**SATURDAY OF THE BLESSED VIRGIN MARY**

**Together with some women, and Mary the mother of Jesus**

The prayer, in order to be the prayer of the Christian, must be raised to God the Father, through Christ, in Christ, with Christ, dwelling in us the Holy Spirit. The Father listens to the voice of his Holy Spirit, who from our heart that is in Christ and through Christ and lives through Christ, in Christ, with Christ, raises to his divine and eternal Majesty. Here is what the Apostle Paul reveals about the prayer and about the Holy Spirit: *“In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings. And the one who searches hearts knows what is the intention of the Spirit, because it intercedes for the holy ones according to God's will.” (Rm 8,26-27).* Is all of that enough so that our prayer may be Christianly correct, pure, holy, according to the divine will? All of that is not enough. The Christian prayer must be given as true body of Christ. Consequently, it must always be given in communion with the Virgin Mary, with the martyrs for Christ, with the confessors of faith, with all the blessed of the paradise and also in communion with the purgatory souls. They are also body of Christ and need to pray our heavenly Father to shorten the times of their purification so that they may be entirely clothed with light and thus enter the eternal peace of his kingdom. Not only should we pray with the prayer suffered of the purgatory souls, we must also pray, always as a body of Christ, for these souls, offering for their purification the Sacrifice of the Holy Mass and also the daily sacrifice of our life in this eternal sacrifice. Here is how the Church prays for the purgatory souls and also prays as body of Christ for the body of Christ, in the body of Christ, after the Consecration, in the Holy Mass: *“Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit. Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with Francis our Pope and N. our Bishop, [and his assistant Bishops] and all the clergy. Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ. The Priest takes the chalice and the paten with the host and, raising both, he says: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.*” Perfect prayer of the body of Christ for all the body of Christ with the whole body of Christ, in the entire body of Christ. Prayer of the body of Christ in Christ, with Christ, through Christ. This truth of the prayer must never be forgotten, it must always be remembered. Something still lacks, though, if we acknowledge according to truth, the words that introduce some public prayers and also private prayers of the Church: “*Deus, in adiutórium meum inténde: Dómine, ad adiuvándum me festína (Psal 69,2).* And also: *”De profundis clamavi ad te, Domine. Domine exaudi vocem meam. Fiant aures tuae intendentes in vocem deprecationis meae” (Psal 129,1-2).* The body of Christ pilgrim on earth must pray the Lord from the abyss or from the deepest depth of his lowliness. They must say to God that He alone can help us so that we may eternally remain in the confession of our most pure faith, among all the storms that history presents before us and that we must face, if we want to reach his Heaven.

*Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away. When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. All these devoted themselves with one accord to prayer,* *together with some women, and Mary the mother of Jesus, and his brothers. (Act 1,12.14).*

Then why is it necessary not only to pray the Virgin Mary, asking Her to pray for us today and in the hour of our death, but also invite the Virgin Mary and her whole army of martyrs, saints and blessed, including all her angels? First because without Her there is no body of Christ. Among the body of Christ, She is the sole voice who must pray her Son. As Christ Jesus is the sole voice who can intercede for us before the Father, so it is said for the Virgin Mary. She is the only voice who can address our invocations to Christ. The body of Christ prays with Mary and the voice of the body of Christ who is the voice of his Mother, reaches Christ from her heart of Mother and turns to the heart of her Son and He might never not listen to his Mother. We often say to the other members of the body of Christ to pray for us and with us. We must always remember that the voice that must reach the heart of Christ is the voice of his Mother. If we pray as true Body of Christ asking the Virgin Mary to pray for us and with us, the Son will always listen to our prayer. Actually, it is not our prayer that reaches his ear, but the prayer of his Mother. We must pray with Mary because the Lord wants to know the depth of our heart and this depth is manifested in our prayer. The prayer reveals the nature of the heart of man. knowing the nature of our heart, the Lord might always do our greatest good. Virgin Mary, pray for us, pray with us. If you pray in us, with us, through us, Christ Jesus will certainly listen to our invocation. **07 January 2024**