**SATURDAY OF THE BLESSED VIRGIN MARY**

# Eucharistic Tabernacle

It is only right that we ask ourselves what the true, perfect relationship between the Virgin Mary and the Eucharist is. By giving her this title, what do we intend to manifest of her faith, charity and hope so that our life too may align itself with what we admire in her, so that we too may become living Eucharistic tabernacles, ostensory in the midst of our brothers and sisters of such a great and incomprehensible mystery? Eucharist means thanksgiving, a hymn of blessing and praise for all the good that the Lord has done for us. The word of the Psalmist comes to our rescue: *What shall I return to the Lord for all his goodness to me? I will lift up the cup of salvation and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all his people. Precious in the sight of the Lord is the death of his faithful servants. Truly I am your servant, Lord; I serve you just as my mother did; you have freed me from my chains. I will sacrifice a thank offering to you and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all his people, in the courts of the house of the Lord— in your midst, Jerusalem.* (Psal 115,3-10).

The entire life of the Virgin Mary was a hymn of praise, blessing, thanksgiving, glorification of the Father, for hers was perennial, uninterrupted obedience to each of his command. The sacrifice pleasing to God is our obedience, our yes to his divine and eternal will: *"Does the LORD so delight in holocausts and sacrifices as in obedience to the command of the LORD? Obedience is better than sacrifice, and submission than the fat of rams. For a sin like divination is rebellion, and presumption is the crime of idolatry. Because you have rejected the command of the LORD, he, too, has rejected you as ruler."* (1Sam 15,22-23). The Virgin Mary was perennially moved by the Holy Spirit. Did She perhaps need the Eucharist, to be nourished with the flesh of her Divine Son to grow more in holiness and in obedience? Yes, She really did. The Word of Jesus the Lord is also true for Her: *“The Jews quarreled among themselves, saying, "How can this man give us (his) flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."* (Jn 6,52-58). Just as in the bosom of the Trinity the Father gives life to the Son and the Son in a relationship of eternal love gives it to the Father in the Holy Spirit and this communion of love causes one to be in the other, in an infinite dance of charity that is called Trinitarian perichoresis, so it is with the Virgin Mary and Christ Jesus. Mary gave her flesh to the Son, the Son gives his flesh to the Mother, the Mother made the Son a true man, the Son makes the Mother more and more a true Woman every day, sharing in her divine nature in a unique, unrepeatable way. Mary took Jesus into the depths of our humanity, Jesus takes his Mother, through the gift of the Eucharist, into the depths of divinity. With the Eucharist Mary reaches the summit of ‘*divinisation’* through participation, through communion, through irradiation, through immersion in it.

The Eucharist in Mary is the ‘means’, the ‘way’, through which she can sink entirely into divinity almost conforming her body to it. All this can happen in Her because there is no obstacle from sin in Her. Mary's flesh is without any rust, impurity, imperfection. There is no blemish in it, not even the tiniest and most invisible. Because of this limitless purity, in contact with the Eucharist this sublime divinisation takes place in her. For every Eucharist received, a powerful transformation, spiritualisation, elevation, interpenetration of divinity in her body takes place. Every disciple of Jesus has been made by the Lord a child of this Eucharistic Tabernacle. Being a child of this Eucharistic Tabernacle, he too is asked to attain supreme divinisation, by a journey of grace and in grace, always under the powerful guidance of the Holy Spirit, in order to attain the same perfection in obedience as the heavenly Mother. Today, however, this supreme divinisation for very many disciples of Christ Jesus will not be possible, because they love to dwell in a body of sin. Receiving the Eucharist with the body of sin, besides being sacrilegious and contemptuous of such a great gift from the Lord, leads to making the whole sacrifice of Christ Jesus vile and worthless. If Jesus says: ‘He who sends me shall live by me’, how is it possible that the Christian does not believe in this word of his Lord? If the Word of Jesus is true, then it is true that sin can be taken away from the body. If the Word of Jesus is not true, then not true is also his Eucharist. We believe that the Word of Jesus is pure truth. The Eucharist is purest truth. Consequently, it is certainly a sure and effective remedy against the sin that enslaves our bodies. The problem then is not whether to give the sacrament of the Eucharist. Instead, it is a real problem of faith: whether we believe in the Word of the Lord Jesus. Before every pastoral rule, there is a question of faith that must be resolved, and faith consists in only one reality: whether we believe that every Word of Jesus is pure truth and is always fulfilled. May our Heavenly Mother obtain for us from the Holy Spirit a faith in the Word in everything similar to Hers.

**25 August 2024**