of Christ's death. He really died as he was really born and how he will really rise in his own flesh (John 20:24, 27). Contrary to all old or modern docetisms, against any admission of "sham", the Evangelist puts everyone in front of naked reality. But at the same time, he tries to explore the meaning of this saving event and give it a symbolic meaning. He sees a profound meaning in the piercing by a spear: as water flowed from the rock struck by Moses in the desert (cf. Num 20: 8-11), so a stream of water gushed from the side of Christ pierced by a spear,which was to quench the thirst of the new People of God. This flow is a gift of the Holy Spirit (cf. Jn 7: 37-39) who enlivens the divine life in us.
3. Finally, from the pierced Heart of Christ, the Church is born. As his bride Eve was made from the rib of the sleeping Adam, on the cross - as the patristic tradition of the first centuries proclaims - from the open side of Christ who fell asleep with eternal sleep, the Church, His Bride, was born. In fact, the Church is made up of: water and blood - baptism and the Eucharist - gushing from the pierced side. Rightly, then, the Conciliar Constitution on the Liturgy states: "from the side of Christ who was dying on the Cross was born the true sacrament of the whole Church" (Constitution on the Liturgy of Saint  *Sacrosanctum Concilium,* 5).
4. Next to the Cross, the Evangelist writes, stood the Mother of Jesus (cf. Jn 19:25). Seeing the water and blood - blood from her blood - gushing from her open heart, she understood that the blood of her Son had been shed for our salvation. Then she fully understood the meaning of the words that the Son had addressed to her a moment before: "Woman, behold your son" (Jn 19:26): the Church born of a pierced heart was entrusted to her as a mother.
Let us ask Mary that, under her guidance, we may draw ever more abundantly from the springs of grace that flow from the pierced Heart of Christ.

*(Angelus, July 30, 1989)*

**25. DAY**

**THE HEART OF JESUS, THE SOURCE OF ALL COMFORT**

1. God, Creator of heaven and earth, is also the God of "all consolation" (cf. 2 Cor 1: 3). In the Old Testament, we often find the image of a loving and compassionate God who comforts his people in times of anguish. In order to comfort the desolate Jerusalem, he sends prophets to her with words of consolation: "Comfort, comfort my people! (…) Speak to the heart of Jerusalem and call out to him that his time of ministry is over ”(Is 40: 1-2); and addressing the fear-filled enemies of Israel, he says: "I, and I alone, am your comforter" (Is 51:12); in turn, comparing himself to a loving mother, he expresses the will to give Jerusalem peace, joy and comfort: “Rejoice with Jerusalem, be glad in her, all who love her! (...) so that you could suck her babies from their breasts until they are full (...). How who is comforted by own mother, yes, I will console you; you will be comforted in Jerusalem ”(Is 66: 10-11.13).
2. In Jesus, true God and true man, our brother, "the comforting God" has stood in our midst. The righteous Simeon showed him to such people, who was given the opportunity to embrace the baby Jesus and to see in him the fulfillment of "the consolation of Israel" (Lk 2:25). Throughout Christ's life, throughout the proclamation of the Kingdom, there is a ministry of comfort: good news for the poor, freedom for the oppressed, healing for the sick, the grace of salvation for all (cf. Lk 4: 16–21; Is 61: 1-2).
From the Heart of Christ comes this comforting assurance: "Blessed are those who mourn, for they will be comforted" (Mt 5: 4), and the comforting exhortation: "Come to me, all you who labor and are heavy laden, and I will give you rest" ( Mt 11:28).

The consolation that flows from the heart of Christ is his participation in human suffering, his desire to soothe sorrow and sorrow, and his friendship. These comforting words and deeds reveal an abundance of affection, marvelously combined with effective action. When Jesus saw the widow at the gates of the city of Nain, who was leading her only son to the tomb, he "felt sorry for her" (Lk 7:13), touched the bier, commanded the young man to stand up and gave him to his mother (cf. Lk 7: 14-15).

1. The heart of the Savior is also, and above all, the very "source of consolation", because Christ and the Father give us the Spirit, the Paraclete. “And I will ask the Father, and he will give you another Counselor to be with you forever (Jn 14:16; cf. 14:26; 15:26): the Spirit of truth and peace, harmony and love, support and consolation; The Spirit that is born from Christ's Passover (cf. Jn 19: 28-34) and from Pentecost (cf. Acts 2: 13-13).
2. The life of Christ was therefore a constant ministry of mercy and consolation. The Church, contemplating the Heart of Christ and the source of consolation gushing forth from it, expressed this miraculous reality in the words: "Heart of Christ, source of all consolation, have mercy on us."

