**SATURDAY OF THE BLESSED VIRGIN MARY**

# ORA PRO NOBIS DEUM

The Church announces to the Virgin Mary the mystery that has been fulfilled in her Son, in the One She deserved to carry in her womb, and invites Her to rejoice, to hail, to exult. Now She asks Her to pray God for us. It is right to ask ourselves what the relationship between the announcement of Christ's resurrection to the Virgin Mary and the request for prayer that the Church now turns to Her is. On closer view, the relationship exists and is of great theological value to us. When a human person dies, if one is holy, only the soul is with God, while the body is in the grave. The person lacks an essential part of oneself. It is as if their life were incomplete, broken. The body is not a useless accident for the soul once it is in heaven. It is its very life. This is why the souls of the righteous ask the Lord to hasten the day of the resurrection of their bodies. Without a body, their joy is not complete, perfect, because their humanity is not perfect, complete. It is divided, the body is in death. Without the body, it is as if the body had lost an essential part of its vitality. It lacks corporeality. When we pray a saint in Heaven, we turn to his soul, and this is deprived of his body. Without a body, it is as if he did not fully understand our prayer. Something lacks. It lacks that body that knows suffering, pain, hunger, nakedness, loneliness, sadness, anguish, abandonment, every injustice. It is as if our prayer were not understood in its truth, since the soul itself lacks a part of its truth. A partial truth partially understands things. Whereas a total truth fully understands every need that springs from the heart of humanity, which is broken, tired and weary. The Church reassures the Virgin Mary, asking Her to pray to God for us. The God She must pray to is her Only Begotten Son. No prayer can ascend to the Father except through Christ Jesus. However, Jesus is not only a soul in Heaven, a soul united with the divine Person. He is in the fullness of his true humanity, that humanity which experienced all human misery on our earth. He did not only know sin. He experienced everything else in his body. The Letter to the Hebrews speaks precisely of this experience, an experience capable of pity, mercy, forgiveness, assistance, help, comfort, consolation and 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.” (Hb 2,5-18).* This is why the Church first announces Jesus' resurrection to Mary and then asks Her to pray for us. In Heaven there is that Son, the same Son, even if in the glory of his human and divine completeness, who overcame death, the cross, experienced suffering, endured hunger, suffered loneliness and abandonment, and bore the weight of denial and betrayal. This Son knows the weakness, fragility, and spiritual poverty of our bodies. Having experienced all these things, He wants to come to our rescue, support and comfort us. If you pray Him, his Divine Son, will certainly save us immediately, because of this knowledge acquired on our earth, because He is truly the mighty Saviour.

Virgin Mary, You are also in heaven in body and soul. By a singular grace of your Lord, You did not experience death. You were spared this separation because the Lord wanted to show all his omnipotence of grace and benevolence in You. The Lord's love in You and through You has even overcome the limits of death. To You, Most Holy Mother, who are in heaven in body and soul, to You, who crushed the head of the ancient serpent, he who could not even reign over you with death, not even for a moment, we ask for a great grace: You planted us in your garden of light and truth, of love and peace, of righteousness and mercy. We let ourselves be tempted by the ancient serpent, and he planted us in his garden of darkness and falsehood, of lies and deceit, of injustice and iniquity. Now that we are repentant, come and take us to your garden. We promise You that we will remain forever in the heart of the Gospel of your Son. We promise we will proclaim your mercy and love to every person. **24 August 2025**