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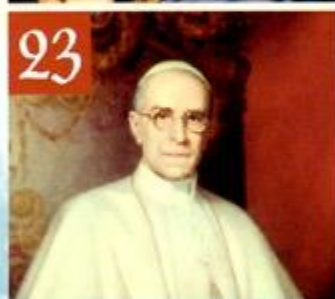
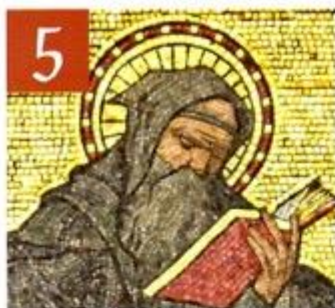
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the Blessed
Sacrament**

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Our Lady of the Blessed Sacrament

Part 1: Early Historical Development and Theological Foundation

by Rich May

As we honor Our Lady of Fatima during the one hundredth anniversary year of her first appearance to the three children in Portugal, we should take notice of Pope Francis' mention of the significance of Our Lady of Fatima and her messages, most notably those that include the Eucharist. The close association of Our Lady with the Eucharist is reflected in the many Marian-Eucharistic titles that have appeared over the years. In fact, the mystery of the Eucharist is inseparable from the role of the Blessed Virgin Mary in the life of Christ and the Church; for the Body of Christ we receive in Holy Communion is the same Christ who was born of the Virgin Mary, and the same Christ we adore in the tabernacle who became man through her, and who now enables us to receive His Flesh and Blood: His Body, Blood, Soul and Divinity in the Holy Eucharist. Hence, the Marian-Eucharistic title, *Our Lady of the Blessed Sacrament*.

This title is similar to other Marian titles that are worthy of mention. For example, another common title: "Mother of the Holy Eucharist." Others have appeared, such as "Our Lady of Viaticum" and "Our Lady of the Tabernacle."

Edmond Tenaillon, an early 20th century biographer of St. Peter Julian Eymard, contends that the title of Our Lady of the Blessed Sacrament

is more expressive, that it comprises them all. The others honor only one phase of Mary's Eucharistic life, recall only one of her relations to the Blessed Sacrament. But the title: *Our Lady of the Most*

Missio Immaculatae International is pleased to present a conference delivered by Rich May at the 2017 Annual Meeting of the Mariological Society of America. Republished with permission, the conference, devoted to Our Lady of the Blessed Sacrament, is presented in several parts. In this issue, the author expounds upon the historical and theological developments providing the solid basis for a Marian-centered devotion to Our Lord, truly present in the Most Blessed Sacrament.

Blessed Sacrament, embraces them all, comprehends the whole adoring life of the Blessed Virgin. Still more, the title penetrates the very mystery of the Eucharist and, well understood, manifests to us the most important part granted to Mary in the economy of the Holy Eucharist.¹

Tenaillon adds that Eymard, to whom this title has been attributed, once stated: "It is the new title of something very ancient, for since the existence of the Eucharist, the relations that bind Mary to her Son have also existed," and, "till the last evening of time it shall go down the ages as one of the brightest jewels of Mary's crown."² Is this a valid assessment? What do each of these titles convey regarding Our Lady's relationship to the Eucharist?

This brief study will explore the historical development and theological foundation for these related titles, drawing from the writings of the saints that, over time, brought to light the close association between Mary and the Eucharist. Prominently, St.

Peter Julian Eymard will be the focus of part two of this study. Eymard was a major contributor to 19th century French spirituality, working with lay organizations promoting devotion to the Blessed Virgin Mary and to the Eucharist. His life and related teachings will be reviewed leading up to the establishment of the Congregation of the Blessed Sacrament in 1856. Some examples will also be given of this title's usage over the years, such as at Marian shrines; by religious orders; in the names of churches; in Catholic prayers, hymns and art; and by the papal Magisterium.

For further consideration, how can the Marian-Eucharistic spirituality of St. Peter Julian be applied in today's parish setting? With attendance often lacking at parish Eucharistic devotions, the significance of this Marian title must be brought to light in contemporary times. In many ways, Pope St. John Paul II's teachings parallel those of St. Eymard, by calling our attention to Our Lady's role in our Eucharistic worship.³ In reflection, therefore, we can follow the example of St. Eymard, who was devoted to the prac-

1 Edmond Tenaillon, S.S.S., *Venerable Pierre Julien Eymard, The Priest of the Eucharist; Founder of the Fathers of the Blessed Sacrament*, (New York: The Frank Meany Co., 1914), 61.

2 Ibid., 62-63. Tenaillon attributes the latter quote to an unnamed 19th century writer.

3 Pope St. John Paul II, Encyclical Letter *Ecclesia de Eucharistia*, April 17, 2003, no. 53. Unless noted, all papal citations from ecclesial documents cited herein from the Libreria Editrice Vaticana website <http://w2.vatican.va/content/vatican/en.html>.



tice of sustained Eucharistic worship, hand-in-hand with Mary, "Our Lady of the Blessed Sacrament," the "Queen of the Cenacle."

THEOLOGICAL AND HISTORICAL FOUNDATIONS FOR A MARIAN-EUCHARISTIC TITLE

Our initial task in a survey fashion is to demonstrate that Marian-Eucharistic titles have both a theological and historical foundation. Pope St. John Paul II highlights the profound relationship Our Lady has with the Holy Eucharist. He explains:

If we wish to rediscover in all its richness the profound relationship between the Church and the Eucharist, we cannot neglect Mary, Mother and model of the Church. In my Apostolic Letter, *Rosarium Virginis Mariae*, I pointed to the Blessed Virgin Mary as our teacher in contemplating Christ's face, and among the mysteries of light I included the institution of the Eucharist. Mary can guide us towards this most holy sacrament, because she herself has a profound relationship with it.⁴

Mary is truly a "Lady of a Thousand Titles." But in Catholic theology, titles mean something; that is, they are not merely metaphors, titles of honor, or symbolic gestures. Mariology has the same pivotal role as the hypostatic union in Christology and must include both a distinction in the order of being and in the order of operation.⁵ It is not just a question of who Mary is, but what she does. If she is the Mother of the Holy Eucharist, she is then the Mother of the Church's greatest trea-

sure, the source of all life and holiness.

How is Mary so linked to the Eucharist?

SCRIPTURES

And behold, you will conceive in your womb and bear a Son, you shall call his name Jesus (Lk 1:31).⁶

First, consider Mary's role in the Redemption while she was on earth, as reflected in the Gospel of Luke. After the Annunciation, she carried Christ for nine months in her womb—the Word made Flesh, the same Word she enfleshed, who, at the moment of consecration, comes down from Heaven onto our altars.