These words remind us of the source from which for centuries he drew comfort and hope in hours of trials and persecution; they are an invitation to seek in the Heart of Christ true, lasting and effective consolation; they are an encouragement that, having received consolation from Christ, we carry it ourselves with emotion and conviction, taking part in the spiritual experience of the Apostle Paul, who says that God "comforts us in all our afflictions, so that we ourselves can console those who are in any suffering. , the consolation we feel from God ”(2 Cor 1: 4).

Let us ask Mary, the Comforter of the afflicted, to lead us in dark moments of sorrow and suffering to her beloved Son, Jesus, "the source of all consolation".

*(Angelus, August 13, 1989)*

**26. DAY**

**HEART OF JESUS, OUR LIFE AND RESURRECTION**

1. This invocation of the Litany to the Sacred Heart, as strong and full of conviction as a profession of faith, closes the whole mystery of Christ the Savior in a concise sentence. It alludes to Jesus' words to Martha in pain - after the death of her brother Lazarus: “I am the resurrection and the life. Whoever believes in me, even though he dies, will live ”(Jn 11:25). Jesus is the life that flows from eternity from the divine source of the Father:
"In the beginning was the Word, and the Word was with God, and the Word was God (...). In him was life, and life was the light of men ”(Jn 1: 4).

Jesus is life in himself: "As the Father has life in himself," he says, so also gave to the Son: to have life in himself "(Jn 5:26). In Christ, in his heart, divine life and human life are harmoniously united with each other, they constitute a complete, inseparable whole.
But Jesus is also life for us. "To give life" is the purpose of the mission that he, the Good Shepherd, received from the Father: "I came that [sheep] may have life, and have it abundantly" (Jn 10:10).

1. Jesus is also a resurrection. With the holiness of Christ, who is the Holy One of God (cf. Lk 1:35; Mk 1:24), nothing is as contradictory as sin; nothing is so contrary to him, the source of life, as death.

There is a mysterious bond between sin and death (cf. Wis 2:24; Rom 5:12; 6:23, etc.): they are two realities fundamentally contrary to God's plan for man, whose destiny is not death but life. Every expression of death deeply touches the heart of Jesus who, out of love for the Father and for his fellow human beings, made his life a "marvelous battle" with death (cf. *Roman Missal,*Easter sequence): with one word he raised Lazarus, son of the widow of Nain and daughter of Jairus; by the power of his merciful love he restored to the spiritual life Zacchaeus, Mary of Magdala, an adulterous woman and those who knew how to recognize his saving presence.

1. Brothers and sisters! No one, like Mary, has experienced that the Heart of Jesus is "life and resurrection": from him, who is life, she received the life of original grace, she was able to guard and develop it, listening to his words and carefully following his saving deeds; from him, who is the resurrection, she received a special share in the victory over death: the mystery of her Assumption in body and soul is a consoling testimony that Christ's victory over sin and death finds its extension in the members of his mystical body, first in Mary, who is "the most eminent member" of the Church (cf. Dogmatic Constitution on the Church *Lumen Gentium,* 53).

Most Holy Virgin glorified in heaven; Her Mother's Heart remains at the service of the redemption accomplished by Christ. As "Mother of life", she is with every woman who gives birth, she is at every baptismal font, where the members of Christ are born of water and the Spirit (cf. Jn 3: 5); as "the healing of the sick" it is where man endures the pain and suffering of disease; as the "Mother of Mercy", she calls on those who are struck down by the burden of guilt to return to the sources of life; as "the escape of sinners" it points the way to Christ for those who have strayed from it; as the "Virgin of Sorrows" standing by her dying Son (cf. Jn 19:25), she is where life is dying out. Let us cry out to her with the Church: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death."

( *Angelus,* August 27, 1989)

**27. DAY**

**HEART OF JESUS, PEACE AND OUR RECONCILIATION**

1. Dear brothers and sisters, when we pronounce this beautiful invitation of the Litany of the Sacred Heart of Jesus, we are filled with trust and a sense of security. Yes, Jesus is peace, He is our highest reconciliation.

