

form appears in the eighth century: it also features in the writings of John of Damascus.

In Western Countries, the first half of the “Hail Mary” is officially included in Latin liturgy by Pope Gregory 1 in the sixth century. However, it was only popularised under the name Ave maria in the eleventh century, when it became the prayer of the people. The second half of the “Hail Mary” appears between the thirteenth and fourteenth century (possibly by Pope Urban IV 1261-64). The closing petition came into general use during the fourteenth or fifteenth century and received its official formulation in the reformed breviary of Pope Pius V in 1568. Of the many musical settings of the prayer, the Ave Maria of Franz Schubert is perhaps the most widely known.

-Bernard Kellett

Entrance antiphon: To you, I lift up my soul, O my God. In you, I have trusted; let me not be put to shame. Nor let my enemies exult over me; and let none who hope in you be put to shame.

First Reading: Isaiah 2: 1-5

Psalm 121: Response: I rejoiced when I heard them say: ‘Let us go to God’s house’.

Second Reading: Romans 13: 11-14

Gospel Acclamation: Alleluia, alleluia! Let us see, O Lord, your mercy and give us your saving help. Alleluia!

Gospel: Matthew 24:37-44

Memorial Acclamation: When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Communion Antiphon: The Lord will bestow his bounty, and our earth shall yield its increase.



The First Sunday of Advent

Cycle A, 2022 Weekly Reflection

The Hail Mary: The “Hail Mary”, also known as the Ave Maria in Latin, also called Angelic Salutation, is seen as the main Marian Prayer. Like the Lord’s Prayer”, the “Hail Mary” is one of the rare prayers that is known by every Christian worldwide, and that exists in every language. What makes this iconic prayer of catholic tradition special is that it is composed of two parts: praise and supplication. The first half of the prayer praises the Virgin Mary, while the second half is a supplication to Her, and each part has its own distinct history.

Praise: “Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.” This whole part has roots in the Gospel of Luke. The first part originates from the Annunciation. They are the words of the Archangel Gabriel: “And he came to her and said” Hail, full of grace, the Lord is with you” **Luke 1: 26-38**. St. Gabriel greeted Mary with respect and trust when he came to announce the birth of Jesus. She, in turn, accepted God’s plan for her. The second part of the praise comes from the Visitation, also recorded in the Gospel of Luke with the words of Elizabeth the mother of St. John the Baptist, filled with the Holy Spirit, who exclaimed “Blessed are you among women, and blessed is the fruit of your womb.” **Luke 1:42**

Supplication: *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen*”. The second half of the “Hail Mary” is a supplication. We are making a demand on God through the intermediary of the Virgin Mary, asking Her that she intercedes for our salvation. The supplication does not come from Scriptures, and it appears later in Christian prayers. The part of the “Hail Mary” dedicated to praise appears quite early in the Christian tradition. In the fourth century, the Liturgy of St. James includes these words “Hail Mary, highly favoured: the Lord is with you; blessed are you among women, and blessed is the fruit of your womb, for you bore the Saviour of our souls.” The praise of Mary in its current liturgical