Mary's Faith at the Annunciation: Mary's acceptance of God's word in her mind and Heart was the indispensable pre-condition to the conception of his Word, Jesus, the living fruit of her womb. So our Eucharistic faith goes directly back to Mary's own faith at the Annunciation, wherein the Incarnation is inaugurated, along with its manifold fruits — preeminently, the Eucharist.⁷

Mary, the First Tabernacle: The title of Our Lady, "Ark of the Covenant," appears in the Litany of Loreto and also has a Scriptural basis. In the Old Testament, the "Ark of God" contained the manna from heaven and the Word of God on stone tablets. In the New Testament, Mary is imaged as the Ark of the New Covenant, the first tabernacle of the Word made Flesh (Lk 1:43). She appears again in Revelation 11:19 and 12:1. Thus, there are

Eucharistic references in Scripture associated with Our Lady.⁸ We can conclude from the Gospel of Luke alone: *because Mary enfleshed Jesus, and since Christ is the Eucharist, she also played a role in enfleshing the Eucharist.* Thus, the Virgin of the Annunciation becomes the dwelling place, the first tabernacle, both the womb and sanctuary of God. She, then, is the "bread giver," *the Mother of the Eucharistic Christ.*⁹

Additionally, as O'Connor notes, through Our Lady and her *fiat* at the Annunciation, God and man became two in one flesh; or, as St. Thomas Aquinas writes, there was a spiritual

8 Ibid., 132-133; also see Pope Benedict XVI's homily on the Solemnity of the Assumption at St. Thomas of Villanova Parish, Castel Gandolfo, Monday, August 15, 2011. He states: *Mary is the Ark of the Covenant because she welcomed Jesus within her; she welcomed within her the living Word, the whole content of God's will, of God's truth; she welcomed within her the One who is the new and eternal Covenant, which culminated in the offering of his Body and his Blood: a body and blood received through Mary.* (2011 – from the Vatican Publishing House, Libreria Editrice Vaticana; available to view on: https://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20110815_assunzione.html).

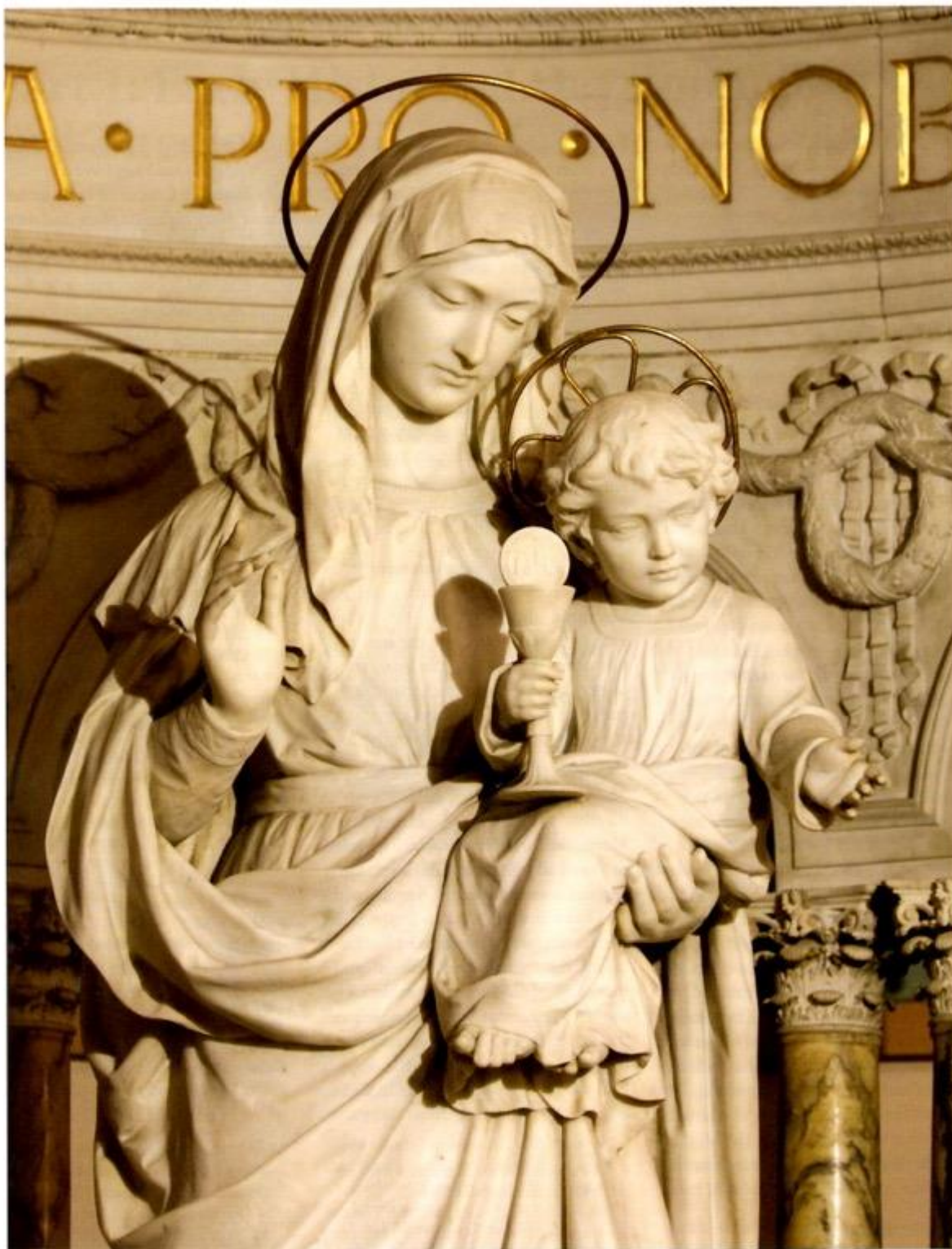
9 How appropriate that the word "Lady" is derived from the Anglo-Saxon "laef-da" which means "loaf-giver" or "bread-giver;" perhaps more precisely, the Old English: *hlāf-dige*. The first part of the word is a mutated form of *hlāf*, "loaf, bread," also seen in the corresponding *hlāford*, "lord." The second part is usually taken to be from the root *dig*, "to knead," seen also in dough; the sense development from bread-kneader, or bread-maker, or bread-shaper; see Mark Hegener, ed. "Our Lady of the Blessed Sacrament," in *The Marian Era* (Chicago: Franciscan Herald Press, vol. 7, 1966), 7. Also see "Lady," on <https://en.wikipedia.org/wiki/Lady>, Wikimedia Foundation, Inc., (accessed December 15, 2016).

4 Ibid., no. 53.

5 Juniper B. Carol, O.F.M., *Mariology*, Vol. II, (Milwaukee: The Bruce Publishing Co, 1955), 11.

6 All unquoted biblical verses are from the NRV unless otherwise noted.

7 Richard Foley, *Mary and the Eucharist*, (Newtownsville, Ohio: Hope of Saint Monica, 1997), IX, 11-14. Excellent summary of these points incorporated here.



*Mother of the Eucharist statue from the Church of Sainte Jean Baptiste, which is run by the Blessed Sacrament Fathers, in New York.
Photo courtesy of Fr. Lawrence Lew, O.P.*



marriage between Christ and human nature.¹⁰ This nuptial theme or language is carried forward in the Scriptures (cf., Mt 9:15; Eph 5:22ff). The Eucharist becomes the *continuation* or *prolongation* of what the Word begins in Mary, "the process of taking flesh to Himself—flesh for Himself in Mary, flesh to Himself by uniting His flesh to ours in Eucharistic communion." The Eucharist is signified in John 12:32: Christ draws all things to Himself, effecting a union of two in one flesh, as in a marriage bond, but in a transcendent order. "As was true in Mary, so for us, it is a union of flesh, and flesh achieved virginally."¹¹ No creature can comprehend the intensity of this Eucharistic gift better than our Blessed Lady, a defender *par excellence* of Eucharistic truth.

