

MARY AND THE MASS

“Indeed every authentic development of Christian worship is necessarily followed by a fitting increase of veneration for the Mother of the Lord.”

APOSTOLIC EXHORTATION
OF HIS HOLINESS PAUL VI *MARIALIS CULTUS*

"All my own perception of beauty both in majesty and simplicity is founded upon Our Lady."

-J.R.R. Tolkien

EVE

...an overview

Hence not a few of the early Fathers gladly assert in their preaching, "The knot of Eve's disobedience was untied by Mary's obedience; what the virgin Eve bound through her unbelief, the Virgin Mary loosened by her faith." Comparing Mary with Eve, they call her "the Mother of the living," and still more often they say: "death through Eve, life through Mary." the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan, grieving exceedingly with her only begotten Son, uniting herself with a maternal heart with His sacrifice, and lovingly consenting to the immolation of this Victim which she O herself had brought forth. **LG**

...as a woman contributed to death, so also a woman should contribute to life.
LG



I. The First Eve

A. Origin of

1. Sublime creature brought from the side of Adam **Gen 2:21 - 25**
 - a. One with Adam in the flesh (bone of bone and flesh of flesh) **Gen 2:23**
 - b. Her life was initiated by Adam's **Gen 2:21**
2. Unashamed....no sin...no shame **Gen 2:25**
3. One with Adam in mission/purpose (cleaving to him) **Gen 2:24**
4. Virgin
5. Stood at the Dawn of Creation

B. The Fall

1. Promised something glorious by a fallen angel
"God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as Gods, knowing good and evil." **Gen 2:15**
2. Believed a fallen Angel
"And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat..." **Gen 2:16**
3. Gave the fruit of the knowledge of good and evil to Adam leading to the fall of humanity
"...and gave to her husband who did eat." **Gen 2:16**



“[The Son of God] became man through a Virgin, so that the disobedience caused by the serpent might be destroyed in the same way it had begun. For Eve, who was virgin and undefiled, gave birth to disobedience and death after listening to the serpent’s words. But the Virgin Mary conceived faith and joy; for when the angel Gabriel brought her the glad tidings that the Holy Spirit would come upon her and that the power of the Most High would overshadow her, so that the Holy One born of her would be the Son of God, she answered, ‘Let it be done to me according to thy word’ (Lk. 1:38). Thus was born of her the [Child] about whom so many Scriptures speak, as we have shown. Through Him, God crushed the serpent, along with those angels and men who had become like the serpent.” (St. Justin Martyr, died about 165 AD, Dialogue with Trypho 100, quoted in Mary and the Fathers of the Church , by Luigi Gambero, Ignatius Press, 1999 [hereafter, MFC], pg. 47.)

II. The Second Eve

A. Origin of

1. Sublime creature brought from the side of Jesus Christ

"Concerning the most Blessed Virgin Mary, Mother of God, ancient indeed is that devotion of the faithful based on the belief that her soul, in the first instant of its creation and in the first instant of the soul's infusion into the body, was, by a special grace and privilege of God, in view of the merits of Jesus Christ, her Son and the Redeemer of the human race, preserved free from all stain of original sin. (Ineffabilis Deus, Apostolic Constitution issued by Pope Pius IX on December 8, 1854)

a. One with Jesus in the flesh (bone of bone and flesh of flesh)

as a Virgin, Mary alone can claim that Jesus shared her flesh and bone

b. Her life was initiated by Christ’s (in view of the merits of Jesus Christ, her Son and the Redeemer of the human race, preserved free from all stain of original sin.)

2. Unashamed....no sin...no shame (full of grace) **Lk 1:28**

3. One with Adam in mission/purpose (cleaving to him) **Gen 2:24**

4. Virgin

*“Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.” **Is 7:14***

*The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church celebrates Mary as Aeiparthenos, the "Ever-virgin". **CCC 499***

5. Stood at the Dawn of the New Creation

*Jesus is conceived by the Holy Spirit in the Virgin Mary's womb because he is the New Adam, who inaugurates the new creation: "The first man was from the earth, a man of dust; the second man is from heaven." From his conception, Christ's humanity is filled with the Holy Spirit, for God "gives him the Spirit without measure." From "his fullness" as the head of redeemed humanity "we have all received, grace upon grace." **CCC 504***

B. The Redemption

1. Promised something glorious by a righteous angel

"Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end." **Lk 1:31-33**

Adorned from the first instant of her conception with the radiance of an entirely unique holiness, the Virgin of Nazareth is greeted, on God's command, by an angel messenger as "full of grace", (286) and to the heavenly messenger she replies: "Behold the handmaid of the Lord, be it done unto me according to thy word". **LG**

2. Believed a fallen Angel

And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. **Lk 1:38**

3. Carried Christ, the new Adam, in her womb and brought new life to world

"...so also Mary, betrothed to a man but nevertheless still a virgin, being obedient, was made the cause of salvation for herself and for the whole human race.... Thus, the knot of Eve's disobedience was loosed by the obedience of Mary. What the virgin Eve had bound in unbelief, the Virgin Mary loosed through faith."

