



Collection: **THE SON**

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Save your soul:
begin praying the nine
First Fridays
of the month now

“Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it.”

*St. John Paul II
Redemptor Hominis (10)*

Are we concerned about our eternal happiness?

Are we also concerned about the eternal happiness of our loved ones – those who are entrusted to our care and charge?

In His mercy, the Heart of Christ desires to give us the golden key that will unlock the door to Heaven. He wishes to bestow this immense grace upon us because “God is love“ (1 John 4:16). Through loving sinners, forgiving them, and drawing them to Himself, He manifests His goodness and seeks to make them eternally happy in Heaven. St. John the Evangelist wrote, “For God so loved the world that He gave His only Son, so that whoever believes in Him should not perish but have eternal life. For God did not send His Son into the world to condemn the world, but that the world might be saved through Him” (3:16-17).

Jesus grants us the omnipotence of His love, allowing us to one day enter Heaven and enjoy eternal bliss.



The Great Promise of the Heart of Jesus

When Jesus revealed His Heart surrounded by flames to St. Margaret Mary Alacoque (1647-1690), He said: “In the excess of the mercy of my Heart, I promise you that my all powerful love will grant to all those who will receive Communion on the First Fridays, for nine consecutive months, the grace of final repentance: they will not die in my displeasure, nor without receiving the sacraments; and my Heart will be their

secure refuge in that last hour.”¹

In what is known as the “Great Promise,” Jesus promises to grant eternal salvation to anyone who receives Holy Communion on the first Friday of the month for nine consecutive months, provided they have the proper disposition. Some may find this promise excessive and wonder why such a great grace would be granted for merely receiving nine Communion, even if done under certain conditions. While it is a formidable promise, it cannot be considered a mechanical or magical guarantee of eternal life. We understand from

1 *There is no doubt as to the authenticity of this promise, inasmuch as Pope Benedict XV, in an extraordinary gesture, sought to include it in the bull of canonization of St. Margaret Mary Alacoque. From that moment onward, all the popes took it on themselves to recommend the Great Promise. St. John Paul II recommended it numerous times. [The promise], declared the holy father, “has spurred generations of Christians to pray more and participate more frequently in the sacraments of Penance and the Eucharist” (Letter to the Father General of the Jesuits).*

the fullness of Revelation that every gift of God to humanity – every grace He bestows – always presupposes a response from humanity in obedience to God’s will.

In reality, the Great Promise does nothing other than reveal the mystery of the Heart of God who is moved and pours out the fullness of His love on humanity. Above all, it shows that each of us can experience and enjoy the tenderness of this love. We can allow ourselves to become enveloped in the humble fidelity and meekness of the love of the Heart of Christ.

The essence of Christianity is expressed in the Heart of Jesus. In Christ, the revolutionary originality of the Gospel was fully revealed and given to us: the love that saves us and enables us to live out the eternity of God in the present. His divine Heart calls out to our own hearts, inviting us to emerge from ourselves, abandon our human securities, and trust Him. Following His example, we can become a gift of love without limits.

In The Great Promise, Jesus speaks to every kind of person: those who are in sin, those who are “lukewarm” in their love for Christ, those who aspire to Christian perfection, the suffering, the laity living in the world with their families, the religious, their communities, and their superiors, those consecrated to His Heart, the apostles of the devotion, those who work tirelessly for the salvation of souls, those who are on the verge of death, those who honor the image of the Sacred Heart and the sacred places where it is displayed, those who celebrate the Feast of the Sacred Heart, and those who observe the nine First Fridays of the month.

In the promise made by Jesus, it is evident that one’s ultimate salvation is the exclusive work and gift of the Father’s great mercy, which is manifested through the Heart of Jesus. However, this gift of salvation awaits man’s free response. The initiative of His love calls us to accept His gift, and doing so will bring us fulfillment. On the other

hand, refusing His gift by sinning will lead us to lose ourselves. Therefore, the way we respond to this gift will be decisive in our success or failure. We are called every day, not just once a month, to collaborate and commit ourselves to a journey of conversion. Thus, the key to understanding the “Great Promise” lies precisely in the excess of mercy that is present in the Heart of Jesus.



To be worthy of the Great Promise, it is necessary:

1. To have a spirit of love and reparation

*In a vision, the Lord revealed His Heart to St. Margaret Mary Alacoque and complained of man's ingratitude. He asked her to receive Holy Communion, especially on the first Friday of each month and revealed how to receive: **“With a spirit of love and reparation, this is what the soul of this monthly Communion should be like – one of love that seeks to reciprocate the ineffable love of the divine Heart toward us, and of reparation for the coldness, the ingratitude,***

and the contempt with which man repays so much love.”

Jesus’ immense love for man is often repaid with so much ingratitude: “Behold the Heart which has so loved man that it has spared nothing. And in return, I receive from the greater part only ingratitude by their irreverence and sacrilege!” It is, therefore, necessary to make reparation for the insults with which the Heart of Jesus is wounded from every direction. How? By returning love to Him, providing His Heart with some relief through the compassion of our hearts, and committing ourselves to the practice of the virtues to increase in faithfulness and love.

To receive Jesus’ Great Promise, therefore, a mentality of love is needed. For this reason, Communion on the nine First Fridays of the month should not be understood as an insurance policy to get into Heaven, but as an expression of love for the crucified Christ and reparation for the sins of the world. From Communion comes a “life of communion”

– that is, living in Christ, with Christ, and through Christ.

The devotion of the nine First Fridays enables us to fully align ourselves with Jesus, with our entire being – in our soul, feelings, thoughts, words, actions, efforts, and joys.

True devotion involves knowing God and understanding ourselves, focusing on Jesus, and seeking His guidance, teachings, and direction. Therefore, it is a commitment to conversion.

2. To receive Communion

In order to worthily receive Communion of the body and blood of Jesus in the Eucharist, certain requirements must be met:

- 1.** *being in the state of grace, which means being without awareness of mortal sin grace of God;*
- 2.** *knowing and reflecting on who is being received, which involves believing in the real presence of Jesus in the Eucharist and having a sincere desire to receive Him with love, humility, and modesty;*

- 3.** *observing the Eucharistic fast, which requires abstaining from food and alcoholic beverages for one hour before Communion. (Water and medicine do not break the Eucharistic fast, and the sick can reduce the period of fasting to a quarter of an hour.)*

Some clarifications

What does it mean to be in God's grace?

- *We are in a state of grace when we are in communion with God and with the Church. However, if we commit a mortal sin, we are no longer in this state. In such cases, we must abstain from receiving Communion until we have confessed our sins in the sacrament of Reconciliation (see page 30) and received the grace of the Holy Spirit once again. This restores us as living members of the body of Christ, the Church.*

What if venial sins have been committed?

- *On the other hand, those who have*