Mary "Adoratrix": Lastly, in Acts 2:42, we read: *And they held steadfastly to the apostles' teaching and fellowship, to the breaking of the bread and to the prayers.* The "breaking of the bread" refers to the Eucharist. This verse describes the activities in the "Cenacle"—traditionally understood as the Upper Room, where the Last Supper was celebrated. It is also where the early Christians in Jerusalem gathered, and, no doubt Our Lady was there.

In summary, insofar as Our Lady supplies the sacred humanity of Christ whom we receive in the Holy Eucharist, these two (Our Lady and the Eucharist) are interdependent and inseparable. They are "joined at the hip," one might say. An excellent scriptural summation is offered by St. John Paul II in his Encyclical Letter, *Ecclesia de Eucharistia*:

If the Eucharist is a mystery of

faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God [as at the Annunciation], then there can be no one like Mary to act as our support and guide in acquiring this disposition. In repeating what Christ did at the Last Supper in obedience to His command: "Do this in memory of me!" we also accept Mary's invitation to obey Him without hesitation: "Do whatever He tells you" (Jn 2:5). With the same maternal concern which she showed at the wedding feast of Cana, Mary seems to say to us: "Do not waver; trust in the words of my Son. If He was able to change water into wine, He can also turn bread and wine into His Body and Blood, and through this mystery bestow on believers the living memorial of His Passover, thus becoming the 'Bread of life.'"¹²

EARLY PATRISTIC TEACHINGS

Let us now examine the Church's growing understanding of the contribution of Mary in the Incarnation and, therefore, also in the Eucharist. There is clearly a development over time. During the early years of the Church, Christian theology began to be expressed in Christology. The pre-Nicene Church's chief concern was to formulate a kerygmatic definition of the person of the Lord and of His earthly mission to include the Resurrection and the events of His birth. It did not develop any Mariological doctrine separate from the basic Christological doctrine. Our Lady's role was strictly tied to the person of Christ. There was a greater emphasis on the mystery of the Incarnation than in the historical modalities of Christ's birth. The questions over the relationship

between Christ's human and divine nature and the relationship between Christ and His Father had to be resolved, especially in the face of the initial Christological heresies, such as the denial of the Virgin Birth.

Preoccupied with these questions, the Church did not devote the same attention to the relationship between Mary and the Eucharist along with an appropriate title. Nonetheless, by reviewing these early writings, we can identify the subtle beginnings of a Marian-Eucharistic language. In responding to the Docetists, for example, who denied that Christ had a material body and that Christ took anything from the flesh of Mary, St. Ignatius of Antioch not only affirmed the reality of the Incarnation and of Christ's redemptive act, but he also affirmed that Mary truly engendered the flesh of Christ.¹³

Despite his severity toward the person of Mary, Tertullian (155-240 c.) offered a strong defense of the humanity of Christ and of the Virgin Birth, affirming that Christ assumed flesh from a human creature, that "His flesh was produced from a human, without human seed."¹⁴

By the fourth century, St. Athanasius (d. 373) wrote in defense of Mary's motherhood: "It was for our sake that Christ became man, taking flesh from the Virgin Mary, Mother of God."¹⁵ This is repeated by St. Cyril of Jerusalem (d. 387) in his 4th century catechetical discourses: "He truly took flesh from her and by her was truly nursed."¹⁶

13 Cf. Luigi Gambero, S.M., *Mary and the Fathers of the Church*, trans. Thomas Buffer (San Francisco: Ignatius Press, 1999), 25-26, 30-31.

14 Ibid., 63-5; cites *De carne Christi* 20, 1; PL 2, 830-31.

15 Ibid., 102; cites *Against the Arians* 3, 29; PG 26, 385.

16 Ibid., 132-133; cites *Catecheses* 4, 9; PG

10 James T. O'Connor, "Mary and the Eucharist," *Marian Studies* 34 (1983): 53, he cites Thomas Aquinas, *Summa* III q. 30, a. 1c.

11 Ibid., 54.

12 Pope St. John Paul II, *Ecclesia de Eucharistia*, nos. 53, 54.

St. Ephraem the Syrian (306-373 c.) cannot be overlooked with regard to establishing a contribution to the relationship between Mary and the Eucharist. Called the "Harp of the Holy Spirit," he also deserves the title of "Marian Doctor" and is the greatest poet of the patristic age.¹⁷ He combated the Arians, strictly adhering to the teachings of the Council of Nicea on the Incarnation. Using what might be called teaching songs, the Sacrament of the Eucharist for him is not reduced to a simple system of reference, but a medium of a presence. It is, first of all, the presence of the Body of Christ, becoming such by the action of the Holy Spirit, as was the case in the womb of Mary when, at the Annunciation, she became an agent of Christ's Eucharistic presence.¹⁸ St. Ephraem writes:

See, Fire and Spirit were in the
womb of her who bore you,
See, Fire and Spirit were in the
river in which you were Baptized.
Fire and Spirit are in our
Baptismal font;
in the Bread and Cup are
Fire and Holy Spirit.¹⁹

For Ephraem, too, the Eucharist makes Christ visible and accessible to the people of the Church, comparable to the way that His birth from His Mother, Mary, made Him physically visible and accessible to the people of His time on earth. In this song by Ephraem, which uses "bread language," Mary says:

When I see your image,

the created one,
Which is before my eyes,
your invisible one
is depicted in my mind.
In your visible image
I see Adam;
In the invisible one
I see your Father
Who is kneaded into you.²⁰

Again, in the 4th century, the reliance on a direct contribution of Mary seems more evident with the Cappadocians, reflected in St. Basil of Caesarea's (d. 379) attack on the errors of Valentinus: "If the God-bearing flesh (Greek: *theophoros sarx*) did not have to be taken from the dough of Adam, what need was there for the holy Virgin?"²¹ He emphasizes that in Galatians 4:4, Paul wants to show that God did not just pass through a woman, as some at the time contended, but the flesh that became the bearer of God was molded out of human material.²² Similarly, St. Ambrose (d. 397), in his apologetic writings against the Arians, states, "The flesh of Christ did not come down from heaven, because He assumed it from the Virgin on earth."²³

With St. Augustine (354-430), we see a clear move toward an understanding and appreciation of Mary's collaborative and coredemptive role, and further justification for an appropriate title. Patristics scholar Luigi Gambero notes that Augustine's "intuitions and perspectives on Marian doctrine are singularly profound and anticipate the statements of the Second Vatican Council," including the two

perspectives of Mariology—in relation to the mystery of Christ and to the Church—according a proper place to the person and mission of Our Lady.²⁴

Significant to our concerns, we also see a more definitive link to Mary's contribution to the Eucharist. Like others in this time period, he acknowledges that Christ is born of the flesh, but he adds: "Mary is more blessed because she embraces faith in Christ than because she conceives the flesh of Christ."²⁵ In Sermon 272, he says:

For what you see is simply bread
and a cup—this is the information
your eyes report. But your
faith demands far subtler insight:
the bread is Christ's Body, the cup
is Christ's Blood... Our Lord Jesus
Christ, we know the source of
His flesh; He took it from the Virgin
Mary.²⁶

He also says the following in Sermon 291:

He who made thee is made in
thee, He is made in thee through
whom you were made.... the Word
is made flesh in thee, receiving

33, 465 B - 468 A.

