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012 - The Soul of Marian Devotion

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ABOUT THE AUTHOR . . .

Father Edmund J. Baumeister, S.M., is head of the Department of Education at the recently founded Catholic University of Puerto Rico. From 1944 to 1949 he was director of the Marian Library at the University of Dayton and edited several editions of the Booklist of the Marian Library.

Born in Cleveland in 1901, Father Baumeister entered the Society of Mary in 1917. He was ordained in 1931 after studies at the University of Fribourg, Switzerland. He earned his master’s degree from the Catholic University of America and his doctorate from the Ohio State University in 1939.

Father Baumeister was dean of the graduate division of the University of Dayton from 1940-1949. During that time he was active in organizing and directing many apostolic groups on the campus, edited two volumes of Missal Latin, and contributed to numerous religious and professional periodicals, including School and Society, Catholic Action, Review for Religion, Homiletic and Pastoral Review, Catholic Educational Review, and Journal of Religious Instruction.

"The Soul of Marian Devotion" is a development of a leaflet published by Father Baumeister during his term as director of the Marian Library.

The Marian Library
University of Dayton
Dayton, Ohio
The Soul of Marian Devotion

Edmund J. Baumeister, S.M.

Christ the Model: The numerous Marian feasts in the calendar of the Church, the May and October devotions, the public and private novenas held in Mary’s honor—all are pertinent reminders of that great devotion to the Mother of God that is characteristic of the Christian soul. They are signals for reanimating the supernatural love in our hearts that so readily grows cold and weak in the face of daily tasks and manifold preoccupations. Yet all these stimuli to our love are, in a manner, external. If our Marian devotion is to rest on a rock foundation, it will be only by a clear understanding of its basic nature.

In this as in all else, Jesus is our model. “I am the way, the truth, and the life.” “I have given you an example, that as I have done, so do you also.” These words apply to our love for Mary, as they do to every other virtue. We should imitate Jesus in all His virtues, in His charity, His humility, His spirit of mortification, but in all this we should remember that it is the Son of Mary who was charitable, humble, and mortified. When we apply this principle to all the virtues of our Savior, we begin to see the full scope of our ideal as well as its nobility. The important point to remember is that Jesus, our model in all things, was always the Son of Mary.

An immediate consequence of this is the recognition that our devotion to Mary is not something isolated, purely personal and individualistic. Jesus, the Son of Mary, redeemed us; His work was social in character for in that act of redemption He merited for us sanctifying grace which makes us sharers in His own divine life. “I am the vine,” He said, “you are the branches.” And as the branch constitutes one plant with the vine and shares in its life, so every Christian belonging to the Mystical Body of Christ shares in the divine life of Christ, the Head of that Mystical Body. With St. Paul we can all cry out: “I live, now not I; but Christ Jesus lives in me.” It is this membership in the one Mystical Body of Christ, the Son of Mary, that constitutes a most intimate bond of unity in our Marian devotion. It is not, therefore, as individuals that we love Mary, but as members of Christ and as sharers
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in His life. Applying the words of St. Paul we can truly say: "I love Mary, now not I, but it is Christ Jesus in me who loves Mary." Can there be a more intimate or more sublime bond than this among the children of Mary?

CHRIST'S PURPOSE: Closely related to this is another characteristic of the truly Christian devotion to Mary, and that is its purpose. Just as the nature of any activity or movement is best defined in term of its purpose, so must the conformity with Christ be judged. A child of Mary, therefore, deserves that title only in proportion as he is animated by the same purpose as Jesus, his ideal in all things. And the purpose of Jesus is clear. He became the Son of Mary for the salvation of mankind.

Such was the declaration of the angel to Mary: "Thou shalt call His name Jesus (Savior)," and to Joseph he added "for He shall save His people from their sins." To the shepherds the angel repeated the message: "For there is born to you today in the town of David a Savior, who is Christ the Lord." Too commonly Jesus is thought of as the Son of Mary at Bethlehem and Nazareth, but it is so often forgotten that He was still the Son of Mary in His public life, when He sought out sinners, when He rebuked the Pharisees, when He died on Calvary. It was on His cross that Christ proclaimed most eloquently His reason for becoming a Child of Mary. He laid down His life for His friends. It was in the shadow of the cross that Mary, uniting herself with the sacrifice of her Son, gave the world the final interpretation of her Annunciation message: "Behold the handmaid of the Lord; be it done unto me according to Thy word."

AN UNFORTUNATE LITURGICAL CUSTOM: This thought recalls an experience of a few years ago, typical of what happens in every church of the land. It occurred on December 8 in the National Shrine of the Immaculate Conception. Under the inspiration of a great lay apostle of Mary, the leaders of the most important Marian movements in the United States were gathered together to organize a new Marian crusade. The Apostolic Delegate was celebrating the solemn High Mass; all the religious orders of men and women in Brookland were assembled to
honor their Immaculate Mother. The seminary choir was chanting the **Credo.** At the customary moment all knelt down and with inspiring solemnity the choir chanted: "Et incarnatus est de Spiritu Sancto EX MARIA VIRGINE. ET HOMO FACTUS EST." Then followed the usual infernal racket, the shifting of feet and scraping of chairs. By the time things quieted down the choir was on the words, "et resurrexit." But meanwhile the most sacred part of the message was smothered in the din: "Crucifixus etiam pro nobis, . . . passus et sepultus est."

And that is the tragedy that repeats itself in practically every church in the country. And while it may not be the cause, is it not nevertheless typical of too much of our modern Marian devotion? Jesus was born of Mary, and like Him we should be good little children so that one day we too shall rise gloriously. How many are the volumes that echo these thoughts and that glorify "innumerable practices" for "honoring" Mary. But how few are the pages that present the Son of Mary as the "victim for souls" "ex Maria Virgine, crucifixus, passus et sepultus est"? Yet here is the genuine devotion to Mary. Christ crucified is the authentic Child of Mary. "I have given you an example." And what a powerful and fruitful example, if properly understood!

**APOSTOLATE, IMMEDIATE CONSEQUENCE OF FILIAL PIETY:**
Thus the apostolic character is the direct consequence of being Mary's Child. Jesus became her Child to save the world; to share in that work, Mary consented to become the mother of Jesus and our mother.

This concept is the principle of integration in the Christian life. Through it we can co-ordinate most effectively the great truths and practices of our holy religion. Thus, at Baptism, sanctifying grace makes us members of the Mystical Body of Christ, Son of Mary. By the divine indwelling, Jesus, Son of Mary, lives in us, loves through us, and works through us to carry on His divine mission on earth. In the Sacrifice of the Mass, with the aid of the Holy Spirit, we offer ourselves with Christ, Son of Mary, to the heavenly Father. In spirit we can unite ourselves with the thousands of Masses being offered in all parts of the world.
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VIRTUES OF THE CHILD OF MARY: In our daily life, we can endeavor to acquire the virtues of Christ, His kindness, spirit of sacrifice, and those two sadly misunderstood virtues, simplicity and humility, virtues, which if properly interpreted, are the most "fighting virtues" of our holy faith. Thus understood, the "simple" man is not a simpleton, but the opposite of the double dealer, the man with but one goal in life, "the will of his heavenly Father," the man who is no "respec' ter of persons," the man who is not afraid to call a Herod "that fox," and the Pharisees, "wolves in sheep's clothing" and "whitened sepulchers full of dead men's bones." The simple man has but one goal, the imitation of Christ, Son of Mary, and no person, no work can make him deviate from it. Humility, too is a fighting virtue. It is not an excuse for evading hard work. It is identical with "truth." While by nature we are but "unprofitable" servants, by grace, we are the temples of the Trinity, the storehouses of infinite power. And that God within us wishes to do through us what He did through a St. Peter, a St. Paul, a Francis Xavier, a Cure of Ars, and a Little Flower. Thus conceived, humility becomes synonymous with a tremendous responsibility that must impel us on to ever greater efforts to reduce the enormous sins of omission that are being daily committed in the name of a false humility.

How different would be the social and moral condition of the world today, if every Christian were animated by such virtues? Such a grasp of Marian devotion demonstrates clearly the vastness of our ideal, the imitation of Jesus; Son of Mary. No wonder that Canon Cardijn, that great apostle of the workers, could say with the utmost conviction: "We Catholics should not fight Communism; we haven't time for that. Let us use every ounce of our energy to make ourselves true Christians. Then Communism will not have a chance."

These words seem to ring true to the message of Our Lady at La Salette. The full message we may never know, because of the "secret" confided to the children, but most significant is the comment of the Holy Father on reading Melanie's version of Mary's message: "I have less to fear from open impiety than from indifference and human respect," a comment which seems well interpreted in the annual message of our
bishops a few years ago: "The Church has less to fear from her open enemies than from the indifference of so many Catholics."

**THE ROSARY IN HISTORY:** That a true Marian devotion naturally fosters the apostolic spirit is seen in a practical way in the historical development of devotion to Mary in modern times. Thus, according to the commonly accepted tradition, the Rosary came into being as a means that "victoriously drove the terrible sect of the Albigenses from Christian countries." (Pius XI) Among the promises made by the Blessed Virgin to Blessed Alan de Rupe we read that "the Rosary shall be a most powerful shield against hell, it shall destroy vices, free from sin and crush heresy." Thus, it shall strengthen us in all the attacks of the powerful hordes of Satan, in our efforts to combat every vice and sin in ourselves and in others, and to banish heresy from the face of the earth, so that the Son of Mary's prayer may be realized, that there may be but "one flock and one shepherd." This militant character of the Rosary is further evident in the introduction of the feast of the Most Holy Rosary and the feast of Our Lady Help of Christians, which commemorate victories over the Moslem enemies of Christendom. The Rosary is the weapon of the soldier who fights the battles of Christ. The cross is his standard: "In this sign shalt thou conquer"; the beads are a means of counting his sacrifices in the cause and the victories over self and Satan, achieved with Mary's help.

The Rosary is essentially apostolic, and yet, how many just recite it as a "nice devotion." How much more fruitful and dynamic it would be, if every Rosary recited were animated by this spirit; if we recited it as the prayer for the "zero hour" before battle; if the Apostles' Creed were a serious recollection of the great mysteries of our faith and the eternal destiny of all our fellowmen! How much more significant would become each element of the Rosary prayers: "OUR Father . . . Hallowed be Thy Name, Thy kingdom come . . . Give US this day OUR daily bread . . . Hail Mary . . . blessed is the fruit of thy womb, Jesus (Redeemer of all men). Holy Mary . . . pray for US SINNERS . . . (that is, all of those for whom Jesus shed His precious blood)? Could any prayer be more desirable for nourishing the apostolic spirit?
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THE IMMACULATE CONCEPTION: Then there is the devotion to our Immaculate Mother. The Immaculate Conception is likewise a symbol of conquest. "Alone thou hast destroyed all heresies," we read in the Marian liturgy. "And she shall crush thy head," is drawn from the office of the feast. These words we know go back to the book of Genesis. It was in Paradise that God uttered that great prophecy: "I will put enmity between thee (Satan) and the Woman . . . and She shall crush thy head." Here in the first pages of the Bible, God published the great mission of Mary Immaculate. Here He published the mission of every child of Mary. For just as Jesus Himself did not convert the world, but entrusted that gigantic task to His human followers, so Mary's mission is not to be accomplished by any single great miracle, but by the combined efforts of her children who are to be the "heel of the Woman" that is to crush the head of the infernal serpent.

In the apparitions at Lourdes, where Mary revealed herself as the "Immaculate Conception," she prayed the Rosary with Bernadette and urged her to pray and do penance for sinners. The apostolic note seems inseparable.

The Immaculate Conception is, furthermore, the model of that "Cleanness of heart" that enables the child of Mary to "see God" and His mission and all its challenges with the necessary courage. But is this the generally accepted idea of the Immaculate Conception in the life of the Christian? How often it happens that we see only the shell and ignore the contents! We admire the symbol, but forget what it symbolizes? "Honoring" the Immaculate consists in wearing the Miraculous Medal, being a member of her sodality, receiving required Communions, listening to flowery sermons on our "tainted nature's solitary boast," — and there is scarcely an allusion to the great purpose that should electrify them all! All these should be but reminders (medals, scapulars) and means (prayers and sacraments) to participate in the great mission of Mary Immaculate. The best way to "honor" Mary is to help her in her unique mission! Remember the message of Lourdes. Burn it into your soul with the love of frequent meditation: "I am the Immaculate Conception. Pray and do penance for sinners."
MESSAGE OF FATIMA: At Fatima, Mary appeared as the Mother of Sorrows; she bore the scapular, and declared herself the "Lady of the Rosary," but again her insistence was on the apostolic spirit. "Do penance, pray for sinners, pray for the conversion of Russia." Our poor human nature shrinks from the idea of penance, especially any great penance. But what is this penance requested by our Blessed Mother? Jesus Himself defines it in a later message to Lucy. Here are the words of Lucy, now a cloistered nun: "Last Thursday, at midnight, while I was in chapel with my superior's permission, our Lord said to me: 'The sacrifice required of every person in the fulfillment of his duties in life and the observance of My law. This is the penance I now seek and require.'"

This is the Son of Mary speaking. The evidence seems overwhelming. A true child of Mary is one who can do penance and suffer not only like Christ but in union with Him in the great sacrifice. How infinitely richer is this ideal of devotion to Mary! Not merely a feeble, childish praying to her, but a manly participation in a great mission, side by side with Christ, the Son of God, become Son of Mary for the salvation of mankind!

SOCIA LLY CONSCIOUS CHRISTIANS: And this is not an idle dream fabricated by the imagination; it is Christ's own word and example. But what about its realization? For most of us the thought of the innumerable though unconscious "sins" of omission, should fill us with the humility indispensable to enter upon this great work with the proper dispositions. We must make a "new" approach to our spiritual life. We must break with the excessively individualistic concept and practice of Christianity: "I must save my own soul, no matter what happens to the rest of the world. If there is any influence for evil, I must flee from it (even though it may drag thousands of others to hell)." We must cultivate that sense of social responsibility, so incessantly emphasized by Pius XI and our present Holy Father: "It is vain to hide behind the mask of neutrality . . . Such a one is not at all neutral; he is, whether he will it or not, an accomplice." It is easy to understand how actions and words have social consequences, but all of
us must try to grasp more fully the fact that there is no human "act" (and that includes mental acts) without social consequences. The vengeful thought even if impossible of realization, strengthens the habit of uncharitable thinking; silently, but surely, it is forging an instrument against society and against God. "He that is not with ME, is against ME" applies to every moment of our day and night. By commission or omission we are always WITH HIM or AGAINST HIM.

If mothers grasped this truth and could engrave it upon the hearts of their children, if teachers could build upon this foundation, allowing their students to use their God-given intelligence and wills in rationally analyzing their daily personal and social problems, planning their solution in harmony with the teachings of Christ under sympathetic guidance, and if the socially conscious Christian graduates went forth as true children of Mary . . . could they find a better way to HONOR their heavenly Mother?
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The Assumption and the Modern World

FULTON J. SHEEN

Number 13
ABOUT THE AUTHOR . . .

Bishop, preacher, lecturer, missioner, professor, convert-maker — Fulton J. Sheen has become familiar to millions of Americans of all faiths through his radio and television appearances on "The Catholic Hour" and "Life is Worth Living." Known throughout the world as an author and scholar, he is presently National Director of the Society for the Propagation of the Faith.

Bishop Sheen was educated by the Marianists at Spalding Institute, Peoria, Illinois, and studied at St. Viator's College, the Catholic University of America (where he later served on the faculty for many years), Louvain, and Rome.

Among his numerous books and pamphlets are several Marian works: The Seven Words of Jesus and Mary (1945); Jesus, Son of Mary (1947); The Woman (1951); Fifteen Mysteries of the Rosary (1952); and The World's First Love (1952). The best known of his other works are God and Intelligence (1925); The Mystical Body of Christ (1935); Philosophy of Religion (1948); Communism and the Conscience of the West (1948); Peace of Soul (1949); Lift Up Your Hearts (1950); and Three to Get Married (1951).

In this reprint, originally published in the special Assumption issue of The Thomist (January 1951), Bishop Sheen shows that as the definition of the Immaculate Conception was particularly appropriate in 1854, so the definition of the Assumption is of distinct significance in our own day.
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FULTON J. SHEEN

Every defined dogma has two sides: one which looks to clarifying the Tradition which is the living memory of the Mystical Christ; the other which looks to the world and recalls it from its excesses of thought. It is this second aspect alone which interests us presently.

The decision of the Council of the Vatican that human reason can prove the existence of God, was a Christian Rationalism telling a Kantian world that man ought not to give up on the power of the human brain. The definition of the Immaculate Conception was made when the Modern World was born. Within five years of that date, and within six months of the apparition of Lourdes where Mary said, "I am the Immaculate Conception," Darwin wrote his Origin of the Species, Karl Marx completed his Introduction to the Critique of the Philosophy of Hegel, ("Religion is the opium of the people"), and John Stuart Mill published his Essay on Liberty. At the moment the spirit of the world was drawing up a philosophy that would issue in two World Wars in twenty-one years and the threat of a third, the Church came forward to challenge the falsity of the new philosophy. Darwin took man's mind off his Divine Origin and fastened it on an unlimited future when he would become a kind of God. Marx was so impressed with this idea of inevitable progress that he asked Darwin if he would accept a dedication of his books. Then following Feuerbach, Marx affirmed not a bourgeois atheism of the intellect, but an atheism of the will, in which man hates God because man is God. Mill reduced the freedom of the new man to license and the right to do whatever he pleases, thus preparing a chaos of conflicting egotism, which the world would solve by Totalitarianism.

If these philosophers were right, and man is naturally good and capable of deification through his own efforts, it follows that every one is immaculately conceived. The Church arose in protest and affirmed that only one human person in all the world is immaculately conceived, that man is prone to sin, and that freedom is best preserved when, like Mary, a creature answers Fiat to the Divine Will.

The dogma of the Immaculate Conception wilted and killed the false optimism of the inevitable and necessary progress of man without God. Humbled in his Darwinian-Marxian-Millian pride, modern man saw his doctrine of progress evaporate. The interval between the Napoleonic and Franco-Prussian Wars was fifty-five years; the interval between the Franco-Prussian Wars and the First World War was forty-three
years; the interval between the First and Second World Wars, twenty-
one years. Fifty-five, forty-three, twenty-one, and the Korean War five years after the Second World War, is hardly progress. Man finally saw that he was not naturally good. Once having boasted that he came from the beast, he now saw himself acting as a beast.

Then came the reaction. The Optimistic Man who boasted of his immaculate conception, now became the Pessimistic Man who could see within himself nothing but a bundle of libidinous, dark, cavernous drives. As in the definition of the Immaculate Conception, the Church had to remind the world that perfection is not biologically inevitable, so now in the definition of the Assumption, it has to give hope to the creature of despair. Modern despair is the effect of a disappointed hedonism and centers principally around Sex and Death. To these two modern ideas, the Assumption is indirectly related.

The primacy of Sex is to a great extent due to Freud, whose basic principle in his own words is: “Human actions and customs derive from sexual impulses, and fundamentally, human wishes are unsatisfied sexual desires . . . Consciously or unconsciously, we all wish to unite with our mothers and kill our fathers, as Oedipus did—unless we are female, in which case we wish to unite with our fathers and murder our mothers.” The other major concern of modern thought is Death. The beautiful philosophy of being is reduced to Dasein, which is only in-der-Weltsein. There is no freedom, no spirit, and no personality. Freedom is for death. Liberty is contingency threatened with complete destruction. The future is nothing but a projection of death. The aim of existence is to look death in the eye.

Sartre passes from a phenomenology of sexuality to that which he calls “nausea,” or a brazen confrontation of nothingness toward which existence tends. Nothing precedes man; nothing follows man. Whatever is opposite him is a negation of his ego, and therefore nothingness. God created the world out of nothingness; Sartre creates nothingness out of the world and the despairing human heart. “Man is a useless passion.”

Agnosticism and Pride were the twin errors the Church had to meet in the Doctrine of the Immaculate Conception; now it is the despair resulting from Sex and Death it has to meet in this hour. When the Agnostics of the last century came in contact with the world and its three libidos, they became libertines. But when pleasure diminished and made hungry where most it satisfied, the agnostics who had become libertines by at-
taching themselves to the world, now began in disgust to withdraw themselves from the world and became philosophers of Existentialism. Philosophers like Sartre, and Heidegger, and others are born of a detachment from the world, not as the Christian ascetic, because he loves God, but because they are disgusted with the world. They become contemplatives, not to enjoy God, but to wallow in their despair, to make a philosophy out of it, to be brazen about their boredom, and to make death the center of their destiny. The new contemplatives are in the monasteries of the jaded, which are built not along the waters of Silce, but along the dark banks of the Styx.

These two basic ideas of modern thought, Sex and Death, are not unrelated. Freud himself hinted at the union of Eros and Thanatos. Sex brings death, first of all because in sex the other person is possessed, or annihilated, or ignored for the sake of pleasure. But this subjection implies a compression and a destruction of life for the sake of the Eros. Secondly, death is a shadow which is cast over sex. Sex seeks pleasures, but since it assumes that this life is all, every pleasure is seasoned not only with a diminishing return, but also with the thought that death will end pleasure forever. Eros is Thanatos.

From a philosophical point of view, the Doctrine of the Assumption meets the Eros-Thanatos philosophy head on, by lifting humanity from the darkness of Sex and Death to the light of Love and Life. These are the two philosophical pillars on which rests the belief in the Assumption.

1. LOVE. The Assumption affirms not Sex but Love. St. Thomas in his inquiry into the effects of love mentions ecstasy as one of them. In ecstasy one is “lifted out of his body,” an experience which poets and authors and orators have felt in a mild form when in common parlance, “they were carried away by their subject.” On a higher level, the spiritual phenomenon of levitation is due to such an intense love of God that saints are literally lifted off the earth. Love, like fire, burns upward, since it is basically desire. It seeks to become more and more united with the object that is loved. Our sensate experiences are familiar with the earthly law of gravitation which draws material bodies to the earth. But in addition to terrestrial gravitation, there is a law of spiritual gravitation, which increases as we get closer to God. This “pull” on our hearts by the Spirit of God is always present, and it is only our refusing wills and the weakness of our bodies as a result of sin which keep us earth-bound. Some souls become impatient with the restraining body;
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St. Paul asks to be delivered from its prison house.

If God exerts a gravitational pull on all souls, given the intense love of Our Lord for His Blessed Mother which descended, and the intense love of Mary for Her Lord which ascended, there is created a suspicion that love at this stage would be so great as “to pull the body with it.” Given further an immunity from original sin, there would not be in the Body of Our Lady the dichotomy, tension, and opposition that exists in us between body and soul. If the distant moon moves all the surging tides of earth, then the love of Mary for Jesus and the love of Jesus for Mary should result in such an ecstasy as “to lift her out of this world.”

Love in its nature is an Ascension in Christ and an Assumption in Mary. So closely are Love and the Assumption related that a few years ago when the writer was instructing a Chinese lady, he found that the one truth in Christianity which was easiest for her to believe was the Assumption. She personally knew a saintly soul who lived on a mat in the woods, whom thousands of people visited to receive her blessing. One day, according to the belief of all who knew the saint, she was “assumed” into heaven. The explanation the convert from Confucianism gave was: “Her love was so great that her body followed her soul.” One thing is certain; the Assumption is easy to understand if one loves God deeply, but it is hard to understand if one loves not.

Plato in his Symposium, reflecting the Grecian view of the elevation of love, says that love of the flesh should lead to love of the spirit. The true meaning of love is that it leads to God. Once the earthly love has fulfilled its task, it disappears, as the symbol gives way to reality. The Assumption is not the killing of the Eros, but its transfiguration through Agape. It does not say that love in a body is wrong, but it does hold that is can be so right when it is Godward, that the beauty of the body itself is enhanced.

Our Age of Carnality which loves the Body Beautiful is lifted out of its despair, born of the Electra and Oedipus incests, to a Body that is Beautiful because it is a Temple of God, a Gate through which the Word of Heaven passed to earth, a Tower of Ivory up which climbed Divine Love to kiss upon the lips of His Mother a Mystic Rose. With one stroke of an infallible dogmatic pen, the Church lifts the sacredness of love out of sex without denying the role of the body in love. Here is one body that reflects in its uncounted hues the creative love of God. To a world that worships the body, the Church now says: There are two
bodies in heaven, one the glorified human nature of Jesus, the other the assumed human nature of Mary. Love is the secret of the Ascension of one and of the Assumption of the other, for Love craves unity with its Beloved. The Son returns to the Father in the unity of Divine Nature; and Mary returns to Jesus in the unity of Human nature. Her nuptial flight is the event to which our whole generation moves.

2. LIFE. Life is the second philosophical pillar on which the Assumption rests. Life is unitive; death is divisive. Goodness is the food of life, as evil is the food of death. Errant sex impulses are the symbol of the body's division from God as a result of original sin. Death is the last stroke of that division. Wherever there is sin, there is multiplicity: "My name is Legion; there are many of us." (Mark 5:9). But life is immanent activity. The higher the life, the more immanent is the activity, says St. Thomas. The plant drops its fruit from a tree, the animal drops its kind for a separate existence, but the spiritual mind of man begets the fruit of a thought which remains united to the mind, though distinct from it. Hence intelligence and life are intimately related. \textit{Da mihi intellectum et vivam}. God is perfect life because of perfect inner intellectual activity. There is no extrinsicism, no dependence, no necessary outgoing on the part of God.

Since the imperfection of life comes from remoteness to the source of life and because of sin, it follows that the creature who is preserved from original sin is immune from that psychological division which sin begets. The Immaculate Conception guarantees a highly integrated and unified life. The purity of such a life is threefold; a physical purity which is integrity of body, a mental purity which has no desire for a division of love, which love of creatures apart from God would imply, and finally, a psychological purity which is immunity from the rising up of concupiscence, the sign and symbol of our weakness and diversity. This triple purity is the essence of the most highly unified creature this world has ever seen.

\textbf{Added to this intense life, which is free from the division caused by sin, there is still a higher degree of life because of her Divine Motherhood. Through her portals Eternity became young and appeared as a child; through her as to another Moses, not the tables of the Law, but the Logos was given and written on her own heart; through her, not a manna which men eat and die, but the Eucharist descends, which if a man eats, he will never die. But if those who commune with the Bread of Life never die, then what shall we say of her who was the first living}
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Ciborium of that Eucharist, and who on Christmas day opened it at the communion rail of Bethlehem to say to Wise Men and Shepherds: "Behold the Lamb of God Who taketh away the sins of the world?"

Here there is not just a life free from the division which brings death, but a life united with Eternal Life. Shall she, as the garden in which grew the lily of divine sinlessness and the red rose of the passion of redemption, be delivered over to the weeds and be forgotten by the Heavenly Gardener? Would not one communion preserved in grace through life insure a heavenly immortality? Then shall not she in whose womb was celebrated the nuptials of eternity and time, be more of eternity than time? As she carried Him for nine months, there was fulfilled in another way the law of life: "And they shall be two in one flesh."

No grown men and women would like to see the home in which they were reared, subjected to the violent destruction of a bomb, even though they no longer lived in it. Neither would Omnipotence, Who tabernacled Himself within Mary, consent to see His fleshy home subjected to the dissolution of the tomb. If grown men love to go back to their homes when they reach the fulness of life, and become more conscious of the debt they owe their mothers, then shall not Divine Life go back in search of His living cradle and take that "flesh-grit paradise" to Heaven with Him, there to be "gardenered by the Adam new."

In this Doctrine of the Assumption, the Church meets the despair of the world in a second way. It affirms the beauty of life as against death. When wars, sex, and sin multiply the discords of men, and death threatens on every side, the Church bids us lift up our hearts to the life that has the immortality of the life which nourished it. Feuerbach said that a man is what he eats. He was more right than he knew. Eat the food of earth, and one dies; eat the Eucharist, and one lives eternally. Be the mother of the Eucharist, and one escapes the decomposition of death.

The Assumption challenges the nothingness of the Mortician philosophers in a new way. The greatest task of the spiritual leaders today is to save mankind from despair, into which Sex and Fear of Death have cast it. The world that used to say, "Why worry about the next world, when we live in this one," has finally learned the hard way that by not thinking about the next life, one can not even enjoy this life. When optimism completely breaks down and becomes pessimism, the Church holds forth the promise of hope. Threatened as we are by war on all
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sides, with death about to be rained from the sky by Promethean fires, the Church defines a Truth that has Life at its center. Like a kindly mother whose sons are going off to war, she strokes our heads and says: “You will come back alive, as Mary came back again after walking down the valley of Death.” As the world fears defeat by death, the Church sings the defeat of death. Is not this the harbinger of a better world, as the refrain of life rings out amidst the clamors of the philosophers of death?

As Communism teaches man has only a body, but not a soul, the Church answers: “Then let us begin with a Body.” As the mystical body of the anti-Christ gathers around the tabernacle doors of the cadaver of Lenin, periodically filled with wax to give the illusion of immortality to those who deny immortality, the Mystical Body of Christ bids the despairing to gaze on the two most serious wounds earth ever received; the empty tomb of Christ and the empty tomb of Mary. In 1854 the Church spoke of the Soul in the Immaculate Conception. Now in 1950 its language is about the Body: The Mystical Body, the Eucharist, and the Assumption. With deft dogmatic strokes the Church is repeating Paul’s truth to another pagan age: “Your bodies are meant for the Lord.” There is nothing in a body to beget despair. Man is related to Nothingness, as the Philosophers of Decadentism teach, but only in his origin, not in his destiny. They put Nothingness as the end; the Church puts it at the beginning, for man was created ex nihilo. The modern man gets back to nothingness through despair; the Christian knows nothingness only through self-negation, which is humility. The more the pagan “nothings” himself, the closer he gets to the hell of despair and suicide. The more the Christian “nothings” himself, the closer he gets to God. Mary went so much into Nothingness that she became exalted. RespeXit humilitatem ancillae suae. And her exaltation was her assumption.

Coming back to the beginning... Eros and Thanatos, Sex and Death, said Freud, are related. They are in this sense: Eros as egotistic love leads to the death of the soul. But the world need not live under that curse. The Assumption gives Eros a new meaning. Love does lead to death. Where there is love, there is self-forgetfulness, and the maximum in self-forgetfulness is the surrender of life. “Greater love than this no man hath, that he lay down his life for his friend.” Our Lord’s love led to His death. Mary’s love led to her transfixion with seven swords. Greater love than this no woman hath, that she stand beneath the cross of her Son to share in her way in the redemption of the world.
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Within three decades the definition of the Assumption will cure the pessimism and despair of the modern world. Freud, who did so much to develop this pessimism, took as his motto: "If I can not move the Gods on high, I shall set all hell in an uproar." That which he created will now be stilled by a Lady as powerful as an "army drawn up in battle array." The age of the "body beautiful" will now become the age of the Assumption. To that daughter of the ancient Eve, will now go up the prayer of Thompson:

"The celestial traitress play
And all mankind to bliss betray;
With sacrosanct cajoleries
And starry treachery of your eyes,
Tempt us back to Paradise!
Make heavenly trespass;—ay, press in
Where faint the fledge-foot seraphin,
Blest fool! Be ensign of our wars,
And shame us all to warriors!
Unbanner your bright locks,—advance,
Girl, their gilded puissance
I' the mystic vaward, and draw on
After the lovely gonfalon
Us to out-folly the excess
Of your sweet foolhardiness;
To adventure like intense
Assault against Omnipotence!"
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Number 14

James M. Egan, O.P.

Mother and Advocate of Christ
ABOUT THE AUTHOR . . .

Once devotion to the Blessed Virgin is established on a firm foundation for the individual, applying that devotion to daily life and the apostolate should follow naturally. Father James M. Egan, O.P., here provides the solid basis of Mariology, spotlighting Mary's role in the mission of Christ.

Father Egan is a former editor of The Thomist, the Dominican quarterly of theology and philosophy. After theological studies at the Angelicum, Rome, he served on the Pontifical Theological Faculty of the Dominican House of Studies, Washington. Later he was a member of the faculty of the Angelicum and Albertus Magnus College, New Haven, Conn. Presently he is teaching at St. Mary's College, Monroe, Mich.

Articles by Father Egan have appeared in Cross and Crown, The Thomist, Angelicum, and Integrity. He has contributed a paper, "Naming in St. Thomas' Theology of the Trinity," to the Walter Farrell Memorial volume, From an Abundant Spring (Kenedy, 1952). The present reprint is taken from Integrity, May, 1952.
Ordinarily a mother does not share in the lifework of her son except from afar, standing, as it were, on the sidelines. She brings him into this world, feeds and clothes him, accompanies him to the threshold of life and then hands him over to another woman—his wife. Mary was truly the Mother of Jesus, fulfilling for Him all the functions of a mother. She too brought Him into this world, fed and clothed Him, accompanied Him to the threshold of life, and passed over that threshold with Him to be intimately associated with Him in His life's work—the regeneration of the children of God.

In some mysterious way, it was true of Christ as it was true of every man, "that it is not good for man to be alone," though it must be realized that the need for associating Mary with her Son is not His, but ours. Yet there is a deep connection meant by God in both the generation and the regeneration of His rational creatures.

**THE MEANING OF WOMAN:** The earliest pages of Sacred Scriptures present us with a picture of the loneliness of man. God formed Adam outside Paradise. After He led Adam into the garden of delights, He caused all the animals to pass before him that he might name them. As the last one passed by, Adam was keenly aware that "there was no one like himself," he was a man alone in a world of irrational creatures. God had plans to remedy this situation, for "God cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up flesh for it." Rousing Adam, God presented this new creature to him; at last there was someone like himself, who was to be his helpmate. To remedy man's aloneness God made, not another man, but a woman. Male and female He made them from the beginning that they might transmit life to others like themselves.

And not just human life, but divine life too, As Scheeben says: "God wished to join His fertility to man's;" and so He gave to Adam and Eve the privilege of generating sons of God. The continuance of this privilege depended on their faithfulness to God. If they failed God, they would then be doomed to pass on sin and death. They did fail, and, as we shall see more fully below, God transferred the privilege of regenerating the sons of God to two others who were already dimly foretold in the first promise of a Savior. And once again the two are a man and a woman—a new Adam and a new Eve.

**MOTHER OF CHRIST:** At first glance, it might seem that having said of Mary that she is the Mother of Christ and therefore the Mother of
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God, that we have said all that could be said about her. And, in a sense, that is true, for certainly the divine maternity is Mary's greatest dignity and the source of all her other privileges. Yet it still remains to be seen whether, when we know that Mary is the Mother of God, we know all there is to be known about her.

We know that in the impossible supposition that we could be the cause of our own mother, we should shower her with every perfection. But can we even begin to imagine what a God would do for His Mother! Christ is God and Mary is His Mother. So much we know from divine revelation. Can any more light be found in the pages of Sacred Scripture and the living tradition of the Church? This is the great preoccupation of that branch of theology called Mariology. In the following pages we shall try to give some of the fruits of this quest that will enable us to appreciate more perfectly what God thinks of Our Lady.

Fortunately, a brief summary of Our Lady's privileges was given to us by the great Pontiff of the Immaculate Conception, Pius IX. In the very document in which he solemnly defined the first of Mary's privileges, he pointed to the scriptural foundations of all her privileges. Not only did he cite the texts but also threw upon them the light of traditional interpretation. What are these texts? How are they traditionally interpreted?

ALL BLESSED: The first text is a combination of two passages from Saint Luke's gospel, two greetings given to Mary by persons inspired of God. The angel Gabriel, coming to seek Mary's consent to the marriage of the Word of God and human nature, addressed her: "Hail, full of grace, the Lord is with thee." Elizabeth, her cousin, at the first meeting with her who had conceived the Word in her virginal womb, exclaimed: "Blessed art thou amongst women and blessed is the fruit of thy womb." In the fullness of grace given her that she might be a worthy Mother of God, Mary is blessed above all women. Especially is she exempt from the evils that God has inflicted on the human race and on women in a special way because of the defection of the first man and woman.

To get some idea of the blessedness that Mary enjoyed, we must once more return to the first page of Sacred Scripture, to the tragic scene wherein God confronts His sinful children and their tempter and imposes the penalties that their rebellion brings down upon them. We recall what immediately preceded this scene. The tempter had approached Eve with the suggestion that God had forbidden her and Adam to eat the fruit of the Tree of Knowledge lest they should become like God Himself. Eve gave in to the suggestion and then gave Adam also to eat. This, the first sin, carried with it an immediate punishment—the loss
of grace and the friendship of God, the loss of all other great gifts that God had conferred on our first parents. Moreover, this loss affected not only them personally, but also all of their offspring, for were they not the parents of all the living? Original sin, ignorance in the reason, weakness in the will, rebellion of the lower appetites against the control of the higher faculties—all these were immediate consequences of this first sin.

When God came as usual to visit His creatures, they tried to hide in shame. But He summoned them before Him and made them recount what had happened. He then began to impose the penalties on the culprits. We may pass over for the moment God’s punishment of the tempter, for it contains the other important text concerning the Blessed Virgin.

Then turning to the woman God said: “I will multiply thy sorrow and thy conceptions; in sorrow shalt thou bring forth children and thou shalt be under thy husband’s power, and he shall have dominion over thee.” This was to be the special penalty of woman, bringing forth her children in pain and sorrow, and subject to the dominion of man, who is also a sinner.

