

## THE PRESENCE OF MARY MOST HOLY IN THE EUCHARIST

This is the right moment to call attention to the Most Holy Virgin Mary's great prerogatives, prerogatives which are being forgotten amid today's world with its demoralizing influence, so that it is very necessary for all Mary's lovers to unite and proclaim Her Immaculate, conceived without stain of original sin, all-pure, all-admirable, Mother of God and at the same time Mother of mankind, all most important dogmas. And the Palmarian Councils have clarified many other prerogatives of our Divine Mother, among them the presence of Mary in the Eucharist, a presence which is not through her own power, of course, being as She is a pure creature, even though so sublime, rather She is present in the Eucharist by accompanying Her Divine Son Jesus.

The Most Holy Virgin Mary is Mother of mankind, all men and women are true children of Hers, with the difference that those of us who live this mother-child relationship with Her are the members of the True Church, the Palmarian; others recognize Her as Mother, but as they live outside the Palmarian Church they possess no supernatural union with Her, which is by means of the Drop of Her Most Pure Blood enthroned in the heart, acquired at Baptism within the True Church; and others, the great majority, are unaware of Her Universal Motherhood, and therefore do not see Her as their Mother that She is. But we all receive the caresses of Her motherly love in our personal degree, and She guides us all towards the salvation of our souls, which is Her great desire, and the salvation of each one of us is Her deep concern.

All these sublime prerogatives are Mary's thanks to Her union with Our Lord Jesus Christ, a union that is so deep, so intimate, so far superior to all other unions that exist in creation, that there is none other comparable, solely the union between the three Divine Persons, Father, Son and Holy Ghost, beyond the reach of creatures.

The union between Jesus and Mary is so intimate, that among other immense graces, They are mutually enthroned by means of a Drop of Blood of each enthroned in the heart of the other: a Drop of the Most Pure Blood of Mary in the Sacred Heart of Christ and a Drop of the Most Divine Blood of Christ in Mary's Immaculate Heart.

Hence in the Eucharist, as we know, in each Sacred Host and separated particle, Christ is present in Body, Blood, Soul and Divinity; and thus He is present whole and entire as He is in His present state in Heaven, as the traditional doctrine of the Church teaches; so that within the Sacred Heart of Christ in His Eucharistic presence is the Drop of Blood of His Immaculate Mother, and in that Drop of Blood She is present whole and entire. This then is Mary's presence in the Eucharist, accompanying Jesus.

This doctrine was first proclaimed by Pope Saint Gregory XVII, the first Palmarian Pope, in the year 1979, the second of his Pontificate, in these words:

*"We teach as Infallible Doctrine ... Mary's presence in the Eucharist. For She who is able by Grace 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."*

Great doctors and Saints believed this truth of Mary's presence in the Eucharist, among them, Saint Ignatius of Loyola and Saint Anthony Mary Claret. It was proposed in the Council of Trent, but left aside thinking that it might hinder the return of protestants to the Church, when in reality it would have helped many to return to the True Faith.

Padre Ambrosio Maria