17 Ibid., 108.

18 Sidney H. Griffith, "'Spirit in Bread; Fire in the Wine': The Eucharist as 'Living Medicine' in the thought of Ephraem the Syrian," *Modern Theology* 15:2 (April 1999): 231.

19 Ibid., 231. Cites Edmund Beck, *Das heiligen Ephraem des Syrers Hymnen de Fide* (CSCO, vols. 154, 155; Louvain: Peeters, 1955) X:17.

20 Ibid., 234; cites Edmund Beck, *Das heiligen Ephraem des Syrers Hymnen de Fide* (CSCO, vv. 186, 187; Louvain: Peeters, 1955) XVI:3.

21 Gambero, *Mary and the Fathers of the Church*, 145; cites Letter 261; PG 32, 969 B-C.

22 Ibid., 149; cites *On the Holy Spirit* 5, 12: PG 32, 85 B-C.

23 Ibid., 195; cites *De sacramentis* 6, 4: PL 16, 474-475.

24 Ibid., 217.

25 St. Augustine, *De Sante Virginitate*; 3: PL 40, 398; in *The Catechism of the Catholic Church*, (1997) no. 506.

26 "On the Day of Pentecost to the Infantes, on the Sacrament," date: 408; PL 38, 1247-1248; text also can be reviewed on: http://www.earlychurch-texts.com/public/augustine_sermon_272_eucharist.htm (accessed Dec. 14, 2017); and: <https://www.scribd.com/document/290475705/3-Sermons-Texts-of-St-Augustine-on-the-Eucharist> (accessed Dec. 14, 2017); the Rotelle series, John E. Rotelle, O.S.A., ed., WSA, Sermons, Part 3, vol. 7, trans. Edmund Hill, O.P., (Hyde Park: New City Press, 1993), 300-301; and see Augustine, "Sermon 272" (PL 38, 1247-1248), in *Sermons on the Liturgical Seasons 230-272-B*, part 3, vol. 7; and *The Works of Saint Augustine*, ed. John E. Rotelle (Hyde Park, NY: New City Press, 1993), 297-298.



flesh and not losing divinity.²⁷

Further, he prayed:

Give milk, Mother, to Him who is our food, give milk to the Bread coming down from heaven... give milk to Him who made you such that He could be made from you.²⁸

Also:

Him whom the heavens cannot contain the womb of one woman bore. She ruled our Ruler. She carried him in whom we all are. She gave milk to our Bread.²⁹

The "milk" is often interpreted as that which was maternally fed to Christ in Mary's womb, the first tabernacle—the living Bread come down from heaven into the perfect receiver. Eucharistic overtones are present here, with the contribution of Our Lady. We find a few others. For example, Proclus of Constantinople (d. 446) writes:

When He [Christ] appeared in the Virgin's womb, He clothed himself in condemnation. There occurred a tremendous exchange: He gave the Spirit; He received the flesh. He was both with the Virgin and from the Virgin: with the Virgin in overshadowing her, from the Virgin in taking His flesh from her.³⁰

From the 5th century onward, the comparison between Jesus' birth from Mary's virginal womb and His coming forth from the tomb in the mystery of the Resurrection recurs

fairly frequently in the Fathers.³¹ We find Marian-Eucharistic overtones in a 6th century piece by St. Eleutherius of Tournai (French: *Eleuthère*; d. 532): "Virgin, give us not the food for the body, but also the Bread of angels come down into your virginal womb."³²

Venantius Fortunatus (d. ca. 600) relates: "He wanted to be born from a maiden's womb; see from whose flesh the high Lord's flesh comes forth."³³ We can add Gregory the Great (ca. 540-604) to the list of witnesses as well: "She [Mary] is truly His Mother because, in her womb, He became man by the work of the Holy Spirit and from her flesh."³⁴ The Syrian Monk and priest, St. John Damascene (d. 749), ties Mary directly to the Eucharist by stating:

The Body which is born of the holy Virgin is in truth Body united with divinity, not that the body which was received up into the heavens descends, but that the bread itself and the wine are changed into God's Body and Blood.³⁵

31 Ibid., 265.

32 In *Praise of Mary, Hymns from the First Millennium of the Eastern and Western Churches*, (Middlegreen Slough, Buckinghamshire, England: St. Paul Publications, 1981), 58. Note: taken from a larger collection entitled *Lodi alla Madonna*; fn: Eleutherius of Tournai. (456-531c.). He was probably the first bishop of Tournai, Flanders, in a troubled era, with the political horizon obscured following the downfall of Roman power and the invasion of the Franks. Neither the numerous anecdotes concerning the story of his life nor all the works attributed to him are supported by textual critics.

33 Gambero, *Mary and the Fathers of the Church*, 364; cites *Carmina miscellanea* 8, 6; PL 88; MGH auct. ant. I, 4, 183.

34 Ibid., 367; cites Epist. 11, 67: PL 77, 1207.

35 See *Catholic Encyclopedia / New Advent* "An Exposition of the Orthodox Faith (Book IV, Chapter 13)" viewed on <http://www.newadvent.org/fathers/33044.htm>, (accessed on Feb 10, 2017). Source:

THE MIDDLE AGES

Between the 8th and 15th centuries, thanks to the influence of the Council of Ephesus, the number of Marian feasts increased, and Marian piety and devotion intensified. While the period did not entail an abandonment of the past, we see a turning point in the doctrinal and spiritual history of the Church, and this included the association of Mary with the Eucharist.³⁶

For example, in 844, Paschasius Radbertus (d. 865) wrote a controversial book addressing Christ's presence in the Eucharist. He actively defended the identity between the Eucharistic Body of Jesus and His Mystical Body, conceived in the womb of the Virgin Mary.³⁷ We also encounter this 10th century Marian-Eucharistic prayer:

Blessed spouse of God, fertile earth from which has sprouted without seed the ear of salvation of the world, make me worthy to eat it and to save myself. O Most Holy Altar, bearer of the Bread of Life, who out of compassion descended from heaven and bestowed on the world a new life, make me worthy to taste it and live it... On the point of receiving the Fire, I shudder at being consumed like wax and grass. Awesome mystery! How is it that I who am mire am not destroyed partaking of the Body and Blood of God? God has taken substance from your immaculate blood! Thus the human race and the

Translated by E.W. Watson and L. Pulian. From *Nicene and Post-Nicene Fathers*, Second Series, Vol. 9. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1899.) Revised and edited for New Advent by Kevin Knight.