And then to the man God said: “In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken; for dust thou art and unto dust thou shalt return.”

TWO EXCEPTIONS: These were the penalties of sin from which no one, except by special dispensation of God’s providence and intervention of His power, could escape. The Church teaches us that two did escape this fatal heritage of Adam and Eve—Christ, who is the Son of God made man, and Mary, from whom He took His most pure human nature. This tremendous privilege was given Mary that she might be a worthy mother to the Son of the Eternal Father. It is this privilege which is expressed in the words: “Hail, full of grace, blessed art thou amongst women.” Mary was never in any way subjected to sin or to the Devil through sin.

At the moment of conception in the womb of her mother, Mary, like every child of Adam and Eve, should have contracted the hereditary stain of enmity to God; but God at that same moment prevented her from contracting it. This is mysterious, but certainly in no sense impossible. We believe that when God created Adam, He created him in a state of grace and friendship, this state to be the heritage of every child of man. In Mary’s case, her soul, when it was created by God in the material prepared by her parents, was also clothed with glory of God’s grace, thus excluding the slightest trace of sinfulness.
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Mary was not only freed from the stain of original sin, she was also preserved sinless throughout her whole life. No shadow of actual sin, mortal or venial, ever dimmed the beauty of her soul; moreover, she was never to experience the rebellion of lower nature, so strong was the power of God’s grace within her. Mary’s love for God was completely faithful; she was the new Eve who never hesitated in her dedication of herself to the service of her God. Mary’s immaculate conception, her fullness of grace, were the two basic privileges that her Divine Son gave to His Mother.

EVER A VIRGIN: Mary was also exempt from the special penalties imposed on other women. Her marriage to Saint Joseph was a true marriage, but we know it was also a virginal marriage. While Saint Joseph was head of the household, as God had originally established the position of the father in the family, he too had received from God the great grace that he might fulfill his function with graciousness and humility.

Furthermore, it has always been the teaching of the Church that Our Lady was a virgin before the birth of her Son, at the birth, and after the birth. She conceived of the Holy Ghost and not by the power of man. Yet she is truly a mother, for she supplied the material element of the human nature that was assumed by the Word of God when He became flesh. At the moment of birth, her Divine Child passed through her flesh as a ray of light passes through a pane of glass, never violating the virginal integrity of her flesh.

Finally, we have no doubt but that Our Lord was not only the first-born child of Mary, but the only begotten. Mary had no other children, for she remained a virgin forever. She alone had the great privilege of being both a virgin and a mother. This is evident from the reply of the angel to Mary when she requested enlightenment on how she, who had dedicated herself a virgin to God, could become a mother. “The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy Which shall be born of thee shall be called the Son of God.”

THOU SHALT NOT TASTE CORRUPTION: One further privilege of Our Lady is hidden in the truth that she was blessed amongst women, the latest privilege to be solemnly defined by the authority of the Church—her bodily assumption into Heaven. We saw that one of the chief penalties of original sin was death and corruption, the return to dust from which man came. Could she who was ever free from sin be allowed by her Divine Son to taste the corruption of the grave? The solemn reply of the Church is—No, Mary, body and soul, is in Heaven
It is interesting to note that in the definition of the Assumption there is no mention of the death of Mary. The question whether she died or not is left open, although tradition has it that Mary did die, even as Christ died, but that death was no more powerful over her than over Christ. Shortly after death, soul and body were reunited and taken into Heaven.

There is an important point here that must be made clear. There are two elements in death that normally are closely connected; there is the separation of body and soul and there is the corruption of the body left without its vital principle. Both elements are natural consequences of man's nature; his soul is an immortal spirit, his body is corruptible matter. Naturally the soul does not have the power to communicate its immortality to the body. We believe that one of the great gifts God gave to Adam and Eve was precisely a special power of immortality for their own nature. This gift was lost by sin. Hence death and corruption are now consequences of sin.

**AN ANTICIPATED RESURRECTION:** By supernatural right, then, Christ and Mary should not have been subjected to death. Yet Christ came to save mankind by suffering and dying; He had then to choose "passible" flesh, a body that was capable of suffering and of dying too. It was fitting that His Mother should have the same kind of nature, especially, as we shall see since she was to be an associate in the work of redemption. This is why we may be quite sure that Mary did die. Yet the sign that the death of Christ and of Mary was not a punishment of sin is given in the fact that God did not let their bodies see corruption. They did not return to dust. In the case of Christ, as well as in that of His Mother, body and soul were reunited and now are present in the Kingdom of Heaven. She who had the inestimable privilege of being redeemed at the first instant of her existence by the foreseen merits of her Son, now enjoys the fullness of that redemption by an anticipated resurrection, and is for us a pledge of everlasting life. The following lines of Chesterton express this truth in a slightly different way:

> Up through the empty house of stars,<br>Being what great heart you are,<br>Up the inhuman steeps of space,<br>As on a stairway go in grace,<br>Carrying the firelight on your face<br>Beyond the loneliest star.

It is a great consolation to all the children of Eve to know that one of her daughters carries the firelight of human love reflected in her lovely
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face into the Kingdom of Heaven itself. Mary is still a mother, with a mother's smile.

MOTHER OF GOD: Sometimes when we consider the circumstances of Christ's coming into the world we tend to emphasize its hiddenness, its loneliness. We are particularly hard on the poor inn-keeper who had no room. We think of Christ as homeless. Yet we should realize that Christ on His coming found the perfect home, the only home He ever wants, in the loving heart of Mary. To borrow the words of another poet, Caryll Houselander:

The circle of a young girl's arms
Made of this world,
The strange and sorrowful world,
A cradle for God.

All during His life on earth, frequently during the long years at Nazareth, as they both went about their tasks, less frequently during the years of mission, sorrowfully on the road to Calvary, and as He looked down from the Cross, Christ found in the face of Mary "a flying home, a wandering home," for Himself.

These are just some of the things that God did for His Mother. All these great privileges were given to her that she might be a worthy Mother of God. But once again we must ask, was that all Mary was? At first, it might seem so. Does she not, as any other mother, appear on the sidelines, on the fringe of the crowd around Jesus, after the public mission of Christ begins. True, she stands beside the Cross of Christ, but what mother would not? Was she there only as the Sorrowful Mother? Or was she there also as the helpmate of Christ? We must now turn to the question whose answer will be full of extraordinary meaning for each of us. We well know that Mary, simply by being the Mother of Christ, would also be our Mother. But is there another aspect in which she is, one might say, more immediately and intimately our Mother, not only by the remote maternity of Christ, but also by a spiritual motherhood that links us directly to her?

HELPMATE OF CHRIST: For light on this aspect of Mary's dignity let us return once again to the letter of the Holy Father, Pius IX, on the Immaculate Conception and the second text of Sacred Scripture that he cites. This one comes from the Book of Genesis and concerns the fate of the tempter. For before He imposed penalties on Adam and Eve, God punished the serpent, ending with the words: "I will put enmity between thee and the woman, and thy seed and her seed; he shall crush thy head and thou shalt lie in wait for his heel." The punishment of the serpent contains the promise of his conquerors—the woman and her seed.
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Once again, basing himself on tradition, the Holy Father explains this text as indicating the intimate association of Christ and Mary in their complete triumph over the Devil. Mary, together with her Son, and in complete subordination to Him, is to exercise continued enmity against the Devil. This is the other side of Mary's dignity; she who was all blessed, was never in the slightest degree subject to the Devil; she who is the helpmate of Christ will crush the head of the serpent together with her Son. From the earliest times in the Church, the relation of Mary to Christ has been that not only of mother to son, but also of the new Eve to the new Adam. Saint Irenaeus (who died about 202) wrote of Mary: "As by a virgin who did not obey, man was struck and fell dead, in the same way by a virgin who obeyed the word of God, life received life in man risen again. It was necessary and fitting to perfect Adam again in Christ . . . and to perfect Eve in Mary, in order that a virgin might loose and destroy the virginal disobedience by a virginal submission." This thought developed through the ages, reappeared in various writings, and was perfectly expressed by Saint Albert the Great; Mary "inasmuch as she was the co-operator of the redemption by her compassion, became thus the Mother of all by re-creation."

MOTHER OF ALL THE LIVING: Mary was predestined by God to take an active part, in her own way, in the lifework of her Son. His mission, we know, was to be the mediator between God and man, to reconcile God and man, to take upon Himself the penalty for our sins, to merit for us the Kingdom of Heaven, to satisfy for the debt of punishment due to sin, to make intercession for us with the Father. It was to this same task that Mary was called as a helpmate; She did for us in her own way all that Christ did for us. Understand, we are not saying that Mary of herself was anything. What she was able to do for us, she did by the grace of her Son. He gave her the grace to be the principle of our regeneration together with Him. It was a manifestation of His great love for His Mother and His great mercy toward us.

When did Mary become our spiritual Mother and how does she exercise this function? Saint Albert writes: "She bore her firstborn Son without pain in His nativity; afterward she bore the whole human race simultaneously in the Passion of her Son, where she became a helpmate to Him like unto Himself, where as the very mother of mercy she helped the Father of Mercies in the highest work of mercy, and together with Him regenerated all men."

Even so, we must not leap to the conclusion that Mary became our spiritual Mother only on Calvary. Her predestination parallels that of her Son. Now we believe that from the first moment of His conception every action of Christ was of infinite value in the eyes of His Father and
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more than sufficient to redeem mankind. Yet Christ's lifework was under the command of His Father, Who willed that our redemption be wrought through the Cross. So it was by His death that Christ won life for us, even though His whole life was a holocaust to the Father.

Somewhat similarly, Mary became our spiritual Mother the moment she gave her consent to be the Mother of Christ. From prophecy and inner illumination Mary knew that she was to be both the mother and the helpmate of the Incarnate Word. By her consent, she accepted both these functions, to be fulfilled "according to Thy word." The "behold I come" with which Christ entered the world is echoed in the "be it done to me" of Mary. At that moment Mary became the Mother of Christ and the Mother of all men.

CO-REDEMPTRIX: Yet she who brought forth Christ without pain, was not to bring us forth except in pain. Her first function, as our spiritual Mother, was to win for us with Christ the grace of regeneration; and the exercise of this function meant Calvary.

At this point we should pause to contemplate the marvelous ingenuity of God's wisdom. The climax, as it were, of Christ's work, was to suffer and die on the Cross, and through His suffering and death brings men back to life. According to the will of the Father, it was only the suffering and death that could reconcile sinful man to a just and merciful God. If Christ is to have a helpmate, it must be someone who can suffer and die with Him. Who but a mother can suffer and almost die while she must stand and watch her son suffer? This is her flesh and bone that is being bruised, this is her blood that is being shed, this is her beloved child who bows his head and dies. If this be true of any mother, it is a thousand times truer of Mary. She is fully willing that this happen, she is willing to sacrifice one Son for all her sons, but this does not alleviate the pain one bit.

By her compassion at the foot of the Cross Mary becomes our Co-Redemptrix, winning for us the grace of regeneration and all the other graces that precede and follow regeneration. She also won for herself the right to distribute these graces to her children. She is the almoner of grace to all men wherever they are, still intent on the womanly duty of distributing the treasure of her Son.

All the tremendous graces and privileges that were showered on Mary by her Son were given to her that she might perfectly fulfill two simple tasks of being the mother and helpmate of Christ. She is still faithful to these tasks, which is why we call upon her to be "our life, our sweetness, and our hope."
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Mary, Patroness of Catholic Action

By JOHN J. GRIFFIN

Number 15
ABOUT THE AUTHOR . . .

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Mr. Griffin has been a lecturer in sociology at Tufts College, Simmons College, Regis College, and the Catholic University of America. At present he is the supervisor of the Bureau of Old Age Assistance in Somerville, and he has written extensively on the problems of the aged in the United States. He is an associate member of the Mariological Society of America.

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Mary, Patroness of Catholic Action

By JOHN J. GRIFFIN

The association of the name of the Blessed Virgin with a mobilization for Catholic Action would seem at first sight to be the effect of a feverish imagination. To nominate Mary Queen of Angels, or Queen of Virgins or Queen of Martyrs obtains some validity in fact, but to depict her as the Queen of Catholic Action or the Patroness Supreme of this modern world-wide apostolate may appear to many a well-intentioned but deluded devotee a dream.

Is it really so? Is it true that because the Virgin Mary spent her sequestered days in rural Galilee she is not a proper subject for this practical position? We feel that deeper examination reveals Mary as Queen and Patroness of the apostolate by three very distinct titles. A study of these may assist in disillusioning those who consider Catholic Action as the ecclesiastical counterpart of that activity which characterizes modern commerce and industry in our mechanical age.

THE FIRST TITLE UNDER WHICH WE MAY CONSIDER MARY’S APPROPRIATION in the sphere of Catholic Action is that of her Immaculate Conception. In this instance we are purposely departing from the constricted view of Mary Immaculate in her conception, to envisage the integral sanctity implied in that dignity considered in all its amplitude and ultimate and consummate perfection. We mean to consider it in the light in which we are convinced that she herself significantly interpreted it in the revelations to St. Bernadette when she selected from out the great galaxy of her glories that nomination and, with impressive majesty, solemnly identified herself in the words: “Je suis l’Immaculée Conception.” In this way Mary, the Immaculate Conception, is, as is acknowledged in the popular mind of the Church, Mary, Queen of All Saints.

Pope Pius XI in defining Catholic Action declared: “Catholic Action consists not merely of the pursuit of personal Christian perfection, which is, however, before all others, its first and greatest end, but likewise of a true apostolate in which Catholics of every social class participate.”

If sanctity is the first and greatest end of Catholic Action then surely she who is supreme amongst the saints, Mary, Queen of Saints, Mary Mother of Holiness Incarnate, Mary resplendent in the all-pervasive, all resplendent, all transcendent, absolute purity of sanctity, deserves the nobility of being Patroness of Catholic Action.
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THE REASON WHY MANY PEOPLE WOULD HESITATE TO ASCRIBE to Mary the title of Patroness of Catholic Action is that they not only misconstrue the character of the present apostolate but likewise they misinterpret the nature of sanctity. They misconstrue the character of Catholic Action because in their calculations they omit appraisal of "its first and greatest end" which is personal sanctification. They think of this current crusade of the army of Christ as a gigantic military campaign which demands sacrifice of all but themselves. Their contribution is to harbor a vague spiritual patriotism and to vaunt a more vague "moral" support of the Papal program, while they revel in a complacent leisure far from the scene of conflict.

Their misunderstanding of Catholic Action is only a consequence of their misinterpretation of sanctity. The very idea of sanctity frightens and discourages them because in their error it conjures up visions of the achievements of a Paul, a Xavier, a Jogues or the intellectual accomplishments of an Aquinas, an Albert, or a Bellarmine. The stories of the martyrs, the careers of many of the confessors, terrify them because they mistakenly identify sanctity with prodigious physical feats of daring, or suffering, or with the mysteries of mystic phenomena.

What indeed constitutes sanctity? Those who presume that dash and fire and flaming externals are requisite for the life of a saint do not understand sanctity, and hence Catholic Action and the position of Mary. Sanctity is a power radiating from within outwards. It is not something subject to a metric tape, influential according to the size of the lesion it effects in the strata of time. Mary's life is the ideal to be held as a deserved reproof to this action-mad era; and the lesson most needed to be stressed is the innerworkings of the soul that ultimately count. In God's economy assets are spiritual; in the currency of Heaven sensation amounts to very little.

CHRIST HAS DEFINED SANCTITY FOR US. IT WAS ON THAT MOST significant occasion when the Apostles were recounting to Him their experiences. They gloried in their power saying: "Lord, the spirits also are subject to us." But Christ answered: "Rejoice not in this, that spirits are subject to you, but rejoice in this that your names are written in heaven" (Luke x, 20). That was the statement of the canon of sanctity. In that Magna Charta of Christian holiness, the Sermon on the Mount, Christ did not say "Blessed are the wonder workers, Blessed are the great travelers, Blessed are the intellectual giants," but rather: "Blessed are
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they that mourn, Blessed are the clean of heart, Blessed are they that suffer persecution, Blessed are the poor in spirit, Blessed are the merciful." Not the amount of drama in a career, but the degree of charity in a heart is the measure of sanctity. Once the character of sanctity is clear, Catholic Action assumes a higher level, and Mary's place appears exceptionally fitting. The fundamental requisite for every exponent of Catholic Action is an exemplary Catholic Life. Virtue is essential in the saint and in the ideal protagonist of Catholic Action.

Mary, of the Immaculate Conception, Mary the Queen of All Saints, is the exemplar of the sanctity envisioned in the plan of Pius XI for Catholic Action. Mary is the model of imitable sanctity. Mary's "Catholic Action" sanctity was the daily living of faith and love. Hers was a life of continuous service to Christ, not a selfish career punctuated by isolated acts of sanctity. Catholic Action is the living and the communication of the Christ-life. And who possesses such a plentitude of Christ-life as she who is "full of grace"? Who communicates the Christ-life in a measure comparable to her who presented the Word Incarnate to the world, who nurtured and reared the divine Christ?

A PRINCIPAL AIM OF CATHOLIC ACTION IS TO RID THE MODERN Catholic of that separatism in his conscious life which is the chief characteristic of our times, that spirit of isolation which makes the Catholic a totally different person in the hurricane routine of the week's business activity to that which he is in the quiet of the Sunday, the spirit that cleaves apart and isolates his public and private life. Mary as the patronal ideal of the apostolate exemplifies a life consciously Christ-like, a life integrated with vibrant Christly charity. The Immaculate Heart of Mary is the living reflection of the Sovereign Heart of holiness personified.

It is difficult for us sin-laden mortals to realize the scope and sublimity of Mary's surpassing holiness. Yet she constitutes the exemplary ideal of created perfection and we may well consider her son to be counseling us: "Be ye perfect as your Heavenly (Mother) is perfect." (Matt. V, 48). St. Thomas Aquinas tells us that a threefold plentitude of grace dwelt in Mary. All of us who as God's children by grace, are called to the apostolate of life, and truth, and charity, should pray and strive to be conformed to "the image and likeness" of Mary even though we know that we can never attain the altitude of paragonic perfection which is hers. By consecrating ourselves completely to her we will be assured of her perpetual assistance in our humble efforts to imitate however remotely her ineffable
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sanctity. The Angelic Doctor informs us that: "The Blessed Virgin is said to be full of grace in three respects. First, as regards her soul wherein there dwelt all the plentitude of grace. For God’s grace is given for two purposes, namely, the performance of good deeds and the avoidance of evil. As regards both the Blessed Virgin received grace in the most perfect degree. Moreover, she practiced the works of all the virtues. While other saints were conspicuous for certain particular virtues, one for humility, another for chastity, another for mercy, the Blessed Virgin is an example of all virtues. Secondly, she was full grace as regards the overflow of grace from the soul into the body. For while it is a great thing in the saints to be so endowed with grace that their souls are holy, the soul of the Blessed Virgin was so full of grace, that it overflowed from her soul into her flesh, thus fitting it for the conception of God’s Son therefrom. Thirdly, she was so full of grace that it overflows on all mankind. It is indeed, a great thing that any one saint has so much grace that it conduces to the salvation of many, but most wondrous is it to have so much as to suffice for the salvation of all mankind: and thus is it in Christ and in the Blessed Virgin." (Comment. Ang. Sal.). Mary Immaculate, the greatest of created personalities, was therefore, veritably predestined by God to lead the elect in diffusing the LIFE and TRUTH, and LOVE of Christ to the outermost horizons of being!

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arising from the prevalent neo-paganism in modern life. How appropriate then that Mary should be in the vanguard of the forces of Christ! Read the philosophy of the abettors of divorce, the eugenists, the advocates of birth-control, of sterilization, and then turn to a delineation of the embodiment of chastity, Mary, in the richness of her virginal maternity.

The purpose of Catholic Action is to produce other Christs, and that is the vocation and function of Mary, Virgin and Mother, Mary Queen of All Saints, Mother of Sanctity Incarnate. But Mary is not only the Immaculate Conception, the Queen of All Saints, she is also the Queen of Apostles, under which second dignity she may also be considered the Patroness of Catholic Action. The apostolic career of the Blessed Mother began immediately after the reception of Gabriel’s message when she hastened "over the hill country" to communicate the recently accepted Christ-life to her cousin Elizabeth and the Precursor John. Her truly Catholic apostolate will not terminate until the last elect soul shall share with her the vision of her divine Son forever. Was she not truly the first of all Apostles when she presented the Infant Word Incarnate to the
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kings and the shepherds? If the work of the apostolate is to propagate the Word, is not she the rightful patroness of apostles who brought forth the Word and revealed wisdom to all humanity?

Mary's apostolic endeavors embrace her cultivation of the Incarnate Son of God during His thirty years of contemplative life at Nazareth. Her apostolate prospered during her ministry to Christ during His public life and her service to Christ during His suffering. Was not Mary's public companionship with Jesus a most fruitful apostolate?

**THERE IS CERTAINLY EXTRAORDINARY SIGNIFICANCE IN THE FACT** that Christ's first public miracle at Cana of Galilee came as a result of Mary's solicitous intercession. St. John the Beloved, who in his Gospel places Mary in the very center of this dramatic development, reveals to us that the changing of the water into wine was symbolic of a much more marvelous transformation. Indeed, it was the lesser of two miracles, for the supreme consequence of the action precipitated by Mary's mediation was the conversion of the incredulous disciples to faith in the Divinity of Christ. Thus the Evangelist concludes impressively: "This first of His signs Jesus worked at Cana of Galilee, and He manifested His glory, and His disciples believed in Him." (John 2, 11). The implication is inescapable that the disciples of Christ owed their initial movement to faith to the mediation of Mary, the Mother of Jesus!

Catholic Action is the living and sharing of a charity impregnated by faith. It intends a militantly practical Catholic life, personal and social. Its social aspect is the living of the second commandment: "Thou shalt love thy neighbor as thyself." It implies the actualization of the brotherhood of man in the fatherhood of God. With such an understanding who will deny that Mary is the model supreme of the essential apostolate of charity? Mary is the Mother of universal humanity. Mary, next to Christ Himself, demonstrates a life of love of the Father overflowing through the Heart of Jesus into an all-encompassing love of men.

Mary is not only the Mother of the physical body of Christ; she is likewise the Mother of the mystical humanity of the Word. From the grand throne of the Cross, Jesus Christ her Son confirmed her role as Mother of the redeemed and gave to her an apostolate as wide as the world and as enduring as His Church when, looking down from the Cross, He said: "Woman, behold thy Son."

**THAT MARY CONSCIOUSLY PURSUED HER APOSTOLIC VOCATION BY** nurturing the infant Church, appears obvious from the happenings which
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followed Christ’s Ascension. The Acts of the Apostles clearly indicate that the Apostles awaited the coming of the Holy Ghost (Who was to empower and energize them for their universal mission) in union of prayer with Mary. Indeed, the very sequence of events as highlighted in the Acts (the first history of the Church) is most significant. It is related that Christ’s last words to His associates were: “You shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth.” (Acts 1, 8). Whereupon after telling of Our Lord’s ascent, the Acts continue: “Then they returned to Jerusalem—and they mounted to the upper room where there were staying Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus and Simon the Zealot, and Jude the brother of James. All these with one mind continued steadfastly in prayer with—Mary, the Mother of Jesus.” (I, 12-14). Mary “full of grace” to whom Gabriel had announced: “The Holy Ghost shall come upon thee” (Luke 1, 35); Mary at whose voice Elizabeth was filled with the Holy Ghost and the infant in her womb leaped for joy (Luke I, 42-44); Mary from whose maternal presence “the shepherds returned glorifying God” (Luke II, 20); Mary whose efficacious intervention elicited the convincing proof of her Son’s Divinity at the Marriage Feast; Mary whose Immaculate Heart co-suffered and co-offered the Passion with Jesus; Mary, truly Queen of Apostles most appropriately presided in the Cenacle while Christ’s appointed ambassadors awaited the Paraclete, the Spirit of Truth, who would teach them all truth, as the Word Incarnate had promised them!

IT IS NOT DIFFICULT TO VISUALIZE THE APOSTOLIC CAREER OF Mary after Jesus’ Death in union and companionship with St. John, the Beloved Apostle. It is especially easy to visualize the devotion of Mary “who stood by the Cross of Jesus,” to the holy sacrifice of the Mass. She, whose Son was the Victim Priest of the first Mass, was surely by word and by example a true apostle of the Liturgy, the spiritual foundation of Catholic Action.

It should never be forgotten that the Holy Eucharist is the Sacrament of Catholic Action. The Angelic Doctor, makes this truth unmistakably clear. He affirms: “The reality of this sacrament is charity, not only as to its habit, but as to its act.” (S.T.III, Q.79, a 4). More explicitly, commenting on the words of St. Gregory: “God’s love is never idle; for wherever it is, it does great works,” St. Thomas remarks: “Consequently, through this sacrament (the Eucharist), not only is the habit of grace and of virtue bestowed, but it is aroused to act, according to: ‘The Charity of Christ
presseth us.’ (2 Cor. V. 14). (S.T. III, Q. 79, a 1, ad 2). It is through the Eucharist, therefore, by which we are united to Christ, Mary’s Son, that we are principally furnished with the propulsion to do supernatural good, which in the ultimate analysis means to work for the union of others with God. The Eucharist as the Sacrifice, Sacrament and Presence of Christ is supremely the medium of charity and therefore supereminently the Sacrament of Catholic Action.

St. Thomas, we might point out, long ago anticipated by his careful distinctions, some of the confusions which have served to distort much of our popular literature on the apostolate of Catholic Action. Thus, emphasizing the central character of the Eucharist, he explains: “Baptism is the Sacrament of Christ’s death and Passion inasmuch as a man is born anew by virtue of His Passion; but the Eucharist is the sacrament of Christ’s Passion according as a man is made perfect in union with Christ Who has suffered. Hence, as Baptism is called the sacrament of Faith, which is the foundation of the spiritual life, so the Eucharist is termed the sacrament of Charity, which is ‘the bond of perfection’ (Col. III, 14).” (S.T. III, Q. 73, a 3, ad 3). Similarly, Aquinas distinguishes the respective roles of Confirmation and the Eucharist. For he tells us: “This sacrament (the Eucharist) has of itself the power of bestowing grace; nor does anyone possess grace before receiving this sacrament except from some desire thereof; from his own desire, as in the case of the adult; or from the Church’s desire in the case of children. Hence, it is due to the efficacy of its power, that even from desire thereof a man procures grace whereby he is enabled to lead the spiritual life. It remains then, that when the sacrament itself is really received, grace is increased, and the spiritual life perfected; yet in different fashion from the sacrament of Confirmation, in which grace is increased and perfected for resisting the outward assaults of Christ’s enemies. But by the Eucharist grace receives increase, and the spiritual life is perfected, so that man may stand perfect in himself in union with God.” (III, Q. 79 a 1, ad 1). The Holy Eucharist therefore, is the principal means to that personal sanctity which is Catholic Action’s “first and greatest end” and by the possession of which only, we may effectively influence the spiritual lives of others. By uniting ourselves in heart and mind and soul with Mary from whom the Son of God assumed His human nature, we may best prepare to co-offer the Sacrifice of the Passion renewed on our altars, to receive sacramentally the same Body and Blood of her Son, and to worship fittingly His Sacred Heart in the Eucharistic Presence.
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THE THIRD DIGNITY WHICH ENTITLES MARY TO BE CONSIDERED AS heavenly leader and sympathetic patroness of Catholic Action is her unique position as mediatrix. Catholic theology teaches us that, in the supernatural as well as in the natural sphere, "acting follows being," and that grace, the principle of supernatural life, is a necessary pre-requisite to meritorious action.

In the grand economy of Redemption, Mary’s virginal maternity is meant to be an abiding reality. Truly, indeed, is she the Mother of the Mystical Body of Christ; truly is she the door through which Christ comes to us and by which we go to Christ; truly is she the great Mediatrix of humanity with the one eternal Mediator—her Son, Jesus Christ, Our Lord!

The graces necessary, therefore, to make efficacious the program of Catholic Action (which is, after all, only the Church’s renewed effort to regenerate mankind) must come through Mary, Mediatrix of all Graces. Since the memorable Whitsunday when the Holy Ghost brought to maturity the mystical humanity of the Word in the Cenacle at Jerusalem and commended this other Christ to the cherishing care of Mary, Virgin and Mother, down the nineteen centuries of her life, the Church has gloried in the maternal patronage of her Immaculate Queen.

Mary’s loveliness has enthralled the Church’s poets; her virginal beauty has enraptured Christian artists; the vision of her radiance has redeemed sinners and inspired saints; in every age thousands of virgins have striven to imitate her; every period of her life has enrolled numberless emulators; in every hour of Christian time is her prophecy fulfilled: “Behold from henceforth all generations shall call me blessed.” In every hour, Mary has tended her Christ with solicitude and love.

IN OUR DAY THE CHURCH OF CHRIST HAS EXPANDED IN A SUPREME effort of Catholic Action. We strive to further the cause of Christ in a dying civilization. Let us not forget the inspiration of our Mother. Let us exalt Mary, the Immaculate Conception, the Queen of All Saints, Mary, Queen of Apostles, Mary, Mediatrix of All Graces, as Queen and Patroness of Catholic Action. This current apostolate betokens the Holy Spirit “moving over the waters.” Let us go forward under the leadership of Christ’s collaborator whom He sanctified as Mother of the Word, Incarnate and Mystical.

“We all should resolve to ‘let our light so shine before men, that seeing our good works, they may glorify our (Mother) who is in heaven.’” (Matt. V. 16)!
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"The Mystery of Mary"

EMIL NEUBERT, S.M.

Number 16
ABOUT THE AUTHOR . . .

"The Mystery of Mary" was originally given as an address at the convention of the Mariological Society of Spain, held at Salamanca in 1949. It was published in the official journal of the organization, Estudios Marianos (vol. 10, 1950). The present translation is the work of Rev. J. Willis Langlinais, S.M.

Father Neubert is now chaplain of the French Marianist Novitiate, Institution Sainte-Marie, La Tour de Scay, Rigney (Doubs). His recent books include Marie et Notre Sacerdoce (1953), Apotre de la Vierge et de J.O.C. (1954), Notre Don de Dieu (1954), La Vie d'union a Marie (1954), Une Ame Mariale Victime (1956), and La Mission Apostolique de Marie et la Notre (1956). In 1954 Bruce published Mary in Doctrine, an English translation of Marie dans le Dogme.

An earlier Marian Reprint, "Mary and the Apostolate" (No. 3), is also the work of Father Neubert.

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"THE MYSTERY OF MARY"
EMIL NEUBERT, S.M.

THE MYSTERY OF CHRIST AND THE MYSTERY OF MARY

St. Paul, especially in the third chapter of his Epistle to the Ephesians, speaks with much enthusiasm of the Mystery of Christ. God had chosen Paul, despite all his imperfections, to be the minister of this mystery to the Gentiles, the mystery so long unknown to men, so long hidden in the bosom of the Father. And what was this mystery? That the pagans were co-heirs with the Jews, that they were included in the promises of Christ, that they were one with the Jews in the Body of Christ.

For some time now, in books and magazines and sermons, we have been hearing more and more of the "Mystery of Mary" also. Father Bernard, O.P., some years ago wrote a book with that title, a work of Mariology now noted for its depth and originality.

Now the most sublime of the mysteries of Mary is beyond all doubt her Divine Maternity. Who could dare imagine such a privilege! A simple girl, unknown to the world, from an unknown little village, chosen by the Most High God to be His Mother?

• A Mother superior in dignity and in grace to all human creatures, past, present, and possible.
• A Mother who surpasses even the angels.
• A Mother who can say to the very Son of God, "My Child."
• A Mother whom the Son of God Himself obeys.
• A Mother who "possesses a certain infinite dignity in consequence of the infinite goodness of God so that nothing greater than her can be made, just as there can be nothing greater than God." (St. Thomas)
• A Mother whose dignity makes her "belong to the order of the hypostatic union" (Fr. Nicolas, O.P.) and "touch the very limits of the Divinity." (Cajetan) The mind loses itself in the abyss of this grandeur, is sure only of barely approaching its depths, of hardly entering the treasure-room no matter how much is grasped.

But it is not usually this mystery of the Divine Maternity that we have in mind when we speak of the "Mystery of Mary." We mean rather the participation of the Blessed Virgin in the Mission of her Son, a mission God wanted her to share when He made her our Mother.

For indeed the elevation of a daughter of Adam to the dignity of Mother of God was necessary if the Son of God was to unite Himself hypostatically to that human nature which had fallen with Adam. Thus once God willed the Incarnation, it was not strange that He willed a woman to become the Mother of God. That is why most heretics who did not deny the Incarnation continued to believe without difficulty in the Divine Maternity of Mary. But what they always ignored, or refused
to accept, or even attacked with indignation—once they learned its importance to the Catholic Faith, was the sublime role we attribute to a creature, a human being, a woman. Can she hold such a high place next to the Divine Redeemer in the economy of our salvation? Indeed we must admit that many Catholics do not have the slightest idea of the very existence of this mystery. Do not many fervent souls, in fact, possess only the vaguest notions on the subject? Many priests, indeed, many theologians, do not really appreciate the fundamental importance of this mystery.

A. THE APPARENT STRANGENESS OF THE MYSTERY OF MARY

Our first attempts at analyzing the "Mystery of Mary" will immediately show us something that is very strange, even astonishing. We are not so much surprised that Mary should be the Mother of God, as that she should be our Mother as well. However, once we recall that we are one with Christ, then it appears quite natural that the Mother of Christ-the-Head be likewise the Mother of His members, Mother of the whole Christ. The Spiritual Maternity of Mary with regard to all the brothers of Christ is then a logical part of the economy of God's love for His creatures. But what astonishes us even more is the manner He chose to make Mary the real Mother of men.

An example, one that appears a bit shocking at first, will bring out this point. Let us suppose that during a particularly tragic era of Church history, some saintly woman would offer God all sorts of prayers and sacrifices with the intention that He give her a son who would become a Pope capable of the great leadership that the times demanded. Eventually she would be blessed with a son, who, she prayed, might become a priest. In time he would be ordained priest, then consecrated bishop, and finally, elected Pope. Suppose too that he were the best Pope the Church ever had.

Now would it not be natural for him to be forever grateful to her, to grant her every wish, to shower her with favors she had not even thought of, to please her by fulfilling the desires of friends she recommended to him? Indeed it would be quite logical that he even ask her to intensify her prayers and sacrifices so that he might govern the Church ever more perfectly according to the mind of Christ. We would also expect him to share with her his sorrows and his joys, his hopes and his fears. Such intimacy would be only proper. Nor would we be surprised that he tell her of his plans, even discuss them with her, that he follow her suggestions, and ask for her comments.

Government Shared with Mother

But what would we think if this Pope, while maintaining as his own, the principle responsibility, shared with his mother the very government of the Church? Suppose that he never chose a cardinal, or appointed a bishop, or commissioned a legate, without having consulted his mother.
What if he never published an encyclical, or a bull, or a decree, without having agreed with her on its contents and its form? Suppose that he never ordered a missionary to a pagan country without her approval of the project and her share in the choice of such ambassadors of Christ. Let us say that he never permitted the foundation of a new religious order, even one which professed some special spirit or some new means of apostolate, without her first approving the whole process. He would encourage no new means of personal sanctification, for example in devotion to the Holy Eucharist or to the Blessed Virgin, or issue no new directive concerning Catholic Action, without having considered all the pro’s and con’s with her. In brief, he would pronounce not one official word, would perform no official act without his mother having a share therein.

We would surely agree that the role this Pope had confided to his mother was altogether out of proportion, no matter what exceptional mystic graces might be hers. And yet, would not her role be analogous to that which Christ has confided to Mary? Has He not decreed that no single grace, great or small, sacramental or otherwise, intended for personal sanctification or for the apostolate, comes to us except through Mary? Is not the intercession of Mary necessary to obtain absolutely any favor from heaven? And this intercession may indeed be physical, according to a well established opinion and the experience of many mystics.

Mary’s Role in the Church

In fact is not Mary’s role even more strange than that of the mother of the Pope just portrayed? Christ’s intervention in our favor, and Mary’s too, is continuous and extends itself not only to all the faithful but to all men. That of the Pope and his mother would be only occasional and would affect only members of the Church. And finally—the greatest difference of all—the mother of the Pope would have the same nature as his, whereas Christ is God and His Mother is a mere human, a creature.

Permit me one more supposition in my example, the most daring of all. Imagine that the Pope asked his mother to take her place alongside of him during the celebration of the Holy Sacrifice, that he have her pronounce the very words of consecration with him, that he delegate her to distribute the very Body of Christ to the faithful. Impossible, we say. And yet did not Christ do just that for Mary? Did He not will that on Calvary she offer Him, in union with the Father, for the salvation of the world? Can we not say with Pope Pius X that “associated with Christ in the work of the salvation of men, she merited de congruo what Christ merited de condigno”? (“Ad diem illum,” Feb. 2, 1904) And Benedict XV wrote: “With her suffering, dying Son, Mary suffered too, almost to the point of death. She gave up the maternal rights she had over her Son in order to obtain the salvation of men. To appease divine justice as much as she could, she went so far as to immolate her own Son, so that we could rightfully say that Mary, with Christ, redeemed the human race.”
(A.A.S., X, 182) Indeed, ever since that first Christmas Night when she showed Jesus to the shepherds, is it not through Mary that God has willed to give Jesus to all men—ad Filium per Matrem?

