**SATURDAY OF THE BLESSED VIRGIN MARY**

# VIRGIN MOST MERCIFUL

Force, omnipotence, justice, used alone, crush every man and reduce him to dust. These forces ungoverned by mercy are more disastrous than a hurricane, a stormy sea, a fearful earthquake. Mitigated instead by clemency, they work for the greater sanctification of man. The Virgin Mary is clemency before God towards every man. She is infinitely more than Moses: *“With that, the LORD said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' I see how stiff-necked this people is," continued the LORD to Moses. "Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation." But Moses implored the LORD, his God, saying, "Why, O LORD, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand? Why should the Egyptians say, 'With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth'? Let your blazing wrath die down; relent in punishing your people. Remember your servants Abraham, Isaac and Israel, and how you swore to them by your own self, saying, 'I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.'" So the LORD relented in the punishment he had threatened to inflict on his people.” (Ex. 32,7-14).*

Infinitively more than Job: *“And it came to pass after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "I am angry with you and with your two friends; for you have not spoken rightly concerning me, as has my servant Job. Now, therefore, take seven bullocks and seven rams, and go to my servant Job, and offer up a holocaust for yourselves; and let my servant Job pray for you; for his prayer I will accept, not to punish you severely. For you have not spoken rightly concerning me, as has my servant Job." Then Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did as the LORD had commanded them. And the LORD accepted the intercession of Job.” (Gb 42,7-9).*

The Virgin Mary is a shield of mercy placed before the Lord so that He may mitigate His wrath. May he not smite us with the demands of his eternal justice. May the fiery darts of chastisement not overwhelm us and lead us into eternal hell while we are still alive on this earth. This is the great ministry of the Mother of God: to prevent sinners from being overwhelmed by the malice of their sin and destroyed instantly. The Virgin Mary's clemency is manifested not only before the Lord, in heaven, but also towards us, pilgrims to eternity. She always asks us to convert, to leave sin, to abandon the way of evil, to return to the Father's house, to begin a true journey of faith, in great charity and hope. She is more merciful than the vinedresser or gardener in Jesus' parable: *“And he told them this parable: "There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, 'For three years now I have come in search of fruit on this fig tree but have found none. (So) cut it down. Why should it exhaust the soil?' He said to him in reply, 'Sir, leave it for this year also, and I shall cultivate the ground around it and fertilize it; it may bear fruit in the future. If not you can cut it down.'" (Lk 13,6-9).* If we did not have this mighty merciful Virgin of ours in Heaven, we could never stand before our God. Justice too must take its course. Even wrath must be able to be vented. But never as vengeance, always for our greatest good, which at times is that of the whole community of men. The Virgin's clemency is all about us producing fruits of eternal life, in the greatest justice, obedience, holiness, compassion, mercy.

Now let us ask: who can knock with confidence on the heart of the Virgin Mary? Who can raise a supplication to her heart that Christ Jesus may grant his grace, his peace, his blessing, his reconciliation? The answer does not come from our heart, it comes from the heart of David, from the heart of God by the mouth of the prophet Isaiah and Ezekiel, by the mouth of the Apostle Paul:

Through the mouth of David*: “For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba. Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge. Surely I was sinful at birth, sinful from the time my mother conceived me. Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place. Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. Let me hear joy and gladness; let the bones you have crushed rejoice. Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Then I will teach transgressors your ways, so that sinners will turn back to you. Deliver me from the guilt of bloodshed, O God, you who are God my Savior, and my tongue will sing of your righteousness. Open my lips, Lord, and my mouth will declare your praise. You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise. May it please you to prosper Zion, to build up the walls of Jerusalem. Then you will delight in the sacrifices of the righteous, in burnt offerings offered whole; then bulls will be offered on your altar. (Psal 51,1-21).*