36 Luigi Gambero, S.M., *Mary in the Middle Ages*, trans. Thomas Buffer (San Francisco: Ignatius Press, 2000), 20.

37 Ibid., 74-75.

27 Sermon 291, 6 in PL, 38, 1319; in Michael O'Carroll, C.S.Sp., *Theotokos, A Theological Encyclopedia of the Blessed Virgin Mary*, (Collegeville, Mn.: Liturgical Press, 1982), 66.

28 Sermon 369, 1, in PL 39; O'Carroll, *Theotokos*, 187.

29 Sermon 184, 2, 3, PL 38, 997, in Foley, 41.

30 Gambero, *Mary and the Fathers of the Church*, 254-255; cites Homily I, 8; PG 65, 688 D-689 A.

company of the angels sing glory to you, seeing with certainty the Lord of the universe assume human form.³⁸

Similarly, in another 10th century anonymous prayer, we read:

You who gave me birth to the source of immortality, Most Holy Lady Mother of God, light of the darkness of my soul, O my hope and protection, refuge, comfort and jubilation, I thank you, for, though unworthy, you have made me a partaker of the immaculate Body and precious Blood of your Son.³⁹

In the Eastern Church and its liturgies appears the Doctor of the Armenian Church, St. Gregory of Narek (951-1003), who sings of Mary in this way: "If the heavenly branch had not developed from you, our lips would not have tasted its fruit, that is, the Eucharist." In the Melkite liturgy, Mary was considered the living tabernacle of the Incarnate Word and the mystical altar for the true and living Bread from which we draw our nourishment. The Ethiopian liturgy refers to the Eucharistic sacrifice that is offered each day through Mary's intercession.⁴⁰

38 *In Praise of Mary*, 92, 93. Fn: from an anonymous author of the 10th century. Taken from a larger collection entitled, *Lodi alla Madonna*, edited by C. Berselli and G. Gharib, published in a paperback edition by Edizioni Paoline in a series, "Letture Cristiane delle Origini."

39 *Ibid.*, 96.

40 Angelo Amato, S.D.B. "Reflections on Ecclesia de Eucharistia - 10" reported in *L'Osservatore Romano*; Amato, now Prefect of the Congregation for the Causes of Saints, cites T. Minisci, *Il rito bizantino*, in *Academia Mariana Internationalis, Alma Socia Christi*, vol. VI, Fasc. I: *De B.V. Maria et SS.ma Eucharistia*, 66, 69, 73; Amato, "Reflections..." available on EWTN Library: <https://www.ewtn.com/library/Doctrine/EUCHAR10.HTM>, 2003 (accessed December 28, 2016).

You who gave me
birth to the source
of immortality, Most Holy
Lady Mother of God,
light of the darkness
of my soul, O my hope
and protection, refuge,
comfort and jubilation,
I thank you, for,
though unworthy,
you have made me a
partaker of the immaculate
Body and precious Blood
of your Son.

From the 11th century onwards, Mary is depicted in artwork at the Foot of the Cross with a chalice, gathering the Blood flowing from the pierced side of Christ.⁴¹

We also find Eucharistic allusions in the writings of St. Peter Damien (1007-1072) who, in the light of the Eve-Mary parallelism, describes the relationship between Our Lady and the Eucharistic Body of her Son. From her spotless flesh Mary gave birth to the food for our souls, the food that came down from heaven. For "Mary brought forth the food that opened for us the entrance to the banquet of heaven."⁴² Here we reach an important step in the development of Eucharistic theology in relation to Mary. Perhaps

41 Canon J. Esquerda Bifet, "Mary's Presence in the Eucharistic Celebration," *Christ to the World*, XLIV/1 (2004), 70; cf. *La Cappella "Redemptoris Mater" del Papa Giovanni Paolo II*, LEV, Vatican City 1999, 73, fig. 49.

42 Gambero, *Mary in the Middle Ages*, 99; cites *Sermo* 45; PL 144, 743C.

the best example in his writings is the following:

Let us consider how much we owe to this most blessed Mother of God, and how much we must thank her, next to God, for our redemption. Indeed, the body of Christ that the most blessed Mother bore, fostered in her bosom, wrapped in swaddling cloths, and nurtured with maternal love, that body, I say, and without a doubt not any other, we now receive from the holy altar, and we drink His blood as a sacrament of our redemption. This is what the Catholic believes; this is what the holy Church faithfully teaches.⁴³

By the 12th century, we find a wide range of prayers emerging, such as this:

O unspotted and forever blessed, unique and incomparable Virgin Mary, Mother of God... from thee, the true and Almighty God made thee His most sacred Mother, taking up from thee that most holy flesh through which the world that had been lost was saved. And by whose most Precious Blood the world itself is redeemed and sins are forgiven, forming it in thy most precious womb from thy most precious blood, sustaining His eternal and unchanging divinity, from whom all good things come, and through whom all things are made, and which I adore. And He Himself

43 Deyania Flores, S.T.D., "Discovering Mary in the Middle Ages, Peter Damien, Mother of the Bread of Life," *Queen of All Hearts*, XLVI/5 (Jan-Feb 1996) 23; cites *Sermo* XLV, 743 A-B (*Queen of All Hearts* was published by Montfort Missionaries, Bayshore, NY). There are other related quotes by the author from St. Damien cited that related to Mary's contribution to the Eucharist.



gives daily His most Holy Flesh with His most precious Blood to His faithful in the form of bread and wine as food for the journey and refreshment, health and vitality of souls.⁴⁴

The 13th century provides another significant benchmark. For St. Bonaventure (1221-1274), just as the Body of Christ in the Incarnation was given to us by means of Mary, so, too, our Eucharistic offering and communion must be given through her hands.⁴⁵ He also views Our Lady as a tabernacle: "The Creator of all things rests in the tabernacle of the virginal womb, because here he has prepared his bridal chamber in order to become our brother."⁴⁶

The cult of the Virgin in the 13th century showed signs of unprecedented growth in France: (1) the building of cathedrals dedicated to Mary, such as Notre-Dame de Paris and Chartres; (2) the promulgation of Latin liturgical materials in the form of Masses and offices; (3) the foundation of lay confraternities of artisans devoted to Mary; (4) a rich theological tradition and continued debates begun in the previous century on the Virgin Birth, the Assumption, and Mary's role as the Coredemptrix of humanity; and, finally, (5) the proliferation of hagiographical and pious literature both in Latin and in the vernacular languages. We also find some subtle allusions to the contribution of Mary in providing Christ's flesh. For example, in the French hymn, *Mauvez arbres ne puet florir*, we find the words that can be applied to Mary:

No one can taste of this fruit if God has not formed him properly. The one who gives his heart, body and will to love and serve God, this one gathers the fruit first, and God gives him abundant aid. The first tears came through fruit, when Eve made Adam sin; but the one who wants to eat of the good fruit, loves God, his Mother, and his name; this one will gather the fruit in season.⁴⁷

During this time period we find the ejaculatory prayer of St. Francis (d. 1226):

Hail, His palace! Hail, His tabernacle! Hail, His dwelling!
Hail, His vesture! Hail, His handmaid! Hail, His Mother!⁴⁸

St. Thomas Aquinas (1225-1274) adds precision to the oft-used expression, "taking flesh from Mary." In his *Summa Theologica* (III, q. 31, a. 5), Thomas addresses whether the flesh of Christ was conceived of the Virgin's purest blood. His response:

As Christ came to heal what was corrupt, it was not fitting that He should bring corruption or diminution to the integrity of His Mother. Therefore, it was becoming that Christ's Body should be formed not from the flesh or bones of the Virgin, but from her blood, which as yet is not actually a part, but is potentially the whole... Hence, He is said to have taken flesh from the Virgin; not that the matter from which His body was formed was actual flesh, but blood,

which is flesh potentially.⁴⁹

From this one can propose that Mary, through her menstrual blood, is the *instrumental cause* of Christ's flesh and bones, i.e., His sacred humanity. With regard to this, Mark Miravalle offers this reflection:

We can see here the profundity of the union of the Two Hearts of Jesus and Mary. You get the Heart of Jesus, the physical heart, from the Heart of Mary, from the blood that is pumped from the Heart of Mary, to the womb, into the "Word embryo" if you will, that forms the physical Heart of Jesus.⁵⁰

In the 14th century, we encounter the well-known Eucharistic hymn, *Ave Verum Corpus*, often attributed to Pope Innocent VI, set to music by various composers, including Mozart. The words in English:

Hail, true Body, born of the Virgin Mary, having truly suffered, sacrificed on the Cross for mankind, from whose pierced side water and Blood flowed: be for us a foretaste [of the heavenly banquet] in the trial of death! O sweet Jesus, O holy Jesus, O Jesus, son of Mary, have mercy on me. Amen.⁵¹

49 St. Thomas Aquinas, *Summa Theologica* Vol. II (New York: Benzinger Brothers, Inc., 1947), 2188-2189.

50 Mark Miravalle, "Mary in the Modern World," recorded at the Franciscan University, Steubenville, Ohio; THE 655 Class lecture (Lesson 16), 1994.

51 See Rubin Miri, *Corpus Christi: The Eucharist in Late Medieval Culture*, (Cambridge: Cambridge University Press, 1992), 56, for one Latin version. Variations exist. The Latin based on most contemporary hymnals in use: *Ave verum Corpus, natum de Maria Virgine; vere passum, immolatum in cruce pro homine: cuius latus perforatum vero fluxit [or: aqua et] sanguine: esto nobis praegustatum in mortis examine. O clemens, O pie, O dulcis Iesu, Fili Mariae [or: O Iesu dulcis, O Iesu pie, O Iesu, fili Mariae. Misere mei] Amen.*

44 From John Lawrence's MS collection; this excerpt was in Wilmar's *Auteurs Spirituels et textes devots du moyen age Latin*, Paris (1932); Wilmar documents different forms of this prayer.

45 Gambero, *Mary in the Middle Ages*, 209.

46 Ibid., 209; cites *Sermo 4 de Annuntiatione* I; Quaracchi, 6:672.

47 Daniel E. O'Sullivan, *Marian Devotion in Thirteenth Century French Lyric*, (Toronto: University of Toronto Press, 2005), 3, 141.

48 "Salutation to the Blessed Virgin Mary," *Virgo Facta Ecclesia*, (New Bedford, Mass.: The Franciscan Friars the Immaculate, 1997), 26.

As the late Rev. James T. O'Connor points out, the thoughts of this hymn are far older than when it was published in the 14th century. He cites the early Church's defense of the Eucharist as truly the Body of Jesus Christ, born of the Virgin Mary, such as the defense offered by St. Ambrose (quoted by St. Thomas Aquinas in his *Summa*, III, q. 75 a. 4c): "That which we consecrate is the body born from the Virgin." In particular, O'Connor considers that the opening line—*Ave verum corpus, natum de Maria Virgine*—makes explicit for the first time the true link between Mary and the Eucharist: Mary provided the flesh for our Bread ("The bread that I give for the life of the world is my flesh," Jn 6:51), and she gave her fiat at the Annunciation, the condition which makes it possible to eat of His flesh. *Ave Verum Corpus*, then, points to the truth that the Eucharist is the very flesh which God has taken from Mary. The Body of Christ, risen from the tomb, is now our food: the *verum corpus natum de Maria Virgine*—the very Body born of Mary—the one who gave Him human flesh.⁵²

Lastly, we close out this period with John Gerson (1363-1429), in whose writings the title, "Mother of the Eucharist," first appears. Recognizing the contribution of Mary (Christ's flesh is Mary's flesh), he brings out the profound link uniting the Eucharistic mystery to the Incarnation, calling the Virgin, "Mother of the Eucharist," because she is the Mother of grace.⁵³ He writes:

You are the Mother of the Eucharist because you are the Mother of good grace. More than anyone else, after your Son, you were aware of this Mystery hidden

from the ages.⁵⁴

And, because of this intimate bond with the Eucharist, he asks Mary for the gift of grace:

We turn to you, then, O glorious Virgin, to beg this grace, since you are the one in whom was created and formed the Bread of Life, the Bread of Angels.⁵⁵

We turn to you, then,
O glorious Virgin,
to beg this grace,
since you are the one
in whom was created and
formed the Bread of Life,
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EARLY MODERN PERIOD (15TH–18TH CENTURIES)

During the early modern period, Our Lady's association with the Eucharist becomes more prominent in artwork as well as in writings.

Among the more significant works of art is the 1470's painting by Alessandro di Mariano di Vanni Filipepi (Sandro Botticelli, 1445–1510), *Virgin of the Grain*, also known as "Our Lady of the Eucharist," *Madonna dell'Eucaristia*.⁵⁶ In the scene, all are looking down at a bowl of grapes studded with ears of grain. Grapes and wheat produce the bread and wine of

the Eucharist, alluding to the Body and Blood of Christ's sacrifice. The Virgin carefully selects some of the wheat, signifying that she accepts her Child's fate.

Lesser known, but equally significant, is the *Inmaculada Eucarística* by the 17th century Ecuadorian painter, Miguel de Santiago. The Blessed Virgin is holding the ostensorium with the consecrated Host, presenting the Eucharist to humanity under the gaze of the Blessed Trinity. Just as she showed the world the Incarnate Son in Bethlehem, now she presents the Eucharistic Son to mankind.⁵⁷

After this time, France becomes fertile ground for similar developments in Marian-Eucharistic art. The first is the "Virgin-Monstrance" (sometimes called the "Virgin in the Monstrance"). Modeled after an existing 12th or 13th century wooden statue of the Virgin and Child, this vessel appears by 1651 in the Cathedral Notre-Dame de la Garde in Marseille. Managers of the sanctuary had ordered the revised statue design to be made of silver. It was also called the "Virgin with the Ostensory," because on the Virgin's right arm is an ostensorium where one might expose the Host for public adoration. When the Blessed Sacrament was not exposed, the ostensorium was replaced by a statue of the Child Jesus which, on the engraving, is seen at the feet of the Virgin. During the French Revolution, the Virgin-Monstrance was destroyed and melted into cast iron, but there is evidence that it existed in other churches of the Cistercian Or-

52 O'Connor, "Mary and the Eucharist," 52, 53, 54.

53 Gambero, *Mary in the Middle Ages*, 285–286.

54 Ibid., 286; cites *De susceptione humanitatis Christi*, ed. Glorieux, 9:413; cited also by Foley, 98; *Opera Omnia*, IX, 413.