Jesus is our peace. We know what the word "peace" means in the biblical language. Broadly speaking, it is the sum of the goods that Jesus-Messiah brought to people. Therefore, the gift of peace marks the beginning of his mission on earth, is always present in it and is its crowning achievement. "Peace" is sung by the angels at the manger where the newly born "Prince of Peace" was laid (cf. Lk 2:14; Is 9: 5). Christ wishes peace, moved by the sight of the human disability in the body (cf. Lk 8:48) and in spirit (cf. Lk 7.50). "Peace be with you", joyfully greets the Risen disciples (cf. Lk 24:36; Jn 20:19, 26) whom, before their final departure to the Father, he entrusts to the action of the Holy Spirit, who is the source of "love, joy and peace" (Gal 5:22).

1. Jesus is also our reconciliation. As a result of sin, a deep and mysterious division had arisen between God the Creator and man, his creation. The whole story of salvation is actually a story of God's marvelous interventions on behalf of man so that man can return to him freely and with love, so that, after a time of isolation, there will be a time of reconciliation and friendship, communion and peace.

In the Heart of Christ, full of love for the Father and for people, his brothers, there was a full reconciliation of Heaven with earth: (...) "we were reconciled with God through the death of His Son" (Rom 5:10), says the Apostle Paul.

Anyone who wishes to experience reconciliation and peace must accept the Lord's invitation (cf. Mt 11:28). In His Heart he will find peace and respite, there his doubts will turn into certainty, anguish into peace, sadness into joy, anxiety into serenity. There he will find relief from suffering, the courage to overcome fear, the generosity needed to avoid despondency and to enter the path of hope.

1. The Mother's Heart is like the Son's Heart in everything. For the Church too, the Blessed Virgin is a manifestation of peace and reconciliation. After all, it was she who, through the Angel Gabriel, received this great message of reconciliation and peace that God sent to all mankind (cf. Lk 1: 26-38).

Mary gave birth to him who is our reconciliation. She stood under the cross when God, through the blood of his Son, "reconciled all things to himself" (cf. Co 1:20). And now, glorified in heaven, she has - as one of the liturgical prayers says - "a heart filled with mercy for sinners who turn their eyes to her motherly love, turn to her and pray for (God's) forgiveness" ( *Roman Missal,* Preface about the Mother of God).
May Mary, Queen of Peace, obtain for us from Christ the messianic gift of peace and the grace of full and lasting reconciliation with God and with our brothers and sisters. Let us ask her for this in our prayers.

*( Angelus, September 3, 1989)*

**28. DAY**

**HEART OF JESUS, BLOOD SACRIFICE OF SINNERS**

1. Dear brothers and sisters, the words of the Litany of the Sacred Heart of Jesus remind us today that Jesus, speaking in the words of St. Paul, "He was delivered for our sins" (Rom 4:25), for "God made Him who knew no sin to be sin" (2 Cor 5:21). The heavy burden of the sins of the world has rested on the Heart of Christ.

In him, the figure of the "paschal lamb", a sacrifice made to God, was perfectly fulfilled so that, through the sign of his blood, the firstborn sons of the Jewish people might be saved (cf. Ex 12: 21-27). Rightly then, John the Baptist recognized him as the true "Lamb of God" (Jn 1: 29), the innocent lamb who took upon himself the sin of the world in order to immerse him in the saving water of the Jordan (cf. Mt 3: 13-16 et al.); a lamb that is meek, led to slaughter "as a lamb is not before her shearers" (Is 53: 7), in order to shame the proud words of the wicked by his divine silence.

Jesus is a voluntary Sacrifice because he "freely gave himself up to torment" *(Roman Missal,* Prayer Euch. II) as an atoning sacrifice for human sins (cf. Lev 1: 4; Heb 10: 5-10) which he burnt in the fire of love .

1. Jesus is the Eternal Sacrifice. Risen and glorified at the right hand of the Father, he has kept on his immortal body the marks of wounds on his arms, legs and pierced side (cf. Jn 20:27; Lk 24: 39-40) and presents them to the Father in his constant prayer in which he intercedes for us (see Hebrews 7:25; Romans 8:34).
A beautiful sequence of Mass. Recalling this truth of our faith, she calls: "On the feast of joy of the Paschal sacrifice / let the faithful glorify her with their gifts, / The Lamb without blemish redeemed his sheep, / he reconciled us with the Father and washed away the sins of the stain." The preface of this celebration says: Christ "is the true Lamb who took away the sins of the world. He thwarted our death by his death and, rising from the dead, he restored us to life ”.
2. Brothers and sisters, in the hour of Marian prayer, we meditated on the Heart of Jesus, the victim of our sins, but the first of all to contemplate them most profoundly, His Sorrowful Mother, about whom the liturgy sings: "He sees how the only Son suffers for human trespasses / Jesus…." ( *Stabat Mater* sequence *, p.* 7).

