

The Year of Mercy and the Eucharist

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“As a contented atheist, ... tired of waiting for the end of the incomprehensible devotions that were holding up my friend a bit longer than he had expected, I in my turn push open the little wrought iron door to take a closer look, for the sake of art or idle curiosity, at the building in which I am tempted to say he is dawdling (in actual fact I can have been waiting for him at the most for three or four minutes).

...

“The far end of the chapel is quite brightly lit. Above the high altar draped in white, a vast arrangement of plants, candlesticks and ornaments is dominated by a large ornate metal cross with, at its centre, a dull white disc. Three other discs of the same size but not quite of the same appearance are fixed at the extremities of the cross. I have before now been inside churches out of interest in art but I have never seen a monstrance with a host in it, indeed I believe I had never seen a host, and I have no idea that I am in the presence of the Blessed Sacrament, towards which rise up two ranks of burning candles. The presence of the supplementary discs and the florid complications of the décor make it even more difficult for me to make sense of this distant sun.

“All this has a significance that escapes me, the more so in that I am paying it hardly any attention. Standing near the door, I am looking around to find my friend but I cannot make him out among the kneeling forms in front of me. My gaze moves from shadow to light, returns to the congregation without inspiring any particular thought, goes from the faithful to the motionless nuns, from the nuns to the altar and then, I know not why, concentrates on the second candle burning to the left of the cross. Not the first nor yet the third but the second. And that is the

moment which without warning sets off the series of wonders that with inexorable violence are going to demolish instantaneously the absurd being that is myself and bring to dazzled birth the child that I had never been.

“First of all, these words are put to me: “spiritual life.” They are not spoken to me, I do not utter them myself, I hear them as if they were uttered near me in a low voice by a person who has to be seeing something that I have not yet seen myself.

“The last syllable of this murmured prelude has no sooner entered my consciousness than the avalanche begins. I cannot say that heaven opens; it does not open, it is hurled at me, it arises like a sudden silent thunderbolt from out of this chapel in which one would never have dreamed that it was mysteriously enclosed. How can I describe it in these reductive words that refuse to serve me, threatening to intercept my thoughts and consign them to the realm of fantasy? The painter to whom it was granted to catch a glimpse of unknown colours, how would he paint them? It is like a crystal, indestructible, infinite in its transparency, almost unbearable in its brightness (a fraction more would annihilate me) and, as it were, blue, a world, another world of a brilliance and density such as to reduce ours to the faint shadows of unfinished dreams. It is reality, it is truth, I see it from the dark bank on which I am still held back. There is an order in the universe and, at its summit, beyond this veil of dazzling mist, the evidence of God, evidence become presence and presence become the person of the One whom a moment ago I would have denied, the One whom Christians call “our Father” and from whom I learn that He is gentle, with a gentleness like no other, not the passive quality sometimes so described but active, breaking open, far beyond any form of violence, capable of shattering the hardest stone and, harder even than stone, the human heart.

“This overwhelming flood that breaks over me brings with it a joy that is nothing other than the exultation of a man saved, the joy of one brought off from a shipwreck just in time, but with this difference, that it is only at the moment when I am lifted up towards salvation that I become aware of the mire in which, without realising, I am buried and I cannot understand, seeing myself still half caught in it, how I have ever been able to live and breathe there.

“At the same time I am given a new family which is the Church, She having the task of leading me where I must go, it being understood that despite appearances I have a certain way still to travel, a distance that cannot be abolished and has to be covered.

“All these sensations that I am labouring to express in the defective medium of ideas and images come simultaneously, enfolded one within the other, and after many years I have not exhausted their content. The whole is dominated by the presence, beyond and through an immense multitude, of the One whose name I can never write again without feeling the dread of wounding His tenderness, the One before whom I have the happiness of being a forgiven child, waking to learn that everything is gift.