55 Ibid., 287; cites *De Eucharistia*, *Opera Omnia*, ed. du Pin, 3:1284A.

56 Alan Chong, "Virgin and Child with an Angel," in *Eye of the Beholder*, ed. by Alan Chong et al. (Boston: ISGM and Beacon Press, 2003), 58. Can be viewed on https://en.wikipedia.org/wiki/Virgin_and_Child, (2016).

57 Amato S.D.B., *Reflections on clesia de Eucharistia*, cites A. Moreno Proaño, *Tesoros Artísticos*, Museo Filanbanco, Guayaquil-Quito 1983, 15. It can be viewed on <http://www.pintoreslatinoamericanos.com/2012/08/pintores-ecuatorianos-miguel-de-santiago.html>, (accessed Dec 18, 2016).



der in France.⁵⁸ Even earlier, in 1560, there was found in Spain "Our Lady of the Sierra"; in this image, which was known to St. Paschal Baylon,⁵⁹ an ostensorium is situated above the head of the statue of Our Lady.

The early statuary of the Virgin and Child (in which Mary is often depicted with an olive branch and Jesus with the world and cross in His hand — a depiction of Mary in which she came to be known under the title of "Our Lady of Peace") also seems likely to have inspired a later representation of "Our Lady of the Blessed Sacrament" that appeared around 1860 and is still seen today. St. Peter Julian Eymard supposedly described what this statue should look like: "The Blessed Virgin holds the Infant in her arms; and He holds a chalice in one hand and a Host in the other."⁶⁰

Regarding the writings of this period, we find a Marian-Eucharistic reference by St. John of Avila (1499-1569), who referred to the Eucharist as "the Bread of the Virgin."⁶¹ St. Alphonsus Ligouri (1696-1787) focused to a



Virgin of the Grain, Sandro Botticelli, c. 1470, Isabella Stewart Gardner Museum, Boston, Massachusetts

significant extent on Our Lady and Eucharistic adoration. He writes in his classic, *The Glories of Mary*:

She is like the merchant's ship, she bringeth her bread from afar... Mary is that blessed ship, which brought to us from heaven Jesus Christ, the living bread that came from heaven to give us life eternal, as he has said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever."⁶²

⁶² Eugene Grimm, *The Glories of Mary*, (Brooklyn, N.Y.: Redemptoris Fathers, 1931); Chapter V, Section II, 168, also

in Sec II, n. 188 of the older version, translated from the Italian (New York: P.J. Kennedy & Sons, 1888). Two similar versions appear with these biblical citations: *She is like the merchant's ship, she bringeth her bread from afar* ("Facta est quasi navis institoris, de longe portans panem suum"—Prov 31:14). Another: *Mary was this fortunate ship that brought us Jesus Christ from heaven, who is the living bread that comes down from heaven to give us eternal life, as he himself says: I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever* ("Ego sum Panis vivus, qui de coelo descendi; si quis manducaverit ex hoc Pane, vivet in aeternum"—Jn 6:51).

⁵⁸ Information and Image provided by Stéphane Odier, Secrétaire Général, Basilique Notre-Dame de la Garde; see Basilica website: <http://www.notredamedelagarde.com/The-five-statues-of-the-Virgin.html>. Also see: John O'Brien, A.M., *A History of the Mass and its Ceremonies in the Eastern and Western Church*, 8th Ed., (New York: The Catholic Publication Society Co., 9 Barclay St., 1881), 79; references Kozma, *Liturgia Sacra Catholica*, 89, note 6.

⁵⁹ Fr. Oswald Staniforth, O.S.E.C., *The Saint of the Eucharist*, (London: R. & T. Washbourne, Ltd., 1908), 10.

⁶⁰ "Our Lady of the Blessed Sacrament Statue Story," located at <http://www.joshuastone.net/BlessedSacrament.html>, (accessed Dec. 15, 2016).

⁶¹ St. John of Avila, Sermon 39:28, cited in Canon J. Esquerda Bifet, "Marian Spirituality and the Eucharistic Presence of Christ," *Christ to the World*, XLIV/3, (2004), 267.



Inmaculada Eucarística, Miguel de Santiago, 17th century

THE FRENCH SCHOOL

The contribution of the so-called French School of spirituality (roughly 1600-1800) to Marian-Eucharistic theology is significant and should be noted with regard to establishing a theological foundation for these titles. It is the school of Cardinal Pierre de Bérulle (1575-1629) and his disciple Father Jean-Jacques Olier (1608-1657); it is the school of the Sulpicians and the Eudists. Besides being steeped in the teachings of Ss. Paul and John, this school also had an extensive knowledge of the Church Fathers that became foundational in the formation of such notables as St. Lou-

is de Montfort.⁶³ The founders of this movement were true mystics, among whom was Cardinal de Bérulle himself, who emphasized the mystery of the Incarnation and Christ's infancy, in which a deep, loving devotion to Mary was rooted.

Besides assimilating de Bérulle's teaching, Sulpicians such as de Montfort were also well acquainted with the teachings of such notables as Joseph Serin and Jean-Jacques Olier with regard to detachment, as well as meth-

63 Stefano De Fiore, ed., *Jesus Living in Mary, Handbook of the Spirituality of St. Louis Marie de Montfort*, (Bay Shore, N.Y.: Montfort Publications, 1994), 449.

ods of prayer and Eucharistic adoration.⁶⁴ Jesus is to be adored because, for the Berullian School, the Incarnation is central to the Faith and must be the ultimate end of our prayer. The school emphasizes Eucharistic devotion and the union of the two Hearts of Jesus and Mary. Jesus is linked to Mary in a unique and definitive way because she gave Him His humanity. He lives in her, and Our Lady is His Mother and ours.⁶⁵

As a result, the writings of St. John Eudes (1601-1680), coupled with the apparitions of Our Lord to Margaret Mary Alacoque in 1675, became a stimulus to promote devotion to the Two Hearts. Mary gave Christ His Heart, and so, for Eudes, the union of the Son and the Mother is so close that the Two Hearts become as one.⁶⁶ Eudes' prayer, *Ave Cor Sanctissimum*, was addressed jointly to the Hearts of Jesus and Mary, as he prayed: "To you we offer, we give, we consecrate, we immolate our heart."

St. Louis de Montfort (1673-1716), like St. John Eudes, saw the Two Hearts as one. A passage from one of de Montfort's hymns (42:28) recalls the teaching of St. Thomas Aquinas: "From the blood of her heart

64 Ibid., 444.

65 Ibid., 447-448. The close union between Mary and the Eucharist, expressed in the French School, is especially important when one examines Our Lady's presence during the Holy Sacrifice of the Mass. John Paul II makes note of this. Within the context of the Mass, the Blessed Virgin Mary's presence is related to that of the Eucharist in her capacity as Mother of the Mystical Body of Christ. See *Ecclesia de Eucharistia* no. 15. Also see O'Connor, "Mary and the Eucharist," 58, 59.