And an even greater role yet has God confided to Mary; we can imagine nothing like it in our comparison of the Pope and his mother. We know that the woman in our example did not merit her honor. The Church would have had a Pope in any event, even though, perhaps, not the one most capable of representing Christ. However—now back in the realm of reality—we know that there would have been no Church if Mary had not, in the name of all humanity, consented to ally herself to the Son of God for our Redemption according to His Will. Everything we now take for granted was involved: the glory of God; the salvation of innumerable souls; her own great dignity; her corresponding responsibility with all its unspeakable sufferings. In short, the whole economy of salvation, God’s great plan of Redemption, and the destiny of mankind waited on the answer she would give to God in the person of His angel—missus est angelus Gabriel a deo.

B. THE REASON FOR THE MYSTERY OF MARY

How can we explain this strange role, this sublime function of the Blessed Virgin working with her Divine Son? The simple notion of Maternity, even of Divine Maternity, does not suffice. And we easily understand how heretics who accepted Mary as the Mother of God could still, in view of that privilege alone, refuse her any greater powers as inconsistent with the redemptive rights of Jesus.

A certain number of theologians, following Fr. Matthias Sheeben, call Mary not only Mother, but also Spouse of Christ; they speak of the Bridal Motherhood of Mary. But even this title appears to be too feeble to explain the great role Jesus confided to her in the mission He had received from the Father. A spouse, helper of the same nature as her husband—adjutor similis ejus (Gen. 2:20)—does not share all his functions. If she is queen, she indeed participates in the honors of her spouse and can sometimes intercede with him to obtain favors for subjects who beg her assistance, but she has no official role in the government. Mary, on the other hand, has always been, and continues to be, an active participant in all the activities—without exception—of Christ the Redeemer. Her functions then are absolutely unique. And that is the Mystery of Mary. A truth that surpasses infinitely anything we could have conceived for her, a mystery so sublime that certain theologians can hardly grasp it, sometimes even appear to try to diminish its importance. Contemplare et mirare ejus celsitudinem!

Other theologians have spoken of the “economy of retribution,” which parallels the work of our redemption to the history of our downfall. The “New Adam” saves us, but next to Him there must be a “New Eve” who cooperates in our salvation. We all know how much the Fathers loved to plumb the beauties of this parallelism—the elementary notions
of the doctrine of Mary Co-Redemptrix. Their explanations were correct, but I think we can go even farther toward penetrating this "Mystery of Mary."

**C. A MORE COMPLETE EXPLANATION**

Instinctively our minds seek the unity that pervades the works of God. Instead of establishing a double foundation for the privileges of Mary—her Divine Maternity, and her cooperation in the redemption, can we not arrive at unity here too? Granted, the Divine Maternity alone is insufficient explanation. But could we not find an adequate answer in the maternity of Mary in its concrete reality—such as God conceived it and willed it from all eternity? This would be the Divine Maternity considered integrally, with its two consequences—immediate and necessary in the divine plan, Mary’s motherhood of all men, and in Jesus, a filial piety toward this Mother so worthy of the Son of God.

God surely never considered the Word Incarnate apart from His being head of the Mystical Body. Furthermore, He willed that Mary be necessarily joined to Jesus in the economy of salvation. She was the Mother of the whole Christ, Mother of Jesus, Mother of the brothers of Jesus. And besides we must remember, God is love, and the mystery of the Incarnation is essentially a mystery of love. And it is this same God Who placed in the heart of every child that incomparably generous, tenderly constant love toward her who gave him life. Consequently the very Son of God would express an even stronger love and devotion, indeed an absolutely unique love of a God toward that unique mother who alone had given Him His Sacred Humanity.

**Divine and Spiritual Maternity**

Called to be the Mother of Jesus, Mary then was also to be, as we just said, Mother of the members as well as Mother of the Head. Obviously she cannot be mother in the same manner in both cases. It is by a physical action that she is Mother of the Son of God. It is by a spiritual action that she is the mother of men; she gives them the life of grace. Of course, to be truly their mother, she must really and truly give them this life. Consequently she must have merited, to the extent possible to her, this life of grace. In other words, she had to contribute something to the mystery of the redemption which is the cause of all grace. Hence the very necessity of her function of Co-Redemptrix.

Furthermore, this life of grace, merited in principle for all men on Calvary, must now be applied to men individually, so that each one can be born of grace and grow in its supernatural life. Hence Mary’s role of Distributrix of All Grace.

And there you have the **raison d'être** of Mary’s participation in Christ’s work as Redeemer. We have already observed the apparent strangeness of this relationship. Yet we realize that any other explanation leaves Mary only metaphorically, but not really, the Mother of men. And we must
admit that such would be the case if Jesus had not chosen Mary to share in the perfection of His functions as well as in the glory of His privileges.

Actually, Mary's participation in the activities of Christ is already implied, though indirectly, in her Divine Maternity. It is her Spiritual Maternity that directly demands this role. It was indeed necessary, we said, that the Son of God love His mother with a love worthy of a God. To love, we know, is to give. His filial love then established that inner law, as it were, whereby He showered on her all that His Power and His wisdom permitted Him.

**Reason for Filial Piety**

What could He give her? Well, sons always resemble their mother: *filii matrizant.* And so, first of all, He would give her that resemblance to Himself whence she would share in all the redemptive prerogatives and functions which her condition as creature would allow. Christian peoples, with that certain divine instinct which comes from the Holy Spirit, have always seen in this resemblance between Jesus and Mary the basic reason for their own filial piety towards her. They seek and find in the mother all that they see in the Son, bearing in mind, of course, the necessary consequences of their difference of nature and status. Where Jesus was perfectly holy, Mary was conceived without sin. If Jesus was the master of His concupiscible appetites, so was Mary. Jesus at no time was tainted by the least imperfection, and neither was Mary. Jesus was all-grace from the first moment of His earthly existence; Mary was full of grace from the first instant of her Immaculate Conception. Christ is Redeemer, Mary Co-Redemptrix. Christ is our first Intercessor before the Father; Mary is our Advocate before Christ. Jesus chose to die, and so did Mary. His body rose from the dead, ascended gloriously into heaven; Mary too was preserved from every bodily corruption, now shares with her Son the glory of heaven, where together They await us for the Day of Judgment. If we pay special honor to the Sacred Heart of Jesus, it is only natural that we pay similar tribute to the Immaculate Heart of Mary. One Pope saw fit to consecrate the world to the Sacred Heart of Jesus; another dedicated us all to the Most Pure Heart of Mary. And so we could multiply the parallels.

The sharing only of privileges with Mary was not enough to satisfy Jesus' filial love; He added the incomparable glory and gave her the immeasurable joy of joining Him in His functions of Redeemer. Rather than limit her to the happiness of personal honors, He chose to have her as helper in the great Mission His Father had given Him; He made her the means of an added perfection whereby men, throughout the ages, would be drawn to God and the fruits of Redemption by the love they bore her. He gave her the inexpressible happiness of sharing in the redemptive Passion of her Son, of suffering with Him and for Him as much as she was capable, of thus rendering more efficacious—in point
of fact, if not in justice—the sorrows and pains of that Passion. What infinite joy in such infinite grief! Indeed the Heart of Jesus outdid itself thus expressing His filial love toward Mary.

And so this sharing of functions between mother and son which we would have found scandalous in the example of the Pope, we now appreciate as quite natural, as Jesus' most fitting means of showing His love for Mary and for us.

D. CONSEQUENCES OF THE MYSTERY OF MARY

In order to grasp something of the consequences of this "Mystery of Mary" we must meditate long and seriously on its relationship to the Godhead, to Christ as Man, to Mary herself, and finally, to us. For the moment we can here consider only a few elementary ideas.

1. In Relationship to God

In this great mystery we see Mary, in union with her Son, offering to God a Victim of adoration and reparation beyond measure. The priest, it is true, offers God the same Victim, but in Mary's case she can say that it is her Victim. She provided the Victim: He is her Child. The priest offers a Victim that comes from her: verum corpus natum de Maria Virgine. And of course Mary offers the Victim with sentiments and dispositions infinitely more pleasing to God than all the priests in the world.

And not only does Mary offer Her own Son to the Father, but she offers herself with Him. She offers to God her mind, her heart, her will, all her rights as mother, all the sorrow of a mother's heart, everything she has, in a word her very being, which indeed had always existed only for Him. We too are urged to offer ourselves with Christ on the altar. But even if all priests, all the faithful, all men the world over, offered themselves to God with the best dispositions possible to them, their gift would not honor God nearly so much as this offering of His Blessed Mother.

And what is more, our offering would be only an application of the merits of adoration and reparation long since earned by Christ in the Sacrifice of Calvary; whereas Mary actually contributed to the very acquisition of these merits.

In fact, when Mary offers to God her Son and herself, she is also offering the adoration and reparation of all the faithful, now her children, whom she once represented on Calvary just as she had formerly represented them at Nazareth.

And because this mystery has made her so perfectly their mother, she communicates to them naturally, we might say, Jesus' filial love not only toward herself, but also toward the heavenly Father. And so till the end of time, millions of men will realize more fully, and as their very own, the sentiments of Jesus expressed in the beautiful "Our Father, Who art in heaven."
2. In Relationship to Christ as Man

The Mystery of Mary is, for Christ the Man, the source of immeasurable glory and happiness. Mary, that unique creature who shares in all His privileges and functions, is His masterpiece. She could console and cheer Him even if the rest of His Mission had been a failure. In fact it is she who has helped and will help Him till the end of the world to make that Mission an ever greater success.

She is the source of His happiness because she so fully understood Him. She saw things as He did, thought as He did, shared His every sentiment, completely forgot herself in order to cooperate fully in all His work. How it must have warmed this heart of a Son to give His mother the consolation of sharing all His mysteries, of participating in His sufferings, of joining Him in His final martyrdom. And even now it must be an ineffable joy for Him to see so many men, on every continent of the globe, being drawn to Him by her daily living and perfecting the spiritual life which she, their loving mother, bestows on them.

3. In Relationship to Mary

The Mystery of Mary is for her, as well as for Christ, the source of immense glory and happiness. Queen of heaven and earth, sitting at the right hand of her Son, sharing not just in His honors but even in His Kingship over mankind, joining in His every decision, dispensing with Him the favors of His Bounty, hearing the uninterrupted songs of praise of the Blessed in heaven and of the faithful on earth! What overwhelming exaltation for that girl of Nazareth who sings more truly than ever that line from her modest canticle: Respexit humilitatem ancillae suae, ecce enim ex hoc beatam me dicent omnes generationes, quia fecit mihi magna que potens est.

And what immense happiness must swell up in her heart to see the love her Son bears her, to feel the effects of the love of each Person of the Blessed Trinity, to return to God her own generous love made almost infinite, first of all by her own privileges and secondly by the innumerable multitude of her children, to exercise on earth something of that irresistible power of God Whereby, with one penetrating glance she can draw to her Son hardened sinners, or convert tepid souls to fervent generosity, or direct her favorite children to the highest sanctity. In a word, she makes it possible for her children to live the very life of her First-Born Son.

4. In Relationship to us

The Mystery of Mary, for us too, is the source of supernatural joy and glory. She who sits at the right hand of the Son of God and who, with Him, rules heaven and earth, she who cannot claim to be among the angelic choirs, she is of our human nature, she is our sister, rather she is our Mother. Still the Virgin most simple, she never forgets that she is one of us. We can boast of her before the most sublime of angels.

And who could dare measure the immense joy and hope and courage
which she has brought to men since her sojourn on earth, and especially as they learn more and more about her? All that happiness and confidence she conveys to men precisely because she is their sister and their Mother. Sharing both the privileges and the functions of her Son, she is not just a tool or an instrument, like the Humanity of the Word Incarnate. She is not just an affable being without true personality, or a malleable material which is operative solely in the name of its master. She is far more than that:

- She is a mother, a mother who suffered for us on Calvary all the pains of childbirth.
- She is a mother who distributes graces in order that each of her children be born of supernatural life.
- She is a mother who nourishes this life, a mother who guides its growth in her children, who consoles, and encourages, a mother who continues their education until they arrive at the heights of their providential transformation in Christ.

God then created her, not for angels, but for men, men formed by the double influence of a man and a woman, and that in both body and soul. And is it not easy to sense any unbalance in such a formation? Does not the child who has never known a mother lack something which no substitute can replace? And we know that a man’s formation is not complete when he arrives at adulthood; it is a process that continues all through life, a process in which the feminine influence will always have its role. The woman will cultivate, or perhaps implant, within him those necessary virtues of gentleness, meekness, devotedness, and forgetfulness of self. What a difference indeed between the general attitudes of a “confirmed bachelor” and of a man with a wife who understands and completes his personality.

In the spiritual life, our soul always remains human, always in need of that balance of a feminine influence and a masculine influence. And that is why God placed Mary next to Jesus in the economy of our salvation. Because of her we feel much more at home with the Father and the Son. Thanks to her we are able to realize something which our intellect and our will alone cannot ever grasp. In her presence the Father seems to bend down toward us more affectionately; He seems more our Father. And Jesus seems to draw us to Himself more than ever; He is really our Brother. Close to her, our humility is more sincere, our confidence more sure, our love more tender, our will more strong, our piety more joyous. On the other hand, where there is no devotion to Mary—among heretics, or Catholics lacking a supernatural spirit, or even among priests—one’s relations with God lack that filial, familiar atmosphere which Christ wished to give to all our contacts with the Divinity. The presence of Mary in these relations renders both supernatural and even natural activities joyous and peaceful. Priests without any devotion to Mary lack not only
a supernatural quality, but also a natural virtue. The necessary feminine influence is nowhere present to refine their character, uproot their selfishness, challenge their pride. From a natural point of view, they are much less complete personalities than ordinary men who, despite their lack of devotion to Mary, are nonetheless perfected by the presence of their wife.

E. TWO PRACTICAL RESOLUTIONS

Before concluding these thoughts let us consider here two practical resolutions.

1. Knowledge of Mystery of Mary Among the Faithful

The first is that we spread as much as possible, both among the faithful and among priests, the knowledge of this "Mystery of Mary." There are many indications, daily more numerous and more impressive, that it is the will of God that the world be brought back to Christ through devotion to His Mother. One of the most recent of these manifestations was the enthusiasm with which the pilgrimages of statues of Our Lady were received even by people we all considered indifferent to religion, e.g., Notre Dame du Grand Retour in France, and Our Lady of Fatima in several other countries. Public prayers, all-night vigils of prayer, confessions, Communions, conversions multiplied beyond all expectations wherever the image of Our Lady passed. "Grass fires!" some will say. "Did the converts remain faithful?" Well, if they did not, whose fault is it? Mary showed what marvels could be accomplished if she were duly honored. But so many did not understand; instead of continuing this efficacious devotion to Mary, they seemed to sit back with their arms folded only too willing to feign surprise when the miracles ceased—as soon as Mary was no longer honored according to God's Will. In contrast, wherever the devotion to Mary was maintained—the successes of the Legion of Mary are an especially outstanding example—there were profound, astounding transformations in the lives of men, transformations that seemed to increase rather than diminish with time.

But to assure a correct and truly fruitful devotion to Mary among the faithful, it must be based on knowledge of the basic role of Mary in our lives. It is not enough to know that Mary is the Mother of God, that she was conceived immaculate, that she is ever-virgin, that she is now body and soul in heaven. It is not enough simply to call her Mother because we love her very much, because she helps us in time of difficulty, because Jesus on the cross gave her as mother to St. John.

Such devotion, it is true, would be capable, occasionally, of generating fervor conducive to salvation. But there is very great danger too that it be only sentimental devotion, pragmatic, occasional, without either depth or duration. But would not this devotion be much more profound and persevering if we realized that Christ's coming to us depended on her,
that He chose to make the work of Redemption depend on her? We must learn that Mary, by uniting her will to the will of Jesus, her sufferings to the sufferings of Jesus, by abdicating all rights of motherhood over Him, contributed to our salvation. We must appreciate the fact that even now every grace comes to us through her, that we cannot resist a temptation, that we cannot get to heaven, that we can do absolutely nothing in the supernatural order without her intervention. They must be truly conscious of the fact that with her aid the laws of God become less difficult to observe, that purity, submission to the Will of God, love of our enemies, all become not only possible, but easy to practice.

We must realize that God so decreed our salvation, and that we displease Him when we refuse to follow the way He has pointed out to us. But how many of the faithful really know these truths? Obviously, it is their priests who must teach them. But for the priests to appreciate these truths, they must have spent hours and hours praying and meditating over them.

Yet, before they arrive at that, their seminaries and their professors of theology must have done more than list perfunctorily, as though already fully known, the privileges of Mary, must have done more than lose themselves in endless discussion on minutiae out on the fringes of Mariology. They must have learned to understand, to feel, to admire, to love Mary and the sublime role the Blessed Trinity confided to her in the work of the God-Man.

2. Study of Glories of Mary by the Theologians

The second practical suggestion to be made is intended for theologians especially. There is nothing more unified and harmonious than the works of God. After the Humanity of Christ no work of God is more grand and beautiful than the Maternity of Mary. Her privileges and functions are not separate, independent grandeurs; they are all certainly and intimately bound together. Hence our approach to these glories of Mary is not an indifferent matter: we must first of all distinguish ends and means; we must study secondary privileges only in the light of primary privileges.

To arrive at that we must seek to penetrate what we might call God’s basic idea of Mary, or God’s fundamental plan for Mary. Now, as we said before, Mary was created to be the Mother of the whole Christ. She received all her other privileges and functions in order to be more perfectly this Mother of the whole Christ. It is in view of this role of Divine Maternity that we must study all the other statements which theology postulates of Mary.

We all know, however, that theologians do not always approach the problem in this light. Well do we say that some men lose themselves in the details rather than in the essentials of a thing, that they cannot see the woods for the trees. And so certain theologians, because of the multi-
plicity and complexity of texts and arguments, never seem to see the basic truth that inspires them.

Is it not curious that the faithful came to accept so many prerogatives of Mary long before the theologians gave them serious thought—her Sinlessness, her Immaculate Conception, her Assumption? And often when these experts have put themselves to the task, they have produced little more than objections and obstacles that only confused what before had seemed so clear. Their problem would often have been solved easily, in many cases would not even have arisen, if they had from the beginning fully appreciated something of God's grand design for Mary. Their studies of her various prerogatives would have been much more penetrating with that guiding light.

In this regard permit me to cite an example only too well known already. We all know how much ink has been spilt, in recent years especially, on the Co-Redemption of Mary. Books and articles for and against the "objective co-redemption" are now beyond numbering. Theologians have offered texts of Scripture, quotations from the Fathers, excerpts from great theologians, the writings of the Popes—each interpreted according to the authors' theories and crowned with an unquestionable conclusion! Which one is right? Will the contending forces continue this discussion as long as they did the one on the Immaculate Conception? Let us hope not—for the honor of Mary, and for the reputation of our contemporary theologians!

It should be obvious by now that it is not in such dissecting of texts that we shall arrive at the light of truth. The Co-Redemption of Mary is not an end in itself; it is but a means towards the more perfect fulfillment of that higher function which is her Spiritual Maternity. Mary would not be truly mother, she would not have the full plentitude of motherhood—that fundamental perfection which God created for her—if she had not produced, as much as is possible to a creature, the life she gives to others, that is, if she had not merited that sanctifying grace which is supernatural life.

Now either God made her a less perfect mother than He could have, or He made her Co-Redemptrix with the power of objective Co-Redemption. Once again, it is in the light of her perfect Spiritual Maternity that we must interpret all the texts. Whoever sees the question in this light will not even find further matter to discuss.

The same method should be followed in the study of any other prerogative of Mary. Thus, instead of being hampered at every step by interminable discussion where the reputation of the disputants seems more at stake than the glory of God and the honor of Mary, we would make real progress, full of joyful admiration, toward an ever more perfect comprehension of those other grand privileges which the Love of the Omnipotent God has effected in Mary. Fecit mihi magna qui potens est et sanctum nomen ejus.
The Blessed Virgin in the Liturgy

REV. CLIFFORD HOWELL, S.J.

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Number 17
ABOUT THE AUTHOR . . .

The varied career of Father Clifford W. Howell, S.J., has included work as a parish priest, army chaplain, teacher, missionary, and writer, but he is best known in the United States as preacher of a new type parish-mission, which he calls "Layfolks' Week."

After teaching at the foremost Jesuit school in England, Stonyhurst, Father Howell volunteered as an army chaplain at the beginning of World War II. In 1946 he began his "Layfolks' Weeks" in England. Designed to impart the teachings of the encyclicals on the Mystical Body (Mystici Corporis) and the liturgy (Mediator Dei), the "Week" consists of eight evening services (from Sunday to Sunday) in which, says Fr. Howell, there is so much variety and active participation, that no one has a chance to get bored. Several years ago he introduced "Layfolks' Weeks" to the United States, and he has had the same outstanding success with his program in this country.

A frequent contributor to Worship, Father Howell has also published a book on the liturgy, Of Sacraments and Sacrifice (1953). The present reprint was given as an address in the College Church at St. Louis University and appeared in the December 1949 issue of Orate Fratres.

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MARIOLOGY — that department of theology which is concerned with our Blessed Lady — normally regards Mary from the point of view of her relationship with God. "He that is mighty has done great things to me" is its central theme. And so there are passed in review, and established with exactitude, all her wonderful privileges — her Immaculate Conception, her perpetual virginity, her divine Motherhood, her sinlessness, and so on: all the gifts and graces which Almighty God heaped upon her.

But as my subject is our Blessed Mother in the liturgy, I am proposing to treat of her from a somewhat different angle. . . . For which reason I shall begin by reminding you that we have two current meanings for the word "liturgy."

The primary meaning is that work of redemption which Christ our Lord first carried out by the sacrifice of the Cross, and which He now continues and applies through holy Mass, the sacraments and the office.

The secondary and derived meaning is that official collection of prayers, readings and hymns by means of which Christ's liturgy is continued: in fact, the text of Mass, sacraments and office.

In treating of the subject, "The Blessed Virgin in the Liturgy," I might therefore search the texts of the Mass and the office for mention of her, and from them compile a sort of litany in her praise: I could put together and classify all the wonderful things which are there said about her — her dignity, her holiness, her purity, her majesty, her humility, and so forth. This would be a perfectly legitimate interpretation of the title. But, you will notice, it is taking the word "liturgy" only in its secondary and derived sense.

Has our Blessed Mother no place in "liturgy" in its primary sense? — in the sense of that work of redemption which our Lord, her Son, carried out during His human life? Indeed she has! And a very wonderful part
THE BLESSED VIRGIN IN THE LITURGY

It is... She collaborated, for our sakes in that supreme liturgy which her divine Son carried out and still carries out for us.

Let it be clear once and for all that Christ's liturgy is pre-eminent. Only by His liturgy were we redeemed (not by hers); He is the ONE Mediator between God and man. Without His liturgy, hers could never have been; or if, by some strange supposition, it could have been, it would have been ineffectual. All of us were redeemed by Christ and by Him only, and that is true of Mary herself. Nevertheless she is rightly termed "Co-redemptrix"; for, though her liturgy was entirely subservient to His, she did in fact have a liturgy to perform, and it was a part of God's plan for our redemption.

We were redeemed by Christ's sacrifice. To understand this fully, it is necessary to understand the nature of sacrifice, which, accordingly, has been the subject of much discussion among theologians. And it happens that almost all theologians have been priests; so when considering the subject of sacrifice they have rather tended to concentrate or place emphasis on those elements of sacrifice which essentially concern the exercise of priesthood. The material elements of sacrifice normally considered are three in number: there is a gift to be handed over to God's sole dominion; there is an appointed person (the priest) whose function it is to do this; and there is a ritual act whereby it is carried out.

But I want now to draw your attention to another element in sacrifice, one which until recently received but little attention. Thanks to the liturgical movement, however, its importance is becoming increasingly clearer. I refer to that element in sacrifice which is really presupposed by the other three, and precedes them both in the order of time and of intention. It is that for each specific act of sacrifice, someone must provide the material gift which the priest offers; and that "someone" can make the sacrifice his own (though not exclusively his own) by desiring that the priest offer it.

We read in the book of Deuteronomy, Chapter 26:

When thou art come into the land which the Lord thy God will give thee... thou shalt take the first of all thy fruits, and put them in a basket... and thou shalt go to the priest... and the priest, taking the basket from thy hand, shall set it before the altar of the Lord thy God, adoring the Lord thy God.
THE BLESSED VIRGIN IN THE LITURGY

In the Old Testament, then, the priest was to offer the sacrifice at the behest of one who brought him the gift and asked him to perform his function — his liturgy. If nobody brought him a gift for God, if nobody asked him to sacrifice, then he performed no liturgy. For him to sacrifice, there must first be someone — not a priest — who brought him the gift and asked him to sacrifice it. Really this "someone" was the originator of the sacrifice. The gift belonged to the "someone," although the formal act whereby it was handed over to God was done by the priest, since a formality such as the priest's liturgy was required by the majesty and holiness of God, with whom only an authorized person could have direct dealings. Moreover, God Himself was invisible to the worshipper, and was represented by the altar. Transference of the gift to the altar was then done by a person authorized by his position to have such direct dealings with God, namely, the priest. And, at this altar, the priest represented the worshipper by handing over, for him and in his name, the gift which he desired should be offered to God. But before any of this happened, there had to be a worshipper who provided the gift and desired the priest to perform his liturgy.

Another example is from the New Testament. We read in St. Luke's Gospel of a certain sacrifice which took place in the temple. A priest offered to God in sacrifice a pair of turtle-doves. But he only did this because the turtle-doves were brought to him by Our Lady and St. Joseph, who desired him to sacrifice them in fulfilment of the law about the first-born belonging to God.

Mary and Joseph were the lay offerers in this sacrifice. It was truly their sacrifice, although it was the priest who did the ritual act. But he did this with a victim which they had provided, and he did it in their name. Certainly it was his sacrifice, because he did it. But equally certainly it was their sacrifice, for they provided the victim and commissioned him to offer it. The priest indeed performed a liturgy; but they also had a liturgy to perform, although it was different from the priest's liturgy.

In the New Dispensation such action by a lay offerer is not a necessary prerequisite to the Sacrifice of the New Law. The priest of the New Law needs no commission from any member of the laity, for, as Pope Pius XII reminds us in Mediator Dei, "the minister of the altar acts in the person
THE BLESSED VIRGIN IN THE LITURGY

of Christ considered as Head and as offering in the name of all the members." When the priest does so offer Mass in virtue of this "general commission," any particular lay person shares in that Mass only by the general title of his membership of the Mystical Body. It is "his sacrifice" no more — and no less — than it is the sacrifice of any other member of the Mystical Body.

But it is possible for him to enter into it much more closely — to make it much more specifically "his sacrifice." He can assist at the Mass and join his intention with that of the priest. Then it is much more "his sacrifice" than that of those who are not present. And he can go yet further — he can ask the priest to offer sacrifice for him. Yet more — he can provide the actual bread and wine — the material gifts offered. If he does all this, then the Mass is "his sacrifice" in the fullest possible sense in which those words may be predicated of any lay person.

Now Christ our Lord, the great High-priest, offered sacrifice on Calvary. Calvary was His Sacrifice because He did it. But He was not the only liturgist there. There was a lay offerer too — one who provided the victim and willed that the High-priest should perform His liturgy. That lay offerer was our Blessed Lady. She was not a priest, but she offered that Sacrifice — just as the faithful present at Mass are not priests as is the one who stands at the altar, yet they truly offer sacrifice. The Mass is the priest’s sacrifice and theirs. Calvary was His Sacrifice and hers. As we read in Mystici Corporis, "she it was who . . . ever most closely united with her Son, offered Him on Golgotha to the eternal Father." Our Lady, then, was the prototype of the laity at Mass!

For she fulfilled, in the liturgy of Calvary, the most intimate of the functions which it is open to the laity to fulfill at Mass. The closest way in which a lay offerer can enter into the Mass and make it most fully his own sacrifice is to assist at it, to provide the gift, and to desire the priest to sacrifice. And our Blessed Mother assisted at Calvary, provided the sacrificial gift, and desired the High-priest to sacrifice.

She assisted at the Sacrifice. "There stood beneath the Cross of Jesus, Mary, His Mother." That needs no amplification!
THE BLESSED VIRGIN IN THE LITURGY

She provided the gift. That which was to be offered to God the Father in worship was the body and blood of Christ. But that flesh and blood came wholly from her. "Felix es sacra Virgo Maria," cries the Church in her office, "thou are worthy of all praise, because there arose from thee the Sun of Justice, Christ our Lord." "Blessed art thou, O Virgin Mary," sings the church in another office, "for thou didst fashion in thy womb Him who made thee!" Indeed the gift for the great Sacrifice came from her!

Moreover, He was hers not only by generation, but by law. According to the levitical law every first-born son had to be bought back from Temple-service in order to become fully the property of the parents. But this is precisely what Our Lady had done in respect of her Son — she had bought Him back, forty days after He was born, by the sacrifice of the pair of turtle-doves, as the law prescribed. Wherefore now, because He was legally as well as naturally hers, she was in full possession. The Victim, therefore, which the High-priest offered on Calvary was provided and given by her.

The next point to establish is that she did this in the name of the whole human race. She, as it were, commissioned the High-priest to perform His liturgy. Now what right or competence had she to do this? Was she in any position to do it? Yes, most certainly! For she was in the position of "Second Eve."

Let us see precisely what that means. The purpose of the redemption was to undo the fall. As St. Paul put it to the Corinthians (1, 15:21): "A man had brought us death, and a man should bring us resurrection from the dead; just as all have died in Adam, so in Christ all will be brought to life."

But remember how that man, Adam, brought us death. His death-bringing act was done at the desire of a woman — the first Eve. It all started with her. Now think how the God-man, Christ, the second Adam, brought us life. His life-bringing act all started with a woman too — with her who was the second Eve. This parallel is indicated in the very account of the fall given in the Book of Genesis. There a woman and her seed were enslaved by Satan through the act of a man. But God promised
THE BLESSED VIRGIN IN THE LITURGY

that through another woman and her seed, mankind should be liberated. Just as there would be a man to undo what Adam did, so there would be a woman to undo what Eve did. Not only would there be a second Adam, but also a second Eve. The friendship between the first Eve and the serpent led to the ruin of the human race. The enmity between the second Eve and the serpent would lead to the salvation of the human race. And, just as Christ is the second Adam, so also is Mary the second Eve.

This function of our Blessed Lady is only implicit in St. Paul's doctrine of Christ as the second Adam. But it was understood from the very beginning by the Church, and is explicitly set forth by such early writers as St. Irenaeus, St. Justin, and Tertullian.

St. Irenaeus, for instance, in his book Adversus Haereses (written about the year 170 A.D.), says:

Eve was disobedient; for though still she was a virgin, she dis-obeyed . . . and thus made herself the cause of death both to herself and to the entire human race. Parallel-wise Mary, a virgin too, obeyed; and thus she made herself the cause of salvation, both for herself and for the entire human race. . . . For what was knotted could not be disentangled, had not the intertwine-ments of the knot been undone backwards . . . and so the knot tied by the disobedience of Eve received its untying by the obedience of Mary. For what the virgin Eve tied up by her disbelief, that did the Virgin Mary untie by her faith.

The African writer Tertullian (about the year 200 A.D.) put the matter very well and succinctly:

Into Eve, as yet a virgin, crept the word which was the framer of death. Equally into Mary, ever a virgin, was introduced the Word which was the builder-up of life. So that what by that sex had gone into perdition, by that same sex might be brought back unto salvation.

To St. Augustine, if I mistake not, goes the credit for the discovery of that pleasant little liturgy conceit which points out that the name of Eva, when reversed, becomes Ave significant of our Blessed Mother. Hence
the **Mutans Evae nomen** of the Vesper hymn. Another reference to Our Lady’s position as second Eve occurs in the hymn for her Lauds: “**Quod Eva tristis abstulit, Tu reddis almo germine.** — What hapless Eve deprived us of, thou, by thy blessed offspring, didst restore.” A search through the liturgy of her masses and offices would bring to light several other references to this same truth. But it will be sufficient to instance the prayer used on her birthday, and on other occasions, wherein she is described as **salutis exordium**, the “beginning of our salvation.” For, just as Eve set in motion the train of events which led to the fall, so Mary set in motion those which led to our redemption.

Now Eve provided Adam with fruit, and, at her desire, he used it to be disobedient. Thus mankind was ruined. Mary provided for the second Adam the Fruit of her womb. He used it to be obedient (even unto the death of the Cross). Thus mankind was redeemed. In the part which Eve played were involved all the children of Eve. In the part which Mary played were involved all the children of Mary — which means all the redeemed; for, as Mother of Christ the Head, she is mother also of all His members.

Let us go back now to the idea of sacrifice. This includes not only the essential liturgy of the priest, but also the liturgy of the laity. A lay person may provide the gift for the sacrifice and desire the priest to perform his priestly liturgy; and when that is the case, the priest offers the sacrifice on behalf of and in the name of that lay person: the sacrifice is then truly attributable to the giver.

Now on Calvary Christ was the High-priest. It was required for the redemption that He offer sacrifice for and on behalf of mankind. But a lay person, who represented all who were to be redeemed, was actually there, did in fact provide the gift to be offered, and did desire that it be sacrificed. Mary did a lay-liturgy which went with His priestly liturgy; Mary, then, brought us all in the closest possible manner truly and rightly into the very redemptive Sacrifice itself.

Well does the Church exclaim in an antiphon at Matins on the feast of the Assumption: “Through thee were the gates of paradise opened to
THE BLESSED VIRGIN IN THE LITURGY

us." Well does she apply to Mary in the epistle of another of her Masses those words from the Book of Judith: "The Lord in His power has blessed thee, because through thee He has annihilated our enemy!"

To sum up: Mary on Calvary performed a liturgy in the redemptive sacrifice of the great High-priest: she did all that the laity can do in the re-enactment of that same sacrifice in holy Mass. She provided for that sacrifice all that a lay-officer can provide for this sacrifice — namely, personal assistance, the gift to be offered, and the desire that it be offered. As His Mother she disposed of His flesh and blood which she had herself formed in her womb and which was legally hers. As the second Eve, standing beside the second Adam, she willed that He perform His task for all the children of Adam.

Mary on Calvary — the prototype of the laity at Mass!

One last thought — this time about her Immaculate Conception. Usually this privilege is connected with her divine motherhood — and so it is, of course. But it has another aspect too. Those who offer gifts for sacrifice should be spiritually fitted to do so. Our Lord said to those providing gifts for sacrifice: "If thou art bringing thy gift before the altar and rememberest there that thy brother has some ground of complaint against thee, leave thy gift lying there before the altar and go home; be reconciled with thy brother first, and then come back to offer thy gift" (Matt. 5:25). To offer a gift worthily one must be innocent — free from sin. How fitting it was, therefore, that she who provided the gift for the first Christian sacrifice was innocent, sinless, conceived without stain of sin. Of all the human race which was redeemed by that sacrifice, there was no one so worthy as herself to provide the gift for the sacrifice.

"Benedicta es tu, Virgo Maria: O Virgin Mary, thou has been blessed by the Lord our God above all the women upon the earth! Thou art the joy of Jerusalem, the joy of Israel, thou art the proud boast of our people! For thou art all beautiful, O Mary, and no stain of sin is in thee!" (Gradual, feast of the Immaculate Conception).
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Our Lady of Russia
by Catherine De Hueck Doherty
Number 18
A trip to Fatima inspired Catherine De Hueck Doherty to do something about the average American's lack of understanding of the Russian people. *My Russian Yesterdays* (Bruce, 1950), from which this selection is taken, was the result. In a series of revealing vignettes, the former Russian baroness and dynamic champion of social justice portrays the pre-Red Russia of her girlhood, indicating especially the deep and abiding faith of the common people.

Catherine De Hueck is a famous name in the records of the American apostolate. Born in Russia in 1900, Mrs. Doherty came to Canada, then to the United States, where she found her true vocation in Catholic social action, establishing Friendship House for the care of the poor. Now living at Combermere, Canada, she is still actively engaged in supervising the Friendship Houses while she writes books and articles.


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OUR LADY OF RUSSIA
by Catherine De Hueck Doherty

The devotion to the Bogoroditza, which, in Russian, means "She who gave birth to God," came to its vastness, it is said, in the heart of a beautiful Russian princess, St. Olga, who, in the ninth century, journeyed far across the sea to the golden city of Constantinople-by-the-Bosphorus to be baptized.

Be that as it may. One thing is certain. When the Borgoroditza came, with her Son, His Father, and her Spouse, she came to stay, and to rule the Russian hearts unto the end of time. Many are the countries that have been officially dedicated to her; but only in Russia have all the people made her their very own mother, dedicating themselves to her.

The Russian's love for her grew with the growth of the nations. Its history can be read in the litany of titles given her. For wherever the Russians went she seemed to go ahead of them, appearing miraculously, now in this plain, now in that city or stronghold, showering them with blessings. . . . And each time some solitary artist in some hidden monastery would record these happenings with an ikon of her.

