**Ora pro nobis Deum, alleluia**

The Church announces the Virgin Mary the mystery that was fulfilled in her Son, in the One She has deserved to carry in her womb and invites Her to rejoice, be delighted, exult. Now she asks Her to pray God for us. It is righteous for us to ask ourselves what the relation between the announcing of the resurrection of Christ to the Virgin Mary and the request of prayer that the Church turns to Her now is. In hindsight, the relation exists and is clothed with a great theological value for us. When the human person dies, if one is holy, only the soul is before God, the body is in the tomb. An essential part of the person lacks. It is as his life were truncated, shattered. The body is not a useless event for the soul, once it is in heaven. It is its own life. This is why the souls of the righteous asks the Lord to hasten the day of the resurrection of their bodies. Without body, their joy is not complete, perfect, for their humanity is not perfect, complete. It is divided, in death. The soul, without the body, is as if it has lost an essential part of its vitality. Corporeity lacks.

When we pray a Saint of Heaven, we turn to his soul and it is deprived of its body. Without body, it is as if it did not understand our prayer entirely. Something lacks. That body that knows suffering, sorrow, hunger, nakedness, loneliness, sadness, grief, abandonment, all injustice lacks. It is as if our prayer were not understood in its truth, since the soul lacks a part of its truth. Partial truth understands things partially. While total truth entirely understands every need flowing from the heart of the desolate, tired, burdened humanity. The Church reassures the Virgin Mary, asking Her to pray God for us. The God She must pray is her Only Begotten Son. No prayer can raise to the Father but through the means of Christ Jesus. However, Jesus is not only soul in Heaven, soul united to the divine Person. He is in the fullness of his true humanity, that humanity that has experienced all the human misery on our earth. He has not known only sin. He has lived everything else in his body. The Letter to the Hebrew precisely deals with this experience, an experience capable of piety, mercy, forgiveness, assistance, help, comfort, solace, hope: *“For it was not to angels that he subjected the world to come, of which we are speaking. Instead, someone has testified somewhere: "What is man that you are mindful of him, or the son of man that you care for him? You made him for a little while lower than the angels; you crowned him with glory and honor, subjecting all things under his feet." In "subjecting" all things (to him), he left nothing not "subject to him." Yet at present we do not see "all things subject to him," but we do see Jesus "crowned with glory and honor" because he suffered death, he who "for a little while" was made "lower than the angels," that by the grace of God he might taste death for everyone.*

*For it was fitting that he, for whom and through whom all things exist, in bringing many children to glory, should make the leader to their salvation perfect through suffering. He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers," saying: "I will proclaim your name to my brothers, in the midst of the assembly I will praise you"; and again: "I will put my trust in him"; and again: "Behold, I and the children God has given me." Now since the children share in blood and flesh, he likewise shared in them, that through death he might destroy the one who has the power of death, that is, the devil, and free those who through fear of death had been subject to slavery all their life. Surely he did not help angels but rather the descendants of Abraham; therefore, he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. Because he himself was tested through what he suffered, he is able to help those who are being tested.” (Heb 2,5-18).*

This is the reason why the Church first announces the resurrection of Jesus to Mary and then asks Her to pray for us. In Heaven there is that Son, the same – even though, at present, in the glory of his human and divine completeness – who has overcome death, has overcome the cross, has experienced the suffering, has suffered hunger, loneliness and abandonment, has carried the burden of the deniela and of the betrayal. That Son knows the weakness, the frailness, the spiritual poorness of our body. Having experienced all these things, He wants to come to our rescue, sustain, comfort. If She prays Him, her Divine Son, will immediately, because of this science gained on our earth, save us, for He truly is the mighty Saviour. This truth reveals a second one to us: it reveals that we must always pray from the purity and completeness of our faith. One must never raise a prayer to the Lord from false, outlined, malformed, erroneous faith. This let us state that today many of our prayers are false, for they are raised from false faith. One asks God for peace and one ignores that the peace of God is Christ Jesus. One ignores that peace can take place only with our conversion to Christ Jesus and one converts himself when we accept his Word that says to offer no resistance to the one who is evil, that says to hand him the tunic and the cloak as well, that says never to answer evil with evil, but to overcome evil while always remaining in good. The Word says to us that every prayer must be raised to the Father and the Father is only one: the Father of our Lord Jesus Christ. One raises no prayer to God, who is the Father of our Lord Jesus Christ, but through the means of Christ Jesus in the Holy Spirit. If we do not preach the true Word of God, we deceive the world. We pray for peace, but building and fomenting war. We ask for peace and we ignore that peace is in the conversion to Christ the Lord. We pray, but with no will to listen to the Word of the Lord. We pray, but after having announced a word that is fruit of the thoughts of our heart in which the Holy Spirit does not dwell, for Jesus the Lord does not dwell in there. Virgin Mary, Mother of Redemption, Angels, Saints, pray for us Jesus, the Risen. Help us pray from most pure faith.