66 St. John Eudes, *The Admirable Heart of Mary*, (Fitzwilliam, N.H.: Loreto Publications, 2006); see Chapter two; also see http://sacredandimmaculatehearts.blogspot.com/2006/07/saint-john-eudes-admirable-heart-of_19.html (no. 8), (accessed Nov. 27, 2010).



all aflame / The Heart of Jesus was formed; / they have but one heart and soul / Both of them invite you / to look on them as one.⁶⁷

What better example reflects the product of the French School than St. Louis de Montfort? For him, since Mary gave the Redeemer His Flesh and Blood, it follows that she cannot but be involved in the mysteries that are a unique memorial of the same Flesh and Blood, that is, the Eucharist.⁶⁸

She gives them to eat of the most exquisite meats of the table of God; for she gives them to eat of the bread of life, which she herself has formed (cf. Sir 24:26).⁶⁹

It was you, Virgin Mary, / Who gave us this body and blood / Which raises our status so high / that it is beyond the reach of the angels. May you be blessed throughout the world / For giving us such a great gift.⁷⁰

Come... eat the bread which is Jesus, and drink the wine of His love, which I have mixed for you (cf. Cant 5:1). As it is Mary who is the treasurer and dispenser of the gifts and graces of the Most High, she gives a good portion, and indeed the best portion, to nourish and maintain her children and servants. They are fattened on the Living Bread of Life; they are inebriated with the wine that brings forth virgins (cf. Zech 9:17). They are borne at the bosom of Mary (cf. Is 66:12).⁷¹

67 *Jesus Living in Mary*, 1084.

68 *Ibid.*, 381.

69 St. Louis Marie de Montfort, *True Devotion to the Blessed Virgin*, trans. from the original French by Fr. Frederick William Faber, D.D. (Rockford, Ill.: Tan Books and Publishers, Inc., 1941), 130, 131, no. 208. Also available (slightly different translation of no. 208) from Bayshore, N.Y.: Montfort Publications, 1980.

70 *Jesus Living in Mary*, 382; Hymn 134:11.

71 De Montfort, *True Devotion*, Faber



The Virgin of the Host, Jean Augustine Dominique Ingres, 1841, Pushkin Museum of Fine Art, Moscow, Russia.

Others within the French School make the Marian-Eucharistic connection, as in the case of St. Louise de Marillac. Here is a reflection of the Saint from August 15, 1659:

I reflected on the greatness of the Blessed Virgin as Mother of the Son of God who desired to honor her to such a degree that we may say that she participated in some way in all the mysteries of His life and that she contributed to His

trans., 131, no. 208.

humanity by her virginal blood and milk. Considering her in this light, I congratulated Mary on her excellent dignity which unites her to her Son in the perpetual sacrifice of the Cross, reenacted and offered on our altars.⁷²

In summary, with respect to the

72 Kathryn LaFleur, S.P., "A Study in the Spirituality of Louise de Marillac: As Reflective of the French School of Spirituality (1591-1660)", *Vincentian Heritage Journal*, vol. 19, Issue 2, Article 5, (Chicago: DePaul University, Fall 1998), 351-352.

close union of Our Lady and the Eucharistic Christ, the French School provides us with a deep insight, not only into the Incarnation, the mysteries of Christ, and the union of the Two Hearts, but also into the role of Mary in the Christian life, highlighted by her relationship to the Eucharist as "Mother of the Blessed Sacrament."⁷³

THE 19TH CENTURY

As we enter the 19th century, the titles "Mary Mother of the Blessed Sacrament," and "Mother of the Holy Eucharist" and versions thereof finally emerge, first in Catholic art.

In 1841, the French artist, Jean Augustine Dominique Ingres (1780–1867), produced a painting entitled, *The Virgin of the Host*, which he gave to the future czar, Alexander II. He painted several later versions, such as a small jewel-like devotional Neoclassicist painting as a gift for his friend, Louise Marcotte, who introduced the artist to his future bride, Delphine Ramel; and a later water color (1855) for Madame Ingres herself (now in the Fogg Museum, Cambridge, Massachusetts). This painting is arguably the most representative art form for the title, "Mother of the Blessed Sacrament," and contemporary versions of this painting exist today. One can see the original painting in the Pushkin Museum of Fine Art, in Moscow.⁷⁴

In 1855, Fr. Frederick William Fa-

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Who can doubt that
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ber (1814–1863), an Anglican convert and proponent of John Henry Newman, published a book entitled, *The Blessed Sacrament, or The Works and Ways of God*.⁷⁵ Faber devotes a whole chapter in this book on the relationship between Mary and the Eucharist. In the short six-page Section IV, "The Mother and the Son," he connects our devotion to Mary to the "mysteries of the Sacred Infancy,"⁷⁶ as Faber so states, and to the "four mysteries" before, during, and after the Incarnation⁷⁷ in Mary's life found in Scripture. Falling short of assigning any title, using a syllogistic approach, he nevertheless enforces the theological foundations for Marian-Eucharistic titles by recognizing an ongoing, intimate

bond between Mary and her Son in the Eucharist.

The devotion to the Blessed Sacrament is the same as a devotion to the Sacred Infancy. But devotion to the Sacred Infancy is in fact devotion to our Blessed Lady. Therefore, devotion to our Blessed Lady is devotion to the Blessed Sacrament.⁷⁸

Let us think for a little while of devotion to our Blessed Lady. Who can doubt that there is a close and invariable connection between devotion to our dear Mother and devotion to the Blessed Sacrament?... The lives of the Saints and the teaching of spiritual books are both full of it.⁷⁹

In the next article of this series, we will examine the decisive contribution of the life and writings of St. Peter Julian Eymard, "Apostle of the Eucharist," in the definitive introduction of the title, "Our Lady of the Blessed Sacrament," which uniquely encapsulates the mystery of Our Lady's indescribable union of love with her Eucharistic Son, Our Lord. ☩

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73 *Jesus Living in Mary*, 381.

74 Nicholas J. Santoro, *Mary in our Life, Atlas of the Names and Titles of Mary: The Mother of Jesus, and Their Place in Marian Devotion* [Bloomington, IN: iUniverse Publishing Inc., 2011], 121; also see the Benedictine website: Volutus Christi, "Blessed Virgin Mary: November 16, 2008 Archives," <http://vultus.st-blogs.org/the-mother-of-god/2008/11/> (2008), and The Metropolitan Museum of Art Website: "The Virgin Adoring the Host," <http://www.metmuseum.org/art/collection/search/438434> (accessed January 24, 2017).

75 Charlotte, N.C.: Tan Books, 1978.

76 *Ibid.*, 130.

77 According to Fr. Faber: (1) before the Incarnation: the Immaculate Conception, the Nativity of Mary, the Presentation of Mary and her Espousal to St. Joseph; (2) the Infancy of Jesus ("during" the Incarnation): the Annunciation, the Visitation, the Nativity and the Presentation; (3) four subsequent mysteries (after the Incarnation): the Compassion of Mary, Pentecost, the death of Mary and the Assumption. These twelve mysteries are her twelve stars. – Ed.

78 *Ibid.*, 136.

79 *Ibid.*, 129.