Thus . . . the Holy Virgin of Kazan . . . the Blessed Mother of Częstochowa . . . the Bogoroditza of Kiev . . . Tver . . . Novgorod. Behind each ikon is a story that would rival the miracles of Our Lady of Fatima, or of Lourdes.
OUR LADY'S SHRINES

Like a gossamer fabric, shining, light, but infinitely strong, She who gave birth to God covered every nook, every corner, of the Russian land. She covered the people and their lives. Some day historians and artists will discover this, and reveal to the world the rosary of Russian shrines dedicated just to her, because in that immense land there is no city so big, no hamlet so small, as not to have some landmark, some shrine, or some ikon erected to her, the beloved of the people.

It was the Bogoroditza who got every part of Russia acquainted with all the other parts in the old days. Russians, like the rest of her children the world over, turn to her for most of the favors they want from her Son. In return for the immense values they receive from her, and in recognition of their sinfulness and unworthiness, and with warm, deep gratitude, or in further petition to her, they go on a pilgrimage to one of her many shrines.

They go fasting, barefooted, simply clad, chanting her litanies and praising her name. They are well aware of the power of the fasting and the penance they offer through her to the Most Holy Trinity, power given by God Himself, to enable men to untie the hands of His mercy and to appease the hands of His justice. One of the many litanies chanted to her is as follows:

Hail Mary, mother of God, virgin and mother, morning star, perfect vessel.
Hail Mary, mother of God, holy temple in which God Himself was conceived.
Hail Mary, mother of God, chaste and pure dove.
Hail Mary, mother of God, ever effulgent light; from whom proceedeth the Sun of Justice.
Hail Mary, mother of God, who didst enclose in thy sacred womb the One who cannot be encompassed.
Hail Mary, mother of God. With the shepherds we sing the praises of God; and with the angels, the song of thanksgiving: Glory to God in the highest and peace on earth to men of good will.
Hail Mary, mother of God, through thee came to us the Conqueror, the triumphant Vanquisher of hell.
Hail Mary, mother of God, through thee blossoms the splendor of the Resurrection.
Hail Mary, mother of God; thou hast saved every faithful Christian.
Hail Mary, mother of God; who can praise thee worthily, O blessed, O glorious Virgin Mary?
To each of these invocations the answer is: "We salute thee, mother of God!"

Through these endless, constant pilgrimages, men, women, and children of all social strata and conditions came together, praising her name, learning to love her and her Son, learning to love one another.

Long ago and far away in the dimness of centuries gone by, she was given the title, Mother of the Body of Christ. This was but another way of expressing the sublime doctrine of the Mystical Body of Christ, which the West lost soon after the Reformation. But Russia, which the Reformation passed by, never lost it. How could she? Her heavenly Mother would not let simple, devout children stray away from the very essence of their faith.

You see the many facets of this faith reflected in Russian literature — through Dostoevski, Tolstoy, Chekhov, and, if the truth be told, even through the present-day writers.

The hunger for justice is the most characteristic trait of the Russian. In his eternal quest for the integration of the doctrine of the Mystical Body of Christ, he may wander even into the heresy of Communism. But, mark well, he will not stay there long, as God reckons time. How could he — who even now loves his Mother so well?

THE RUSSIAN IKON

In every Russian home there are many ikons. But the Virgin’s ikon always hangs in the eastern corner of the bedroom. And a gently flickering light burns before it, night and day, through the years. It is here that the life of the family begins and ends.

It is to the Bogoroditza that the bridegroom brings his bride. Together they kneel before her gentle face. They ask her benediction on their marital love. Thy beg her to make it fruitful in the Lord, her Son.

It is to her they pray again, when their love is consummated in the flesh. With the candid manner of childlike trust, they thank her for the infinite blessings of giving — maybe — life to a new soul, which then and there they dedicate to her and her divine Son.

It is before this ikon that the mother prays during childbirth. It is here that, soon after birth, the child will be brought for a blessing. It is here the child will kneel and pray, when he is old enough, all his little prayers.

Family councils will be held before this ikon. And even death will pay it honor, for it will hear the last whisper of father, mother, or child. The Bogoroditza is the center of the life of this household . . . of every household of the land. That’s why her ikon hangs in so intimate a place.
THE ROSARY OF MARY

The Rosary is known in Russia. But it is considered an extremely holy and high form of prayer to her. Only nuns and monks and a few saintly lay people are allowed to say it, the latter only with the permission of their spiritual directors.

An old and revered custom was to remember Mary in one’s will. Czars and commoners, princes and paupers, have willed their best to her in money or precious stones, in silver or gold. That is why most of the well-known ikons in Russian churches were so richly decorated. Each stone, each silver bit, represented either thanks for favors received, or petition for favors.

Those who could not give gold or silver or jewels brought her the works of their hands. Her shrines, in small chapels, on special altars in the bigger churches or in monasteries or convents, were usually decorated with exquisitely embroidered silks and linens that had taken years to make. Fruits and plants were also sometimes seen at her shrine, gifts from grateful farmers.

The old Russian greeting starts with: “May the peace of God be with you,” but the farewell is Mary’s: “May the blue mantle of our Lady cover you with its gracious folds, and keep you safe.”

She permeates the Liturgy. She fills its many ectsenes. She walks through the Mass. She is invoked at the Panihida, the prayer for the dead. She is always present in the Moleben, the prayer of petition.

Numberless are the songs about her, liturgical and national. It is her ikon that blesses the child. Parental blessings for all occasions are a must in Russian life. Father or mother blesses the child with the ikon, for school, for sickness, for marriage, in the beginning of a search for a job, in any endeavor, in any crisis.

THE RUSSIAN “AVE”

The Ave is the prayer the Russians love best. It contains only the angel’s greeting. The second part, the “Holy Mary, mother of God . . .” is omitted . . . Bogoroditza, deva Raduisa. Blagodatnaia Maria, gospod s toboyu. Blagoslovena ti vi jenah blagosloven plod chreva tvoego . . . Amin.

Yes, She who gave birth to God . . . loves Russia . . . and is beloved by Russia. It is to her that all must pray. May she cover the Russians with the blue mantle of her love and bring them safely, in its gracious folds, back to the house of their fathers. . . .

I, a Russian, pray to her daily for that end. I pray to her under her best known title, Spouse of the Holy Ghost and Mother of the Father’s Word. . . .

Will you, friends of America, join me in that Prayer?
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The Witness of Our Lady

ARCHBISHOP ALBAN GOODIER, S.J.

Number 19
ABOUT THE AUTHOR . . .

During his lifetime, Archbishop Alban Goodier, S.J., had been called “the greatest living authority on the life of Christ.” The exceptionally large reading public which two of his more than twenty books have reached, *The Public Life of Our Lord Jesus Christ* and *The Passion and Death of Our Lord Jesus Christ*, would surely qualify him also for the title “most widely read authority on the life of Christ.”

Archbishop Goodier joined the Society of Jesus in 1887, and after serving as rector of the Jesuit College in Bombay, India, was named Archbishop of Bombay in 1919. In 1926 he returned to his homeland, England, where he spent the latter years of his life in writing and preaching retreats.

“The Witness of Our Lady” is a chapter from Goodier’s *Witnesses to Christ* (Kenedy, 1939), published in the year of his death. The book is a series of sketches, written as “the testimony of those who witnessed the public life, passion, and death of Our Lord.”

*(published with ecclesiastical approval)*
THE WITNESS OF OUR LADY
ARCHBISHOP ALBAN GOODIER, S.J.

It is commonly accepted by students of the Gospels that the first two chapters of the Gospel according to St. Luke come from, and have been virtually dictated by, Our Lady herself. The Evangelist expressly tells us, as if to account for some events which the others do not record, that he has taken his narrative 'from those who from the beginning were eye-witnesses.' He says that he gives it, not on his own authority, nor scarcely in his own words, but 'as it has been delivered unto' him. He says that he has been very careful to get at the exact truth, that he has 'diligently attained to all things from the beginning,' and that he writes in order that others may know that truth from its first sources. When, then, he plunges almost at once into the account of the Annunciation, we ask ourselves what other 'eye-witness' was there of that scene but Our Lady, and from whom else could he have received the story?

And this all the more since we know from St. Matthew that she concealed it even from St. Joseph. When, immediately after, he relates the story of the Visitation, who but Our Lady could have told him the exact words of the Magnificat? And who but she would have been so careful to let him know exactly how long she stayed with her cousin Elizabeth? When he tells of the Nativity, who but a mother would have thought of recording that little detail, almost the only one we know of the event, that 'she wrapped him up in swaddling-clothes, and laid him in a manger,' because it was the best thing she could do under the conditions? Then there follow the other scenes, the Loss and Finding of the Child in the Temple, with the concluding statement: 'And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.' These, and these only, are told us by St. Luke and by no one else; and are they not just those things which a mother would be likely to remember of the early years of her child? And are they not told in just a mother's language, especially the summary at the end?
Another fact in these two chapters confirms the impression that they have come directly from Our Lady herself; it is that through them both she is the prominent character. We are told things concerning her which no one but herself could have known, much less would have troubled to record; how she 'was frightened,' not at the apparition of the angel but at his message, and how she 'argued with herself what on earth it might mean'; how on other occasions she 'kept all these things, pondering them in her heart'; how she 'wondered at the things that were said.' Last of all, surely no one but Our Lady herself would have said of her that 'she understood not'; she knew so much more than anyone else ever knew or could know, yet, because of her knowledge, knew also how much she did not know.

With good reason, then, many call these two chapters the Gospel according to Our Lady. And if it is her Gospel, her own 'good tidings,' one asks oneself whether her message is in any way new; whether in any way it differs from, adds to, what has gone before. Now if we study her own words, if, for instance, we compare the Magnificat with other like canticles, there is one thing which strikes us at once. When we look back on the Old Testament, Moses, the Psalms, the Prophets, we find that their words are addressed, first of all, to the children of Israel. They are the Chosen People, they are the heirs of the Redemption, in them the rest of the world is to be saved. Even when we come to Zachary, the father of John the Baptist, it is still the children of Israel that are chiefly considered. Thus he sings in the Benedictus:

Blessed be the Lord God of Israel  
Because he hath visited  
And redeemed his people  
And hath raised up a Power to save us  
In the house of David his servant

There is one striking exception; it is in the Canticle of Anna (I Samuel 2: 1-10) upon which Our Lady's Magnificat is built. In the Canticle, though spoken on the eve of the period of the kings of Israel, no mention is made of the Israelites apart from anyone else. The Lord, in this Canticle, is not only the God of Israel; He is God of all the world:
For the poles of the earth are the Lord's
And upon them he hath set the world.

Whence the mother of Samuel concludes her Canticle:

The Lord shall judge the ends of the earth
And he shall give empire to his kind
And shall exalt the horn of his Christ.

Still, even with Anna, and with some of the prophets whose vision also ranges throughout the world, the perspective is measured, as it were, with the eyes of one whose point of sight is the Temple of the God of Israel. When we come to the Canticle of Our Lady it is almost reversed. It is no longer 'the children of Israel' that occupy the centre of the picture, but the whole of the human race. She glorifies God for what He is, and for what He has done. She thanks Him for the great honour He has bestowed upon her, His hand-maiden; and the reason is, not that, like Judith and Esther, she may become another national heroine, but

Because from this moment
All generations shall call me blessed;
that is, all the race of men shall benefit from the honour that has been done to her. In other words, in Our Lady's 'good tidings,' for the first time it would seem, the fruits of the Redemption are announced to all the world, the 'children of Israel' are made to include the whole of mankind; and she confirms her message by the further announcement that

His mercy
Is from generation unto generations
To all them that revere him.

Only at the end does she speak of her own people. This, she seems to conclude, is the meaning of the prophecies, and the promises of the Lord God. Infinite in power, infinite in mercy, He is the God of all the world, in all place and for all time, and the opening of the floodgates is the special glory of the children of Israel:

He hath succoured Israel his servant
Remembering his mercy
As he spoke to our fathers
To Abraham and to his seed
Forever.
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This is the first of the 'good tidings' according to the Gospel of Our Lady; she and her Son are not for the Jews only but for the whole human race. There is a second which confirms the first. The Jews of her time looked for the Kingdom of this world; the Messias was to restore the throne of David. Our Lady, too, looks for a kingdom of this world, but of what a different kind! Though the angel had spoken to her in the language of the prophets, and had described her Son as the ruling successor of David, she knew quite well the wide meaning of his words. Her Son's kingdom would be one, not of might and conquest of other nations, as her people hoped, but one in which

He hath scattered the proud
In the conceit of their heart;
not one in which the victors will lord it over others, but in which

He hath put down the mighty from their seat
And hath exalted the humble;
not a kingdom of wealth and luxury, the only kind of kingdom her generation knew, but in whose realm

He hath filled the hungry with good things
And the rich he hath sent empty away.

So different was the Kingdom of her Son as Our Lady saw it. Her countrymen viewed it as a conqueror of the world, she saw it as the home of the lowly; they would proclaim it the seat of the mighty, she beheld only the meek and humble who would inherit the land; they put their trust in riches, she foretold that in her Son's kingdom it would be those that had nothing who would possess all things.

These, then, would seem to be the two special messages announced in Our Lady's good tidings, caught up from the Canticle of Anna, but refined to the purest gold. The Kingdom to be founded by her Son would be universal; it would be a Kingdom of the lowly, the meek, the needy, even as were its King and its Queen, who, nevertheless, would have their fill. But once it had been so announced we find it at once taken up and confirmed by others; it would almost seem that the angels themselves waited for her to open the new revelation. At the Annunciation the angel Gabriel had spoken only of the kingdom of David and the
people of Israel; now, a few months after Our Lady had spoken, another angel brings the message in very different words. He comes to the shepherds on the hillside and says:

**Fear not**
**For behold I bring you good tidings of great joy**
**Which shall be to all the people,**
not to the children of Israel only; and he ends his message with the song, taking up the thoughts, and almost the words, of Our Lady herself:

**Glory to God in the highest**
**And peace to all on the earth**
**Among men of his good pleasure.**

Forty days later Our Lady records the meeting with the old man Simeon in the court of the Temple. A year before Zachary had said:

**Blessed be the Lord God of Israel**
**Because he hath . . . raised up an horn of salvation**
**To us;**

now the aged Simeon proclaims:

**Now thou dost dismiss thy servant, O Lord**
**According to thy word in peace**
**Because my eyes have seen**
**The salvation which thou has prepared**
**Before the face of all peoples.**

Before Zachary had spoken of

**The orient from on high**
**(that) hath visited us**
**To enlighten them that sit in darkness;**

now Simeon, with his new vision, tells us that this will be

**A light to the revelation of the Gentiles**

and on that account

**The glory of thy people Israel.**

Thus, from the **Magnificat** to the Canticle of Simeon, the air of the Gospel is filled with the light of a new day, seeming to set that section apart from all the rest. Our Lady and her message have altered the whole
of our perspective as to God, and the Kingdom of His Son. But she did not conclude her account of Simeon with this prophecy alone. She had added another; and this, no less than the first, she had also 'kept in her heart' through the ensuing years. All these good things were to come to men, salvation for all people, light to all the nations, protection for the lowly, inheritance for the meek, plenty for those in need, but at a price; and that price her Son, and she herself, were to pay. First, He would be a sign that would be contradicted; though He would save many by His coming, yet would many also fall on His account. And second, her own soul a sword would pierce; though 'all generations would call her blessed,' yet would she suffer unto death that out of the hearts of many realisation such as this might be revealed. These were the 'things' at which, she tells us, she 'wondered,' and which she 'kept in her heart' through the years, pondering them, seeing their fulfillment in the many events that followed.

For instance when, but a short time later, the children in Bethlehem were put to death on her own Child's account, she reminded herself that He was 'a sign to be contradicted,' and the thought of the weeping mothers drove the first sword deep into her own mother's heart. When the three homeless strangers wandered in a foreign land, she could not but remember again the 'sign to be contradicted,' and the sword pierced deeper still. And if we go through the rest of the little we know of the life of her Son, with this clue in our hands we may learn much of the still more hidden life of the mother. Wherever we find the sign being contradicted we have but to bear in mind that 'the mother of Jesus was there,' that when He suffered, at that moment, too, the sword pierced her heart, and we shall discover very much about her. She was with Him in Nazareth, and we are expressly told that He took her with Him when He made His home in Capharnaum.

Hence in her own city, Nazareth, when the people despised Him because He was only the Son of such a mother, Our Lady looked from her cottage door and the sword went in a little deeper. When on that account they would take Him and do Him to death, she followed the tumult down the street and the sword went deeper still. In Capharnaum the Herodians and Pharisees conspired that they might destroy Him;
she knew what was happening, from the trouble in the streets, from her Son's indignation and vehemence, from her own mother's instinct, and the sword of sorrow pierced her again. So we might go on till Calvary, and there at last, the supreme sacrifice was made. The sign was contradicted with a final denial, but it was for the resurrection of many; the sword of sorrow piercing through and could go no further, but, by it, out of many hearts what thoughts have been revealed!

'Mary kept all these things in her heart.' And through all the ages since she has kept them. She who first called down the blessing of her Son on 'all generations,' 'from generation unto generations,' has kept her own words in her heart, and has ever remained 'the handmaid of the Lord,' the channel of His 'mercy'; the history of Christendom might be re-written to prove the truth of her prophecy and her care. It is not without a purpose that St. Luke includes her by name with the apostles and disciples at Pentecost, waiting in prayer for the coming of the Holy Ghost; it was fitting that the Queen of the nations that were to be should be present with these messengers of the Kingdom on the day of their final commission. She was with them then, she has been with their successors ever since. In each generation she continues to prove to her own that she still keeps them in her heart, and, in return, each generation continues to call her blessed, 'Mother of God,' 'Help of Christians,' 'Immaculate.'

What but this is the significance of Lourdes, the latest of the glories of Mary? For a century fresh troubles had befallen her beloved mankind, and she would give them proof that she still kept them in her heart. Since then, when old wounds were healed, new troubles have arisen, and she still reminds us, year after year, that she does not forget, she still keeps us in her heart.

Why do the nations rage?
And why do peoples mediate vain things?

In the midst of the storm Our Lady stands upon the rock, and humility speaks to humility the message that, if men will hear it, will heal this wounded world. She tells a little child that, if the nations will come to her, the proud shall be scattered in the conceit of their hearts, the tyrant
'THE WITNESS OF OUR LADY

shall be put down from his seat, the glutted with wealth shall be sent empty away and instead the hungry shall be filled. This is the abiding miracle of Lourdes, the Gospel of Our Lady brought down to our day, and its fulfilment proved before our eyes. Other miracles she may bestow upon her clients as she will out of her bounty; they do not demand them, they thank her for them when they come, but they know that they are, what her Son's miracles were, 'signs' and no more. They are the outward signs of that inward grace which she bestows on all the world for its healing.

There is pride of life, leading to every other evil and rivalry among nations; at the feet of Our Lady, for everyone to see who will, all nations are as one. There is untold tyranny and oppression; about her feet all are equal. There is swollen wealth, with its heel on grinding poverty; with Mary of Lourdes, who is at once Mary of Nazareth and Mary Queen of heaven, wealth is a word without meaning, poverty is happy and possesses all things.
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Fulgens Corona

Encyclical Letter of Pius XII

Number 20
Fulgens Corona
(The Radiant Crown)

The Radiant Crown of Glory, with which the most pure brow of the Virgin Mother was encircled by God, seems to Us to shine more brillianlty, as We recall to mind the day on which, one hundred years ago, Our Predecessor of happy memory Pius IX, surrounded by a vast retinue of Cardinals and Bishops, with infallible apostolic authority defined, pronounced and solemnly sanctioned “that the doctrine which holds that the Most Blessed Virgin Mary at the first moment of her conception was, by singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, Saviour of the human race, preserved from all stain of original sin is revealed by God, and therefore to be firmly and resolutely believed by all the faithful” (Bull Ineffabilis Deus, Dec. 8, 1854).

The entire Catholic world received with joy the pronouncement of the Pontiff, so long and anxiously awaited.

• Devotion of the faithful to the Virgin Mother of God was stirred up and increased and this naturally led to a great improvement in Christian morality.

• Furthermore, studies were undertaken with new enthusiasm which gave due prominence to the dignity and sanctity of the Mother of God.

• Moreover, it seems that the Blessed Virgin Mary Herself wished to confirm by some special sign the definition which the Vicar of her Divine Son on earth had pronounced amidst the applause of the whole Church. For indeed four years had not yet elapsed when, in a French town at the foot of the Pyrenees, the Virgin Mother, youthful and benign in appearance, clothed in a shining white garment, covered with a white mantle and girded with a hanging blue cord, showed herself to a simple and innocent girl at the grotto of Massabielle. And to this same girl, earnestly inquiring the name of her with whose vision she was favored, with eyes raised to heaven and sweetly smiling, she replied: “I am the Immaculate Conception.”

This was properly interpreted by the faithful, who from all nations, and almost countless in number, flocked in pious pilgrimage to the grotto of Lourdes, aroused their Faith, enkindled their devotion and strove to conform their lives to the Christian precept. There also miraculous favors were granted them, which excited the admiration of all, and confirmed that the Catholic religion is the only one given approval by God.

In a special manner was its significance grasped by the Roman
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Pontiffs, and when, in the space of a few years, the devotion of clergy and people had raised there a wonderful church, they enriched it with spiritual favors and generous gifts.

When Our Predecessor decreed in the Apostolic Letter that this tenet of Christian doctrine was to be firmly and faithfully believed by all the faithful, he was merely carefully conserving and sanctioning with his authority the teaching of the Fathers and of the whole Church from its earliest days right down through the centuries.

Foundation of the Doctrine

1. In the first place, the foundation of this doctrine is to be found in Sacred Scripture, where we are taught that God, Creator of all things, after the sad fall of Adam, addressed the serpent, the tempter and corrupter, in these words, which not a few Fathers, Doctors of the Church and many approved interpreters applied to the Virgin Mother of God: "I will put enmities between thee and the woman, and thy seed and her seed" (Gen. 3:15). Now, if at any time the Blessed Mary were destitute of Divine grace even for the briefest moment, because of contamination in her conception by the hereditary stain of sin, there would not have come between her and the serpent that perpetual enmity spoken of from earliest tradition down to the time of the solemn definition of the Immaculate Conception, but rather a certain subjection.

Morover, since the same holy Virgin is saluted "full of grace" and "blessed among women" (Luke 1:28, 42), by these words, as Catholic tradition has always interpreted, it is plainly indicated that "by this singular and solemn salutation, otherwise never heard of, it is shown that the Mother of God was the abode of all Divine graces, adorned with all the charisms of the Holy Spirit, yea, the treasury well-nigh infinite and abyss inexhaustible of these charisms, so that she was never subjected to the one accursed" (Bull Ineffabilis Deus).

2. This doctrine, unanimously received in the early Church, has been handed down clearly enough by the Fathers, who claimed for the Blessed Virgin such titles as Lily among Thorns; Land Wholly Intact; Immaculate; Always Blessed; Free From All Contagion of Sin; Unfading Tree; Fountain Ever Clear; The One and Only Daughter not of Death but of Life; Offspring Not of Wrath but of Grace; Unimpaired and Ever Unimpaired; Holy and Stranger to All Stain of Sin; More Comely than Comeliness Itself; More Holy Than Sanctity; Alone Holy Who, excepting God, Is Higher than All; by Nature More Beautiful, More Graceful and More Holy than the Cherubim and Seraphim Themselves and the Whole Hosts of Angels.
If these praises of the Blessed Virgin Mary be given the careful consideration they deserve, who will dare to doubt that she, who was purer than the angels and at all times pure, was at any moment, even for the briefest instant, not free from every stain of sin? Deservedly, therefore, St. Ephrem addresses her Divine Son in these words: "Really and truly Thou and Thy Mother are alone entirely beautiful. Neither in Thee nor in Thy mother is there any stain" (Carmina Nisibena, Ed. Bickell 123). From these words, it is clearly apparent that there is only one among all holy men and women about whom it can be said that the question of sin does not even arise, and also that she obtained this singular privilege, never granted to anyone else, because she was raised to the dignity of Mother of God.

3. This high office, which the Council of Ephesus solemnly declared and sanctioned against the heresy of Nestorius (Cf. Pius XI, Encyclical Lux Veritatis, Acta Apost. Sedis, Vol. 23, p. 493, seq), and greater than which does not seem possible, demands the fullness of Divine grace and a soul immune from stain, since it requires the greatest dignity and sanctity after Christ. Yea indeed, from this sublime office of the Mother of God seem to flow, as it were from a most limpid hidden source, all the privileges and graces with which her soul and life were adorned in such extraordinary manner and measure.

For, as Aquinas correctly states: "The Blessed Virgin, because she is the Mother of God, has a certain infinite dignity from infinite Good, which is God" (cf. Summa Theologica, I, Q. 25, Art. 6 ad 4um). And a distinguished writer develops and explains this in these words: "The Blessed Virgin . . . is the Mother of God: therefore, she is the purest and most holy, so that under God a greater purity cannot be understood" (Cornelius a Lapide, In Matt. 1:16).

And again, if we consider the matter with attention, and especially if we consider the burning and sweet love which Almighty God without doubt had, and has, for the Mother of His only-begotten Son, for what reason can we even think that she was, even for the briefest moment of time, subject to sin and destitute of divine grace? Almighty God could certainly, by virtue of the merits of the Redeemer, bestow on her this singular privilege; that therefore He did not do so, we cannot even suppose. It was fitting that Jesus Christ should have such a mother as would be worthy of Him as far as possible; and she would not have been worthy if, contaminated by the hereditary stain even for the first moment only of her conception, she had been subject to the abominable power of Satan.

Nor can it be asserted that the Redemption by Christ was on this
account lessened, as if it did not extend to the whole race of Adam: and therefore something taken away from the office and dignity of the Divine Redeemer. For if we carefully and thoroughly consider the matter, we easily perceive that Christ the Lord in a certain most perfect manner really redeemed His Mother, since it was by virtue of His merits that she was preserved by God immune from all stain of original sin. Wherefore, the infinite dignity of Jesus Christ and His office of universal redemption is not diminished nor lowered by this tenet of doctrine, rather it is greatly increased.

Non-Catholics and Reformers Mistaken

Non-Catholics and reformers are therefore mistaken when, because of this pretext, they find fault with, or disapprove of, our devotion to the Virgin Mother of God, as if it took something from the worship due to God alone and to Jesus Christ. The contrary is true because any honor and veneration which we may give to our Heavenly Mother undoubtedly redounds to the glory of her Divine Son, not only because all graces and all gifts, even the highest, flow from Him as from their primary source, but also because “The glory of children are their fathers” (Proverbs, 17:6).

Wherefore, right from ancient Church times, this tenet of doctrine, both among pastors and in the minds and hearts of the people, become daily more illustrious and more widespread. The writings of the Fathers bear witness to it; the Councils and the acts of the Roman Pontiffs declare it; and, finally, the ancient liturgies, in whose sacred book this feast is mentioned as traditional, testify to it.

And even among all the communities of Oriental Christians which long since have broken away from the unity of the Catholic Church there were not wanting, nor are there wanting, those who, although animated by prejudices and wrong opinions, have embraced this doctrine and celebrate annually the solemnity of the Immaculate Conception; which would undoubtedly not be so, had they not received this doctrine from ancient times, before they were cut off from the one fold.

It is, therefore, a pleasure for us, a full century having passed since the Pontiff of immortal memory, Pius IX, solemnly sanctioned this singular privilege of the Virgin Mother of God, to summarize the whole doctrinal position and conclude in these words of the same Pontiff, asserting that this doctrine, “vouched for in Sacred Scripture according to the interpretation of the Fathers, is handed down by them in so many of their important writings, is expressed and celebrated in so many illustrious monuments of renowned antiquity, and proposed and confirmed
by the greatest and highest decision of the Church” (Bull Ineffabilis Deus), so that to pastors and faithful there is nothing “more sweet, nothing dearer than to worship, venerate, invoke and praise with ardent affection the Mother of God conceived without stain of original sin” (Ibid.).

Complemented by Assumption

But that most precious gem with which, one hundred years ago, the sacred diadem of the Blessed Virgin was adorned seems to Us today to shine with brighter light, since by Divine providence it fell to Our lot, toward the close of the Jubilee Year of 1950—We recall it with gratitude—to define that the Mother of God was assumed body and soul into Heaven; and thus to satisfy the wishes of the faithful, which had been more urgently expressed after the solemn definition of the Immaculate Conception. For then, as We Ourselves wrote in the Apostolic letter Munificentissimus Deus (Acta Apost. Sedis, Vol. 35 p. 744), “the faithful were moved by a certain more ardent hope that the dogma also of the corporal Assumption of the Virgin Mary into Heaven should be defined as soon as possible by the supreme magisterium of the Church.”

Henceforth, it seems that the faithful can with greater and better reason turn their minds and hearts to the mystery of the Immaculate Conception. For the two dogmas are intimately connected in close bond. And now that the Assumption of the Virgin Mary into Heaven has been promulgated and shown in its true light—that is, as the crowning and complement of the prior privilege bestowed upon her—there emerge more fully and more clearly the wonderful wisdom and harmony of the Divine plan, by which God wishes the most blessed Virgin Mary to be free from all stain of original sin.

And so these two very singular privileges, bestowed upon the Virgin Mother of God, stand out in most splendid light as the beginning and as the end of her earthly journey; for the greatest possible glorification of her virgin body is the complement, at once appropriate and marvelous, of the absolute innocence of her soul, which was free from all stain; and just as she took part in the struggle of her only-begotten Son with the wicked serpent of Hell, so also she shared in His glorious triumph over sin and its sad consequences.

Devotion to the Mother of God

Yet this centenary celebration should not only serve to revive Catholic faith and earnest devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the
image of the same Virgin. Just as all mothers are deeply affected when they perceive that the countenance of their children reflects a peculiar likeness to their own, so also our Most Sweet Mother wishes for nothing more, never rejoices more than when she sees those whom, under the cross of her Son, she has adopted as children in his stead portray the lineaments and ornaments of her own soul in thought, word and deed.

But if this devotion is not to consist of mere words, is not to be counterfeit coin of religion or the weak and transitory affection of a moment, but is to be something sincere, true and efficacious, it is necessary that each one of us should, according to his condition of life, avail of it for the acquisition of virtue.

The commemoration of the mystery of the Most Holy Virgin, conceived immaculate and immune from all stain of original sin, should, in the first place, urge us to that innocence and integrity of life which flees from and abhors even the slightest stain of sin.

And it seems to Us that the Blessed Virgin, who throughout the whole course of her life—both in joys, which affected her deeply, as in distress and atrocious suffering, through which she is Queen of Martyrs—never departed from the precepts and example of her own Divine Son, it seems to us, We say, that she repeats to each of us those words with which she addressed the servers at the wedding feast of Cana, pointing as it were to Jesus Christ: “Whatsoever He shall say to you, do ye” (John 2:5).

This same exhortation, understood, of course, in a wider sense, she seems to repeat to us all today, when it is evident that the root of all evils by which men are harshly and violently afflicted and peoples and nations straitened has its origin in this especially, that many people have forsaken Him, “the fountain of living water and have dug for themselves cisterns, broken cisterns, that can hold no water” (Jer. 2:13). They have forsaken Him Who is the “Way, the Truth and the Life” (John 14:6). If, therefore, there has been a wandering, there must be a return to the straight path. If the darkness of error has clouded minds, it must be dispersed immediately by the light of truth. If death, death in the true sense, has seized upon souls, eagerly and energetically must life be taken hold of. We mean that heavenly life which knows no ending, since it comes forth from Jesus Christ; which, if we faithfully and confidently pursue in this mortal exile, we shall surely enjoy forever with Him in the happiness of the eternal home. This is what she teaches us; to this the Blessed Virgin Mary exhorts us, our Most Sweet Mother who, with true charity, loves us more than any earthly mother.
Today, as you well know, venerable brethren, men are greatly in need of these exhortations and invitations by which they are admonished to return to Christ and diligently and effectively to conform their lives to the Commandments, since many are trying to root out the Christian faith from their souls, either by cunning and secret snares, or else by open and arrogant preaching of those errors of which they wantonly boast, as if they were to be considered the glory of this progressive and enlightened age.

The Divine Will and Civil Authority

But once holy religion is rejected, once the Divine Will, determining what is good and evil, is ignored, it is plain that laws and public authority have little or no value. Then again, once hope and expectation of eternal reward are lost through these fallacious doctrines, men will greedily and without restraint seek the things of earth, vehemently covet their neighbor's goods, and even take them by force as often as occasion or opportunity is given. Hence hatred, envy, discord and rivalries arise among men; hence public and private life is perturbed; hence the very foundations of society, which can scarcely be held together and maintained by the authority of government, are gradually undermined; hence, deformation of morals by evil theatrical performances, books, periodicals and actual crime.

We do not doubt that much can be done in this cause by those who hold the reins of government. However, the remedy for such great evils is to be sought from a higher source; namely, a power that is greater than human must be called in as aid, which will illumine minds with heavenly light, which will touch souls and renew them with Divine grace and render them better by its inspiration.

Then only can it be hoped that Christian morality will everywhere again flourish; that the true principles upon which society depends will become consolidated; that mutual, impartial and sincere estimation of values, together with justice and charity, will be established among the classes; that, finally, hatred will be quelled, whose seeds bring forth new miseries, and not rarely provoke exasperated souls to the shedding of blood—that, in fine, having mellowed and settled the contentions between the upper and lower classes, the sacred rights of both parties be composed with equity, and by mutual agreement and reasonableness be made conformable and consistent with the public utility.

Marian Year Proclaimed

Without doubt, all these principles of Christianity, which the Virgin Mother of God incites us to follow with eagerness and with energy, can
be entirely and lastingly productive only when actually put into practice. Taking this into consideration, WE INVITE EACH AND EVERY ONE OF YOU, VENERABLE BRETHREN, BY REASON OF THE OFFICE THAT YOU EXERCISE, TO EXHORT THE CLERGY AND PEOPLE COMMITTED TO YOU TO CELEBRATE THE MARIAN YEAR WHICH WE PROCLAIM TO BE HELD THE WHOLE WORLD OVER FROM THE MONTH OF DECEMBER NEXT UNTIL THE SAME MONTH OF THE COMING YEAR — JUST A CENTURY HAVING ELAPSED SINCE THE VIRGIN MOTHER OF GOD, AMID THE APPLAUSE OF THE ENTIRE CHRISTIAN PEOPLE, SHONE WITH A NEW GEM, WHEN, AS WE HAVE SAID, OUR PREDECESSOR OF IMMORTAL MEMORY SOLEMNLY DECREED AND DEFINED THAT SHE WAS ABSOLUTELY FREE FROM ALL STAIN OF ORIGINAL SIN.

And we confidently trust that this Marian celebration may bring forth those most desired and salutary fruits which all of us long for. But to facilitate matters and make the project more successful,

- We desire that in each diocese there be held for this purpose appropriate sermons and discourses, by means of which this tenet of Christian doctrine may be more clearly explained; so that the faith of the people may be increased and their devotion to the Virgin Mother of God become daily more inflamed, and that thenceforth all may take upon themselves to follow in the footsteps of our Heavenly Mother, willingly and with promptitude.

And since in all cities, towns and villages, wherever the Christian religion thrives, there is a sanctuary, or at least an altar, in which the sacred image of the Blessed Virgin Mary is enshrined for the devotion of the Christian people,

- We desire, venerable brethren, that the faithful should throng thither in great numbers and should offer to our Most Sweet Mother not only private but also public supplications with one voice and with one mind.

Pilgrimages to Marian Shrines Urged

But where—as is the case in almost all dioceses—there exists a church in which the Virgin Mother of God is venerated with more intense devotion, thither on stated days let pilgrims flock together in great numbers and publicly and in the open give glorious expression to their common faith and their common love toward the Virgin Most Holy. We have no doubt that this will be done in an especial manner at the Grotto of Lourdes, where there is such ardent devotion to the Blessed Virgin Mary conceived without stain of sin.
But let this holy city of **Rome** be the first to give the example, this
city which from the earliest Christian era venerated the heavenly Mother,
its patroness, with a special devotion. As all know, there are many sacred
edifices here in which she is exposed to the devotion of the Roman
people; but the greatest without doubt is the Liberian Basilica, in which
the mosaics of Our Predecessor of pious memory still glisten, an out-
standing monument to the Divine maternity of the Virgin Mary, and in
which the "salvation of the Roman people" (Salus Populi Romani) benignly
smiles. Thither especially let the suppliant citizens flock, and before that
most sacred image let all put forth pious prayers, imploring especially
that Rome, which is the principal city of the Catholic world, may also
give the lead in faith, in piety, and in sanctity. "For," We address you,
children of Rome, in the words of Our predecessor of saintly memory,
Leo, the Great, "although the whole Church, which is in the whole world,
should flourish with all the virtues, you, however, above all other peoples,
should especially excel in deeds of piety, you who are founded on the
citadel of the Apostolic rock, you whom Our Lord, Jesus Christ, redeemed
with all and the Blessed Apostle Peter instructed above all." (Sermon II.

**Things to be Petitioned For**

There are many things, indeed, which all, in the present circumstances,
should petition from the protection, patronage and intercessory power
of the Blessed Virgin.

○ In the first place, let them ask that, with the assistance of Divine grace,
the way of life of each one may be daily made more conformable to the
Christian Commandments, as We have already said, since faith without
works is dead (cf. James, 2:20, 26), and since nobody can do anything
befittingly for the common good unless he himself first shines as an
example of virtue before others.