“Outside it was still a fine day and I was five years old. The world that once had been made of stone and tarmac was a great garden in which I was to be allowed to play for as long as God was pleased to leave me there. Willemin was walking beside me and seemed to have noticed something utterly unusual in my face; he gazed at me with medical thoroughness. “What is going on with you?” — “I am a Catholic,” and then, as if afraid of not having been sufficiently explicit, I added “apostolic and Roman” to complete my confession of faith. “You’re goggle-eyed!” — “God exists, it is all true.” — “If only you could see yourself!” I could not see myself. I was like an owl at midday, facing the sun.”¹

¹ *****Source: <http://www.basicincome.com/bp/godexistsihavemethim.htm> *****Full book: <http://godexists.yolasite.com/>

I relate this story because it is an extreme example that brings together in an extraordinary way the two themes about which I will be speaking: Mercy and Eucharist. The author of these autobiographical words is André Frossard who, up to the very moment of this event, was an atheist of the stripe who “does not arise questions,”² as he himself declared. Yet, in a flash of insight, coming from the undeserved grace and mercy of God, he is instantly converted.

My approach in preparing this talk was to read closely Pope Francis’s Bull inaugurating the Year of Mercy, called *Misericordiae Vultus* or *The Face of Mercy*, extracting particularly relevant passages and reflecting on them, with the help of Scripture and the Catechism, in light (and I use this term purposefully) of our Eucharistic Lord in word and sacrament.

After my time speaking, you will be welcome to share your thoughts and insights with all of us.

In *The Face of Mercy*, Francis’s first words identify *Jesus Christ* as the face of mercy. This Jesus comes to us in a special way, in a real way, every time we receive the Eucharist at Mass. So, mercy is extended to us in and through the Blessed Sacrament. It is apparent in the Liturgy of the Word as well. Let us now contemplate several passages of the pope’s document that bring to light this reality quite vividly. You are welcome to follow along on the handout.

The first passage that we will consider: “With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity.” (MV 8)

² “Conversion of Andre Frossard.” <http://digilander.libero.it/rexur/miracol/inglese/fros.htm>

What immediately comes to mind when reading this sentence are two experiences: seeing the elevation of the Host during consecration at Mass and praying before the exposed Blessed Sacrament.

It is a pious practice for some Mass-goers to say a short prayer at the consecration. Maybe the most popular expression of this is “My Lord and my God!” taken from the no-longer-doubting Thomas’s words upon seeing and being addressed by Jesus in the Upper Room after the Resurrection (Jn 20:28). A personal favorite is, “Lord, it is good for us to be here,” Peter’s exclamation at the Transfiguration (Mt 17:4; cf. Mk 9:5). But, also popular, and particularly relevant for our consideration here, is a phrase that we would be wise to work into our devotions, especially during this Year of Mercy. It is taken from the humble man in the back of the temple in Jesus’ Parable of the Pharisee and Tax Collector, found only in Luke’s Gospel: “God, be merciful to me a sinner!” (18:13) Jesus tells us that this attitude “justified” the tax collector and that the man’s humility will “exalt” him (v. 14). Is this not we want for ourselves: justification and exaltation? And does this not come from a humble heart? It is humility that not only makes us receptive to mercy, but disposes us properly to fully appreciate our need for mercy. It is imperative that we remember this as we prepare, before and during Mass, to approach the altar to receive Holy Communion.

Now, on to adoration, where time spent in this venerable practice is never wasted. St. John Vianney, the Curé of Ars, the patron of parish priests, when asked what he did in spending time with the Lord in front of the Blessed Sacrament said, “Nothing. I just look at Him and He

looks at me." This from a man who knew the meaning of mercy since, "[d]uring the last ten years of his life, he spent from sixteen to eighteen hours a day in the confessional."³

Pope Francis ties love and mercy together in the quote under consideration. In Jesus' great love He promised, in the very last words of the Gospel of Matthew, to be with us always, to the close of the age (cf. Mt 28:20). This, in turn, shows His mercy as well. He does not abandon us. We can come before Him in adoration no matter the state of our soul. He is *really* present to us whenever we wish to approach Him. Whether we have stayed on the straight and narrow or are returning after a long absence and a life of dissipation, like the Prodigal Son (Lk 15:11-32), Jesus is waiting to help us and restore us if only we are receptive. Who would not want to spend ample time in the presence of the only One who can effect authentic merciful healing of soul and spirit?

