



Explanation of the Hail Mary

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In the year 1525 the Hail Mary was already found in popular catechisms, but the definitive formula, as we prayed it, was fixed by Pius V in 1568 on the occasion of the liturgical reform.

God saves you

Imagine how God's gaze is on the woman He created and chose to be his mother: a look full of love, of predilection, of joy and complacency. As far as possible, when you begin the Hail Mary, appropriate the look of Jesus on his Mother and greet her with the words of the Archangel Gabriel at the Annunciation (Lk 1,28). From the depths of your heart, say: "Rejoice Mary!"

Maria

Saying the name of Mary fills you with love and trust. Mary means the beloved of the Lord, Lady, star of the sea, who guides the navigators and directs them to Christ. St. Alphonsus Maria de Liguori says that it is a "name with divine sweetnesses" and Tomas de Kempis affirm that the demons fear the Queen of Heaven in such a way that when they hear her name, they flee from the one who names him like fire. I will burn them.

Full of grace, the Lord is with you

Because God is with her, Mary is completely impregnated with grace, like a sponge underwater. Mary is filled with the presence of God and God is the source of grace. The power of the Highest covered her with her shadow (Lk 1:35), that is, God came down to live in it. Mary is "the dwelling place of God among men" (Rev 21: 3). God gives himself completely to Mary, he fills her with beauty, and she, who overflows with divine Grace, gives her to humanity.

Blessed you among women

Elizabeth was the first to say to Mary: "You are blessed among all women" (Lk 1:42). She is blessed because God chose her with eternal love because she is the mother of God because she is a mother and a virgin because she is immaculate because the body and soul were taken to the celestial glory.

And blessed is the fruit of your womb, Jesus (cf Lk 1,42)

Mary is the fertile vineyard that gives us the best fruits, the food that satisfies. The fruit of her womb is the fruit of the love of God, of the wonderful and fruitful collaboration between the Holy Spirit and that poor girl of Nazareth. It helps me a lot to contemplate the icon of the "Mother of the sign" who shows us Jesus in the womb of Mary in the form of the Eucharist: "the living bread, come down from heaven. If you eat of this bread, you will live forever" (Jn 6:51).

Holy Mary, mother of God

We begin the second part of the Hail Mary extolling its sanctity and the great reason for its dignity. The bearer of God is holy. She believed in the Word of the Lord and gave herself as the slave of the Lord, and thanks to that the Word became flesh and dwelt among us. As a mother, she fed Jesus, protected him, educated him. What a worthy representative of the human race that gives God all the love that his littleness is capable of giving! It hurts us to hear: "His family did not receive him" (Jn 1,11) but Mary did receive him and today we, cultivating the life of grace, want to receive him as she did.

Pray for us sinners

Her spiritual motherhood extends to all generations, to all the brothers of Jesus, and she prays for us, watches over our needs. As at the wedding at Cana, he goes over and over again with Jesus and says, "They have no wine," and he obtains abundant goods for his children. She protects with a special predilection the little ones, the helpless, the sick, those who have moral wounds, the sinners. We see how splendid it is in the Marian Shrines: Guadalupe, Lourdes, Fatima, El Pilar, Loreto, Luján, Aparecida, La Vang, Medjugorje ... Holy Mary, Mother of God and our Mother, I declare myself a sinner, I need you to overwhelm me. merciful heart

Now

In the present moment, at all times present. When all goes well and when not, when I am in grace and when not, when I feel good and when I do not, in health and illness, in joys and sorrows, in light and darkness: always. The "now" covers all my life because the present moment collects the past, the present, and the future: everything I put in your hands. In the present report for my past, I offer you my future, I live according to the Gospel. To say now pray for me is to say: I always need you by my side, Maria, always; do not get away from me.

And at the time of our death

Just as you were with Jesus at the time of his death (cf. Jn 19:27), so from now on I ask you that when I finish my earthly life you are with me. If I spend my last days sick, I want you as a good mother to accompany me day and night. When I die I want to hold a Rosary in my hand and feel your cheek on my forehead, while you whisper in my ear: Do not be afraid, do not worry about anything, be confident, why am I not here that I am your Mother? I want my last words to me: "Mary, Jesus", and that having spoken them, you carry me in your arms and put me in the arms of the Father. I want you to take me with Jesus, and when I wake up there in heaven I have my head reclined on his chest, and I am feeling your caresses for all eternity.

Amen

It is an Aramaic word (the language of Jesus) which means strength, solidity, fidelity, security. It is used to affirm and confirm. To say Amen is to say yes, so it is, that we agree and affirm with strength and security what we believe. Saying Amen at the end of the Hail Mary is saying: "Yes, Mother, I know that every time I address this prayer you work my heart, you are forming me, you model me little by little, you help me grow in the virtues of the humility, poverty, charity, purity, prudence, generosity, mercy ... Yes, Mother, do it with all freedom, I beg you: amen. "