Today, when the liturgical remembrance of Our Lady of Sorrows approaches, we think of that valiant and interceding presence of Mary at the cross on Calvary, we are full of gratitude that the dying Christ, a sacrifice for the sins of the world, gave her to us for his Mother: " Behold your mother ”(Jn 19:27).

We entrust to Mary our prayer to her Son Jesus: Heart of Jesus, sacrifice of our sins, receive from us adoration, constant gratitude and sincere repentance. Have mercy on us now and always.

*(Angelus, September 10, 1989)*

**29. DAY**

**HEART OF JESUS, SALVATION OF THOSE TRUSTING IN YOU**

1. During today's meeting in the "Angelus" prayer, let us consider for a moment this call of the Litany of the Sacred Heart of Jesus, which is: "Heart of Jesus, salvation of those who trust in You, have mercy on us."

We read in many places in Scripture that God is "salvation" (cf. Ex 15.2; Ps 51:16; 79.9; Is 46:13) and that salvation is a gratuitous gift of His love and mercy. The Apostle Paul, in a text of great doctrinal importance, states with conviction that God "desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2: 4; cf. 4:10).
This saving will, which has manifested itself in many amazing interventions of God throughout history, reached its highest expression in Jesus of Nazareth, the Incarnate Word, Son of God and Son of Mary. For in him the words addressed by the Lord to his servant were fulfilled: "I will make you a light for the Gentiles, that my salvation may reach the ends of the earth" (Is 49: 6; cf. Lk 2:32).

1. Jesus is an epiphany of the Father's saving love (cf. Tit 2:11; 3: 4). The old man Simeon, taking the child Jesus in his arms, cried out: "... my eyes have seen your salvation" (Lk 2:30).
In Jesus, everything serves His mission as Savior: the name he carries ("Jesus" means "God saves"), words spoken, deeds performed, sacraments instituted.

Jesus is fully aware of the mission entrusted to him by the Father: "(...) the Son of man came to seek and save that which was lost" (Lk 19:10).

From his heart, and thus from the very core of his being, flows the will to save man, which prompts him to ascend to Calvary with the docility of a lamb, to stretch out his hands on the cross and "give his life as a ransom for many" (Mk 10:45).

1. We can therefore place our hope in the Heart of Jesus. This Heart, says the invocation, is the salvation of those who trust in Him. Christ himself, who, on the eve of his Passion, asked the Apostles to believe in him - “Let not your hearts be troubled. Do you believe in God? And believe in me! " (Jn 14,1) - today he asks us to trust him completely. He asks us because He loves us, because for our salvation a spear pierced His heart, nails pierced His hands and feet. Everyone who believes in Christ and in the power of his love lives the experience of Mary of Magdala, about whom the Easter liturgy speaks: "Christ my Lord and hope is risen" (Easter Sunday, sequence).

So let us run to the Heart of Christ! He gives us a word that will not pass away (cf. Mt 24:35), a love that will never fail, a friendship that does not deteriorate and remains with us forever (cf. Mt 28:20)

May the Blessed Virgin, "accepting the Word of God with an immaculate heart, conceived it in her virginal womb" (cf. preface from the votive Mass for the Blessed Virgin Mary, Mother of the Church), teach us to place in the heart of her Son unlimited trust - with conviction, that we will never be disappointed.

*(Angelus, September 17, 1989)*

**30. DAY**

**HEART OF JESUS, HOPE DYING IN YOU**

1. In connection with the recently celebrated commemoration of all the dead, it is appropriate for us today to look at the problem of Christian death in the light of faith and hope. The Litany to the Sacred Heart of Jesus, which was the subject of our previous Sunday reflections, refers to it in the words: "Heart of Jesus, hope of those who die in You, have mercy on us."

Death belongs to the human condition, it is the moment that ends the temporal phase of life. In the Christian understanding, death means the transition from created light to uncreated light, from earthly life to eternal life.

Since a Christian draws from the Heart of Christ light and strength to live as a child of God, how could he draw strength from another source to die in a way worthy of his faith? "Living in Christ," he must "die in Christ."

The words of the Litany express the Christian's experience in the face of death: the Heart of Christ, his love and mercy are hope and certainty for those who die in him.