A final word to address the pope's invocation of the Trinity in this passage. While we naturally think first of Jesus when contemplating the Blessed Sacrament, we should not forget that where one person of the Trinity is the other two must necessarily be. So in our reflections on Jesus' Real Presence let us also consider the Father and the Holy Spirit, thanking them and asking them to give us a deeper appreciation of the God-Man. God the Father who sent His only Son to save us (cf. Jn 3:16) and allowed Jesus to be with us in this special way until the end of time. God the Spirit whom the Father and Son sent to enlighten us and guide us on our life's journey until Jesus' return in glory (cf. Jn 14:26, Jn 15:26; Jn 16:7).

³ Otten, Susan Tracy. "St. Jean-Baptiste-Marie Vianney." The Catholic Encyclopedia. Vol. 8. New York: Robert Appleton Company, 1910. 13 Feb. 2016 <<http://www.newadvent.org/cathen/08326c.htm>> .

Now, the second passage: “Jesus...healed the sick...and...satisfied the enormous crowd...moved [by]...nothing other than mercy, with which he read the hearts of those he encountered and responded to their deepest need.” (MV 8)

The ministry of mercy that Jesus began in the Holy Land circa A.D. 30 continues to this day. He responds to our deepest need by giving Himself entirely to us, Body, Blood, Soul, and Divinity, every time we receive Him in Holy Communion. What is this deepest need? St. Augustine put it very well in his *Confessions*: “Our hearts are restless until they rest in Thee.” Or, in modern parlance, He comes to fill the “God-shaped hole” in each of us. We are not complete -- cannot be complete -- without the indwelling Trinity. All the more reason to receive Communion worthily and with reverence.

The Lord satisfies enormous crowds by feeding the souls of the multitudes that flock to Mass daily all around the world. We saw a vivid example of this in the pope’s Apostolic Visit to the United States when thousands upon thousands attended Masses in Washington D.C., New York, and Philadelphia. There was a real hunger displayed in all of these places.

And He heals us, too, in Communion. From the Catechism: “the Eucharist...*wipes away venial sins*” (no. 1394). This is one of the many fruits of Holy Communion as listed in the Catechism, which also says: “the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins” (no. 1393). In this same paragraph, St. Ambrose is quoted: “Because I always sin, I should always have a remedy” (ibid). So let us approach each reception of Communion with true contrition and a firm purpose of amendment so as to open ourselves as much as possible to the infinite healing graces that are available each time we receive the consecrated Host and Precious Blood. Jesus reads our hearts.

He knows our deepest desires. He wants us to open ourselves completely to Him and lay our needs at the altar of His mercy.

Let us take a look at a third excerpt: “‘Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you’ (Mk 5:19)” (MV 8)

This verse comes from the story of the exorcism of the Gerasene demoniac. He received healing and was told to go spread this good news of mercy. Is this not a lesson for us today? The Lord shows us great mercy every day, forgiving our sins and casting out our demons. He does this no more so than in coming to us in Holy Communion. Should we not want to share this enthusiastically with friends (and all those we encounter)? Remember Jesus’ words from the Bread of Life discourse in John 6: “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.” (vv. 53-54) What we should want desperately is to gain eternal life for ourselves and as many souls as we can take along with us. No one is beyond redemption and it is never too late to beg for divine mercy (remember the Good Thief hanging next to Jesus on Calvary? – Lk 23:40-43). We should want everyone to benefit from the grace and mercy Jesus gives us in the Sacrament of His Body and Blood. So let us not be reticent to tell all those we encounter how much the Lord has done for us and how He has showered His mercy on us.

