

THE PRESENCE OF MARY MOST HOLY IN THE EUCHARIST

It was in his 45th Document dated 25th of December 1979, by then in the second year of his Pontificate, that Pope Saint Gregory XVII, in the course of an extraordinary series of Documents, gave the Dogma of Mary's Presence in the Eucharist:

“We teach as Infallible Doctrine... Mary's presence in the Eucharist. For She who by Grace was able really and truly to suffer Christ's Sacrosanct Passion, is able by Grace to be present in the Sacrosanct Eucharist; since Mary at no moment has been, is, or will be separated from Her Son.

“We teach infallibly, without the least kind of scruple, that whoever receives the Body, Blood, Soul and Divinity of Our Lord Jesus Christ, receives as well the Body, Blood and Soul of Mary.

When We teach that Mary has a presence in the Eucharist, We do not place Her closer to Christ than when He was in Her virginal womb. Let no one be scandalized at this profound truth, since this infallible doctrine will bring you to venerate Mary more and more, and in this way you will love Christ more and more.

“We teach that this truth does not by any means authorize anyone to think that other Saints have such a presence in the Eucharist; for that Grace has been granted only to Mary...

“We teach that in this presence of the Divine Mary in the Most Holy Eucharist, She is in a kneeling posture, adoring the Son within the same True Presence; for She who is First in all Graces, is also the First to adore God. For She, as the creature She is, perfectly acknowledges that She receives every Grace gratuitously from the Creator...

“We teach all the faithful as Infallible Doctrine that Mary's true presence in the Eucharist does not authorize anyone to give Mary worship of adoration, for adoration is due to God alone. Mary, though so great and so exalted, is not God, but mere creature. When we contemplate Mary's presence in the Eucharist, what we do is to unite ourselves to Mary to adore God, She being Head and Mother of adorers. Once more We teach that the worship due to Mary, and the maximum that can and ought to be given Her, is that of supreme veneration. It is well never to forget that the Divine Mary is a creature, though a creature enthroned by Grace within the Triangle of the Most Holy Trinity.”

Palmarian Morals adds: “Hence when the Celebrant pronounces the words of consecration over the bread and over the wine, transubstantiation into the Body and Blood of Mary is not effected, rather into the Body and Blood of Christ respectively; however, by concomitance, the Body of Mary is in the Sacred Host and the Blood of Mary in the Sacred Chalice, and under one and other species, Mary whole and entire... The Divine Mary is really, truly, spiritually and physically present in the Holy Eucharist, in each sacramental species, by concomitance, since She is always necessarily united to Christ and beside acts together with Him. This presence of the whole Mary is by virtue of Her Real and Mystical Espousal with Christ's Most Sacred Humanity... In the Sacrament of the Eucharist, only Our Lord Jesus Christ, Sacramented under the species of bread and under the species of wine respectively

assumes the accidents of one and the other material as we know; however, the Divine Mary does not assume any of the accidents.” (Dogmatic)

This truth of Mary’s presence in the Eucharist was believed by great Saints and Doctors, among them, Saint Ignatius and Saint Anthony Mary Claret. It was proposed in the Council of Trent, but not accepted, thinking that it might prevent the return of protestants to the Church, when in reality it would have helped many to return to the True Faith.

News has reached us of some who oppose the dogmatic doctrine of Mary's Presence in the Eucharist. But we hope that the Church will continue to exalt the Virgin to the utmost extent humanly possible, which we believe will be the best way to help souls who want to belittle the Mother of God, thus putting their souls in danger by opposing the Dogmas of Holy Mother Church. Marian doctrine is not a joke but a vital foundation for these apocalyptic times, in which She has such an extraordinarily important role, by the will of Her Divine Son, since it is Mary who must prepare the Reign of the Sacred Heart of Jesus.