○ Let them also ask with supplication that there may grow up a generous
and promising youth, pure and unblemished, and that the beautiful
flower of youth may not suffer itself to be infected by the corrupt breath
of this world and grow up in vice; that their unbridled zeal and bursting
ardor may be governed with even moderation, and that, abhorring all
deception, they may not turn toward what is harmful and evil, but raise
themselves up to whatever is beautiful, whatever holy, lovable and
elevating.

○ United in prayer, let all implore that both in manhood and in old age
men may shine by their Christian probity and fortitude; that domestic
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life may be conspicuous for inviolate faithfulness, that it may flourish through proper and saintly education of its children and be strengthened by true concord and mutual help.

- Let them finally ask that the aged may so rejoice over the fruits of a well-spent life that, as the end of their mortal course approaches, they may have nothing to fear, no pricks or anxieties of conscience, no cause for shame, but rather firmly trust that they will soon receive the reward of their long labors.

- Let them besides supplicate the Divine Mother, asking bread for the hungry and justice for the oppressed;
- return to the fatherland for those banished and exiled;
- a hospitable roof for the homeless;
- due liberty for those unjustly cast into prison or custody;
- for those who, after so many years have elapsed since the last war, still silently languish and sigh in captivity, the long-desired homecoming;
- for those blind in body or soul, the joy of refulgent light.

- And for all those separated from each other by hatred, envy and discord, let them implore reconciliation through fraternal charity and through that harmony and peaceful industriousness which is founded on truth, justice and mutual friendship.

- We desire in a special way, venerable brethren, that through the prayers which will be offered to God during the celebration of the coming Marian Year supplication be made—through the intercession of the Mother of the Divine Redeemer and our Most Sweet Mother—that the Catholic Church throughout the world may be allowed to enjoy the freedom which is its right: which freedom, as history clearly teaches, the Church has always used to promote the good of peoples, never their detriment; always to foster concord among citizens, nations and peoples, never strife.

Everybody knows what difficulties the Church is experiencing in many parts of the world; with what lies, detraction and spoliation she has to contend. All know that in many places pastors of souls are either unhappily banished or thrown into prison without just cause, or else are so harassed that they are unable to carry out their duties properly. Finally, all are well aware that in those same places they are not allowed to have their own schools and training colleges, that they cannot publicly teach, defend or propagate Christian doctrine in periodicals or com-
mentaries, and cannot properly train the youth in accordance with the same doctrine.

Fervent Prayers for the Church

Therefore, in this encyclical letter we earnestly repeat those exhortations made by Us more than once before as the occasion arose: and (1) We firmly trust that during the celebration of this Marian Year fervent prayers be offered throughout the world to the most powerful Mother of God, who is also our tender mother; and that in those prayers special requests be made of her efficacious and ever-present patronage that the sacred rights which are proper to the Church, and which the very exercise of human and civil liberty demands, may be openly and sincerely recognized by all, and this without doubt will conduce to greatest common good and an increase of common concord.

• We desire in the first place to direct Our exhortation, inspired by ardent charity, to those who, reduced to silence and trapped by all sorts of cunning snares, look with anguish of soul at the affliction and distress of their Christian community, left destitute of all human help. Let these, our dearly beloved brothers, also join with us and all other Christians in invoking before the Father of mercies and the God of all consolation (cf. 2 Cor. 1:3) the most powerful patronage of the Virgin Mother of God, our Mother also, and let them ask her for heavenly aid and Divine consolation. Persevering in the ancient Faith with undaunted courage, let them take as their motto of Christian fortitude in this time of trial the words of the Mellifluous Doctor: “We shall stand and fight to death, if needs be, for (the Church) Our Mother, and with lawful weapons: not with the sword and shield, but with prayers and sighs to God (St. Bernard Epistle 221, 3; Migne P. L. 182, 36, 387).

• Furthermore, We call on those also who are separated from Us by ancient schism, and whom none the less We love with paternal affection, to unite in pouring forth these joint prayers and supplications, knowing full well how greatly they venerate the Mother of Jesus Christ and celebrate her Immaculate Conception. May the same Blessed Virgin Mary look down on all those who are proud to call themselves Christians, and who, being united at least by the bond of charity, humbly raise to her their eyes, their minds and their prayers, imploring that light which illumines the mind with heavenly rays, and begging for that unity by which at last there may be one fold and one shepherd (cf. John 10:16).

(2) To these unanimous prayers, pious works of penance should be added. For the effect of devotion to prayer is this: “The soul is sustained,
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is prepared for arduous deeds and ascends to things Divine. The effect of penance is that we control ourselves, especially our body, the greatest enemy because of original sin, by reason and by the law of the Gospel. It is clear that these two virtues are intimately connected, help one another and combine to withdraw man, who was born for Heaven, from transitory things and all but carries him to heavenly intimacy with God” (Leo XIII, XI, p. 312).

Prayers For Unity Among Men

Since, however, solid, sincere and tranquil peace has not yet appeared in souls and among peoples, let all strive with pious prayer to fully and fruitfully obtain and consolidate it, so that, just as the Most Blessed Virgin brought forth the Prince of Peace, so also may she, by her protection and patronage, unite men in friendly agreement. For then only can they enjoy whatever peaceful prosperity may be given to us during the course of this mortal life—when they are not divided by rivalries, not wretchedly torn by dissensions, not forced into opposite camps by threats and intrigues; but when, joining hands in friendly affection, they exchange the kiss of peace, that peace “which is tranquil liberty” (cf. Phil. 11:44), and which, guided by justice and nurtured by charity, unites in one harmonious family the various classes of citizens, nations and people.

May the Divine Redeemer, moved by the favor and intercession of His most benign Mother, grant the widest and most fruitful effects to these Our most ardent desires to which will correspond, We are sure, the wishes, not only of Our own children, but also of all those who have at heart the interests of Christian culture and the progress of civil life.

Meanwhile, may the Apostolic Benediction which We impart most lovingly in the Lord to all of you, venerable brethren, as also to your clergy and people, be pledge of heavenly gifts and a token of Our paternal benevolence.

Given at St. Peter’s Rome, on the eighth day of September, on the Feast of the Nativity of the Blessed Virgin Mary, in the year 1953, the fifteenth of Our Pontificate.

Pius PP. XII.
The
Immaculate Conception
and the United States
By RALPH J. OHLMANN, O.F.M.
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The Immaculate Conception and the United States

By Ralph J. Ohlmann, O.F.M.

ONE NEED NOT MOVE LONG AMID THE CATHOLICS OF THE UNITED STATES to discern that beneath their seemingly pragmatic and matter-of-fact externalisms there lies a deep filial devotion to the Mother of God. It is not exuberant, nor ostentatious, but quiet and sincere, pervading the atmosphere and cleansing the air like a delicate perfume. Though generally well-educated, the American Catholic may not understand the full implications of the Immaculate Conception, the Co-Redemption, and other Marian privileges, but like Saint Augustine, he cannot associate the notion of sin with her, and like Scotus he feels that whatever is excellent must be attributed to her, and like Saint Alphonsus Ligouri he never grows tired of hearing about her.

Witness to this enthusiasm for Our Lady is his genuine liking for the rosary, his conscientious observance of her feast days of obligation, his keen interest in the message of Fatima and the apparitions at Lourdes, his joy at the proclamation of the definition of her Assumption. Catholic America loves Mary: there is a laudable attendance at May devotions and October devotions, large enrollments in the Sodality and the Legion of Mary; almost everyone places himself under her heavenly protection by wearing the scapular or the miraculous medal; almost 5000 churches and institutions in the United States bear Mary’s name in some form or other.

How can this extraordinary devotion to Mary in wealth-bitten America be explained? We know that God and his Blessed Mother have given the increase, but who planted and who watered the seed? There was never a stream without its tributaries and never a brook without its spring or trickle of rainwater; and so the flood of Marian devotion in the United States owes its origins to many rivulets, rivulets which had their sources in Spain, France, England, Germany, Ireland, Poland; in fact, whose Europe was the watershed from which Mary’s present glory derives.

There is not a great deal of historical, theological, and inspirational source material to which we can turn in studying devotion to the Immaculate Virgin in America. The Blessed Virgin has never deigned to appear within the borders of the States. We are without a Lourdes, a Fatima, a Guadalupe, a LaSalette, a Banneux. Nor have we any famous shrines blessed with miracles in the past and serving as a point of departure for the present – no Walsingham, no Einsiedeln, no Rocamadour, no Le Puy en Velay, no Lady of Czestochowa. And until the National Shrine of the Immaculate Conception is completed, we can not claim a church in America whose size and architecture excite the wonder of the world: neither a
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Notre Dame de Paris nor a Chartres; neither a Strasbourg nor a Rheims Cathedral graces our skylines.

And if we turn to the chronicles of the past seeking inspirational leaders in things Marian, we find no St. Bernard to teach us how to praise the Virgin, no Scotus to champion her privileges, no Montfort to make us her slaves. And in those early days where were the Dominicans with the rosary, and the sons of St. Francis, who had been born in the shadows of St. Mary of the Angels and had become natural heralds of devotion to Mary? Canada and the Spanish possessions were solidly established in Marian devotion at an early date, but the English colonies had to wait.

It would be wrong to say that Mariology was unknown in colonial days, for among the early missionaries were many men of eminent learning who had received a thorough theological training at Douay (the university founded by Cardinal Allen in 1559 to counteract the Reformation, and which is ever to be remembered for its contribution to the preservation of the faith in England) or at other reputable seats of learning on the continent. Such men could not have been ignorant of the famed discussions on the Immaculate Conception which were the talk of the day in the university towns of the seventeenth century.

But there was neither time nor occasion for Mariological speculation among the Indians and early settlers, where a horse's back served as a pulpit and a felled tree in the clearing as a pew for the listener. Circumstances limited theological output to sermons and catechesis, with sometimes a sprinkling of controversy and apologetics used against obstreperous Protestant neighbors. Nevertheless, we must render homage to those pioneers who did not merely speak of Christ and His Mother, but succeeded in transplanting Them as something living into the very hearts of the people.

FOR MARY, UNDER THE TITLE OF THE IMMACULATE CONCEPTION, was given a permanent footing in the Americas from the beginning. Christopher Columbus, sailing in the Santa Maria, named the first island he discovered San Salvador, after Our Savior, but the second he called Santa Maria de la Conception, to honor Our Lady. She was now firmly established in the New World, and from here the Spanish Conquistadores carried her in triumph, attributing their conquests to her and dubbing her with the title La Conquistadora. In the North, the French were no less overt in attributing their gains to the Queen of Heaven. In 1638 King Louis XIII of France officially consecrated his possessions in America to the Blessed Virgin, and France assumed the position of a world power under the banner of Our Lady.
How different was her introduction to the Middle Atlantic states! There her arrival had to be kept rather secret. But she was there; it was like the years spent in the little house of Nazareth. She was biding her time, waiting for the words: "Mother, behold thy son!" What is one hundred years to her? She was preparing an imperceptible conquest.

Officially, Our Lady had not been expelled from England; she had been ungraciously eased out of the land which for centuries had been known as "Our Lady's Dowry." The Articles of 1536 stated that prayer to the Virgin is laudable but not necessary, and in the Prayer Book of 1549 all feasts of Our Lady were suppressed except the Annunciation and the Purification, which were looked upon as feasts of Our Lord. Mary's places of pilgrimage became desolate: Our Lady of the Oak at Norwich, Our Lady of Grace at Southampton, the "Slipper Chapel" at Walsingham, where Henry VIII presented Our Lady with a rich necklace in 1510, only to take it back in 1538. Nor were they satisfied with removing her from the liturgy and the altar. By banning the doctrines of her champions from the universities they sought to extinguish her in the minds of a people who had cherished her as their Queen since the time of Augustine and Ethelbert.

Is it any wonder, then, that Our Lady sailed for America with the Ark and the Dove? The narrative of this voyage, which was probably written by Father Andrew White, tells of the priests on the Ark uniting the Catholics in prayer and consecrating the province to Our Lady of the Immaculate Conception. The first Lord Baltimore, George Calvert, had fought a long and bitter battle with the King and Parliament to obtain a charter for a tract of land in the Americas where religion might be practiced freely. After his death, his son, Cecil Lord Baltimore, put the plan into effect. The Catholic party landed on St. Clement's island on March 25, 1634, the Annunciation of a new land to be born to Mary. In accordance with the King's instructions they named the land Terra Mariae, Maryland, after Henrietta Maria, wife of Charles I, but in the hearts of these settlers it was really Mary's land. For shortly afterwards they sailed up a river which empties into Chesapeake Bay and established a settlement in an old Indian village, where religious liberty found a home. Both the river and the village were named St. Mary. In 1649 a Religious Toleration Act was passed in England, and sometime later a William Bretton gave a tract of land for a church to be built "in honor of Almighty God and the ever Immaculate Virgin."

But Mary threatened quickly to become a casualty along with the Mass and the Cross as a result of the "No Popery" attitude which had been exported to the thirteen English colonies from England and Scotland. The
charters granted to the settlers of Massachusetts Bay and Virginia contained provisions curtailing freedom of worship and exercise of political rights for Catholic, and all other colonies proscribed Catholicism at one time or another. In the district of Maryland the Catholics formed only a minority among the total population, and in 1654 a law was enacted that no Catholic would be protected in that colony; forty years later the Church of England was made the established Church.

But whereas the Immaculate Virgin seemed to be losing ground in Maryland she was actually strengthening her flanks on the North and South. In 1632, Isaac Jogues, the first martyr of America to be canonized, took over the state of New York in the names of Jesus and Mary. He had taught its children to say the Ave Maria and chant the Regina Coeli and had consecrated its land to the Immaculate Conception. In 1666, at Quebec, the oldest church in America dedicated to the Immaculate Conception became the Cathedral of the first bishop of Canada, and a little later there arose at Prairie de Magdalen in Louisiana a little thatched church in honor of Our Lady's Immaculate Conception (1675).

AT ABOUT THE SAME TIME, A GREAT DEVOTEE OF THE IMMACULATE CONCEPTION, Pere Jacques Marquette was waiting near the shores of the Great Lakes for the arrival of the emissary of Count de Frontenac, then governor of Canada, who was to bring him permission from his superiors to go in search of the Great River to the West. Joliet arrived on the eighth of December, the feast of the Immaculate Conception, with the desired permission. It is Marquette who tells us that "above all I placed our voyage under the protection of the Blessed Virgin Immaculate, and promised her if she obtained us the grace of discovering this great river I would give it the name of Conception, as I would do to the first mission I should establish among those new nations." And so the Mississippi was originally called the Conception by its discoverer. When his party was attacked by hostile Indians and death seemed inevitable, Marquette remarks: "We had recourse to our patroness and guide, the holy Virgin Immaculate and we had great need for her assistance, for the savages were urging each others to slaughter by fierce and continual cries." And in his last Journal, dated December 30, 1674, Marquette on his death bed is grateful to the Blessed Immaculate Virgin who had taken care of him in his wanderings.

In the eighteenth century, Spain crowned the apostolic works of her loyal servants by consecrating her American possessions to Our Lady under the beautiful title of her Immaculate Conception, thereby proclaiming to the world the queenship of the Holy Virgin over the lands which
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had been conquered in her name. But during the first seventy-five years of that century one hears little or nothing of the Virgin in the thirteen original colonies.

After the colonies had liberated themselves from British domination and had rid themselves of Puritan-Episcopal authority, freedom of religious practice was introduced by the Constitution of the United States. Mary was now ready to come into her own. However, her children were few at the start. According to estimates of the time, the number of Catholics might total 16,000 souls in Maryland, 7,000 in Pennsylvania, and 1,500 in the other states. But the future was more promising.

In 1789 John Carroll was named first Bishop of Baltimore, which was erected as a diocese by Pius VI on November 6 of that year. The new Bishop invited several religious orders to America and called together the First National Synod in the United States wherein the Blessed Virgin was chosen as patroness of the diocese of Baltimore. He died in 1815, deserving by his outstanding work and the authority he exercised in the early days of the union the title of Founder of the Church in the United States.

FOR THE FIRST THIRTY YEARS OF THE NINETEENTH CENTURY, CATHOLICS moved among their fellow-citizens quietly and with exceeding humility and meekness, says Bishop McQuaid. They were especially careful not to offend their separated brethren and in turn received becoming pity and tolerance. No one feared them — they were so few in number. With increasing immigration, however, large and costly churches were erected, convents and colleges were opened, and bishops and priests became more numerous. All of this turned the pity of Protestants into fear and another anti-Catholic wave struck the country.

In the vilification of Catholic practices even Our Lady was not spared. The Worship of the Virgin Mary was the first of a series of “No-Popery” tracts published in The Protestant (September 25, 1830—October 22, 1831), the first anti-Catholic journal in America. Later, in the all-out push of the Native Americans, one enemy of Mary declared: “If in the next village of ours, in enlightened New England, the inhabitants were all pagans, and bowed down daily in a temple of Jupiter or Venus, we are persuaded the Holy Majesty of heaven would be less insulted and less offended than He is by actual worship of Mary and the saints by a multitude among us who bear the name of Christians.”

But the Church was not without its champions. Many French priests came to our shores, driven from their homeland by the revolution of 1789. Sulpicians for the most part, they were men of learning and piety and
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a deeply imbedded devotion to Our Lady. Chevereux and Matignon, Dubois and Brute, Flaget and his companions in the West, Dubourg in the South, and the Sulpicians whose center of activity was Baltimore, performed noble work and laid solid foundations. But head and shoulders above all of them in the defense against the charges of Protestantism stood John England, the first Bishop and organizer of the diocese of Charleston, who was known for his theological knowledge and who, because of his vigor and the amount of his literary output, had been dubbed the "steam bishop."

NOW IN ONE OF THE DARKEST HOURS OF THE CHURCH IN AMERICA, the hierarchy of the United States saw fit to make a special appeal for the protection of the Mother of God by placing the entire Church of this country under her special protection. In 1846, the Sixth Provincial Council of Baltimore, made up of twenty-three bishops and representatives of four religious orders, decided to ask the Holy See for the privilege of inserting in the Office and Mass of December 8 the word *Immaculata* and in the Litany of Loreto the invocation, "Queen, conceived without original sin, pray for us."

But the Council did not stop there. It selected Mary, Immaculately Conceived, as the patroness of the entire United States and requested the Holy Father to confirm its choice. Therein lies its bid for Marian immortality, for this selection of Mary Immaculate was made eight years before the definition of the dogma. In a letter dated September 15, 1846, Cardinal Franzoni, Prefect of the Sacred Congregation of the Propagation of the Faith, praised the Council for its decree on the Immaculate Conception and enclosed a rescript from Pius IX granting the privileges requested by it.

In the ensuing Pastoral directed by the Council to the clergy and laity of the American Church we read:

"We take this occasion, brethren, to communicate to you the determination, unanimously adopted by us, to place ourselves, and all entrusted to our charge throughout the United States, under the special patronage of the Holy Mother of God, whose Immaculate Conception is venerated by the piety of the faithful throughout the Catholic Church. By the aid of her prayers we entertain the confident hope that we will be strengthened to perform the arduous duties of our ministry, and that you will be enabled to practice the sublime virtues, of which her life presents a most perfect example."

The doctrine of the Immaculate Conception had long been nourished and cherished in the Church, and it would probably have been defined
by the Council of Trent had not that group been forced to concentrate its efforts on the distributing heresies of the day. Now Pius IX decided to concede to the demands of the faithful throughout the world for a formal definition. In 1848, despite political upheavals in Italy, he appointed a special committee of cardinals and theologians to examine the question. And while in exile in Gaeta he sent an encyclical letter (1849) to all of the bishops of the Catholic world bidding them "inform him severally by their own letters what was the belief of their own clergy and flock concerning the Immaculate Conception of the Mother of God, and chiefly, what the bishops themselves thought on the subject, or what they desired in relation to it."

At the very first public congregation of the Seventh Council of Baltimore, after hearing the views of the theologians present, the bishops decided to petition the Pope to make it an article of faith that, from the first instant of her existence, her conception in her mother's womb, she was free from the original sin of Adam, since this was the universal belief of the hierarchy, clergy, and faithful of the United States.

Among all the doctrines defined by the Church hardly one caused such a stir in non-Catholic circles as did that of the Immaculate Conception. The Cincinnati Volksblatt on January 11, 1855, expressed surprise that the dogma was defined in our "enlightened age." The papal definition naturally gave rise to the ancient charge that Catholics adore Mary, that the Immaculate Conception means that Mary was not conceived of man, but of the Holy Spirit. The doctrine had a strange appeal to Mrs. Mary Baker Eddy, who is said to have posed as the "Immaculate Conception." Her followers insisted that she held the first place in human history, as the woman revealed in the Apocalypse clothed with the sun and crowned with twelve stars: "The Virgin Mary brought forth Jesus, but Mrs. Eddy brought forth a book, Science and Health."

IN 1866 THE AMERICAN HIERARCHY SENT A PETITION TO ROME asking that the feast of the Immaculate Conception be made a holyday of obligation for all the faithful. Two years later the petition was granted and the privilege of transferring the feast to the following Sunday, which had been used up to that time, was taken away.

The impulse given to the piety of the faithful by the definition of the Immaculate Conception and by the appearance of Our Lady to Bernadette at Lourdes, has carried over to our day. The immediate outgrowth was the erection of a host of churches and institutions dedicated to her under this title about 700 such places bear the name of the Immaculate Conception. Yet still, for the most part, we look in vain for Marian writers of international repute in the American field. True, many devotional and
inspirational works have appeared from time to time, but of most of them might be said what was said by Noyon of Marian literature in general in the half century following the definition, that in general the quality is inferior to the quantity. It is significant that in the bibliography appended to his article on the Immaculate Conception in the Catholic Encyclopedia, Holweck does not mention a single American author. However, steps have been taken to remedy this situation in recent years. The organization of the Mariological Society of America (1950) has already done much to stimulate interest in Mariology, and the fifth annual meeting of this group in 1954 was devoted to the Immaculate Conception. The Franciscan National Marian Commission (1947) and the Marian Institutes (1953) of the Marian Library of the University of Dayton, also provide opportunities for continued Marian study. Furthermore, a number of Catholic universities have introduced regular courses in Mariology of late.

THE MARIAN YEAR WILL ALSO SEE THE RESUMPTION OF WORK ON the National Shrine of the Immaculate Conception in Washington. The crypt was built more than twenty-five years ago, and until now has stood as a blight on the American Catholics' reputation for getting things done. When completed, this monument to Mary Immaculate will be one of the world's greatest religious edifices, with a total volume of approximately seven million cubic feet.

For the first two centuries after Our Lady landed in Maryland, there is little data available on devotion to her, but we know that she was there all the while, working in her quiet, unassuming way, preparing the land for the flood of immigrants that was to come, greeting them on their arrival and making them feel at home in a foreign country because she was there. The Councils of Baltimore recognized her as the gracious comforting hostess, and they made sure that she would stay by giving her in exchange for her lost "Dowry" the broad expanse of the United States. This gesture must have pleased her, for she has not failed to shower blessings upon American Catholicism since that time.

The American Catholic's attitude towards Marian devotion may well be summarized in the words of Bishop Chatard of Vincennes, delivered at the Third Plenary Council of Baltimore:

"We, I say, may be pardoned for looking on ourselves as a providential people, of the foremost, destined to show, as perhaps none other has done, what Christian civilization and Christian liberty can do with man. To effect this, however, a high ideal must be reached, and the ideal of the highest life of virtue we have in her to whom we are bid direct our eyes as the model and patroness — in Mary Immaculatae, Mother of God."
The Immaculate Conception and the Apostolate

Number 22
Rev. Philip C. Hoelle, S.M., is director of the Marian Library, and on the staff of the department of Religion at the University of Dayton. He took his doctorate at the Ohio State University and his licentiate in Sacred Theology at the Catholic University of America. His teaching assignments have taken him to Marianist schools in Ohio and Iowa, and he has had wide experience as a spiritual director and retreat master.

Using the Legion of Mary as an especially good example, Father Hoelle points out all of the apostolic implications of the Immaculate Conception for our times. He shows that true understanding of the Immaculate Conception naturally fosters the apostolic spirit.


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University of Dayton
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The Immaculate Conception and the Apostolate

Philip C. Hoelle, S.M.

Immaculate is a word which a Catholic almost instinctively associates with Mary. For the militant Catholic, the very word is a rallying cry because it strikes at the heart of sin. Because we do not fully understand sin, we do not fully appreciate the Immaculate Conception. The Immaculate Conception means nothing if sin means nothing. It is without meaning for the rationalists and secularists who deny the existence of original and personal sin. An apostle of Mary, however, draws from the Immaculate Conception both his inspiration and his master plan. He sees sin and the effects of sin in society; the very purpose of the apostolate is to draw men from sin to the life of grace. Now to whom shall the apostle look for a model in his battle against sin? Mary is the only human model we have who from her conception was always free from the enslavement of sin. She is the only perfect Christian, the only human being who ever lived up to God's original plan for the human race.

NEVER FOR A SINGLE INSTANT WAS THE IMMACULATE VIRGIN under the sway or power of the devil. Militant Catholics, seeking an ideal to follow, an inspiring model to copy, a victorious standard to rally around find all three in Mary who is "terrible as an army set in array." The Immaculate Conception is the symbol of conquest over sin and death, for Mary is an object of terror to the powers of hell. Do not accounts from Red China show how the Communists fear the Legion of Mary which holds aloft this standard of the Immaculate Conception in all its missionary work?

An apostle is another Christ; he is another son of Mary. As a son of Mary he participates in his Mother's mission in the modern world. That mission is but the extension of the mission of Christ — the sanctification of the world. In God's Plan, Mary was conceived free from original sin that through her mediation and the cooperation of her apostles, all men might be saved. An ideal devotion to Mary can never be a purely personal matter; it must have a social, an apostolic character. To be other sons of Mary means to follow the first Son of Mary Immaculate Who came into the world, born of a Virgin conceived without sin, in order to save that world.
THE LEGION OF MARY IS AN OUTSTANDING EXAMPLE OF AN
apostolic movement inspired by the devotion to the Immaculate Concep-
tion. On September 7, 1921, the eve of Our Lady’s Nativity, the first
Legionaries of Mary were enrolled in Dublin. On the table around which
the first members assembled was a statue of the Immaculate Conception.
Such a statue still remains at the center of every meeting of the Legionaries.
Under her auspices the first members discussed how they could best please
God and make Him loved throughout the world. The primary devotion
of the Legion is to the Immaculate Conception, and is expressed in the
crushing of the serpent’s head as described in the promise of the Redeemer
in the text of Genesis.

In placing himself at the disposal of the bishop of the diocese and the
parish priest for every form of social service and Catholic Action, the
Legionary proposes to himself the task of personal sanctification by
prayer and active cooperation. His trust in the Immaculate Virgin is
boundless because he knows that her power with God is without limit.
He is convinced that in his apostolic work he is acting as an instrument
of Mary, and is, as it were, the heel with which she does the crushing
of the serpent’s head. Really it is the Incomparable Virgin’s own apostolate,
her relentless warfare against sin, in which the Legionary is engaged. She
acts in and through the Legionary to the extent that the Legionary places
himself at her free disposal and under her maternal guidance. In the
Legion, Mary Immaculate is the Queen and she calls the Legionaries to
their places in the ranks, commands them on the field and personally
inspires them to advance under her invincible banner.

SINCE A LEGIONARY IS AN APOSTLE HE MUST STRIVE TO LIVE MORE
by the life of grace than by the life of nature. The Immaculate Virgin has
always been in grace and during her whole life on earth she lived that
life of grace as perfectly as possible for a creature; even the angelic
ambassador of the Heavenly Father addressed her as “full of grace” and
the Church invokes her as Queen of angels. The Legionary must never
refuse to give as generously as he can, no matter what he is asked to do;
only then can he look to Mary to complete and purify, to perfect and
ennoble his efforts in the apostolate.

If there is question of saving souls, of facing risks to help one’s neigh-
bor, of being ready to pay the price of heroic devotedness to duty, who will answer the call if not the Legionary, the soldier of quality in the Queen’s Army? The official mission and the special weapon of the Legionary is to fill the souls of his neighbors with a childlike love for his Queen, for he is convinced that he must bring Mary as Queen into hearts and homes if Christ is to reign in individuals and in families. He has learned from his Queen that men are not converted by logic but rather by personal influences and kind deeds. She fills the Legionary’s soul with kindness and love and devotedness so that in his apostolic works he avoids humiliating others and forcing them to yield against their wills.

THE LEGIONARY DISCOVERS THAT IT WAS GOD’S PLAN TO INAUGURATE the reign of grace through Mary. He tries to understand more and more the tremendous importance of the Virgin Mary’s consent to the Incarnation. The fate of mankind hung in the balance as the Father chose to elicit the consent of the Maid of Nazareth. The Legionary is grateful that the fate of men was safe in her hands! In return for the divine gift of the Incarnation he hastens to join his generation in calling her blessed and he never misses an opportunity to proclaim her praises.

He is constantly aware that the sacred records reveal Mary as taking her Son to the hill country to sanctify John the Baptist, as presenting Him to the native shepherds and the foreign princes, as offering her First-Born in the temple. He remembers that it was her request at Cana that ushered in the signs and wonders and mighty deeds with which He proved His mission from the Father. He can never forget that on Calvary she was the representative of mankind and that Christ did not offer Himself to His Father without her approval and her offering made on behalf of all her children. And at the birth of Christ’s Mystical Body on that glorious Pentecost, Mary was there with the Apostles in prayer and waiting. As his faith deepens and his zeal quickens, the Legionary begins to view the daily life of every Christian as nothing else but the forming of Christ anew in every soul that cooperates with the mysteriously effective movements of divine grace flowing from Calvary. He sees Mary, the true Mother, distributing these divine graces into the souls of her spiritual children and thus forming over and over Christ in redeemed human souls.
THE PURPOSE OF THE LEGION IS TO MIRROR MARY; THUS EVERY Legionary lives but to bring Christ to souls. The Immaculate Mother's duties towards her children will continue to the end of time and thus as long as there are souls to be saved she will be in need of faithful servants to help her in her work of distributing graces. Mindful that Christ advanced in wisdom and age and grace under Mary's gracious care for thirty years and that the Beloved Disciple, who took her into his own home, advanced farther and probed deeper into the divine mysteries than any other of the Apostles, the Legionary gladly entrusts to her maternal solicitude both his person and his future, his hopes and his fears, his plans and his actions and eagerly submits to her gracious guidance. Ever conscious that she alone has conquered all heresies and that she will never cease to crush the serpent's head, the Legionary confidently takes his place in her glorious Legion, convinced that the Immaculate Virgin, terrible to Satan, will always triumph over her adversary. Well did Pope Pius XI prophesy on September 16, 1933, when he bestowed a special blessing on the Legion of Mary: "The image of Mary Immaculate on its standard portrays high and holy things."

The Immaculate Conception, then, is much more than just another privilege of Mary to be admired by her children. It is a call to apostolic action, to the Marian apostolate for our own salvation and the salvation of our fellowmen. It is a participation in Mary's mission: the application of the merits of Christ to individual souls in their battle against the evil one. In this battle, the Immaculate Virgin is both model and leader.
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NO. 59—EDITH STEIN AND THE MOTHER OF GOD—Sister Mary Julian Baird, R.S.M.
Ineffabilis Deus
Apostolic Letter of PIUS IX defining the Immaculate Conception
Number 23
ABOUT THE DOCUMENT . . .

On February 2, 1849, Pope Pius IX issued an encyclical letter to the patriarchs, primates, archbishops, and bishops of the world in order to gather from every land the tradition of the Universal Church on the dogma of the Immaculate Conception. As a result of this encyclical letter ("Ubi Primum"), the Pope received 603 letters in return from the Bishops of the world. Only four or five were directly against a definition, and all expressed a willingness to concur in the Pope's decision.

A special congregation of theologians was then appointed by the Pope to draft the Bull. This group worked more than a year, and there followed a lengthy discussion of the Bull in the presence of twenty-one cardinals. From November 20 to 24, 1854, cardinals, archbishops, and theologians from all over the world held sessions to discuss the final form of the document, Ineffabilis Deus, which solemnly defined the dogma of the Immaculate Conception.

The present translation has been made from the original Latin by Rev. Philip C. Hoelle, S.M.

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THE BULL
INEFFABILIS DEUS
of POPE PIUS IX

INTRODUCTION

The Redemption In the Divine Mind

The ineffable God from all eternity foresaw the dire disaster that Adam's fall would inflict upon the whole human race. Now God's ways are mercy and truth; His will is all-powerful; and His wisdom easily spans all space and gently disposes all things. In a plan hidden for ages in the divine mind, He determined to complete the first work of His goodness by the still greater mystery of the Incarnation. Thus mankind, led into sin by the wiles of the devil, would not perish and thus nullify God's merciful design. In this manner what would be lost in the first Adam would be restored more abundantly in the Second Adam.

A Human Mother Is Chosen

From the beginning then and before all ages God selected and set aside a mother for His Only-Begotten Son. From her this Son would take flesh and be born in the fullness of time. He loved her in preference to all other creatures to such an extent that in her alone He took the greatest delight.

With the fullness of every heavenly favor drawn from the divine treasury, God so wonderfully endowed her far beyond the angels and saints, that in her perpetual freedom from every stain of sin, in her fullness of beauty and perfection, she showed forth such a full measure of innocence and holiness that under God none greater can be imagined and God alone can understand greatness.

A Mother Worthy of the Redeemer

It is very fitting that the brilliance of her perfect holiness should shine forth at all times. She would be free even from the stain of original sin and thus completely triumphant over the ancient serpent, for she is the specially honored Mother to whom God the Father willed to give His only Son, equal to Himself in all things. This Only-Begotten Son, Whom God loves as Himself, the Father gave in such a way that by nature He would be one and the same Son of God the Father and of the Virgin. The Son Himself also chose to make her His true Mother and the Holy Spirit, Who
INEFFABILIS DEUS

proceeds from the Son, willed and accomplished Christ’s conception and birth from Mary.

A — PROOFS USED FOR THE DEFINITION

The Catholic Church has ever explained, promoted, and fostered the belief that this original innocence of the exalted Virgin is in perfect accord with her wonderful holiness and the pre-eminent dignity of her divine maternity. From day to day this belief continues to grow, thanks to additional evidence and prominent acts. It must be recalled that the Church, the pillar and foundation of truth, has always been taught by the Holy Spirit. She possesses the divinely received teaching contained in the deposit of heavenly revelation.

1. The Law of Prayer

Now this teaching which flourished from the earliest times, was firmly planted in the minds of the faithful and wonderfully promoted by the zealous efforts of the Popes. The Church very clearly pointed this out by proposing the Blessed Virgin’s Conception for the public devotion and veneration of the faithful.

By this noted act the Church indicated that the conception of the Virgin was exceptional and astonishing and very far removed from the origins of the rest of men. Moreover, the Church made clear that this conception should be venerated as entirely holy, since festivals of the Saints alone are observed.

Hence, too, these same words used by the Sacred Scriptures, in speaking of the Uncreated Wisdom and in representing His eternal origin, have long been applied to this Virgin’s origin by the Church in the ecclesiastical Offices and in the Sacred Liturgy. Her origin was preordained in the same decree with the Incarnation of Divine Wisdom.

The Roman Church Gives Testimony

The ready acceptance of these truths by nearly all the faithful shows the interest which the Roman Church, the mother and teacher of all churches, has taken in promoting the doctrine of the Immaculate Conception; still the outstanding achievements of the Roman Church clearly merit individual attention, since the dignity and the authority of this Church is fully deserved. She is the center of Catholic truth and unity; she alone has preserved religion intact, and she is the source from which all the other churches are to receive the traditions of the faith.

The Roman Church, then, had nothing more at heart than to declare, protect, promote, and justify in the most persuasive ways the devotion and doctrine of the Immaculate Conception of the Blessed Virgin. Numerous important acts of the Roman Pontiffs very clearly and plainly bear witness
to this fact. To them in the person of the Prince of the Apostles, Christ, our Lord, divinely entrusted the supreme care and ultimate authority of feeding the lambs and sheep, of strengthening the brethren and of ruling and governing the entire Church.

Special Marks of Favor By the Popes

Our predecessors gladly made use of their apostolic authority to establish in the Roman Church the Feast of the Conception and to enhance and ennoble it with a proper Office and Mass, in which the privilege of immunity from the hereditary stain was most clearly affirmed. They were most happy to encourage and promote in every way the cult already in practice, either by granting indulgences, or by giving permission to cities, provinces, and kingdoms to choose as their Patroness the Mother of God, under the title of the Immaculate Conception, or by approving sodalities, congregations, and religious families founded in honor of the Immaculate Conception, or by bestowing praise on the piety of those who under the title of Immaculate Conception erected monasteries, hospitals, altars, or churches, or who bound themselves by a religious vow to defend with ardor the Immaculate Conception of God’s Mother.

Solemnity Is Added to the Feast

Above all, they were especially happy to decree that the Feast of the Conception should be celebrated in the universal Church with the same class and rank as that of Mary’s Nativity, and that it should be celebrated with an octave in the universal Church and be kept as a holyday of obligation and that a Pontifical service should be held in our Patriarchal Liberian Basilica annually on the day dedicated to the Conception of the Virgin.