A fourth quote from the document: “In order to be capable of mercy...we must first of all dispose ourselves to listen to the Word of God.” (MV 13)

So far in these reflections we have been dealing with Eucharist as the Blessed Sacrament. But of course we also refer to the entire Mass as the Celebration of the Eucharist. Keeping this in mind, we are blessed, in our liturgy, to receive much Scripture, not only during the readings, but throughout Mass. We gain deeper insight into the mercy we are shown in receiving the Eucharist by listening especially attentively to the Scripture readings at Mass and meditating upon them. *Dei Verbum*, The Dogmatic Constitution on Divine Revelation, one of the sixteen documents of the Second Vatican Council, tells us that “[t]he Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body” (*DV* 21). So we truly receive Jesus, the Word of God, in the Bible, and we receive Jesus, the Bread of Life, in the Eucharist. All of salvation history shows the mercy of God. From the Protoevangelium which promises a redeemer after the Fall of our first parents (where we read: “I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel” at Genesis 3:15) to the Book of Revelation in which we are told of the ultimate victory of our God over sin, Satan, and death.

So how do we learn about mercy? By knowing the One who is mercy itself. And how do we know what it means to be merciful? By paying attention to Jesus and trying to imitate Him. St. Jerome, possibly the most eminent Bible scholar in history, famously said that “ignorance of Scripture is ignorance of Christ.” We show the mercy of Christ by being Christ to others and seeing Christ in others. Let us follow the pope's advice and strive to more deeply dispose ourselves to listen to the Word and meditate on it, at Mass and outside of Mass, so that, as Francis says further on in the same paragraph, “it will be possible to contemplate God's mercy and adopt it as our lifestyle” (*MV* 13). And let us never cease to encourage others to do the same.

The fifth passage: “Let us rediscover these *corporal works of mercy*: to feed the hungry, give drink to the thirsty,...welcome the stranger, heal the sick, visit the imprisoned...” (MV 15)

Of the seven corporal works of mercy, five can easily be applied to our consideration of reception of the Eucharist.

We have already considered to some extent feeding the hungry, in which Jesus comes to us in the form of bread in order to satisfy our souls and revive us in spirit. Similarly, in the form of wine, now substantially changed into His Precious Blood, He slakes our thirst for His abiding presence in our lives.

Healing of the sick has been mentioned earlier as well. Our venial sins are wiped away. (Of course, mortal sins must be confessed sacramentally before receiving Holy Communion.) We should be reminded that Jesus longs to do this for us when we consider these words of His: "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners" (Mk 2:17; cf. Lk 5:31, Mt 9:12).

How does welcoming the stranger fit in? Let us recall St. John the Evangelist's words in his first letter: "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn 1:8). All of us are estranged from God to a lesser or greater degree due to sin; maybe so much so that it has caused us to be away from church for an extended time -- years perhaps -- if not physically, then spiritually. Or maybe we have grown cold for any number of reasons or been led astray by things of this world. Yet, the Lord refuses no one who wishes to come to him to be healed, strengthened, and enlightened.

Finally, we consider imprisonment. Maybe this condition manifests itself in the form of a certain sin we cannot overcome. Maybe there is a "little" vice that we allow ourselves because

we have grown comfortable with it. Possibly it is an old wound incurred that we find impossible to forgive. There is no freedom in living this way. But there is hope. St. Paul tells the Galatians that, “For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery” (Gal 5:1). What is authentic freedom? Paul tells us a few verses further along: “faith working through love” (v. 6) and again a few moments later, “through love be servants of one another” (v. 13). The sin of any member of the Church harms the Body of Christ. We are called upon to build up the Church through love of God and love of neighbor. And our exemplar is Jesus Christ, the perfect man, the love of God made flesh, who showed us that it is not “only human” to sin but that it is *inhumane* to do so. Let us free ourselves from self-imposed shackles by taking advantage of the freely given graces that Jesus, the institutor of the sacraments, so wants us to receive in His great mercy.

In all of this, the Lord once again sets the pattern for us. At the end of Mass, one of the options for the words of dismissal is, “Go in peace, glorifying the Lord by your life.” That is, let us live what we believe. We are to become another Christ, the face of Christ, the face of mercy, to all other prisoners -- that is, every person we encounter, the familiar and the unfamiliar, the lovable and the unlovable.

We are called to help take care of others’ needs.

- To give sustenance to those who hunger and thirst (both physically and spiritually).
- To show compassion to strangers, whether they are from other geographic places or from other spiritual places, realizing that one day we could be in their shoes.

