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Marian Mariology

Chapter 10



The veneration of Mary, when properly understood, permeates the entire life of the Church; it is a dimension of dogma and of piety, of Christology and of ecclesiology. This dimension needs to be made explicit today in connection with the problems of humanity. Mariology expresses something fundamental to the Christian life itself, to the Christian experience of the world.

Sound Mariology has always been understood in Christological terms. If the Gospel revealed nothing more than the fact that Jesus Christ, God and man, was born of Mary, this alone would be sufficient for the Church to love her and to draw theological conclusions from pondering this relationship of Mother and Son. We need no other revelations. Mary is a self-evident and essential *datum* and dimension of the Gospel.

Chapter one centers on Catechesis flowing from Byzantine Marian spirituality with commentary by Brother John M. Samaha, S.M. Chapter 2 discusses Mariology today with commentary by Rev. Professor Michael Lapierre, S.J. The remaining chapters are commentaries on various Marian topics by Fr. John A. Hardon, S.J. (1914– 2000).

Chapter 10

The Blessed Virgin and The Holy Eucharist

by Fr. John A Hardon, S.J.

There is no secret about how the Blessed Virgin is related to the Holy Eucharist. It is very simple: except for the Blessed Virgin, we would not have the Holy Eucharist.

The key to this relationship is the humanity of Jesus Christ. God as God, was present in the world from the dawn of creation. The same almighty power by which God brought the world into being is the same almighty power by which He sustains the world in existence and provides for its constant activity.

But something historic happened at the Annunciation. The moment Mary told the angel, "Be it done to me according to Your word," God began to be present in the world as man. The infant in Mary's womb was her God become Incarnate. It was the Word made Flesh. It was the Lord of the Universe become a human child.

It was from Mary that the Son of God took our human nature. It was from Mary that the Second Person of the Trinity received His humanity. It was through Mary that Jesus Christ, who is God from all eternity, became man, lived visibly on earth in Palestine and is now invisibly on earth in every church and chapel in the Catholic world where the Holy Eucharist is offered, received and reserved.

Mary's relationship to her Son has not changed since the Annunciation. As His Mother, she remains the Mother of Divine Grace, through whom He pours out His blessings on a sinful world. As Pope John Paul II observed in *Redemptoris Mater*, "Mary guides the faithful to the Eucharist."

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