St. Irenaeus

III. Important to See Mary as Eve to understand the Marian Dimensions of the Mass

A. Demise of humanity brought on through a co-operation with Adam and Eve

B. Salvation of humanity brought on through a cooperation with Jesus and Mary

C. Cooperation of Mary and Jesus seen through the entirety of Christ's life and continues to function



MARY @ MASS

Rooted in Her Relationship with Her Divine Son, Jesus Christ

The maternal duty of Mary toward men in no wise obscures or diminishes this unique mediation of Christ, but rather shows His power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it. In no way does it impede, but rather does it foster the immediate union of the faithful with Christ. **LG**

Motherhood...the main principal of Mary's royal dignity

As We have already mentioned, Venerable Brothers, according to ancient tradition and the sacred liturgy the main principle on which the royal dignity of Mary rests is without doubt her Divine Motherhood.

AD CAELI REGINAM ENCYCLICAL OF POPE PIUS XII ON PROCLAIMING THE QUEENSHIP OF MARY

Mother and Son....linked praise in the Liturgy

In the Byzantine liturgy, in all the hours of the Divine Office, praise of the Mother is linked with praise of her Son and with the praise which, through the Son, is offered up to the Father in the Holy Spirit. In the Anaphora or Eucharistic Prayer of St. John Chrysostom, immediately after the epiclesis the assembled community sings in honor of the Mother of God: "It is truly just to proclaim you blessed, O Mother of God, who are most blessed, all pure and Mother of our God. We magnify you who are more honorable than the Cherubim and incomparably more glorious than the Seraphim. You who, without losing your virginity, gave birth to the Word of God. You who are truly the Mother of God."

These praises, which in every celebration of the Eucharistic Liturgy are offered to Mary, have moulded the faith, piety and prayer of the faithful. In the course of the centuries they have permeated their whole spiritual outlook, fostering in them a profound devotion to the "All Holy Mother of God. (Ioannes Paulus PP. II Redemptoris Mater)



MARY ...and the General Roman Calendar

*The reform of the Roman liturgy presupposed a careful restoration of its General Calendar. This Calendar is arranged in such a way as to give fitting prominence to the celebration on appropriate days of the work of salvation. It distributes throughout the year the whole mastery of Christ, from the Incarnation to the expectation of His return in glory,(10) and thus makes it possible in a more organic and closely-knit fashion to include the commemoration of Christ's Mother in the annual cycle of the mysteries of her Son. (APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTU**)*

- Solemnity of Mary the holy Mother of God
- *For the Solemnity of the Incarnation of the Word, in the Roman Calendar the ancient title-the Annunciation of the Lord-has been deliberately restored, but the feast was and is a joint one of Christ and of the Blessed Virgin: of the Word, who becomes Son of Mary (Mk. 6:3), and of the Virgin, who becomes Mother of God. APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS***
- *With regard to Mary, these liturgies celebrate it as a feast of the new Eve, the obedient and faithful virgin, who with her generous "fiat" (cf. Lk. 1:38) became through the working of the Spirit the Mother of God, but also the true Mother of the living, and, by receiving into her womb the one Mediator (cf. 1 Tm. 2:5), became the true Ark of the Covenant and true Temple of God. These liturgies celebrate it as a culminating moment in the salvific dialogue between God and man, and as a commemoration of the Blessed Virgin's free consent and cooperation in the plan of redemption. APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS***
- Assumption of Mary into heaven
- *the Nativity of Our Lady (September 8), "the hope of the entire world and the dawn of salvation"; and the Visitation (May 31), in which the liturgy recalls the "Blessed Virgin Mary carrying her Son within her," and visiting Elizabeth to offer charitable assistance and to proclaim the mercy of God the Savior. Then there is the commemoration of Our Lady of Sorrows (September 15), a fitting occasion for reliving a decisive moment in the history of salvation and for venerating, together with the Son "lifted up on the cross, His suffering Mother." APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS***
- *The feast of February 2, which has been given back its ancient name, the Presentation of the Lord, should also be considered as a joint commemoration of the Son and of the Mothe...APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS***
- February 11, Our Lady of Lourdes August 5, the Dedication of the Basilica of St. Mary Major APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS**
- July 16, Our Lady of Mount Carmel; October 7, Our Lady of the Rosary
- the Immaculate Heart of the Blessed Virgin
- *The Christmas season is a prolonged commemoration of the divine, virginal and salvific motherhood of her whose "inviolat virginity brought the Saviour into the world." APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS***