In their desire to foster more and more each day in the minds of the faithful this doctrine of the Immaculate Conception of the Mother of God and to stimulate their piety to honor and venerate the Virgin conceived without sin, they most willingly and gladly permitted the mention of the Immaculate Conception of the Virgin to be made in the Litany of Loreto and in the Preface of the Mass, and thus they permitted the law of faith to be built on the law of prayer. Following in the footsteps of so many predecessors We not only approved and accepted what they have devoutly and wisely ordained, but recalling the instruction of Sixtus IV, We confirmed by Our authority a proper Office of the Immaculate Conception, and with a very happy heart granted the observance of it to the entire Church.

2. The Popes Defend the Immaculate Conception

Since there is a very close connection between the object of the cult and matters referring to the cult, these latter cannot remain defined and
INEFFABILIS DEUS
determined if the object is doubtful and unsettled. For this reason Our predecessors, the Roman Pontiffs, in their special efforts to promote the devotion of the Conception, made use of every opportunity to insist on its object and doctrine. They clearly explained that the feast dealt with the Conception of the Virgin and they denounced as false and opposed to the mind of the Church the opinion of those who maintained that the Church was venerating her sanctification and not her Conception. They were just as unyielding toward those who attempted to undermine the Immaculate Conception by distinguishing between the first and second instant and moment of the Conception and then asserting that the Conception was indeed venerated, but not that of the first instant and moment. Our predecessors felt obliged in duty to protect and defend vigorously as the true object of the cult, both the feast of the Conception of the Most Blessed Virgin and the Conception from the first instant.

Alexander VII Quoted
The true mind of the Church is very decisively stated in these words of Alexander VII: "Ancient, indeed, is that devotion of the faithful Christians towards Mary, the Most Blessed Virgin Mother, in which they believe that her soul in the first instant of its creation and its infusion into her body, was preserved free from the stain of original sin, in virtue of the merits of Jesus Christ her Son, the Redeemer of the human race. In this sense the faithful honored and celebrated with solemn rites the feast of her Conception."

The Papacy Preserves the Doctrine Intact
A special sacred sense of duty led Our predecessors to make every effort to preserve intact the doctrine of the Immaculate Conception of the Mother of God. They did not tolerate any adverse criticism or controversy in regard to this doctrine; they went much further and frequently they clearly stated that what we teach about the Immaculate Conception of the Virgin is on its own merits completely in accord with the ecclesiastical cult; that it is ancient and almost universal and is identical with that which the Roman Church has undertaken to promote and protect, and that it deserves to have a place in the Sacred Liturgy and solemn prayers.

Even this did not satisfy them. To preserve intact the teaching of the Immaculate Conception of the Virgin they strictly forbade the public or private defense of any contrary position. It was their intention to wear out the opposition by repeated blows. To make these unmistakable statements effective they added a sanction to them.

Long Quotation From Alexander VII
All this can be summed up in these words of Alexander VII:
"We are mindful of the fact that the Holy Roman Church solemnly
celebrates the feast of the undefiled Ever-Virgin Mary's Conception and that long ago she appointed a special Office proper to this festival, in accordance with the pious, devout, and commendable instruction of Our predecessor, Sixtus IV. Following the example of Our predecessors, the Roman Pontiffs, We desire to favor this commendable piety, devotion, and feast, as well as the cult, as it has been practiced unchanged since its origin in the Roman Church. We also desire to protect this pious practice of venerating and honoring the Most Blessed Virgin preserved from original sin by the anticipating grace of the Holy Spirit. Moreover We had in mind to preserve the unity of the Spirit in the bond of peace in Christ's flock by settling hateful quarrels and removing scandals. At the request of the previously mentioned bishops, together with the Chapters of their churches, and of King Philip and his kingdoms, We renew the constitutions and decrees issued by the Roman Pontiffs, Our predecessors, especially Sixtus IV, Paul V, and Gregory XV, in favor of the belief which holds that the soul of the Blessed Virgin Mary at its creation and infusion into the body, was endowed with the grace of the Holy Spirit and preserved from original sin. We renew these same constitutions and decrees also in favor of the feast and the cult of the Conception of the Virgin Mother of God, which, as is clear, was established in accordance with this pious belief. We command this feast to be observed under the censures and penalties mentioned in these same constitutions.

"To the penalties and censures listed in the constitutions of Sixtus IV, We desire to add and by this letter do add the following: the offenders mentioned below should be deprived automatically without any other declaration, of the faculty of preaching and lecturing in public, and of teaching and interpreting. Moreover they are to be deprived of active and passive voice in elections. Absolution or dispensation from these censures is reserved to Us or Our successors, the Roman Pontiffs. Likewise We wish to make the same persons liable and We do hereby make them liable to other penalties to be imposed by Us or the same Roman Pontiffs, Our successors, as We renew the previous cited constitutions or decrees of Paul V and Gregory XV.

"The penalties and censures listed in the constitutions of Sixtus IV are to be applied against each and every one who shall persist in interpreting the above mentioned constitutions or decrees in such a way as to undo the favor which they show towards this belief and festival and the cult observed in its regard. These same penalties apply to those who dare to question this same belief, festival or cult in any manner, either directly or indirectly, and under any pretext even that of examining the grounds for its definition, or even for explaining or interpreting the Sacred Scriptures or the Holy Fathers or Doctors. Finally under the same ban fall those
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who dare under any pretext or on any occasion at all to use either voice or pen to preach or discuss or dispute, whether by asserting or by bringing forth the arguments against them and leaving these unfavorable arguments unanswered, or by expressing dissent in any other possible manner.

"And We make this prohibition under the penalties and censures contained in the Index of Forbidden Books, and We will and declare that by the very fact those books be regarded as expressly forbidden in which the above mentioned belief and festival or devotion is called into question and in which anything is written or read in lectures, sermons, treatises and disputations against these and published after the previously mentioned decree of Paul V, or to be published in the future."

The Doctrine Was Accepted Everywhere

Everyone knows with what devotedness this doctrine of the Immaculate Conception of the Mother of God has been handed down, proclaimed, and defended by the most prominent religious orders, by the better-known theological academies, and by very eminent theologians. Everyone knows, too, how interested the bishops have been in declaring publicly in the ecclesiastical assemblies, that the Most Holy Virgin Mary, Mother of God, in view of the merits of Christ, our Lord, the Redeemer, was never subject to original sin, but was preserved entirely immune from the primal stain and was therefore redeemed in a nobler way.

The Council of Trent Declares Mary Sinless

We must add to these a most impressive and important testimony. In its dogmatic decree on original sin, the Council of Trent, following the testimonies of the Sacred Scriptures, of the Holy Fathers, and of the Councils, decreed and defined that all men are born with the stain of original sin; yet it solemnly declared that it had no intention of including in this decree itself and in the broad extent of its definition, the Blessed and Immaculate Virgin Mary, Mother of God. Considering the times and circumstances, the Fathers of Trent in this definition made it clear enough that the Blessed Virgin Mary was free from the original stain. Thus they pointed out that nothing could be fairly cited from the Sacred Scriptures, or from Tradition, or from the authority of the Fathers which would in any way militate against this special privilege of the Virgin.

3. Ancient Tradition

In fact, this doctrine of the Immaculate Conception of the Most Blessed Virgin has always existed in the Church as a doctrine received fully from our ancestors and stamped with the impress of revealed teaching. This is attested by excellent documents of venerable antiquity of both the Eastern and Western Church. This doctrine was daily more and more clearly explained, stated and confirmed by the highest authority, by the zealous
teaching and by the knowledge and wisdom of the Church, and was marvelously spread among all peoples and nations of the Catholic world. For the Church of Christ is the vigilant guardian and defender of the doctrines entrusted to her keeping; she never changes anything; she never diminishes anything; she never makes any addition. With special attention she faithfully and wisely draws from the ancient documents. If they are really of ancient origin and if the Fathers have written them, she takes pains to probe them and explain them in such a way that the ancient doctrines brought down from heaven will take on clearness and distinctness while retaining their full, integral, and distinctive nature. Thus each one will grow only in its own order; that is, in the same sense within the same dogma.

Evidence From The Fathers of the Church

The Fathers and Writers of the Church, thoroughly schooled in the writings from heaven, had most at heart to vie with one another in preaching and teaching in many wonderful ways the Virgin's sublime holiness, dignity, and immunity from all stain of sin and her splendid victory over the most hateful foe of mankind. They did this in their books which explain the Scriptures, vindicate the dogmas, and instruct the faithful.

Chapter Three of Genesis

They quote the words by which the Almighty, in the beginning of the world, announced His merciful remedies prepared for the renewal of men, and by which He crushed the brazen, deceitful Serpent and wonderfully lifted up the hope of our race, saying, “I will put enmities between thee and the woman, between thy seed and her seed.” When citing this text they taught that by this divine oracle, the merciful Redeemer of the human race, the Only-Begotten Son of God, Jesus Christ, was very clearly pointed out beforehand and that His Most Blessed Mother, the Virgin Mary, was designated and that at the same time the enmity of both against the devil was emphatically stated.

Hence, just as Christ, the Mediator between God and man, took on human nature, wiped out the handwriting of the decree that stood against us, and fastened it triumphantly to the Cross, so the Most Holy Virgin, linked with Him by a most intimate and unbreakable bond, was with Him and through Him, eternally hostile to that poisonous serpent, and she most decisively triumphed over him by crushing his head with her immaculate heel.

Types of the Immaculate Mary in the Old Testament

This renowned and singular victory of the Virgin, and her most exalted innocence, her pure holiness, and her immunity from every stain of sin, as well as the inexpressible abundance and grandeur of all her heavenly
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graces, virtues, and privileges, are all found in figure in the Old Testament. The Fathers saw these in Noah’s ark, which was built by divine command and which escaped unharmed from the common shipwreck of the whole world. They also saw these in that ladder which Jacob noticed reaching from earth to heaven, with the angels of God ascending and descending on its rungs, and with the Lord Himself leaning from its top. Again, she was typified in that bush which Moses saw in the holy place, though it was blazing all around, still it was not consumed or harmed in any way, but it grew green and blossomed beautifully. They saw her in that unassailable tower before the enemy, from which hung a thousand bucklers and all the armor of the mighty ones. She was prefigured in the garden closed in on all sides, which deceitful plots could not violate or corrupt, as well as in that most sublime temple of God, radiant with divine brilliance and filled with divine glory, and in very many other types of this kind. By means of these figures the Fathers have passed on to us the tradition that sublime things have been remarkably foretold about the Mother of God and about her unstained innocence and holiness which was never subject to any blemish.

The Fathers also made use of the words of the Prophets to express the perfection, as it were, of the divine gifts and the primal integrity of the Virgin of whom Jesus was born. They extolled the peerless Virgin as the unspotted dove, as the holy Jerusalem, as the exalted throne of God, as the ark and the shrine of holiness, which eternal wisdom built for herself, and as that Queen, who beaming with joy and leaning on her Beloved, came forth from the mouth of the Most High, wholly perfect, beautiful, most dear to God, never in the least tainted or tarnished.

The Archangel Gabriel’s Greeting

The Fathers and Writers loved to recall in their minds that the angel Gabriel, in announcing to Mary the sublime dignity of Mother of God, proclaimed her full of grace, in the name of God Himself and by His command. They held that this exceptional, solemn, and even unique greeting shows that the Mother of God is the abode of all divine graces and is adorned with all the gifts of the Holy Spirit. They claim it shows why she is an almost unlimited treasury, and an undiminishing abyss of these gifts, so much so that she was never subject to the curse and is along with her Son the only sharer of perpetual blessing. Thus she deserved to hear the words of Elizabeth inspired by the Holy Spirit: “Blessed art thou among women and blessed is the fruit of thy womb.”

Hence the Fathers are clear and unanimous in affirming that the most glorious Virgin, for whom “He who is mighty has done great things,” was radiant with such a brilliancy of all heavenly gifts, with such a fullness of grace and with such innocence that she is an indescribable miracle of God.
Indeed they call her the crown of all miracles and the worthy Mother of God and say that she comes as near as possible to God Himself and though she has merely a created nature, she is above all human and angelic praise.

Mary is the Second Eve

Therefore, to uphold the primal innocence and holiness of the Mother of God, they not only frequently compared her to Eve, when she was still a virgin, when she was still innocent and incorrupt and not yet deceived by the fatal snares of the most wily serpent. In an astounding variety of expressions they have preferred her to Eve, for Eve with tragic consequences obeyed the serpent, thus falling from primal innocence and becoming his slave. The Most Blessed Virgin, on the other hand, ever increased her original gift and not only steadfastly rejected the serpent’s treachery, but with the aid of divine grace, she completely crushed the devil’s strength and power.

Thus the Fathers are forever calling the Mother of God the lily among thorns, or the earth completely untouched, virginal, undefiled, unsullied, ever-blessed and immune from all sinful corruption, the one from whom the New Adam was formed. Again they call her the flawless, brightest and most pleasing paradise of innocence, immortality and delights planted by God Himself and protected against all snares of the poisonous serpent. Or they call her the incorruptible wood which the worm of sin had never corrupted, or the perpetually clear fountain, sealed by the power of the Holy Spirit; or they call her the most divine temple, or the treasure of immortality, or the one and only daughter not of death but of life, the child not of enmity but of grace, who by a singular providence of God, an exception contrary to ordinary fixed laws, has always flourished, though it sprang from a corrupt and infected root.

The Fathers Add More Praises

Now as if these most glowing expressions of praise did not do her justice, the Fathers declared with special and precise statements that when there is mention of sin, the holy Virgin Mary is out of the question; for she received more grace than was needed for the complete conquest of sin. Moreover, they proclaimed that the most glorious Virgin was the one who repaired the damage caused by her First Parents, the one who gave life to posterity; that she was singled out before time, prepared for Himself by the Most High, foretold by God when He said to the serpent, “I will put enmities between thee and the woman,” the one who without doubt crushed the poisonous head of the serpent.

Then, too, they stated that the Blessed Virgin was through grace entirely immune from every sinful stain and from all corruption of body, mind,
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and soul. They said that she was always united with God and allied to Him in an eternal covenant. According to them, she was always in light and never in darkness, and that she was in consequence a fitting shrine for Christ, not because of the condition of her body, but because of her original grace.

They have even added to these praises. In dealing with the Conception of the Virgin they give testimony that nature yielded to grace and being unable to go on it stood trembling. Indeed, the Virgin Mother of God would not be conceived by Anne before grace would bear fruit, since it was fitting for her to be conceived as the firstborn, from whom “the First-born of every creature” would be conceived. They maintain, too, that the Virgin’s flesh, taken from Adam, did not contract Adam’s stains and that for this reason the Most Blessed Virgin was the tabernacle created by God Himself, and formed by the Holy Spirit, indeed a work enriched in purple, adorned and woven with gold, which the new Beseleel made. It was their claim that this Virgin is, and is deservedly, extolled as the first, the special work of God, which eluded the fiery darts of the devil. They tell us that she is beautiful by nature and wholly free from every stain and that she was immaculately conceived, that she came into the world all radiant like the dawn. Indeed this vessel of election should not be assailed by the common injuries since she was so different from the others, in that she had in common with them only human nature and not the fault.

Mary’s Dignity Demanded the Highest Sanctity

Moreover, it was right that as the Only-Begotten had in heaven a Father, extolled by the Seraphim as thrice holy, so on earth He should have a Mother who would never be without the radiance of holiness. This doctrine was so much in the minds of our ancestors that an exceptional and quite astonishing form of expression became popular among them. Very often they addressed the Mother of God as immaculate, even wholly immaculate, innocent, even most innocent, untainted and unsullied and even wholly unsullied; holy and farthest removed from every stain of sin; all pure, all perfect, the very model of purity and innocence, more beautiful than beauty; more lovely than loveliness, holier than holiness, alone holy and most pure in soul and body; surpassing all integrity and virginity, the only one who has completely become the dwelling of all graces of the Holy Spirit and who is more excellent than all, with the sole exception of God; fair beautiful by nature and holier even than the Cherubim and Seraphim; and finally they say that all the tongues of heaven and earth are not numerous enough to give her adequate praise.

Everyone realizes that expressions like these have passed very naturally into the ancient writings of the Sacred Liturgy and the Offices of the Church, where they are frequently found. In these, the Mother of God
is invoked and praised as the one undefiled and most beautiful dove, as an ever-blooming rose, as perfectly pure, ever immaculate, and ever blessed. She is honored as innocence always free from violation and as the second Eve who brought forth the Emmanuel.

The Church Is Influenced by the Fathers

Should we be surprised, then, that the pastors and the faithful of the Church daily took more and more delight in proclaiming with such devotion and fervor this doctrine of the Immaculate Conception of the Virgin Mother of God? Was it not recorded in the divine Scriptures according to the judgment of the Fathers? Was it not handed down by many very important testimonies of the Fathers? Was it not stated and honored in very many prominent writings of venerable antiquity? Was it not proposed and confirmed by the weighty and deliberate judgment of the Church? For these reasons, nothing was dearer, nothing was more appealing to these pastors than to honor and venerate, to invoke and proclaim everywhere with the most ardent devotion, the Virgin Mother of God conceived without original stain.

Interest In the Dogmatic Definition

From ancient times, then, the bishops of the Church, the ecclesiastics, the religious orders, and even emperors and kings themselves, have earnestly requested this Apostolic See to define as a dogma of the Catholic Faith the Immaculate Conception of the Most Holy Mother of God. These petitions were renewed in our own days; especially were they brought to the attention of Gregory XVI, Our predecessor of happy memory, and to Ourselves, not only by bishops but by the secular clergy and the religious families, but also by the sovereign rulers, and by the faithful.

B — IMMEDIATE PREPARATION FOR THE DEFINITION

Since We were well aware of all these things and had given them serious consideration, as soon as We, though unworthy, had been raised by a mysterious design of Providence to the exalted Chair of Peter and had assumed the burden of governing the Church, We set our heart on carrying out all the wishes of the Church in order to enhance the honor of the Most Blessed Virgin and to make her privilege shine with a more brilliant light. This was a special spiritual joy for us and was in keeping with the deepest veneration, devotion, and love which We, even as a tender child, had toward the Virgin Mary, the Holy Mother of God.

1. Special Congregation Appointed

In our desire to move ahead with great prudence, We set up a special congregation of our Venerable Brethren, the Cardinals of the Holy Roman Church, outstanding for their devotion, their wisdom, and their knowledge of the sacred sciences. We also invited secular and regular priests, well-
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trained in the theological sciences, to weigh carefully all matters dealing with the Immaculate Conception and to report to Us their opinion.

2. Answers of the Bishops

Although the petitions which We had already received from the bishops indicated that they were in favor of the defining of the Immaculate Conception of the Virgin, still on February 2, 1849, We addressed an encyclical letter from Gaeta to all Our Venerable Brethren, the Bishops of the Catholic world, asking them to offer prayers to God and then to tell us in writing what the people thought and felt about the Immaculate Conception of the Mother of God, and, in particular, what the bishops themselves thought about defining the doctrine and what they considered the best manner of proclaiming our supreme decision as solemnly as possible.

The replies of Our Venerable Brethren brought us no slight consolation. The incredible joy, gladness, and ardor of their replies confirmed not only their own singular piety toward the Immaculate Conception of the Most Blessed Virgin and that of the secular and religious clergy and of the faithful, but they also were unanimous in entreaty ing Us to define with Our supreme decision and authority the Immaculate Conception of the Virgin.

Meanwhile, a similar joy filled our heart when Our Venerable Brethren, the previously mentioned Cardinals of the special congregation and the theologians whom We selected as counsellors, eagerly and ardently begged us, after their careful study, to define the Immaculate Conception of the Mother of God.

3. The Consistory of Cardinals

In Our desire to follow the proper procedure set down by Our predecessors, We announced a consistory and when in that assembly We addressed Our Brethren, the Cardinals of the Holy Roman Church, an intense spiritual joy came over us as We heard them ask Us to proclaim officially the dogmatic definition of the Immaculate Conception of the Virgin Mother of God.

At this stage We had the fullest divine assurance that the opportune time had come for defining the Immaculate Conception of the Virgin Mary, the Mother of God. This was abundantly clear from the Sacred Scriptures, the venerable tradition, the permanent mind of the Church, the extraordinary harmony of the Catholic bishops and of the faithful and the special acts and constitutions of Our predecessors. Now that We had very carefully considered everything and had fervently invoked divine guidance, We decided that We should no longer delay in approving and defining by Our supreme authority the Immaculate Conception of the Virgin. We should thus satisfy the very devout wishes of the Catholic world and Our own devotion toward the Most Holy Virgin. At the same
time in honoring the Virgin, We would pay increasing honor to the Only-Begotten Son, Jesus Christ, Our Lord, since any honor and praise bestowed on the Mother finds its way back to the Son.

4. The Infallible Definition

We humbly offered up our fasting and private prayers along with the public prayers of the Church, entreating God the Father through His Son to deign to direct and strengthen Our mind by the power of the Holy Spirit. We also asked the help of the whole heavenly court. We earnestly called upon the Paraclete, and by His inspiration, for the honor of the Holy and Undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic faith and for the promotion of the Catholic religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own,

We declare, pronounce and define that the Most Blessed Virgin Mary, at the first instant of her Conception was preserved Immaculate from all stain of original sin, by the singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, the Savior of the human race, and that this doctrine was revealed by God, and therefore must be believed firmly and constantly by all the faithful.

Hence, if any one shall dare — and may God forbid it — to hold a view different from Our definition, let him know and understand that his own decision condemns him and that he has suffered shipwreck in the faith and has fallen away from the unity of the Church. Moreover, by his own action he incurs the penalties imposed by law if he should make bold to express in words or writing or by any other outward means, what he thinks in his mind.

Benefits Expected from Mary's Mediation

Joy everflows in our speech and gladdens Our tongue as We very humbly keep on giving fullest thanks to Our Lord Jesus Christ, because through His exceptional favor He has permitted Us in spite of Our unworthiness, to decree and offer this honor and glory and praise to His Most Blessed Mother. All beautiful and Immaculate, she has crushed the poisonous head of the most cruel serpent and brought salvation to the world. She is the glory of the Prophets and Apostles, the honor of the martyrs, the joy and the crown of all the Saints. To all who are in danger she is the most secure refuge and the most reliable helper. With her Only-Begotten Son, she most powerfully mediates and reconciles in behalf of the whole world. She is the most distinguished glory and ornament of Holy Church and its strongest protection. For she has always destroyed all heresies and rescued the faithful people of all nations from all kinds of dire misfortunes. She has freed Us, too, from many threatening dangers.
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We fully hope and trust that this Most Blessed Virgin Mary, by her most powerful patronage, will effectively banish all errors and remove all difficulties, so that Our Holy Mother, the Catholic Church, may flourish daily more and more in all nations and countries and may reign from sea to sea and from the river to the ends of the earth, and may enjoy true peace, tranquillity and freedom. May she also obtain pardon for the sinner, health for the sick, strength for the weak, sympathy for the afflicted, help for those in danger. May she remove spiritual blindness from all who are in error, and help the erring to return to the path of truth and justice, that thus there may be but one flock and one shepherd.

Plea for Increased Devotion to Mary

Let all Our most dear children of the Catholic Church hear these words of Ours. With a still more ardent zeal for piety, religion and love, may they continue to venerate, invoke, and pray to the Most Blessed Virgin Mary, Mother of God, conceived without original sin. In all dangers and difficulties, in all their needs, doubts, and fears, may they promptly seek this gentle Mother of mercy and grace. Under her guidance and patronage there can be no fear; under her kindness and protection there can be no despair. In the midst of her truly maternal affection for Us and her active interest in Our salvation, she is concerned about the whole human race. Most effectively she presents Our requests, since by God’s appointment she is the Queen of heaven and earth and is exalted above all the angelic choirs and all the saints and even stands at the right hand of her Only-Begotten Son, Our Lord Jesus Christ. She obtains what she asks for. Her requests cannot be refused.

The Promulgation of the Definition

Finally, to make known to the entire Church this Our definition of the Immaculate Conception of the Most Blessed Virgin Mary, We desire that this Apostolic Letter of Ours remain a perpetual memorial and We command that the very same credence be given to transcripts and printed copies as to this original, if it were publicly posted or exhibited. However, such transcripts and copies must be undersigned by a notary public and authenticated by the seal of a person of ecclesiastical rank. Let no one, then, interfere with this document of Our declaration, pronouncement, and definition, or oppose and contradict it with temerity and boldness. If anyone should presume to interfere, let him know that he will incur the anger of the all-powerful God and of His Blessed Apostles Peter and Paul.

Given at Rome in St. Peter’s on the eighth of December, in the year of the Incarnation of Our Lord, 1854, the ninth year of Our Pontificate.

Pius IX, Pope
Mary's Apostolic Role in History

JOHN TOTTEN, S.M.

Number 24
ABOUT THE AUTHOR...

Brother John Totten, S.M., is a member of the St. Louis Province of the Society of Mary and is presently teaching in Milwaukee. His personal study during most of religious life has concerned Mary's influence in the apostolate of the Church. The present reprint is a summary of a paper read at the first Marian Institute of the Marian Library (1953) in which he developed the nature of this influence as manifested in its historical effects.

Brother Totten's previous assignments found him stationed in Texas and Missouri. For several years he was associated with the Catholic Authors staff in St. Louis and assisted in the production of the new Four-Sight and Crown editions.

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MARY’S APOSTOLIC ROLE IN HISTORY

JOHN TOTTEN, S.M.

The Nature of the Subject

By Mary’s role in history we mean her part in the apostolate or mission that Our Lord has given His Church. He sent the Church to bring the world to God. We are concerned with defining Mary’s role in this work. Now we understand an apostolate or mission when we know the PLAN of the one who does the sending. God’s plan for the Church can be known either in His own statement of it in REVELATION or in its BEING WORKED OUT in time. It is by this latter method that we are to approach our subject—by the historical method.

Some difficulty attaches to this particular method because history gives us innumerable facts; and facts, though absolutely necessary, are in no way sufficient for our purpose. The essential thing in grasping Mary’s apostolic role is to see all that she does for the Church in that single pattern which explains it all. And that is no easy task because she does so much. It is like trying to state in one sentence all that a mother does in a family. A list of her works would be endless, and what single work can be conceived as summing up everything, unless it be simply that of being mother. But to say this is simply to name the mystery, not to elucidate it. So it is with the apostolic role of Mary. A list of her benefactions will not suffice, nor will a name for her role. We must rather use the facts to penetrate in depth the nature of her role and there grasp the principle from which all her contributions spring.

Our Method of Development

Our development will follow this plan: we begin with facts to show that HER INFLUENCE IS DECISIVE on both (1) EVENTS and (2) CULTURE. Then we consider Her as their cause: her influence is PERSONAL both (3) in LEADING and (4) in BUILDING. Finally we consider the NATURE of her influence: HOW is it exerted? (5) by what MEANS and (6) by what VITAL FORCE? If we diagram this plan of development in two columns as below:

- Her influence is decisive
  - (1) on EVENTS  (2) on CULTURE
- Her influence is personal
  - (3) in LEADING  (4) in BUILDING
- How is it exerted?
  - (5) by what MEANS?  (6) by what VITAL FORCE?

Then the topics on the right are related to the corresponding topics immediately to their left as the basis of an action is related to the action itself. Thus a people’s culture (2) moulds their outlook on life and their habits of thought and thus constitutes the basis of their way of acting, giving a distinctive character to the events (1) of their history. Topic (4) is related to topic (3) in like manner, as also (6) to (5).
MARY'S APOSTOLIC ROLE IN HISTORY

1. MARY'S INFLUENCE IN CHURCH HISTORY IS DECISIVE IN THE DEEDS SHE HAS INSPIRED

When is an Historical Influence Decisive?

It is important that we all attach the same meaning to the word decisive. Consider the fight against Communism. Many forces have opposed it. None have, as yet, been decisive against it. The Nazis and Fascists rose to power largely as anti-Communists. And the immediate effect of their influence was the practical extermination of Communism in the areas under their control. Yet the long-term effect of their efforts has been to strengthen its position. Capitalists have opposed it. They have not been effective. Nor have laborers. Nations have opposed it in the realm of diplomacy and even arms—ineffectually. Why have all these efforts been indecisive? Many reasons can be given. One seems to sum up most of them. All these forces have in some measure been infiltrated, if not by Communists themselves, then by Communist ideas and thought—by materialism, naturalism, and anti-religion. This infiltration by Communist thought is more deadly than infiltration by Communists themselves, because it is more dangerous and more difficult to prevent. Now my point is this: Mary's influence is decisive against evil because it cannot but be utterly pure. It is not subject to infiltration by evil.

How Her Influence is Decisive

In this connection, Father Calkins tells a story about the first Sorrowful Mother Novena in New York City. The Church was overcrowded and a long line of people stretched down the street. A rather belligerent Communist approached the line. His book of revolutionary tactics told him that every popular mass movement was a potential sounding board for Communist propaganda. It was up to him to muscle in and take over. He did so, insisting on his right in this free country to join any movement for the relief of the poor and oppressed. He met little opposition. Once established, he took the next step: What are we protesting against? What are we demanding and of whom? A rather amused man told him: "We are protesting our sins and asking for grace of the Mother of God." The Communist's jaw fell. The book had not foreseen this. He fled in consternation. Infiltration into this movement was impossible. There was absolutely nothing that could be twisted to his purpose here. That is the point: Mary's influence is decisive for good because it is so purely good. It expels evil motives.

She Purifies Motives

The Crusades, after the victories of the first two great efforts, bogged down for years. And why? Largely because the supernatural motives of the Crusaders tended to become more and more mixed with selfish natural ones. The commercialism of the maritime cities of Italy, their rivalry with the Byzantines, the nationalism of the leaders and knights, their desire for personal glory, plunder, ease—all these false motives rendered their efforts ineffectual and at times evil. It was when Our Lady acted that motives were purified and decisive progress
MARY'S APOSTOLIC ROLE IN HISTORY

was made against the Moslem heresy—as at the foundation of the orders for the redemption of captives or at the battles of Lepanto and Vienna.

These actions were decisive. Of John of Matha, James of Aragon, and Peter Nolasco she asked an ultimate purity of intention when she asked them to take a vow to ransom captives of the Moors even at the cost of their own freedom. Perhaps she chose Don Juan to lead at Lepanto because, having no title to gain and none to lose, selfish motives had little hold on him. He was, in Chesterton's words, one "whose loss is laughter when he counts the wager worth." (Lepanto) It was thus that he acted and so he won for her.

And so also did Sobieski at Vienna. Belloc insists that before Vienna in 1683 Kara Mustapha had every advantage of numbers, material and diplomatic position. He had an army of more than 200,000 men. With this in prospect Sobieski set out to answer the call of the Holy Father with only 8000 men to relieve the besieged garrison of only 15,000. He and his men stopped at Czestochowa to pray for a blessing on their arms and then advanced to join with other Christian troops arriving at Vienna September 11 to make up an army of some 80,000. Sobieski publicly placed all his trust in Our Lady; he fought accordingly and won decisively. History is filled with like victories, as at Muret, La Rochelle, Temesvar, and Belgrade.

She Builds on Faith

The key to them seems to be this: To serve her is to embrace noble motives and to reject base ones. And why? Because she asks that those who love her act on the purest and completest Faith—on the motives of Christ. Chesterton has immortalized this truth in his Ballad of the White Horse. Alfred, crushed by the overwhelming superiority of the pagan Danes, begs her for a sign of victory: To him she answers:

"The men of the East may spell the stars,
And times and triumphs mark,
But the men signed with the cross of Christ
Go gaily in the dark.
But you and all the kind of Christ
Are ignorant and brave.
And you have wars you hardly win
And souls you hardly save.
I tell you naught for your comfort,
Yea, naught for your desire,
Save that the sky grows darker yet
And the sea rises higher.
Night shall be thrice night over you,
And heaven an iron cope.
Do you have joy without a cause,
Yea, faith without a hope?"
MARY'S APOSTOLIC ROLE IN HISTORY

The Means She Uses

There it is—the ground of hope she offers is Faith, pure Faith. On this she builds, slowly if need be, but irresistibly. On this basis she calls for prayer, for penance, for the accomplishment of duty. You recall: this is her message at Fatima—substantially as it was at Lourdes.

Jacques Maritain has studied these means in learned works, examining their efficacy as social and political instruments. Prayer and penance he terms spiritual means and the accomplishment of duty a "poor temporal means." There is a note of irony in the adjective "poor," as also in the qualification "rich" in the phrase, the "rich temporal means." Under this he includes: power, money, influence, politics. Our Lady's means, the spiritual and the poor temporal means have this quality—they exercise a power that grows imperceptibly; they overcome obstacles by a kind of irresistible, cumulative force.

You have surely at some time or other watched waves lapping the edge of a beach, and dramatized in your mind the effort of each succeeding wave to reach farther than the last. It is a lesson in the futility of half-measures. That is the way the rich temporal means work. Each quickly achieves an immediate tangible gain, but almost as quickly relinquishes it and must be succeeded by another. They are indecisive. The means by which Our Lady builds come in like the tide, bearing waves on its breast, but scarcely using them, strong in its own right—decisive, irresistible. So, while the Protestant princes struggled feverishly for political power, wealth, and diplomatic position in the countries of Europe, forces trained in the school of Mary went far beyond the boundaries of the old world, to bring to the true faith the teeming millions of Asia and America, and to give her glorious name to innumerable islands, seas, capes, rivers, and lands.

Why This Method is Natural to Her

Her influence is decisive because it is as natural to her to inspire Faith as for truth to inspire assent. She reveals in herself the basic truths of the Faith. When the Gnostic heretics denied that Our Lord had a real human body, Christians joyfully pointed to her. There is His Mother, they said. When the Arians denied the divinity of her Son, it was in His Virgin Mother that the decisive answer stood revealed: He was conceived of the Holy Spirit, born of the Virgin Mary. She reveals in her very being and action the ultimate realities of Christianity. So also for the distinctively Christian virtues: humility, virginity, the spirit of prayer and sacrifice; virtues so foreign to the instincts of man's fallen nature. It has been enough that they adorned her immaculate and loving heart that they should be forever in honor among Christian men. It matters not how mysterious they may seem; millions seek them in every age and clime—because of her.

"As the innocent moon, that nothing does but shine
Moves all the laboring surges of the world."

(Francis Thompson: Sister Songs)

We conclude then that her influence over the actual EVENTS of history is decisive because it is an influence sprung from the ultimate truth and reality of
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Christ, Who is the vital force in all apostolic efficacy. This first point has deserved this somewhat lengthy treatment because it is the foundation of the others.

2. MARY'S INFLUENCE IS DECISIVE IN THE FIELD OF CULTURAL WORKS

When is a Cultural Influence Decisive?

It is necessary to establish that Our Lady's influence is decisive in the development of Christian Culture. Genghis Khan influenced the events of his time and yet made no truly decisive mark on history because the changes he wrought had no firm or lasting cultural foundation. He failed to bring men to a vision of life and reality so clear and so intensely realized that they would express and preserve their experience of it in works of art which would in turn convey it anew and ever-living to succeeding generations. Mary has accomplished this to a degree unequaled by any human person.

The Testimony of History

We have already seen that in her very being and activity she is a revelation of Christian truth and life. To Catholics and Protestants alike she sums up, in the words of Chesterton, all that the Church has to say to humanity. Christian artists have vied with one another to convey as a living experience what she has meant to them. In the music of countless Ave Marias they have expressed the reverent joy of a fallen race in the presence of her who brings God to them. These together with the other masterpieces of Marian music have made their vivid appreciation of her love and goodness an experience that can be enjoyed by all succeeding generations.

What music has done for the mystery of the Annunciation, painting has done for that of the Nativity and all the mysteries it enshrines: the mystery of God's love, of His strength in weakness, of His riches in poverty. The works of Fra Angelico, Raphael, Murillo, Botticelli, Andrea del Sarto and a host of others have for centuries penetrated Christian souls with the truth:

"Short arm needs man to reach to Heaven
So ready is Heaven to stoop to him."

(Chanris Thompson: Grace of the Way)

So also the Piedades and the Calvary Groups of the master sculptors. For centuries they have imparted to Christian peoples a vicarious experience of the intrinsic worth of suffering, sorrow, and penance—the poor spiritual means—and have thus saturated Christian thought and life with her spirit.

The Marian Library of Dayton is itself a living proof of Mary's influence on literature. Surely no woman has exerted so potent an influence through the written word as she. And then there are the great cathedrals, those Summas of Marian truth erected in stone—Chartres, Notre Dame, the Duomo, and a hundred others. They have made her ideals the nourishment of Christian souls. Dante could hail as accomplished at least in part the goal of Christian culture in this, that God's ideal of human perfection should be cherished pure
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the more perfect which are based on more fundamental truths; whose mode of action governs a greater segment of life; and whose acceptance of that mode is the more intense. In this light a religious order is seen to be an institution of a very perfect kind, for it is based on ultimate truths of faith, which give rise to a complete regimen of life which must be accepted permanently by vows. Now Our Lady has in history exerted a direct and personal influence in the foundation of very many religious institutes. She has in her apparitions commanded the foundation of some, as the Mercedarians, the Servites, the Norbertines; or encouraged others, as the Trinitarians, Carmelites, and Dominicans; others have arisen due to inspirations received at her shrines—such as the Carthusians, Franciscans, Jesuits, Marianists, and many others. Still others have been founded to spread particular insights into her mysteries. All of them, in all their members, draw their inspiration from a living awareness of her personal guidance and care—an awareness that leads nuns and sisters each to take her name as their own. For what is more personal than one's name—unless it be Our Lady's care?