1. However, it is necessary to consider for a moment what it means to "die in Christ"? Above all, dear brothers and sisters, this means reading the painful and mysterious phenomenon of death in the light of the teaching of the Son of God as going back to the Father's house, where Jesus, through his death, has prepared a place for us (cf. Jn 14: 2). It means believing that, despite the decay of the body, death is the beginning of life and an abundant harvest (cf. Jn 12:24).

"To die in Christ" also means to trust in him, to surrender to his will completely, placing in his hands - the hands of a brother, friend, good shepherd - his own destiny, just as he, at his death, entrusted his spirit to the Father's hands (cf. Lk 23, 46). It means closing our eyes to the light of this world in peace, in friendship, in communion with Jesus, because nothing "neither death nor life ... will be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom 8, 38–39). In this highest hour, the Christian knows that even when his heart accuses him, the Heart of Jesus is greater than his and can take away all guilt if he repents (cf. 1 Jn 3:20).

1. "To die in Christ" also means, dear brothers and sisters, to prepare for this decisive moment by receiving the "sacred signs of the paschal passage": the sacrament of penance that reconciles us with the Father and with all creation, Saint Viaticum, who is the Bread of life and the medicine of immortality. , the anointing of the sick, which gives the body and soul energy for the final fight. Finally, "to die in Christ" means to "die like Christ", with a prayer on your lips, with forgiveness in your heart, with the Blessed Virgin at your side. She, as the Mother, stood under the cross of the Son (cf. Jn 19:25), and as the Mother, she stands beside her dying children. She who, through the sacrifice of her Heart, collaborated in bringing them into the life of grace (cf. Dogmatic Constitution on the Church *Lumen Gentium,* 53), she assures them with her caring, maternal presence that they may be born to glorious life through death.

*(Angelus, November 5, 1989)*

**31. DAY**

**HEART OF JESUS, DELIGHTS ALL SAINTS**

1. Today the Church rejoices in the adoration of its two children: Agnieszka Czeska and Albert Chmielowski. Their figures enlarged the "great crowd" which we recently contemplated in the All Saints liturgy. This heavenly vision brings to mind the words of the Litany: "Heart of Jesus, delight of all saints, have mercy on us."

In the rhythm leading from hope to its destruction, from desires to their fulfillment, from earth to heaven, it seems - dear brothers and sisters - to compose the last three invitations to the Sacred Heart of Jesus. We say: "the salvation of those who trust in you", then "the hope of those who die in you", and then "the delight of all the saints." And here we meet the vision of paradise, with a mention of life in heaven, with a formula that opens up an endless space of eternal happiness.

1. Jesus' disciple lives on earth, waiting to meet the Master, eagerly eager to contemplate his face and live with him forever. All expectations are fulfilled in heaven: the disciple enters into the joy of his Lord (cf. Mt 25:21, 23), contemplates the face of the Master, which shines with the splendor of the eternal light (cf. Heb 1: 2), not only for a brief moment of transfiguration (cf. Mt 17.2; Mk 9.2; Lk 9:28), lives with Jesus the life of Jesus.
Life in heaven is a perfect, everlasting, intense participation in the love of God the Father, the Son and the Holy Spirit; it is the full revelation of the inner essence of Christ and the transition to that fullness of life and love that flows from his heart. In heaven, the blessed see all their desires fulfilled, all prophecies fulfilled, their longings for happiness fulfilled, and all their aspirations fulfilled. 3. Therefore, the Heart of Christ is the source of the life and love of the saints: in Christ and through Christ, the blessed in heaven receive the gift of the Father's love, who binds them together with the bond of the Holy Spirit, God's love; in Christ and through Christ they love the Father and people - their brothers and sisters with the love of the Holy Spirit.

For them, the Heart of Jesus is a space of life, a place where they remain in love (cf. Jn 15.9), drawing from it constant, boundless joy. In the Divine Heart of Christ, the infinite and mysterious thirst for love that God has breathed into the human heart is quenched.
There, the fullness of the Redeemer's love for people in need of salvation is also revealed: the Teacher's love for disciples thirsting for the truth; A friend who removes divisions and elevates servants to the rank of his friends forever and in everything. The ardent desire expressed on earth by the words: "Come, Lord Jesus" (Rev 22:20), transforms in heaven into seeing the Lord face to face, into a state of happiness achieved, a union of life:
Christ in the blessed, blessed in Christ!

Looking at them with the eyes of the soul, as they surround Christ with their Queen, the Blessed Virgin Mary, today we repeat with steadfast hope the joyful call: "Heart of Jesus, delight of all saints, have mercy on us!"

              *(Angelus, November 12, 1989)*

Top of Form