IV. As A Model

Similarly, it was faith with which she, who played a part in the Incarnation and was a unique witness to it, thinking back on the events of the infancy of Christ, meditated upon these events in her heart (cf. Lk. 2:19,51). The Church also acts in this way, **especially in the liturgy**, when with faith she listens, accepts, proclaims and venerates the word of God, distributes it to the faithful as the bread of life and in the light of that word examines the signs of the times and interprets and lives the events of history. APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS**

But while in the most holy Virgin the Church has already reached that perfection whereby she is without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin.(300) And so they turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues. Piously meditating on her and contemplating her in the light of the Word made man, the Church with reverence enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse. **LG**



“...the faithful, living in the liturgy the spirit of Advent, by thinking about the inexpressible love with which the Virgin Mother awaited her Son, are invited to **take her as a model and to prepare themselves to meet the Savior who is to come.** APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS**

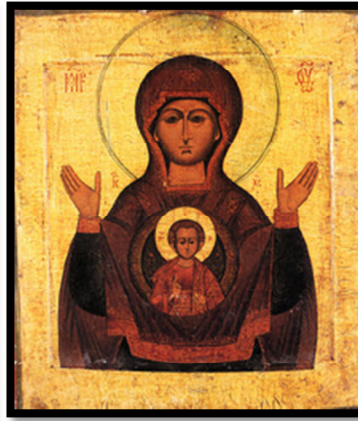
That the Blessed virgin is an exemplar in this field derives from the fact that she is recognized as **a most excellent exemplar of the Church in the order of faith, charity and perfect union with Christ**,(43) that is, of that interior disposition with which the Church, the beloved spouse, closely associated with her Lord, invokes Christ and through Him worships the eternal Father. APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS**

Mary is also the Virgin in prayer. She appears as such in the visit to the mother of the precursor, when she pours out her soul in expressions glorifying God, and expressions of humility, faith and hope. APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS**

Mary is, finally, the Virgin presenting offerings. APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI **MARIALIS CULTUS**

- “And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb. And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons...” **Lk 2:21-24**
- "Offer your Son, holy Virgin, and present to the Lord the blessed fruit of your womb. Offer for the reconciliation of us all the holy Victim which is pleasing to God." Saint Bernard

MARY & THE EUCHARIST



I. Mary Mother of God

- A. Christ has no biological father
- B. Divine Person with a human nature
- C. His Body and Blood derived from Mary alone

II. Mary and Christ, perfect unity

- A. *Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; it is made manifest above all at the hour of his Passion..."CCC 964*
- B. In the very least, Mary is united to everything Jesus accomplishes at in will. However, because she has a physical commonality with Christ, her union far succeeds what ours could be.
 - 1. *"we confess the holy Virgin to be the Mother of God because God the Word took flesh and became man and from his very conception united to himself the temple he took from her" -The Council of Ephesus, Formula of Union, 431 AD*
 - 2. *"My Soul if you wish to experience intimacy with Mary let yourself be carried between Her arms and nourished with Her blood' ... Go with this ineffable chaste thought to the banquet of God and you will find in the Blood of the Son the nourishment of the Mother."* St. Albert the Great

III. Posture of Heart Before the Eucharist

- A. The Worship of the Eucharist is linked to devotion to Mary

The piety of the Christian people has always very rightly sensed a profound link between devotion to the Blessed Virgin and worship of the Eucharist: this is a fact that can be seen in the liturgy of both the West and the East, in the traditions of the Religious Families, in the modern movements of spirituality, including those for youth, and in the pastoral practice of the Marian Shrines. Mary guides the faithful to the Eucharist. **Ioannes Paulus PP. II Redemptoris Mater**

- B. It has been a long standing, common sentiment that when we approach Our Lord in the Eucharist, we also approach our Heavenly Mother.