5. HOW SHE EXERTS HER PERSONAL INFLUENCE IN HISTORY

If we abstract from the almost limitless diversity of locations, customs and rules that distinguish the institutions she has founded, we can discern in all of them a striking point of similarity—the spirit of prayer that pervades all.

Prayer Permeates All

All that she does is done with reference to prayer—to inspire prayer, to encourage it, and to reward it. Marian religious orders are devoted by preference to prayer. Marian customs are customs of prayer—the Rosary, processions, novenas, hymns, consecrations . . . Her shrines are houses of prayer. Marian art is the art of prayer and of Churches. Her victories are begun by prayer, won by prayer, and commemorated by prayer. Her role in the Church is associated with prayer from its very origins. Her entire life was a life of prayer. Some of the earliest figures of the Catacombs—the orantes—associate her with the Church in prayer.

Her Role as Intercessor

That great supernatural institution—the Liturgy—sums up our relations with her as that of clients before their intercessor. Indeed this seems to be her essential role in the life of prayer that has grown up under her influence: the role of intercessor. The cry of the Church to Mary is ever: "Pray for us; pray for us, now and at the hour of our death." This is more than a coincidence, and is worthy of some thought. The act of intercession seems to depend essentially on this: that there be a union of will between the client and the intercessor—that they both desire the same thing together. It seems to be the role of Our Blessed Mother to bring about this conformity between the wills of her children and her own will in order that the power of God, by which she achieved her mission while on earth, may find no obstacle in the wills of those who now carry on that mission today.
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6. WHAT IS THE ULTIMATE BASIS OF HER INFLUENCE IN HISTORY?

The ultimate basis of Our Lady’s influence must be that which accounts for the initial union of the wills of her children with hers—a union which, however tenuous and hesitant it may be, gives to the bounty of her intercessory power a recipient, willing and ready to accept and to receive it. The question that confronts us is this: Upon what basis is this initial union of wills built?

The Miracle of the Vistula, 1920

An example may help to fix the question clearly in mind. The Communists, in 1918, having seized power in Russia, gained for themselves a breathing spell by making peace with Germany. By 1919, with Eastern Europe and particularly Germany in post-war turmoil, they were ready to move. Tukachevsky was given command of some twenty divisions with which to conquer Poland. By July, 1920, his conquering army had forced the Polish army back as far as Warsaw. The Second Congress of the Communist International held in July and August of 1920, already sure of the fall of Poland, laid down the conditions it would impose upon the old world. Tukachevsky later expressed his confident assurance that had he crushed the Polish army, the Soviet Revolution would have swept “like a furious torrent over the whole of Eastern Europe.” The lists of persons to be assassinated in Germany by that furious torrent had already been drawn up.

The Polish Forces

And what was the situation of the Polish forces? Pilsudski, their commander testifies: “The nightmare of defeat and the excuses of poltroons were sweeping over the whole town. I hesitated to place my trust in the morale of the troops and the inhabitants. I noted, moreover, the very poor state of the uniforms and equipment of the troops. I had never in all my experience of warfare seen such ragamuffins . . .” The English eyewitness, Lord D'Abernon said: “Nothing could appear more certain than that the Soviet forces would capture Warsaw.” Lord Curzon spoke of the executioner’s axe as within an ace of Poland’s neck. That was the situation that confronted those who determined, in Chesterton’s words:

“To break or be broken, God knows when,
But I have seen for whom.”

(The Ballad of the White Horse)

Among these was Achille Ratti, later Pius XI, then Papal Nuncio to Poland and, as was customary, a titular Bishop. His was the See of Lepanto! He realized the issues at stake. When other diplomats had been evacuated, he had secured permission from Rome to stay. Soon after his arrival in Poland he had gone to Czestochowa to pay his respects to the “Queen of Heaven and of Poland” as she is called there, and to secure her blessing on his work. A little more than a year later, he had gone to the famous shrine of Our Lady at Vilna where he had knelt in the snow for a matter of two hours. Now in this crisis of Christendom
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he remained in the apparently doomed city to encourage a people to whom God was entrusting the fate of Europe. On August 6, a great novena of prayer was begun in preparation for the Feast of the Assumption. The city rang with the litanies and prayers of those who walked in processions through its streets.

On the eve of the Feast, Marshall Tukachevsky opened his attack. The Bolshevists had already named the officials who were to govern the recaptured Poland. The city steeled itself for the ordeal, relying on Mary for the success of a daring plan. On the feast of Our Lady's Assumption, the entire Polish Fourth Army with its auxiliary divisions dedicated itself to God and Mary, Queen of Heaven and Poland. At dawn the next day it moved south, and in two days had outflanked the Communist forces, crushed six of their divisions, captured seven, and sent the rest reeling in disorder back to Russia.

The Question That Confronts Us

The point is this: Eastern Europe was saved by this “Miracle of the Vistula” because there were men who loved what Our Lady loved, and this initial conformity of their wills with hers, however tenuous, however weak and hesitant, led them to pray in union with her—and thereby to perfect that union and likeness with her, thus removing the obstacles to God’s power which alone is decisive for good. The Miracle of the Vistula begins with human souls conformed with the soul of Mary, seeing as she sees, loving as she loves. The question is: what is the basis of this initial conformity upon which the entire apostolate of Mary depends?

The answer is clear: the conformity of our wills with the will of Our Lady finds its ultimate basis in the life of Christ which animates both her soul and ours. As every activity presupposes a nature capable of acting, so supernatural activity presupposes a supernatural life capable of acting supernaturally. This is the life of grace, a participation in the life of Christ. Moreover, as every nature is in tendency to its perfection, so our supernatural life is in tendency to its perfection, which is the fullness of grace, the fullness of union with Christ. Hence all who share the life of Christ are radically united in their tendency toward perfect union with Him—in life, in thought, in action. This is the basis of our union with Mary, the basis of all conformity of mind and will with her mind and will. It is then the basis of all that she achieves in the apostolate through intercession.

The Role of This Perfect Member of Christ

There is more: Mary is the perfect member of Christ. The evil which Our Lord overcomes in us, He never permitted even to touch her. And why? Because He wishes to achieve His work of sanctification in a way that permits men to enter it intelligently—knowing His goal, following His plan, loving the ideal of perfection to which He brings them and, with them all visible creation. That is why He made her to be from the beginning the created and visible embodiment of His ideal of Creaturehood—that men, and in men all visible creation, might consciously and deliberately pursue the realization of His Plan, united with Him in oneness of mind and heart and life. That is why the Church has Mary
address us in the Liturgy with these words of Divine Wisdom:

"The Lord possessed me in the beginning of His ways
Before He made anything, from the beginning.
I was set up from eternity and of old,
Before the earth was made . . .
When He prepared the heavens I was present . . .
I was with Him forming all things . . ."

(Prov. 8:22-30)

So she is always in the Mind of Christ, who lives within us and draws us, by love of her, to unite our wills with hers and to permit her to work through us. He is Himself the Principle of that power by which her apostolate is so effective.

7. IN SUMMARY

Our Lord has summed up the entire doctrine of the apostolate in these words: "As the Father has sent Me, I also send you." The apostolate of the Church derives entirely from Him for both direction and efficacy. He insists on two points: (1) That He looks to His Father for the plan: "As the Father has sent Me."
(2) That He looks to us for cooperation: "I also send you."

He Looks to the Father For Direction

He tells us: "I do always the things that please Him." "My meat is to do the will of My Father." Now Our Lord was sent as Savior. His work is one of restoration: "The Son of Man came to seek and to save that which was lost." And to what is He to restore mankind? To God's original ideal of human perfection—to His ideal conception of human nature, immaculate, full of grace. He achieved this first in Mary. And, by living in man, He strives to achieve it in them, drawing them to it by love of her. That is the deep significance of Chesterton's beautiful line in which he hails Mary as: "The first love of Our Father, the world's first love." (The Return of Eve.) The Father has sent Me, Our Lord seems to say: first, that I might make My Mother worthy to be His first love: "The first love of our First Father." And then that I might make all men like her and like Him by making her their "first love" also: "the world's first love."

He Looks to Us For Cooperation

Our Lord gave His Apostles their mission in the words: "I also send you." At the Last Supper He had said: "No longer do I call you servants, because the servant does not know what his master does. But I have called you friends, because all things that I have heard from My Father I have made known to you." He wishes to be not only the life of men, but also their light, to share with them His plan of restoration, to share with them His own ideal. "In Him was Life and the Life was the Light of men." "I am come to be the light of the world." "The Light that enlightens every man that cometh into this world." He lives in us, then to enlighten us regarding His Father's plan, which is also His own. That is why Faith is so important—prayer is based on Faith and it is by prayer that we share with Christ His vision of the apostolate. And that is why prayer is essential to the apostolic role of Mary.
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The Mind of Christ

By the prayer of Faith: "We have the Mind of Christ" and see with Him the Church He is forming: "The Church," as St. Paul describes it, "in all its beauty without spot or wrinkle nor any blemish, but holy and spotless." (Ephes. 5:27) —like the Mother of Jesus. This is the Church as divinely revealed to St. John, on the Isle of Patmos as "A woman that wore the sun for her mantle, with the moon under her feet, and a crown of twelve stars upon her head." (Apoc. 12:1) And this woman who is the Church is also the Blessed Virgin Mary who, Cardinal Newman insists, is the reason why the Woman of the Vision was chosen to represent the Church.

In the vision of Mary and the Church, our minds are one with Christ's, sharing with Him His thoughts. No longer servants, but friends who know the plan and order of history by which all things are to be delivered from the servitude of sin.

"And this my seeing is not weak.
The Woman I behold whom all things seek
All eyes and know not; toward whom climb
The steps o' the world, and beats all wing of rhyme,
And knows not; 'twixt sun and moon
Her inexpressible front entarred
Temper the wrangling spheres to tune;
Their divergent harmonies
Concluded in the concord of her eyes . . ."  
(Francis Thompson: An Ode After Easter)

Our Entrance Into the Apostolic Role of Mary

When such a vision of sanctity goes before us in all our ways, inspiring and guiding our apostolic effort, we find the hope and joy that filled the heart of that great apostle of the pen, G. K. Chesterton:

"O go you onward; where you are
Shall honor and laughter be,
Past purpled forest and pearled foam
God's winged pavilion free to roam,
Your face, that is a wandering home,
A flying home for us.
Up through an empty house of stars
Being what heart you are,
Up to inhuman steeps of space
As on a staircase, go in grace
Carrying the firelight on your face
Beyond the loneliest star.

(The Ballad of the White Horse)

It is men with such a vision of hope who are able to cooperate with Christ, in His effort to build within Christendom sound institutions which will form men to follow His leadership and build Christian culture and achieve in deeds the triumph of the Faith.
FURTHER READINGS

A useful collection of notes, originally made for instructions and private devotion, arranged "to show the enthusiasm with which devotion to Mary has been taken up in all countries and by all classes of persons, especially in Catholic England, 'Mary's Dowry'.”

Notes on Our Lady's influence in the world throughout the ages, with emphasis on the manner in which she has overcome all heresies, from the days of Gnosticism down to our own time.


Ad Diem Illum

Encyclical Letter of Pius X on the 50th Anniversary of the definition of the Immaculate Conception

Number 25
ABOUT THE AUTHOR . . .

On the occasion of the fiftieth anniversary of the proclamation of the Immaculate Conception, Saint Pius X wrote *Ad Diem Illum*, on February 2, 1904. The reason for observing the anniversary, wrote the Pope, is to restore all things in Christ in the surest and easiest way—through the Immaculate Mary. The phrase "to restore all things in Christ," originally used by St. Paul in his letter to the Ephesians, was the motto of Saint Pius X, as he announced throughout the world in his first encyclical letter *E Supremi*, written four months before *Ad Diem Illum*.

*Ad Diem Illum* is one of the richest papal encyclicals of modern times in the matter of Marian dogma. Besides the Immaculate Conception, the Pope also stresses Mary's mediation and her spiritual motherhood.

This translation of the document was made by Rev. Philip C. Hoelle, S.M., director of the Marian Library.

*(published with ecclesiastical approval)*

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The Marian Library  
University of Dayton  
Dayton, Ohio
Only a few months away is the fiftieth anniversary of that most happy day when Our Predecessor, Pius IX, in the presence of an impressive group of cardinals and bishops declared and promulgated with his infallible teaching authority, as a truth revealed by God that the most Blessed Virgin Mary was free from every taint of original sin in the first instant of her conception. It is well known that the faithful all over the world received this promulgation with public expressions of joy and they welcomed the news with congratulations.

Never has there been a more universal or a more unanimous demonstration of affection toward the exalted Mother of God or the Vicar of Jesus Christ.

On this golden anniversary, Venerable Brethren, when We recall to mind the Immaculate Virgin, why may We not expect that an echo of that holy joy will resound in our souls? Why may We not look forward to a repetition of these grand demonstrations toward the sublime Mother of God five decades ago? Our desire for this renewal is aroused by the devotion which We have always cherished toward the Blessed Virgin, a devotion which is prompted by heartfelt gratitude for favors received. The ever willing and eager interest of all Catholics to increase their manifestation of love and reverence for God’s Mother, is a sure pledge that Our desires will be fulfilled. But We must add that Our desire is particularly sharpened by a kind of secret instinct which inclines Us to believe that these great hopes will be realized in the near future. The solemn declaration of the dogma of the Immaculate Conception with good reason stimulated these same hopes in the minds of Our Predecessor, Pius IX, and all the bishops.

Mary Obtains Favors

It is true that some have complained that so far these hopes have not borne fruit. They quote from Jeremias: "We looked for peace, and no good came; for a time of healing, and behold fear" (Jer. 8:15). But such persons will be clearly reprimanded as "men of little faith" for they do not try to penetrate the works of God or to judge them in the light of truth. Who can count the secret gifts of grace bestowed by God upon His Church during this period through the Blessed Virgin’s intercession? And putting aside these blessings, what about the Vatican Council, held at such an opportune time? What about the dogma of papal infallibility, promulgated in time to meet the errors in the offing? Finally, what about that new and unheard of sense
of loyalty which prompts the faithful of every class and nation to come here to pay their respect in person to the Vicar of Christ? The Providence of God is admirably displayed in Our two Predecessors, Pius and Leo. In their pontificate, which lasted longer than any previous ones, they ruled the Church with great holiness in most troublesome times. Hardly had Pius IX dogmatically defined Mary's exemption from original sin, when the Virgin herself began those amazing wonders at Lourdes. These wonders led to the building of a spacious and impressive shrine to the Immaculate Mother of God. Here through her intercession miracles continue to be wrought in our day, and these miracles are excellent proofs for dispelling modern disbelief.

Since we are witnesses of all these important benefits granted by God through the Virgin's gracious influence during the last half-century, why do we not have reason to believe that "our salvation is nearer than when we came to believe" (Rom. 13:11)? This is all the more so because experience in the ways of Divine Providence shows us that when evils reach their limit, liberation is not far off. "Her time is near at hand and her days shall not be prolonged. For the Lord will have mercy on Jacob and will yet choose out of Israel" (Is. 14:1). Thus we hope that we also may soon say, "The Lord hath broken the staff of the wicked . . . The whole earth is quiet and still; it is glad and hath rejoiced" (Is. 14:5, 7).

Mary Helps to Restore All Things in Christ

In our first encyclical letter We set up as our motto: To restore all things in Christ. This is our primary purpose in stirring up a singular fervor in the Christian people by recalling this fiftieth anniversary of the proclamation of the Immaculate Conception of God's Mother. Can anyone fail to see that there is no surer or easier way than Mary for uniting all men with Christ and obtaining through Him the perfect adoption of sons that we may be holy and immaculate in the sight of God? To Mary were addressed these words, "And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord" (Luke 1:45); in other words, that she would conceive and bring forth the Son of God. Hence she received in her womb Him who is by nature Truth itself that "He, generated by a new order and a new nativity . . . though invisible in Himself, might become visible in the flesh." Surely, then, since the Son of God made Man is "the author and Finisher of Faith" (Heb. 12:2) one must recognize His most holy Mother as the sharer in the divine mysteries, and, as it were, a guardian of them, and that upon her as a foundation, the noblest after Christ, is built the edifice of faith for all ages.
Christ Comes to Us Through Mary

What then? Could not God have given us the Redeemer of the human race and the Founder of the Faith in another way than through the Virgin? Of course, but since divine Providence has decided that we should have the God-Man through Mary, who conceived Him of the Holy Spirit and bore Him in her womb, we have no choice but to receive Christ from the hands of Mary. Hence nearly every time that the Scriptures foretell “the grace that was to appear among us” (cf. Tit. 2:11), the Redeemer is linked with His Mother. The Lamb, the Ruler of the world, will be sent—but from the rock of the desert. The flower will blossom—but from the root of Jesse. When Adam saw Mary crushing the Serpent’s head he dried the tears caused by his fall. Noah thought of her when he was confined in the ark of salvation; so did Abraham when he was kept from slaying his son. Jacob had her in mind when he saw the ladder and the angels who were climbing up and down; so did Moses while he watched the bush burn without being consumed. David, too, thought of her when with dancing and singing he escorted the ark of God; so did Elias when he looked at the little cloud rising out of the sea. Need we add more? Indeed, after Christ we find in Mary the end of the Law and the fulfillment of the figures and oracles.

With her alone Jesus was associated for thirty years in the closest ties of intimate domestic life. Anyone who remembers this fact is convinced that it is chiefly through the Virgin that the way has been opened for us to acquire the knowledge of Christ. Who more than His Mother was capable of gaining an extensive understanding of the wondrous mysteries of His birth and childhood and above all of the mystery of the Incarnation, which is the beginning and the foundation of faith? Mary not only kept in her heart the events that took place at Bethlehem and in the Temple of the Lord in Jerusalem, but she may be said to have lived the very life of her Son, inasmuch as she shared in the thoughts and the secret desires of Christ. Hence no one ever knew Christ so thoroughly as she did, and no one can ever be a more competent guide and teacher for knowing Christ.

Mary is Our Mother

As We have already pointed out, it follows that no one is more capable of uniting men with Christ than this Virgin. Christ Himself said “Now this is eternal life, that they may know Thee, the only true God, and Him whom Thou hast sent, Jesus Christ” (John 17:3). Now through Mary we obtain the life-giving knowledge of Christ; through Mary also we obtain more easily that life of which Christ is the source and the beginning. Oh, how high our
hopes will rise, if we give a little thought to the important reasons which prompt this most holy Mother to confer these precious gifts on us!

Is not Mary the Mother of Christ? Then she is our Mother too. And we must believe that Christ, the Word made Flesh, is also the Savior of men. He had a material body like that of any other man. As Savior of the human family He had a spiritual and mystical Body, which is the society of those who believe in Christ. "We, the many, are one body in Christ" (Rom. 12:5). Now the Virgin conceived the Eternal Son not only that He might be made man by taking His human nature from her, but also that He might be the Savior of men by means of that same human nature. Hence the angel's message to the shepherds: "Today in the town of David there has been born to you a Savior who is Christ the Lord" (Luke 2:11). Thus in one and the same bosom of the most chaste Mother, Christ took to Himself flesh, and joined to Himself the spiritual body formed by those who were to believe in Him.

And so in carrying the Savior within her, Mary may be said to have carried at the same time all those whose life was contained in the life of the Savior. All of us, then, who are united with Christ and are, in the words of the Apostle, "members of His body, made from His flesh and from His bones" (Eph. 5:30), have really come forth from the womb of Mary as a body united with its head. Hence in a spiritual and mystical sense, we are all Mary’s children, and she is the Mother of all of us; "the Mother in spirit . . . but really the Mother of the members of Christ, which we are."

If then the Most Blessed Virgin is at the same time the Mother of God and of men, it is easy to see that she will make every effort to have Christ, "head of His body, the Church" (Col. 1:18), pour forth His gifts into His members and especially that we may know Him and "live through Him" (1 John 4:9).

Our Co-redemptrix

Now the most holy Mother of God had more than the honor of "having given the substance of her flesh to the Only-begotten Son of God, who was to be born of the human race," and by means of this flesh was to be prepared as a Victim for men's salvation. She was also chosen to tend and nourish this Victim and even to offer it on the altar at the appointed time. Thus there was such an unbroken solidarity of life and labor between Son and Mother that to both of them one may apply the Prophet's words, "My life is wasted with grief and my years in sighs" (Ps. 30:11). Moreover at her Son's last hour "there stood by the Cross of Jesus His Mother" (John 19:25). She was not merely engaged in looking upon the cruel scene but she found comfort in knowing that "her Only-begotten Son was being offered for the salvation of
the human race, and she suffered so much together with Him, that, if it had been possible, she would have borne even more willingly all the torments that her Son suffered." By this community of pain and will between Christ and Mary "she merited to become in a most worthy manner the Reparatrix of the lost world," and the Dispenser of all the gifts that Jesus purchased for us by His bloody death.

**Christ's Gifts are Dispensed by Mary**

It is understood that we do not deny that to Christ by strict and proper right belongs the dispensing of these gifts, since they are the fruit acquired for us exclusively by His death, and He is in His own right the Mediator between God and man. Still by that community of sorrow and suffering between Son and Mother, which we have explained, it was granted to the pre-eminent Virgin "to be together with her Only-begotten Son, the most powerful Mediatrix and Conciliatrix of the whole world." Christ is truly the source, "and of His fullness we have all received" (John 1:16); "from Him the whole body, closely joined and knit together through every joint of the system ... derives its increase to the building up of itself in love" (Eph. 4:16). But Mary, as St. Bernard fittingly observes, is the channel, or she is the neck of our Head, through which all spiritual gifts are communicated to His Body."

Thus it is clear that we are very far from claiming for the Virgin the power of producing supernatural grace, which belongs to God alone. However, since she excels all other creatures in holiness and union with Christ, and since she was appointed by Christ to be His associate in the work of human salvation, she merits for us congruously, as they say, what Christ merited for us condignly, and she is the chief minister of the graces to be dispensed. Christ "has taken His seat at the right hand of the Majesty on high" (Heb. 1:3). Mary as Queen stands at His right hand; "she is the most secure refuge and the most reliable helper of all who are in danger, so that there should be no fear or despair as long as she guides and sustains us with her kindness and protection."

**Mary Has a Claim to Our Devotion**

With these thoughts in mind, let us return to Our purpose. Who is unable to see that We are right in declaring that Mary is our most important and most reliable aid in learning how to know and love Christ? From Nazareth to Calvary was she not the constant companion of Jesus? Who knew the secrets of His heart as well as she did? Does she not have the maternal right to distribute the treasures of His merits? Abundant proof for this is found in the deplorable state of those who fancy they can dispense with the Virgin's
help. Deceived by the wiles of the devil or by false opinions, they are forlorn and unhappy. They neglect Mary under the pretext of honoring Christ! They forget that the Child is not found apart from His Mother Mary.

**Knowing Christ is Chief Aim of Devotion to Mary**

As a consequence, Venerable Brethren, We will that you direct to this same end all these celebrations which are now being prepared for the purpose of honoring the holy Virgin who was Immaculate from her very origin. For it is by knowing and loving Jesus Christ that we bring to Mary the most desirable honor and the deepest joy. Let then the crowds fill the churches; let there be solemn celebrations and public festivities, for they give a powerful stimulus to devotion. However they will be mere formalities with only an appearance of devotion unless they are accompanied by the consent of the will. When the Virgin looks upon such formalities she will justly rebuke us with Christ's words, "This people honors me with their lips, but their heart is far from me" (Matt. 15:8).

**No Devotion to Mary Without Obedience to Christ**

The only genuine devotion to God's Mother is that which comes from the heart. Bodily acts when separated from the soul, are clearly vain and useless. The acts of the soul should have as their sole purpose to make us obedient in everything to Mary's Divine Son. For if it is true that love is not genuine unless it is capable of uniting wills, then surely our will must join with the will of Mary in serving the Lord Christ. For the most prudent Virgin addresses to us the same words she spoke to the servants at the marriage festival at Cana, "Do whatever He tells you" (John 2:5). Now this is Christ's command, "If thou wilt enter into life, keep the commandment" (Matt. 19:17). Each one then should be firmly convinced that his devotion to the Most Blessed Virgin is false and deceptive if it does not keep him from sin or if it does not instill in him an earnest desire to undo his evil ways. This is a false devotion because it bears no fruit. Further proof that this is true can be easily obtained from a study of the dogma of the Immaculate Conception of God's Mother.

**Real Devotion to Mary Must Be Interior**

Without mentioning Catholic tradition, along with the Scriptures an equal source of truth, how is it that the belief in the Immaculate Conception of the Virgin Mary has so thoroughly fitted in with the Christian sense that it seems implanted and ingrained in the souls of the faithful? These words of Denis the Carthusian express it very well, "In horror we shrink from the idea that the woman who was to crush the Serpent's head should ever have been
crushed by him, and that the Lord's Mother should ever have been demon's child." Indeed the Christian mind revolts from the thought that the holy, untainted, innocent flesh of Christ could have been formed in the Virgin's womb from a flesh which had ever been stained for a single moment. This repugnance stems from the fact that there is an indefinite opposition between God and sin. Truly this is why Catholics everywhere have been convinced that the Son of God, before "He washed us from our sins in His Blood" before He took on human nature, granted to His Virgin Mother the grace and special privilege of being preserved in the first moment of her conception, from every stain of the primal sin.

It is clear, then, that everyone who sincerely wants to win the favor of Mary by his devotion, has as his first duty to correct his sinful and corrupt habits and to bring under control the passions which incite him to evil. For does not God so completely detest sin as to arrange for the future Mother of His Son to be free not only from every voluntary stain, but also, by a very exceptional gift granted in view of Christ's merits, from that taint of evil inherited by all Adam's children?

Through Mary We Imitate Christ

All of us should have the desire to make our devotion to Mary worthy and perfect. To do this one must make progress and spare no effort in following her example. Faithfully to reproduce in themselves the image of Christ's patience and holiness is the divine rule for all who want to reach eternal happiness. "For those whom He has foreknown He has also predestined to become conformed to the image of His Son, that He should be the Firstborn among many brethren" (Rom. 8:29). Knowing that our weakness causes us to be easily frightened by the lofty stature of the Model, Divine Providence has offered us another model. This copy of Christ, the closest that human nature can produce, is more suitable to our stature. This model is of course the Mother of God. St. Ambrose clearly states this, "Mary was such that her life in itself is a lesson for all." And then he properly concludes, "Let the virginity and the life of Mary be, as it were, in a picture in front of us; and from this picture as from a mirror there is reflected the beauty of chastity and the loveliness of virtue."

The Principal Virtues in Mary

While Mary's children should not be negligent in imitating any of their most holy Mother's virtues, still it is Our wish that the principal virtues should be given preference in practice. In a sense, these virtues, faith, hope and
charity toward God and man, are the nerves and sinews of the Christian wisdom. Though these virtues shine forth during her entire life, still they were most resplendent when she stood by her dying Son. "Because He has made Himself Son of God" (John 19:7). Jesus is crucified and is rebuked with blasphemy; but she never wavered in acknowledging and adoring His divinity. While she laid His dead body in the tomb, she never for a moment doubted His return to life. Besides, her ardent love for God made her a sharer and companion of Christ's sufferings. Not minding her own sorrow, she prayed for the executioners' pardon, though they obstinately shouted, "His blood be on us and on our children" (Matt. 27:25).

Original Sin and the Immaculate Conception

But let us return to Our theme, the Immaculate Conception. What important and fitting help it provides for preserving and truly promoting these virtues! In fact where do the enemies of religion begin to shake the faith of so many by the spread of their serious errors? They deny that man fell through sin and lost his original dignity. Hence they consider as mere fables original sin and its consequent evils: the corruption of the human race in its origin and thus in all its descendants and the entrance of evil among men and the need of a Redeemer. On this assumption one readily sees that there is no place for Christ or the Church or grace or any order above nature. To be brief, the whole structure of faith falls into utter ruin.

Rationalism and the Immaculate Conception

However if the people believe and profess that the Virgin Mary was free from every taint in the first moment of her conception, then they must admit original sin, Christ's redemption of mankind, the Gospel, the Church and the law of suffering. By these truths rationalism and materialism are uprooted and overthrown and the honor of protecting and defending the truth remains in the hands of Christian wisdom. Moreover in our day especially, the adversaries of the Faith have in common the vice of rejecting, and they even make a profession of rejecting, all reverence and obedience to the authority of the Church and for that matter to every human authority, so that they may more easily wrest the Faith from human hearts. Here is where anarchism has its source. And nothing is more fatally ruinous to the natural and the supernatural order than anarchism. Now even this evil, fatal to civil and Christian society alike, is banished by the doctrine of the Immaculate Conception of God's Mother. For this doctrine obliges us to recognize in the Church a power to which we must submit our intellect as well as our will. It is precisely through
this submission of reason that the Christian people sing the praises of the Mother of God: "Thou art all fair, O Mary, and there is no original stain in thee." Thus it is again clear that the Church is right in saying of the august Virgin that by herself she has destroyed all the heresies in the world.

And if, as St. Paul declares, faith is nothing else than "the substance of things to be hoped for" (Heb. 11:1), then everyone will readily admit that the doctrine of the Immaculate Conception also strengthens our faith and lifts up our hope. This is all the more so since the Virgin was exempt from the primal sin in view of future motherhood of Christ, and as Christ's Mother she restored to us the hope of eternal joys.

Mary Makes It Easier for Us to Love Christ

Let us leave aside for the moment love for God directly. As we turn our attention to the Immaculate Virgin, who of us is not moved to fulfill conscientiously that command which Christ particularly called His own, namely, of loving one another as He loved us?

The Apostle St. John describes the vision with which he was divinely favored: "A great sign appeared in heaven: a woman clothed with the sun, and under her feet was the moon, and upon her head a crown of twelve stars" (Apoc. 12:1). Everyone realizes that this woman signified the inviolate Virgin Mary who brought forth our Head. The Apostle continues, "And being with child, she cried out in her travail and was in the anguish of delivery" (Apoc. 12:2). Thus John saw the most holy Mother of God already enjoying eternal happiness and still laboring in a kind of mysterious childbirth. What birth was it? Surely it was our birth. As long as we are still detained in exile we must still be brought forth into the perfect love of God and into eternal happiness. The laboring in childbirth shows the yearning and longing with which the Virgin from heaven above keeps watch over us and strives with unceasing prayer to complete the number of the elect.

Mary Battles Against Modern Heresy

We earnestly desire that every one who glories in the name of Christian should attain this same charity. We desire that he make special use of this occasion of the more solemn celebration of the Immaculate Conception of the Mother of God. At this moment how bitterly and fiercely persecution rages against Christ and the most holy religion which He founded! And for many how serious is the present danger of being induced to abandon the faith because of increasing errors! "Then let him who thinks he stands take heed lest he fall" (I Cor. 10:12). Through Mary's intercession, let us all humbly beg
God for the repentance of those who have abandoned the truth. Experience teaches us that such pleading, inspired by charity and trust in the Virgin, has never been in vain. As a matter of fact, even in the future the Church will never be free from attacks. "For there must be factions, so that those who are approved may be made manifest among you" (1 Cor. 11:19). But the Virgin will never cease aiding us in the most troublesome trials. She will never cease carrying on the battle she has been engaged in since her conception. For this reason we may daily repeat: "Today she crushed the head of the ancient serpent."

Jubilee Indulgences
That the gift of heavenly graces may be more plentiful than usual and help us to imitate more closely the Most Blessed Virgin whom we shall honor more fully during this year, We have decided, after the example of Our Predecessors at the opening of their pontificates, to grant to the Catholic world an extraordinary indulgence in the form of a Jubilee. In this way We shall more easily realize our intention of restoring all things in Christ.

Hence trusting in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, in virtue of the power of binding and loosing which the Lord has given Us, despite our unworthiness, We grant and impart the most plenary indulgence of all their sins to each and every member of the faithful of both sexes, who live in this our beloved City or who visit the City. This plenary indulgence can be gained from the first Sunday in Lent, February 21, to the feast of Corpus Christi, June 2, if they shall make three visits to one of the four Patriarchal basilicas and there for some time pray to God for the freedom and exaltation of the Catholic Church and this Apostolic See, for the uprooting of heresies and the conversion of those in error, for harmony among Christian Princes and the peace and unity of all the faithful, and for Our intentions. Besides once within this same period, excepting the days not included in the Lenten Indult, these faithful shall fast on meagre fare. Moreover they shall confess their sins and receive the most holy Sacrament of the Eucharist.

Within the above-mentioned time or during a period of three months, not necessarily continuous, to be definitely appointed by the Ordinaries according to the convenience of the faithful, but before the eighth day of December, this same plenary indulgence may be gained by all the other faithful dwelling anywhere outside the City, provided they pay three visits to the cathedral church and shall devoutly perform the above-mentioned works. If there is no
cathedral church, then the parish church should be used, and in the absence of a parish church, then the principal church.

We further permit this indulgence, which may be gained only once, to be applied in suffrage for the souls who have passed from this life united in charity with God.

Moreover We grant the same indulgence to travelers by land and sea who perform the prescribed works immediately on their return home.

Privileges to Confessors

To confessors approved by their respective ordinaries We grant the faculties of commuting these prescribed works for other works of piety and this concession may be used not only for Religious of both sexes but for all others who cannot perform the prescribed works, and We also grant the faculties to dispense from Communion those children who have not yet been admitted to it.

Moreover to all the faithful, the laity and the clergy, both secular and regular of all orders and institutes, even those requiring special mention, We grant permission and power, for the gaining of this indulgence, to choose any regular or secular priest, among those actually approved (this faculty may also be used by nuns, novices, and other women living in the cloister, provided the confessor selected be one approved for nuns). When they go to confession to him within the prescribed time with the intention of gaining the present jubilee indulgence and of performing all the other required works, they may on this lone occasion and only in the forum of conscience, be absolved from all excommunication, suspension and every other Church sentence and censure pronounced or inflicted for any cause by the law or by a judge. This includes those reserved to the Ordinary and to Us or the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to Us and the Apostolic See. They may also be absolved from every sin and transgression, even those reserved to the Ordinaries themselves and to Us and the Apostolic See, provided however, that a salutary penance be enjoined together with the prescription of the law, and in the case of heresy, after the abjuration and retraction of error, as is enjoined by the law. These said priests may further commute to other pious and salutary works all vows even those taken under oath and reserved to the Apostolic See (except those of chastity, of religion, and of obligations accepted by third persons). In regard to the said penitents, even regulars who are in sacred orders, such confessors may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotions to higher orders.
AD DIERM ILLUM

Limitations to the Jubilee Grant of Indulgences

However we do not intend in this present letter to dispense from any irregularities whatsoever, or from crime or defect, public or private, contracted in any way through notoriety or other incapacity or inability. Nor do we intend to derogate from the Constitution with its accompanying declaration, published by Benedict XIV of happy memory, which begins with the words Sacramentum poenitentiae. It is not our intention that this present Letter may or can, in any way avail those, who by Us and the Apostolic See or by any ecclesiastical judge, have been by name excommunicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless within the appointed time they satisfy, or, when necessary, come to an arrangement with the parties concerned.

Finally we want to add that we grant and will that during this time of Jubilee all retain the privilege of gaining all other indulgences, not excluding plenary indulgences, which have been granted by Our Predecessors or by Us.

Mary is the Comfort and Hope of the Church

And now, Venerable Brethren, we close this letter with the earnest hope that, through the extraordinary favor of this Jubilee which we have granted under the auspices of the Immaculate Virgin, many of those unhappily separated from Jesus Christ may return to Him. Likewise we earnestly hope that among the Christian people there may be a new flowering of love for virtue and of fervor in devotion.

When Pius IX fifty years ago proclaimed that we must hold as an article of faith that the Most Blessed Mother of God was from her origin free from all sin, the earth was covered, as we have said, with an incredible wealth of heavenly graces. This growth of confidence in the Virgin Mother of God everywhere gave a strong impetus to the growth of the ancient religion of the people. May we not hope for still greater blessings in the future?

We are surely passing through troublesome times, which prompt us to make our own the lament of the Prophet: "There is no truth and no mercy and no knowledge of God on earth. Blasphemy and lying and homicide and theft and adultery have inundated it" (Osee 4:12). Yet in the midst of this deluge of evil the most merciful Virgin is there before us in full view, like a rainbow, as the arbiter, making peace between God and men: "I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth" (Gen. 9:13). Let the storm rage and sky darken; still we shall not be dismayed. "And the bow shall be in the clouds, and I shall see it and shall remember the everlasting covenant. And there shall no more be water of a flood to destroy all flesh" (Gen. 9:16, 15). If we only trust in Mary as we should, especially at this time when we shall celebrate her Immaculate Conception with livelier fervor, we shall find out even now that she is the Virgin most powerful "who with virginal foot crushed the head of the Serpent."

In pledge of these graces, Venerable Brethren, lovingly in the Lord, we impart to you and your people the Apostolic blessing.

Given in Rome, at St. Peter's, on the second day of February, 1904, the first year of Our Pontificate.