- To heal the sick, whether assisting with the care of those who are in need, visiting a neighbor, volunteering at a hospital or nursing home, or providing emotional and spiritual support to one who is downcast or despairing.
- To visit the imprisoned, whether in body or soul, and to show compassion and understanding to those who are working to turn their lives around, remembering that “there but for the grace of God go I.”

A sixth and related passage: “Let us not forget the *spiritual works of mercy*: to...comfort the afflicted, forgive offences, bear patiently those who do us ill...” (MV 15)

As with the corporal works of mercy just reviewed, there are several spiritual works that tie into our theme well (although, even with the corporal works, we saw spiritual applicability). All of these we have already touched on to some degree or another.

- Comforting the afflicted: when we feel we have no one to turn to, Jesus is always patiently waiting, ready to listen, and desiring to heal.
- Forgiving offenses: Jesus is always willing to forgive the sins of the sincere, contrite penitent who approaches Him.
- Bearing patiently those who do us ill: whenever we sin we contribute to the pain of the insults, blasphemies, blows, lashes, crown of thorns, and nails of Christ’s Passion. Yet, Jesus is not interested in vengeance. He took all of this suffering upon Himself willingly for our sakes. “Christ died for our sins in accordance with the scriptures” (1 Cor 15:3), Paul tells the Corinthians -- and us. If Christ can forgive such a great debt, how can we justify holding on to real or perceived

injustices perpetrated against us by our fellow “strangers and sojourners” as St. Peter calls all of us in his first letter (1 Pt 2:11)?

Seventh: “Jesus affirms that...the rule of life for his disciples must place mercy at the centre, as Jesus himself demonstrated by sharing meals with sinners.” (MV 20)

Holy Mass is a sacrifice but it is also a meal. This is clear as we recall the very first Eucharist to which we commonly refer as the “Last Supper”. In addition, we can consider the feeding of the five thousand which leads in to the lesson of the Bread of Life Discourse (one directly leading into the other in John 6), already touched upon, which is critical to our understanding of the Eucharist. Jesus shows His overflowing mercy by feeding the famished multitude with His word, satisfying their physical hunger with more bread than these followers could eat, and finally revealing to them the food that gives eternal life.

Most directly from the document excerpt we are now considering, we think of the Lord inviting Himself to the homes of tax collectors like Matthew (Mt 9:9-13 and Mk 2:13-17) and Zacchaeus (Lk 19:1-10). Jesus continues joining meals with sinners at every Mass, feeding the faithful with Divine Revelation in the first part of Mass, the Liturgy of the Word, and with His own self, Body, Blood, Soul, and Divinity in the second half of Mass, the Liturgy of the Eucharist. At Mass we are in communion with the Lord, but we must not forget that we are in communion with all of our brothers and sisters as we partake of the Blessed Sacrament. We share this meal with sinners and these others share it with us sinners. Mentioned earlier were the fruits of Holy Communion as listed in the Catechism. Another of these fruits, applicable here, is the “unity of the Mystical body” (no. 1396). The Catechism goes on to say that “[t]hose who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the

faithful in one body -- the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism” (ibid). Let us receive Communion and live our lives as if we truly believe this.

Jesus pours out on all of us His mercy in this Sacrament of Sacraments. We are to show mercy to our fellow men in just the same way. Let us recall the serious obligation to do this. During the Sermon on the Mount, Jesus said, “if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift” (Mt 5:23-24). The Catechism reminds us of the petition in the Lord’s Prayer where we ask God to “forgive us our trespasses,” and then tells us that “this outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us. Love, like the Body of Christ, is indivisible; we cannot love the God we cannot see if we do not love the brother or sister we do see. In refusing to forgive our brothers and sisters, our hearts are closed and their hardness makes them impervious to the Father's merciful love” (no. 2840). When approaching the altar for Communion, let us not hold grudges, allow old wounds to fester, or permit troubled relationships to remain contentious. Let the gift we offer as we approach the altar be the gift of ourselves, free from animus toward others and always with an eye toward mercy and forgiveness, remembering how abundantly we have received these same gifts from God.