"In that first 'fusion' with Jesus (holy communion), it was my Heavenly Mother again who accompanied me to the altar for it was she herself who placed her Jesus into my soul." **-Saint Therese of Lisieux, Doctor of the Church**

"Children receiving Holy Communion ought to think of themselves approaching to take the Child Jesus from the arms of our Blessed Lady." **My Catholic Faith, page 312**

“When we go before Jesus in the Blessed Sacrament, we never fail to remember Mary's presence, calling on Her and associating ourselves with Her, at least seeing to it that Her sweet name comes to mind”. The word of God says in Col.3:17, “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” **Saint Maximilian M. Kolb**

IV. Mary as the Living Tabernacle...where Christ body and blood is you will find the home he chose for Himself when He became flesh

- A. *And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail. And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: And being with child, she cried travailing in birth, and was in pain to be delivered.* **Rev 11:19 – 12:2**

V. At the foot of the cross with Mary

- A. *To the offering of Christ are united not only the members still here on earth, but also those already in the glory of heaven. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ.* **CCC 1370**
- B. *...since the liturgy is worship that requires as way of living consistent with it, it asks that devotion to the Blessed Virgin should become a concrete and deeply-felt love for the Church, as is wonderfully expressed in the prayer after Communion in the Mass of September: "...that as we recall the sufferings shared by the Blessed Virgin Mary, we may with the Church fulfill in ourselves what is lacking in the sufferings of Christ."* **APOSTOLIC EXHORTATION OF HIS HOLINESS PAUL VI *MARIALIS CULTUS***

VI. Mary's Body and Blood?

- A. While we, of course, do not partake in Mary's body and blood during communion, she does have a mystical union with Jesus' body and blood since He, in fact, only drew from her humanity when the “Word became flesh”.
- B. St. Augustine teaches that in the Eucharist *"Mary extends and perpetuates Her Divine Maternity"* (I found this quote in many places online, but could not find the actual reference).
- C. *"It was first from HER VEINS THAT THE BLOOD WAS DRAWN WHICH NOW LIES SCATTERED CHEAPLY ABOUT, BUT WHICH HAS RANSOMED THE WORLD....That Precious Blood will henceforth flow through the Mystical Body, forcing life, so to speak, into every crevice of it...In that moment, those Sacred Hearts [Jesus and Mary] entered into a union so close as to approach IDENTITY. Henceforth, they will beat together in and for the Mystical Body. Thereby Mary has become the Mediatrix of all graces, the Spiritual Vessel which receives and gives Our Lord's Most Precious Blood."* (***Legio Mariae* 164-165**)
According to once source (I did not have time to check the validity of the claim) *Legio Mariae*, has the endorsement of Pope Pius XI (Sept.16, 1933), Pope Pius XII (July 22, 1953), Pope John XXIII (Mar.19, 1960) and Pope Paul IV (Jan.6, 1965)
- D. *"Is it not true that love, and above all divine love, unites and unifies? And aside from the Unity in the bosom of the Blessed Trinity, can we think of a unity more close and total than that between Jesus and the Virgin Mary? Mary's purity, Her virginity, Her tender ways, Her sweet manner, Her love, and even the very features of Her heavenly face -- all these we find in Jesus; for the most holy humanity assumed by the Word is wholly and only Mary's humanity, on account of the great mystery of the virginal Conception accomplished by the Holy Spirit, Who made Mary, Jesus' Mother, while consecrating Her as a Virgin that would be forever undefiled and glorious in soul and body. And thus "The Eucharist," writes St. Albert the Great, "produces impulses of a love that is angelic, and It has the unique power to put in souls a holy feeling of tenderness toward the Queen of Angels. She has given us what is Flesh of Her flesh and Bone of Her bone, and in the Eucharist She continues to give us this sweet, virginal, heavenly banquet."* **Jesus Our Eucharistic Love, page 108,**



MARY, MEDIATRIX OF GRACES

"just as . . . God, by making all through His power, is Father and Lord of all, so the blessed Mary, by repairing all through her merits, is Mother and Queen of all; for God is the Lord of all things, because by His command He establishes each of them in its own nature, and Mary is the Queen of all things, because she restores each to its original dignity through the grace which she merited."

Now, in the accomplishing of this work of redemption, the Blessed Virgin Mary was most closely associated with Christ; and so it is fitting to sing in the sacred liturgy: "Near the cross of Our Lord Jesus Christ there stood, sorrowful, the Blessed Mary, Queen of Heaven and Queen of the World." Hence, as the devout disciple of St. Anselm (Eadmer, ed.) wrote in the Middle Ages: "just as . . . God, by making all through His power, is Father and Lord of all, so the blessed Mary, by repairing all through her merits, is Mother and Queen of all; for God is the Lord of all things, because by His command He establishes each of them in its own nature, and Mary is the Queen of all things, because she restores each to its original dignity through the grace which she merited..."

AD CAELI REGINAM ENCYCLICAL OF POPE PIUS XII ON PROCLAIMING THE QUEENSHIP OF MARY

"Many Saints and theologians (St. Pater Damien, St. Bernard, St. Bonaventure, St. Bernadine ...) say that Jesus instituted the Eucharist above all for Mary and then through Mary, the Universal Mediatrix of All Graces, for all of us"

Father Stephano Manelli, OFM Conv., STD., *Jesus Our Eucharistic Love*

Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix. This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator. LG