The Lord granted David the clemency of his forgiveness, but at what price of suffering and pain? Here is what Nathan, the prophet sent to him by the Lord, tells him: “*The LORD sent Nathan to David, and when he came to him, he said: "Judge this case for me! In a certain town there were two men, one rich, the other poor. The rich man had flocks and herds in great numbers. But the poor man had nothing at all except one little ewe lamb that he had bought. He nourished her, and she grew up with him and his children. She shared the little food he had and drank from his cup and slept in his bosom. She was like a daughter to him. Now, the rich man received a visitor, but he would not take from his own flocks and herds to prepare a meal for the wayfarer who had come to him. Instead he took the poor man's ewe lamb and made a meal of it for his visitor." David grew very angry with that man and said to Nathan: "As the LORD lives, the man who has done this merits death! He shall restore the ewe lamb fourfold because he has done this and has had no pity." Then Nathan said to David: "You are the man! Thus says the LORD God of Israel: 'I anointed you king of Israel. I rescued you from the hand of Saul. I gave you your lord's house and your lord's wives for your own. I gave you the house of Israel and of Judah. And if this were not enough, I could count up for you still more. Why have you spurned the LORD and done evil in his sight? You have cut down Uriah the Hittite with the sword; you took his wife as your own, and him you killed with the sword of the Ammonites. Now, therefore, the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah to be your wife.' Thus says the LORD: 'I will bring evil upon you out of your own house. I will take your wives while you live to see it, and will give them to your neighbor. He shall lie with your wives in broad daylight. You have done this deed in secret, but I will bring it about in the presence of all Israel, and with the sun looking down.'" Then David said to Nathan, "I have sinned against the LORD." Nathan answered David: "The LORD on his part has forgiven your sin: you shall not die. But since you have utterly spurned the LORD by this deed, the child born to you must surely die." Then Nathan returned to his house. The LORD struck the child that the wife of Uriah had borne to David, and it became desperately ill*.” *(2Sam 12,1-15).*

Through the mouth of the prophet Isaiah: “*All you who are thirsty, come to the water! You who have no money, come, receive grain and eat; Come, without paying and without cost, drink wine and milk! Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. As I made him a witness to the peoples, a leader and commander of nations, So shall you summon a nation you knew not, and nations that knew you not shall run to you, Because of the LORD, your God, the Holy One of Israel, who has glorified you. Seek the LORD while he may be found, call him while he is near. Let the scoundrel forsake his way, and the wicked man his thoughts; Let him turn to the LORD for mercy; to our God, who is generous in forgiving. For my thoughts are not your thoughts, nor are your ways my ways, says the LORD. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.” (Is 55,1.9).*

Through the mouth of the prophet Ezekiel: *“Thus the word of the LORD came to me: Son of man, what is the meaning of this proverb that you recite in the land of Israel: "Fathers have eaten green grapes, thus their children's teeth are on edge"? As I live, says the Lord GOD: I swear that there shall no longer be anyone among you who will repeat this proverb in Israel. For all lives are mine; the life of the father is like the life of the son, both are mine; only the one who sins shall die. If a man is virtuous - if he does what is right and just, if he does not eat on the mountains, nor raise his eyes to the idols of the house of Israel; if he does not defile his neighbor's wife, nor have relations with a woman in her menstrual period; if he oppresses no one, gives back the pledge received for a debt, commits no robbery; if he gives food to the hungry and clothes the naked; if he does not lend at interest nor exact usury; if he holds off from evildoing, judges fairly between a man and his opponent; if he lives by my statutes and is careful to observe my ordinances, that man is virtuous - he shall surely live, says the Lord GOD. But if he begets a son who is a thief, a murderer, or who does any of these things (though the father does none of them), a son who eats on the mountains, defiles the wife of his neighbor, oppresses the poor and needy, commits robbery, does not give back a pledge, raises his eyes to idols, does abominable things, lends at interest and exacts usury - this son certainly shall not live. Because he practiced all these abominations, he shall surely die; his death shall be his own fault. On the other hand, if a man begets a son who, seeing all the sins his father commits, yet fears and does not imitate him; a son who does not eat on the mountains, or raise his eyes to the idols of the house of Israel, or defile his neighbor's wife; who does not oppress anyone, or exact a pledge, or commit robbery; who gives his food to the hungry and clothes the naked; who holds off from evildoing, accepts no interest or usury, but keeps my ordinances and lives by my statutes - this one shall not die for the sins of his father, but shall surely live. Only the father, since he violated rights, and robbed, and did what was not good among his people, shall in truth die for his sins. You ask: "Why is not the son charged with the guilt of his father?" Because the son has done what is right and just, and has been careful to observe all my statutes, he shall surely live. Only the one who sins shall die. The son shall not be charged with the guilt of his father, nor shall the father be charged with the guilt of his son. The virtuous man's virtue shall be his own, as the wicked man's wickedness shall be his own.*