Our last quote to consider: “Mary. Her entire life was patterned after the presence of mercy made flesh....Mary, from the outset, was prepared by the love of God to be the *Ark of the Covenant* between God and man. She treasured divine mercy in her heart in perfect harmony with her Son Jesus.” (MV 24)

We often find that papal or conciliar documents, if not already dealing primarily with a Marian theme, will close with a reflection in light of the Mother of God. *Misericordiae Vultus* is no exception. The second to last paragraph of the document is focused on Mary's dedication to mercy.

This Papal Bull we have been examining is entitled *The Face of Mercy*. Mary had the privilege of beholding the Face of Mercy, her son Jesus, daily for thirty years leading up to His public ministry and at least from time to time afterward. And, of course, most profoundly she saw a quite different countenance during the Passion: that same face spat upon, beaten, crowned with thorns, and ultimately looking down at her from the cross. Finally, while the Bible does not tell us of any encounter between Mary and Jesus after the Resurrection, more than a few Catholic scholars and spiritual writers over many years have felt quite sure that Jesus appeared to Mary in those forty days before His Ascension and likely before anyone else on that first Easter morn. Here she would have seen her Son's countenance in all its glory.

Francis invokes the Blessed Virgin under the banner of "Ark of the Covenant." The Blessed Mother was the very first Christian tabernacle, holding Jesus' the God-Man, truly present in her from the moment of His conception. This very fact should provide us with hours upon hours of reflection and contemplation, especially before the Blessed Sacrament reserved in church. Colloquially we speak of a "bun in the oven," but here was truly the Bread of Life growing inexorably toward birth and then, physically and symbolically, placed in a feeding trough as a newborn.

Looking back to the Old Testament, we hear the author of Hebrews refer to the "golden urn of manna" (9:4) that Moses was instructed, in the Book of Exodus, to put in the Ark of the Covenant (16:33). Recall that manna was the miraculous bread from heaven that the Lord

supplied to His people after He freed them from Egyptian bondage, showing great mercy on them even as they complained after their divinely led escape from pharaoh. But with the coming of the Messiah we have so much more. Jesus tells us that “Your fathers ate the manna in the wilderness, and they died....I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh” (Jn 6:49, 51). In God’s mercy, He sent His only Son to save us from eternal death. And Mary was His chosen instrument to bring the Word made flesh into time and space. The young virgin knew this well as she exclaimed to Elizabeth with the Child just a few days in her womb: “his mercy is on those who fear him from generation to generation” (Lk 1:50). George Martin tells us that “[t]o fear God is to revere him as God and to serve and obey him,”⁴ which is exactly what our response should be to this outpouring of mercy. Pope St. John Paul II, in his 1980 encyclical on mercy, *Dives in Misericordia* (that is, *Rich in Mercy*), expounds on this verse; he says:

At the very moment of the Incarnation, these words open up a new perspective of salvation history. After the resurrection of Christ, this perspective is new on both the historical and the eschatological level. From that time onwards there is a succession of new generations of individuals in the immense human family, in ever-increasing dimensions; there is also a succession of new generations of the People of God, marked with the Sign of the Cross and of the resurrection and "sealed" with the sign of the Paschal Mystery of Christ, the absolute revelation of the mercy that Mary proclaimed on the threshold of her kinswoman's house: "His mercy is...from generation to generation."
[....]

⁴ George Martin. *Bringing the Gospel of Luke to Life* (Huntington: IN: Our Sunday Visitor, 2011), 34.

Mary, then, is the one who has the deepest knowledge of the mystery of God's mercy. She knows its price; she knows how great it is. In this sense, we call her the Mother of mercy: our Lady of mercy, or Mother of divine mercy; in each one of these titles there is a deep theological meaning, for they express the special preparation of her soul, of her whole personality, so that she was able to perceive, through the complex events, first of Israel, then of every individual and of the whole of humanity, that mercy of which "from generation to generation" people become sharers according to the eternal design of the most Holy Trinity. (*DM* 9)

Mary is our greatest advocate. Let us invoke her in a special way this Jubilee Year as Mother of Mercy and Mother of the Eucharist.

Thank you for your attention. I now invite you to share your own insights and reflections with us.