*But if the wicked man turns away from all the sins he committed, if he keeps all my statutes and does what is right and just, he shall surely live, he shall not die. None of the crimes he committed shall be remembered against him; he shall live because of the virtue he has practiced. Do I indeed derive any pleasure from the death of the wicked? says the Lord GOD. Do I not rather rejoice when he turns from his evil way that he may live? And if the virtuous man turns from the path of virtue to do evil, the same kind of abominable things that the wicked man does, can he do this and still live? None of his virtuous deeds shall be remembered, because he has broken faith and committed sin; because of this, he shall die. You say, "The LORD'S way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? When a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; since he has turned away from all the sins which he committed, he shall surely live, he shall not die. And yet the house of Israel says, "The LORD'S way is not fair!" Is it my way that is not fair, house of Israel, or rather, is it not that your ways are not fair? Therefore I will judge you, house of Israel, each one according to his ways, says the Lord GOD. Turn and be converted from all your crimes, that they may be no cause of guilt for you. Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? For I have no pleasure in the death of anyone who dies, says the Lord GOD. Return and live! (Ez 18,1-32)*

Through the mouth of the Apostle Paul: *“For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised. Consequently, from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him. Working together, then, we appeal to you not to receive the grace of God in vain. For he says: "In an acceptable time**[3](https://www.vatican.va/archive/ENG0839/__PZS.HTM" \l "$4FT) I heard you, and on the day of salvation I helped you." Behold, now is a very acceptable time; behold, now is the day of salvation. (2Cor 5,14-6,2).*

So that the Virgin Mary may be manifested in every clemency that surrounds her whole Person, it is necessary - according to Divine Revelation that is immutable in eternity - that the heart of the one who knocks at her heart has at least the desire to return in obedience to the Gospel and it is through this desire that he dares to turn to Her. One knocks with a promise to amend one's life. One knocks with a lively desire to walk according to the Gospel, one knocks with feelings of true conversion. One does not knock in sin with the will to continue to sin. Jesus' words to the woman caught in the act of adultery must mean something to us: “*While Jesus went to the Mount of Olives. But early in the morning he arrived again in the temple area, and all the people started coming to him, and he sat down and taught them. Then the scribes and the Pharisees brought a woman who had been caught in adultery and made her stand in the middle. They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us to stone such women. So what do you say?" They said this to test him, so that they could have some charge to bring against him. Jesus bent down and began to write on the ground with his finger.  But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Again he bent down and wrote on the ground. And in response, they went away one by one, beginning with the elders. So he was left alone with the woman before him. Then Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, (and) from now on do not sin any more*." *(Jn 8,1-11).* Interpreting this text as a great clemency and mercy of Christ Jesus, without at all considering the sin committed is serious intellectual dishonesty. He is merciful. But he tells the woman to go and sin no more. Always clemency demands the will to sin no more. Virgin Mary, Mother of the Redemption, Angels and Saints help us to convert. **30 June 2024**