Pius X, Pope
MARIAN REPRINTS

NO. 1—MARY'S PLACE IN OUR LIFE—Rev. T. J. Jorgensen, S.J.
NO. 2—THE MEANING OF MARY—Lois Schumacher
NO. 3—MOTHER AND THE APOSTOLATE—Rev. Emil Neubert, S.M.
NO. 4—THE IMITATION OF MARY—Rev. Placid Huault, S.M.
NO. 5—MARY ASSUMED INTO HEAVEN—Rev. Lawrence Everett, C.SS.R.
NO. 6—MARIAN IMPACT IN BATTLE ARRAY—Rev. Joseph Agius, O.P.
NO. 7—MEN, MARY, AND MAHLINES—Ed Willock
NO. 8—MARY, CONCEIVED WITHOUT SIN—Rev. Francis Connell, C.SS.R.
NO. 9—RUSSIA AND THE IMMACULATE HEART—Pius XII
NO. 10—MARY OUR INSPIRATION TO ACTION—Bro. Robert Knopp, S.M.
NO. 12—SOUL OF MARIAN DEVOTION—Rev. Edmund Baumeister, S.M.
NO. 13—THE ASSUMPTION AND THE MODERN WORLD—Bishop Fulton J. Sheen
NO. 14—MOTHER AND HELPMATE OF CHRIST—Rev. James Egan, O.P.
NO. 15—MARY, PATRONESS OF CATHOLIC ACTION—John J. Griffin
NO. 16—THE MYSTERY OF MARY—Rev. Emil Neubert, S.M.
NO. 18—OUR LADY OF RUSSIA—Catherine de Hueck Doherty
NO. 19—THE WITNESS OF OUR LADY—Archbishop Alban Goodier, S.J.
NO. 20—FULGENS CORONA—Pius XII
NO. 21—THE IMMACULATE CONCEPTION AND THE UNITED STATES—
      Rev. Ralph Ohimann, O.F.M.
NO. 22—THE IMMACULATE CONCEPTION AND THE APOSTOLATE—
      Rev. Philip Hoelle, S.M.
NO. 23—INEFFABILIS DEUS—Pius IX
NO. 24—MARY'S APOSTOLIC ROLE IN HISTORY—Bro. John Totten, S.M.
NO. 25—AD DIEM ILLUM—Pius X
NO. 26—KNOW YOUR MOTHER BETTER: A MARIAN BIBLIOGRAPHY—
      Bro. Stanley Mathews, S.M.
NO. 27—THE IMMACULATE CONCEPTION AND MARY'S DEATH—Rev. J. B. Carol, O.F.M.
NO. 28—IMMACULATE MOTHER OF GOD—James Francis Cardinal McIntyre
NO. 29—THE WISDOM OF OUR LADY—Gerald Vann, O.P.
NO. 30—AD CAELI REGINAM—Pius XII
NO. 31—OUR LADY AT HOME—Richard T. A. Murphy, O.P.
NO. 33—MARY'S ROLE IN THE MYSTICAL BODY—Thomas A. Stanley, S.M.
NO. 34—MARY AND THE FULLNESS OF TIME—Jean Danielou, S.J.
NO. 35—PROTESTANTISM AND THE MOTHER OF GOD—Kenneth F. Dougherty, S.A.
NO. 36—THE LEGION OF MARY—Edward B. Kotter
NO. 37—DEVELOPING A SOUND MARIAN SPIRITUALITY—William G. Most
NO. 38—LAETITIAE SANGTAE—Leo XIII
NO. 39—THE MOTHERHOOD OF MARY—Emil Neubert, S.M.
NO. 40—THE HAIL MARY—James G. Shaw
NO. 41—OUR LADY'S SERENITY—Ronald A. Knox
NO. 42—OUR LADY AND THE HOLY SPIRIT—Bishop Leon J. Suenens
NO. 43—CHRIST'S DEVOTION TO MARY—Joseph J. Panzer, S.M.
NO. 44—MARY, OUR SPIRITUAL MOTHER—William G. Most
NO. 45—MARY IN THE EASTERN CHURCH—Stephen C. Gulovich
NO. 47—FILIAL PIETY: MARIAN AND FAMILY—Gerald J. Schnepf, S.M.
NO. 48—MARY AND THE HISTORY OF WOMEN—E. A. Leonard
NO. 49—OUR LADY, MODEL OF FAITH—Jean Galot, S.J.
NO. 50—OUR LADY, SYMBOL OF HOPE—Jean Galot, S.J.
NO. 51—MARY, MODEL OF CHARITY—Henri Holstein, S. J.
NO. 52—SPIRIT OF THE LEGION OF MARY—Frank Duff
NO. 53—THE TIMELESS WOMAN—Gertrud von LeFort
NO. 54—MARY, QUEEN OF THE UNIVERSE—James M. Egan, O.P.
NO. 55—THE LOURDES PILGRIMAGE—Pius XII
NO. 56—Our Lady of Lourdes, Guardian & Teacher of the Faith—Bishop Pierre-Marie Thea
NO. 57—ESTHER AND OUR LADY—Ronald A. Knox
NO. 58—MARY AND THE THEOLOGIANS—Thomas E. Clarke, S.J.
NO. 59—EDITH STEIN AND THE MOTHER OF GOD—Sister Mary Julian Baird, R.S.M.
Know Your Mother Better

BROTHER STANLEY MATHEWS, S.M.

Number 26
ABOUT THE AUTHOR . . .

Brother Stanley Mathews, S.M., is the librarian of the Marian Library and an instructor in English at the University of Dayton. He is presently editing the Marian Library series of anthologies, the first volume of which, The Promised Woman: an anthology of the Immaculate Conception, was published in May, 1954 (The Grail).


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Dayton, Ohio
Know Your Mother Better

By Stanley G. Mathews, S.M.

About ten years ago the National Nutrition Society published a pamphlet with the intriguing and basically correct title, You Are What You Eat. It made the point that the human body needs a constant supply of food because it is always growing physically in some direction, and the kind and the amount of food eaten helps determine that direction.

The same is true of the mind. Your mental development depends largely on the kind of intellectual food you feed it: thus it grows or is retarded.

But when your mind knows little or nothing about Our Lady, you can hardly be said to be developing in devotion as you rightly should. To love Mary truly, you must increase your knowledge of her — knowledge of her place in Catholic dogma, her privileges, her mission in the modern world, her apparitions, the mysteries of her life, her role in salvation. Just as it is impossible to fall in love with someone you do not even know, so it is impossible to love Our Lady unless you get to know her well, and continue to increase in knowledge of her life and mission. Otherwise your devotion very likely will wither or at least become static. The best and easiest way to prevent this is to read about your Blessed Mother.

But your reading must be solid, practical and apostolic, in order that your devotion be solid, practical and apostolic. If you limit yourself to "pious fluff" your devotion will be flabby. If you are preoccupied with the unusual, your devotion will be sentimental and shallow. This is the greatest danger of reading so-called "fringe mariology." You show interest only in externals: details of an apparition instead of its message; neglect of Mary's actual life in favor of an excessive curiosity about her appearances (when she merely comes back to tell us again what she tried to tell us throughout her life).

Not many years ago you had the perfect right to ask if there were many books about Mary worth reading. Surely, there were not many. Suffering from a lack of well written doctrinal material and an overabundance of translated devotional works, the shelf of Mariology in an ordinary library was not very appealing.

But this situation has changed radically in the last fifteen years. Now some fine authors (if not an abundance of them) are writing in English about the glories of Mary. The late William Thomas Walsh, C.C. Martin-dale, Gerald Vann, Bishop Sheen, Maisie Ward, Thomas McGlynn, John
Beevers, and Daniel Sargent, for instance, all fit into this category. Today authors of this caliber are providing excellent books on Our Lady from a variety of viewpoints.

The following list is intended only as a sampling of the best Marian literature available in English. They are works most frequently on call at the Marian Library — books which the Marian Library recommends. As interested laymen and religious, you should have little trouble in working out from it a reading program to "Know Your Mother Better." (A bibliography is included for your information and guidance.)

BIOGRAPHY

The first step in learning about Mary — or any historical personage, for that matter — is to read the story of her life. In the field of biography Franz Willam's *Mary, the Mother of Jesus* is the "standard" life of Our Lady. Based on his wealth of scriptural and archeological knowledge, and his many years’ residence in Palestine visiting the Holy Places, this Austrian priest gives a penetrating and readable insight into the life and character of Mary. The story is far from being a scholarlly, dry-as-dust treatment of the Blessed Virgin. Fortunately, Father Willam has resisted the temptation to enlarge without reserve on the tantalizingly brief references to Mary found in the Gospels, and at the same time he has avoided emphasizing the purely legendary. The result is a "life" that stands head and shoulders above the rest of the field.

Three other interesting biographies published more recently are *Mary and Joseph* by Denis O'Shea, an Irish priest of the diocese of Meath; *Mary of Nazareth* by Igino Giordani, an historian and librarian of the Vatican Library; and a paper-bound, popularized *Life of Mary: Co-redemptrix* by Peter A. Resch, S.M., Provincial of the St. Louis Province of the Marianists.

DOGMA

Most books that deal with the dogmatic and doctrinal foundation of devotion — the science of Mariology — are necessarily phrased in technical terms and couched in language that will strike the average Catholic reader as "heavy." For reference purposes, however, or for reading that requires more serious study, the two-volume *Mariology of Matthias Joseph Scheeben*, and Paul F. Palmer's *Mary in the Documents of the Church* should not be overlooked. Devoting his whole life to the study and teaching of dogma, Father Scheeben has compiled a work that, although written in the last century, remains the classical study of the entire field. In it he sets the pattern for the future study of Mary as an independent part of dogmatic theology. Father Palmer, a Jesuit, has limited himself, on the other hand, to the important documents of the Fathers, the Councils or the Church, and the Popes to show that the special privileges of the Mother of God have been recognized from the dawn of Christianity. Together they give a complete picture of the history of Marian dogmas.

*Mary, the Mother of God* by O. R. Vassall-Phillips, written more than a quarter of a century ago by the famous English Redemptorist, remains still the finest short work explaining Mary's place in theology.

Bishop Fulton Sheen in *The World's First Love*, recipient of the 1953 Marian Library Medal for the outstanding work written that year about Mary, gives a brilliant combination of dogma and devotion. The Bishop writes of Mary as the prototype and exemplar whom every man really loves, whether he is aware of it or not, whenever he loves a woman.

Other readable works, only somewhat technically phrased, are Canon Smith's *Mary's Part in Our Redemption*, a clear explanation of Our Lady's Role as Co-Redemptrix; M. M. Phillipon's *The Mother of God*, a
handbook of Mariology which shows a happy blending of solid content and wide appeal; and Our Lady of Wisdom by Maurice Zundel, a successful attempt by a Swiss Benedictine to work upon the doctrines that concern Mary to find out what they can tell the modern world, and how they can help solve the special problems that today beset us.

The two most recent works of note in this field are Mary in Doctrine by Emil Neubert, S.M., and Mary in Our Life by William G. Most. Father Neubert, former director of the Marianist seminary in Switzerland, has numerous Marian works to his credit. The original French publication of this work is now in its third edition. Father Most, professor of the classics at Loras College, Dubuque, Iowa, has written his book as an integrated outline of Marian devotion and doctrine.

An important project now under way is a three-volume set on Mariology being prepared by American scholars under the editorship of Father Juniper B. Carol, O.F.M., America's foremost Mariologist. The set, first work in English of its kind, is scheduled for publication by Bruce late in 1954 and 1955.

DEVOTION TO MARY

Heading any list of works explaining the why and wherefore of devotion to Mary is My Ideal, Jesus Son of Mary, by Father Neubert. A popularization of the doctrine of filial piety, the special devotion of William Joseph Chaminade, this little Marian classic has appeared in fifteen languages. Father Neubert draws a blueprint for living under the leadership of the Blessed Virgin for every son and daughter of Mary, and points out what the imitation of Jesus' love means. For those who have never read Father Neubert's little book, the Marian Year offers the finest occasion for delving into its treasures. In fact, a re-reading during this year will help bring a renewal of fervor and consecration for those who have already profited by My Ideal.

All American Catholics know that the United States is dedicated to the Blessed Virgin under the title of Immaculate Conception. Too few, however, are aware of the origin of devotion to Mary in our country. Daniel Sargent has helped to fill that gap by tracing in Our Land and Our Lady eleven chapters of the history of devotion of our ancestors.

Fray Angelico Chavez, O.F.M., writing the "autobiography" of an old wooden statue which has been venerated in our country for more than 300 years, traces much of the history of Spanish-American devotion to Mary in La Conquistadora, a book worth reading both for its superior literary quality and its historical and devotional content.

Our Lady in Our Life by M. V. Bernadot, a renowned French Dominican, is a beautiful study of the maternal love of Our Lady for her children, and of the way in which this love leads all to the life of grace.

Caryll Houselander's writing has always been permeated with a profound understanding of the Mystical Body. In her most popular work, The Reed of God, she uses the simple reed, growing by the river bank, as a symbol of the Blessed Virgin. Miss Houselander has the facility of writing with a freshness and a vitality which appeals to the average Catholic reader.

Two older works of devotion are True Devotion to the Blessed Virgin Mary in which St. Louis Grignion de Montfort outlines his famous doctrine of "Holy Slavery," and The Glories of Mary by St. Alphonsus Liguori, which has gone through countless editions since first published in 1750 in Naples.

SPECIAL DEVOTIONS TO MARY

Those who love Mary will want to express it by practicing special devo-
tions in her honor. Unfortunately, books of devotions which can be highly recommended are not numerous. In general, the quality of devotional writing is far inferior to the quantity. Many of the books are translations of foreign works — works intended for readers of a different mentality and their style does not appeal to the American mind.

Two books by Franz Willam, The Rosary: Its History and Meaning and The Rosary in Daily Life, give the best approach to the meaning of the Rosary now available in English. Father Willam artistically interweaves history with his primarily devotional and meditative treatment.

In The Splendor of the Rosary Maisie Ward uses reproductions of Fra Angelico's paintings as the backdrop for her meditations on the rosary and the prayers composed by Caryll Houselander. Especially noteworthy are the excellent introductory chapters on the background of the rosary.

The new edition of Mary in Her Scapular Promise by John M. Haffert remains the best work on that devotion and Gerald Vann's The Seven Swords surpasses any other work now in print on the sorrows of Mary. However, the popular meditations on the seven sorrows of Our Lady and their meaning for the twentieth-century man, The Splendor of Sorrow, by former newspaperman Eddie Doherty has recently become available in a paper-bound Lumen Book.

Our Lady's Litanv by Rev. Aloysius Biskupek, S.V.D., is a series of readings and reflections on the titles of the Litany of Loreto. The most recent book on the litany, Father Biskupek's work is valuable mainly because of the practical applications for modern living which he draws from each invocation.

ANTHOLOGIES

The most complete and the most discriminating anthology of poetry on Our Lady is I Sing of a Maiden, edited by Sister M. Therese. It has a carefully balanced selection of older and modern poems, but always the quality is excellent. For this reason this collection is recommended over all other similar anthologies.

A best seller from Sheed and Ward, The Mary Book, assembled by Frank Sheed, covers almost every phase of Mariology. Art, poetry, and doctrine are represented, ranging from Chesterton's "Mary and the Convert" to Henri Godin's "A Priest's Litany."

Elizabeth Rothenstein has compiled a reasonably priced anthology of art and poetry, The Virgin and the Child. Outstanding for 22 beautiful reproductions of less familiar masterpieces of art, it features poems by Chaucer, Belloe, Hopkins, Milton, Hardy and St. John of the Cross.

These three volumes would be a worthwhile base upon which to build your own personal Marian library.

SHRINES AND MIRACLES

Perhaps the richest division of Marian books is the wealth of good literature now available on the shrines and apparitions of Our Lady. Many of our most talented Catholic writers, including numerous laymen, have produced notable works in this field.

Two fine books which bring a number of apparitions of the Blessed Mother together are John Beevers' The Sun Her Mantle and Don Sharkey's The Woman Shall Conquer. Beevers' work is concerned with the nine places where Our Lady appeared from 1830 to 1933 in France, Belgium, Ireland, and Portugal. He gives extensive treatment particularly to La Salette. Sharkey's book is the story of the Blessed Virgin in the modern world seen through the eyes of a reporter. All of her appearances since 1830 are included, the author stressing the significance of each one.

H. M. Gillett's two volumes, Famous Shrines of Our Lady, provide a competent treatment of 58 of the leading shrines of the world, with a
bibliography and illustrations for each included. Painstaking research and an interesting style make the writing of this English convert authoritative yet pleasant reading. The newly published *Catholic Shrines of the United States and Canada* by Francis Beauchesne Thornton contains some 30 Marian shrines among the 119 listed. While only one-fourth of the book is about Marian shrines, there is no more complete work available on North American shrines of Our Lady.

Of the 50 or more books on Fatima in English four are of special value. *Our Lady of Fatima* by William Thomas Walsh should be read first because its style gives an easy-to-grasp, over-all picture and makes appealing reading.

*The Immaculate Heart* by Father John de Marchi adds many details and much documentation to the story of Fatima. The author's seven years' residence at Fatima gave him the chance to know Lucy personally and to strike up a personal acquaintance with the villagers. Put into popular English by William Fay, this book often goes behind the facts of the eventful moments at Fatima.

More specialized is *Vision of Fatima* by Thomas McGlynn, O.P. Written as a result of a trip to Portugal to secure the approval of Lucy for a statue he had sculptured of Our Lady of Fatima, Father McGlynn clears up many of the finer points of the story.

*The Meaning of Fatima* by C. C. Martindale, S.J., is a critical study which analyses the entire story. Beginning with the Church's stand on private revelations, it proceeds to perhaps the most intelligent appreciation of Fatima yet published.

St. Bernadette and Lourdes have also had their share of books. Unfortunately the best complete treatments of the apparitions by Estrade, Huysmans and Lasserre are no longer in print in the United States. But most people know the story through probably the best novel ever written on a Marian theme, Franz Werfel's *Song of Bernadette*. Don Sharkey's *After Bernadette* complements the Werfel story and brings it up to date, as does *The Happy Grotto* by Fulton Oursler, although both admittedly are incomplete treatments. *We Saw Her* by B. G. Sandhurst is an account of the apparitions from the viewpoint of the men and women who knelt with Bernadette in the cave at Massabielle on the days of the visions.

The well known novelist Frances Parkinson Keyes has written an excellent life of St. Bernadette, *Bernadette of Lourdes*, formerly titled *The Sublime Shepherdess*, and her work on Guadalupe, *The Grace of Guadalupe*, is the finest retelling of the story of the patroness of Mexico.

While there have been dozens of books in French on LaSalette, relatively few have appeared in the United States. Of these Father John Kennedy's *Light on the Mountain* is the best. Another recent study, though less valuable on all accounts, *The Story of LaSalette* by James P. O'Reilly, M.S., has been issued in a less expensive, paper-bound Lumen Book.

**THE MARIAN APOSTOLATE**

Outstanding in this important but meagerly documented field, highlighted only recently by contemporary writers, is the inspiring story of Our Lady's Army, *The Legion of Mary*, well told by Cecily Hallack. Because the book was written in 1939, 17 years after the Legion came into existence in Dublin with 15 members, its eventual expansion to every continent of the globe had to be chronicled in an additional chapter by Father Michael O'Carroll for the 1950 edition.

Required reading for all apostles of Mary should be the remarkable little book by Bishop Leon Suenens, *Theology of the Apostolate*. By outlining the doctrines and their implications which are the foundation of the Le-
gion's work to lead souls "to Jesus through Mary," this powerful work almost impels you to participate in the special mission which God has confided to Mary: the salvation of the world.

The Presence of Mary by Francis Charmot and Queen of Militants by Emil Neubert are two more works which explain clearly and simply Our Lady's role in the lay apostolate.

Four biographies, in particular, of great apostles of Mary offer apostolic example and inspirational reading: Marie Winowska's Our Lady's Fool, the story of Father Maximilian Kolbe, O.F.M.Conv.; Katherine Burton's Chaminade, Apostle of Mary; George Regault's St. Louis de Montfort and Mary Fabyan Windeatt's The Medal. This last, written especially for young people, will interest all readers with its story of St. Catherine Laboure and the Miraculous Medal.

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The Immaculate Conception and Mary's Death

FATHER JUNIPER B. CAROL, O.F.M.

Number 27
ABOUT THE AUTHOR . . .

Father Juniper B. Carol, O.F.M., America's foremost Mariologist, was born in Cardenas, Cuba, and educated in Havana, Washington, and Rome, where he received his doctorate in sacred theology in 1950. He was ordained to the priesthood as a member of the Order of Friars Minor in 1935 and has been on the faculties of Siena College and St. Bonaventure University.

In 1949 Father Carol founded the now flourishing Mariological Society of America and served as its president for five years. He is now secretary of the organization and edits the society's publication Marian Studies. In 1950 he was the recipient of the Marianist Award, given each year by the University of Dayton for outstanding work in promoting the glory of Mary.

At present, besides lecturing and teaching, Father Carol is editing a three volume Mariology by American scholars. His own best known work is De Coredemptione Beatae Mariae Virginis, a Latin work of some six hundred pages which presents an exhaustive treatment of Mary's part in the Redemption. "The Immaculate Conception and Mary's Death" was read as a paper at second Marian Institute sponsored by the Marian Library in June, 1954.

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The Immaculate Conception and Mary's Death

FATHER JUNIPER B. CAROL, O.F.M.

Among the numerous questions claiming the attention of Catholic theologians in recent years, perhaps none has been the object of a more animated debate than the one relative to Our Lady's death. Several factors have contributed to bring this problem to the fore particularly within the last century, but the most important was undoubtedly the dogmatic definition of the Immaculate Conception by Pope Pius IX in 1854. The centennial of this memorable pronouncement, which the Catholic world is now commemorating, plus the later definition of Mary's Assumption in 1950, have furnished students of the sacred sciences with a golden opportunity to ventilate again this question with new verve and enthusiasm.

It is easily recognized by all that the point under discussion is far from being as simple as it might appear on the surface. It is, rather, a difficult and complex problem; one which has made taxing demands on the talent and learning of our most able scholars because it has a definite bearing on some rather intricate and highly technical phases of the science of theology.

The question of Mary's death may be approached and studied from several angles (for example, the teaching of the Magisterium, the data furnished by Sacred Scripture or Tradition etc.), but the scope of this paper has been purposely restricted to one specific angle, namely, that of the Immaculate Conception. Briefly and clearly stated, the central point around which our discussion revolves is this: did the Immaculate Conception confer on Our Lady a right to bodily immortality? If so, did Our Lady surrender that right, or did she actually escape death?

In answer to these questions several opinions are now being circulated by those who have made a serious study of the problem. They may be reduced to the four following groups:

(A) The first group holds that Our Blessed Lady was immortal both de jure and de facto. In other words, she had a right to escape death and actually escaped it. This view is defended by a few, though learned, modern theologians, among whom we may mention D. Arnaldi, T. Gallus and G. M. Roschini. (1)

(B) The second group (which partially coincides with the first) holds that, while Our Lady did have a right to immortality, she nevertheless willingly surrendered it and actually died. This opinion is supported by not a few distinguished scholars, such as Cardinal Lepicier, J.M. Bover, A. O'Connell, C. Koser and B. Kloppenburg. (2)

(C) The third group (diametrically opposed to the first) contends that
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Our Blessed Lady not only actually died, but that she never had a right to be exempt from the law of death. This view, which is shared by the vast majority of Catholic theologians, has been vigorously championed in recent years by C. Balic, J. F. Bonnefoy, E. Sauras and several others. (3)

(D) The fourth opinion, recently introduced by A. Mancini, holds that Our Blessed Lady, while subject to the law of death, nevertheless did not actually die in the proper sense of the word. There was no separation of the soul from the body; there was merely a transition from a lower to a higher form of life. (4)

It is important to note that each of the above opinions has a twofold aspect, or if you will, two elements which are totally different, namely: the quae tio juris and the quae tio facti. Being or not being subject to a law, and fulfilling or not fulfilling that law are two entirely different things, although closely connected in the concrete order.

It is hardly necessary to remark at this point that the solution to the problem being debated among these various groups depends largely, if not wholly, on one's personal views concerning the nature of the nexus between sin and death on the one hand, and between immunity from sin and immortality on the other. It is precisely the nature of that nexus that will furnish the key to the settlement of the controversy. This seems to be, in the last analysis, the only possible approach to the problem, at least from a speculative point of view. All other issues may be considered "side-issues" and will ultimately lead us back to the fundamental question which remains: what is the nature of the nexus between sin and death? And it stands to reason that since there is no agreement among theologians on this primary point, there can be no agreement either on the related question of Mary's death or immortality.

Let us now proceed to outline briefly the arguments advanced by the various groups in favor of their respective thesis. Since the fourth opinion has not made much of an impression among theologians, we may be permitted to pass it over in silence and concentrate on the remaining three.

One of the most ardent exponents of the first opinion is the very Reverend Gabriel M. Roschini, O.S.M., whose competence as a Mariologist is known the world over. We summarize his views as expressed in his most recent book La Madonna nella fede e la teologia. (5) The author argues as follows: In the present order of things, death is the penal consequence of sin. That much is clear from Sacred Scripture (Gen. 2, 17; Rom. 5, 12). Where there is no guilt of sin, there can be no punishment for sin. Now, since Our Blessed Lady was completely preserved from
the guilt of original sin by reason of her Immaculate Conception, it follows logically that she must have been preserved also from the necessity of incurring the punishment of sin, namely, death. Hence Mary’s immortality is not only a dogmatic fact, but it is also formally implicitly revealed in the dogma of her Immaculate Conception. (6) The author further corroborates his reasoning by appealing to a canon of the Second Council of Orange (529) according to which, if anyone claims that “(corporal) death alone, which is the punishment of sin, and not sin itself . . . was transmitted through one man to the entire human race, he attributes an injustice to God . . .” (7) Moreover, continues the author, in his encyclical Munificentissimus Deus (1950) Our Holy Father, Pope Pius XII, expressly states that, owing to the Immaculate Conception, Our Lady was not subject to the law of remaining in the corruption of the grave like the rest of men. From this we may logically infer that the privilege of the Immaculate Conception gave Our Lady a right to immortality and preserved her from actually dying. (8)

The theologians of the second group heartily agree with the first claim made by Roschini, but emphatically reject the second. Impressed by the tremendous weight of Tradition in favor of Mary’s death, these men naturally refuse to deny that fact. On the other hand, they are impressed also by the canon of the Second Council of Orange relative to the nexus between original sin and the general law of death. Hence, they adopt a middle position which may be summarized as follows: The Immaculate Conception did confer on Our Lady a right (or quasi right) not to die; her preservation from original sin automatically placed her outside the universal law of death. Nevertheless, she actually underwent death, not as a result of a sin she did not personally contract, but for reasons of a higher order, namely, to fulfill her mission as Coredemptrix of the human race. (9)

As indicated above, the theologians of the third group in this controversy decidedly reject the twofold claim made by the first group. Since this happens to be the view of our personal preference (at least tentatively) we may be permitted to enlarge somewhat on it. In our opinion, no amount of speculative reasoning can rule out the fact of Mary’s death which has been universally believed in the Catholic Church for so many centuries. As to the so-called right to immortality, we feel that it has never been proved convincingly. How do we attempt to establish our case? In order to follow the line of reasoning, we must bear in mind the basic argument brought forth by the adversaries. The latter claim, as you recall, that death is the necessary effect of original sin personally contracted and that, since Our Lady was conceived without original sin, she was, therefore, immortal de jure; and since there was no suf-
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sufficient reason for her giving up that right, she was immortal also de facto.

We begin by pointing out that from the Immaculate Conception one may infer only one thing, namely, that Mary's death could not have been in punishment for original sin personally contracted; one may not infer, in good logic, that Mary was not subject to death and actually died for some other reason. (10) For example, the single fact that Our Lady received from her parents a human body which was inherently mortal may be rightly considered a sufficient reason postulating her death.

Let us elaborate further on this premise which embodies the very antithesis of the Roschini theory.

By its very nature the human body is, and always has been, subject to the law of death. The scientific reason for this is that the human body, in its essential structure, is an organic composite of heterogeneous elements which, obeying chemico-biological laws, automatically tend to dissolution. Almighty God being the Author of nature may, of course, if He so desires, suspend the fulfillment of the laws of nature by a special divine intervention. In this event the immortality of the human body would be, obviously, a gratuitous gift of God and never an exigency of nature as such. (11)

As a matter of fact, Almighty God did not leave man in a purely natural order. In His infinite goodness and liberality He raised man to a higher sphere, to an order above nature, by placing him from the very beginning in what is technically known as the state of original justice. Essentially, this state of original justice consisted in the supernatural gift of sanctifying grace and the consequent right to the beatific vision; to this God had de facto attached the preternatural gifts, namely: immunity from concupiscence, immunity from ignorance, immunity from suffering and immunity from death. All these preternatural gifts (and therefore the gift of immortality) were to be enjoyed not only by Adam himself, but also by all his descendants on condition that Adam remain faithful to God's command. Unfortunately, Adam did sin and God withdrew these gifts from him and from his posterity. Hence, in the present order of things, if we have concupiscence, ignorance, suffering and death, we owe it to the original prevarication of our first parent.

Now the troublesome question returns: If Mary was absolutely immune from original sin, why should she be deprived of the preternatural gifts? Why should she be subject to suffering and death? Does not the Immaculate Conception automatically remove from Mary the necessity of dying?

The representatives of the third theory insist that the Immaculate Con-
ception did not confer on Our Lady any right to the preternatural gifts. And why not? Because the preternatural gifts were not intrinsically and essentially part of the original grace bestowed by God upon Adam. They were connected, to be sure, but only extrinsically, by a positive act of the divine will. Hence, Our Lady could very well receive the supernatural gifts (sanctifying grace and the right to heaven) without receiving likewise the preternatural gifts, among which is the gift of immortality. (12)

At this point the Roschini group interjects that, whether the nexus between the supernatural and preternatural gifts be intrinsic or extrinsic, the fact remains that, in the present historical order, death is the effect of sin personally contracted. Since Mary was free from the cause, she should be free from the effect also.

To the above objection one may counter that death is not, strictly speaking, the "effect" of Adam's sin, but rather its penalty and punishment, which is not the same thing. In other words, sin does not, of itself and by its very nature, produce death. Death is connected with sin by an act of God's will and disposition. Nor will it help to say that, in the beginning, Adam's immortality was the effect of his original grace and that, since Mary was never deprived of that grace, she, too, should be immortal. The fact is that Adam's immortality was granted him in connection with, but not as an effect of, his original grace. If immortality were the necessary effect of grace, then surely Christ Himself would have been immortal, for He possessed grace in a most eminent degree. Yet we know that Christ not only died, but that His death was natural; it was violent, to be sure, as far as extrinsic circumstances were concerned, but it was natural nevertheless, as regards its intrinsic causes. (13)

Furthermore, even in the hypothesis that Adam's immortality had been a necessary effect of his original grace, it still would not follow that Our Lady's grace conferred a similar prerogative on her. The reason is that, as Pius XI once pointed out, the grace Our Lady received at the time of her conception, although unique and far surpassing the grace of all others in excellence, was not a grace of the order of creation (such as Adam received), "but a grace of Redemption which did not confer on her a true and proper immortality". (14)

Let us now turn to one of the strongest arguments adduced in favor of Mary's immortality, namely, the decree of the Second Council of Orange in 529. The canon in question reads: "Si quis soli Adae praevari-cationem suam, non et ejus propagini asserit nocuisse, certe mortem tantum corporis, quae poena pecciati est, non autem et peccatum, quod mors est animae, per unum hominem in omne genus humanum transi-sse testatur, injustitiam Deo dabit, contradicens Apostolo dicenti: Per
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unum hominem peccatum intravit in mundo, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt.” (15) According to this (in the interpretation of the Roschini group), we would attribute an injustice to God if we were to suppose that He could subject to the law of death a child of Adam who had not contracted the latter’s sin. How, then, are we to explain the death of the Immaculate Virgin without implying an injustice on God’s part?

A twofold solution may be offered in this connection. In the first place, the words of the canon “injustitiam Deo dabit” need not be translated as “will attribute an injustice to God”. It is true that the verb “dare” has at times the meaning of attributing or imputing, but in that case it is used with two datives; in the canon mentioned it is used with an accusative and dative. Hence it seems that the conciliar expression should be translated rather as “will do an injury to God” or “will offend God”. If so, the meaning of the canon would be this: those who claim that Adam’s children inherit from their first parent death only (without original sin), do an injury to God because they contradict the Apostle’s teaching that “by one man sin entered into this world and by sin death.” (16) The canon, therefore, does not authorize us to conclude that the nexus between the preternatural gifts and freedom from original sin is such that God would be unjust were He to separate the two in a specific case and for reasons known to Himself.

Another possible solution to the difficulty may be stated as follows: Even in the hypothesis that the disputed words of the canon should be translated as “attributing an injustice to God” it does not follow that the right to immortality is necessarily connected with innocence. The reason is obvious. According to the Council we would attribute an injustice to God if we supposed that He inflicted death as a punishment for personal sin on an individual who had never contracted sin. The Council does not say that God would be unjust if He were to allow an innocent individual to die not in punishment for sin, but for some other reason extrinsic to sin. Besides, we must bear in mind that the Council is here dealing with the specific, concrete and universal law concerning the transmission of sin and death, as denied by the Pelagian heresy. It does not visualize possible exceptions, such as the unique case of Our Blessed Lady. The Council also states emphatically that the sin of Adam was inherited by the entire human race; and yet we know now that Our Lady was actually an exception to that general law.

This position seems to be further strengthened by a decision of the Council of Trent relative to the effects of the sacrament of Baptism. According to the conciliar decree, this sacrament so thoroughly wipes away the stain of original sin and all its punishments from the soul of the
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baptized, that no trace of the previous curse remains and the soul is left utterly pure and immaculate in the sight of God. (17) And yet daily experience shows that many children suffer and die, even while in possession of this baptismal grace. Are they the victims of an injustice? Not at all. They suffer and die, not in punishment for sin, but simply because they do not enjoy the preternatural gifts to which they had no right anyway.

The above, then, is a concise and objective presentation of the various opinions concerning Our Lady’s death and immortality viewed only in their relation to her Immaculate Conception. As we pointed out before, the problem could have been approached and studied also from several other angles, but the scope of our paper was purposely restricted to this fundamental issue. To summarize now our personal views: As to the question of Mary’s actual death, we do not see how it can be doubted, much less denied, considering that it has been believed and taught in the Catholic Church for so many centuries by the vast majority of theologians. (18) However, since the Church herself allows free discussion on this point, we would abstain from censoring those who express a different opinion. As regards the so-called “right to immortality” on the part of Mary, we feel that none of the arguments so far advanced in its favor are decisive and apodictic, although they are much stronger than the arguments to prove that Our Lady did not actually die. At any rate, if it is ever conclusively established that the Immaculate Conception did confer on Our Lady a right to immortality, then it seems that the only plausible explanation of her actual death would be her mission as Coredemptrix of the human race. (19)

Which of these conflicting views is more likely to triumph in the end? At this stage of the discussion it is difficult to forecast with certainty what future developments will bring. All things considered, the “traditional” view seems to be destined for final victory. But regardless of the ultimate outcome, we feel that this whole controversy has not been a vain and fruitless diatribe among professionals. It has had many rewarding points. For one thing, it has led Mariologists to a deeper and more penetrating analysis of several other phases of the sacred sciences, heretofore somewhat neglected, and in this sense it has proved quite profitable to all concerned.

FOOTNOTES


12. Actually, Our Blessed Lady was endowed with immortality from concupiscence and, in a manner consonant with the condition, immortality from ignorance. But these privileges were conferred on her as most fitting to her exalted dignity as the Mother of God, not because she had a right to the preternatural gifts. Cf. A. Kipples, O.M.I., The Immaculate Conception and the Preternatural Gifts, in Marian Studies, vol. 5, 1954, pp. 185-186.


14. Cf. L’Osservatore Romano, Aug. 16-17, 1933.

15. D. B. 175.


17. D. B., 807. Pope Eugene had already taught the same thing in the decree for the Armenians in 1489; cf. D.B. 696.


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Immaculate Mother of God

JAMES FRANCIS CARDINAL McINTYRE

Number 28
ABOUT THE AUTHOR . . .

James Francis Cardinal McIntyre, Archbishop of Los Angeles, is the first prelate in western United States to be elevated to the college of cardinals. Born in New York in 1886, Cardinal McIntyre spent the first sixty-two years of his life there. He began his studies for the priesthood at the age of 30, after spending several years working for a Wall Street firm and supporting his father. He was ordained in 1921, consecrated a bishop in 1941, and named a cardinal by Pope Pius XII in 1953.

Immaculate Mother of God is the text of a sermon delivered at the Solemn Pontifical Evening Mass, September 8, 1954, in the Seattle Civic Auditorium. The Mass was the principal Marian Year observance of the Archdiocese of Seattle.

(Published with ecclesiastical approval)
IMMACULATE MOTHER OF GOD

JAMES FRANCIS CARDINAL McINTYRE

In this Marian Year we commemorate the hundredth anniversary of the solemn proclamation of the dogma that Our Lady, the Mother of God, was from the moment of her conception free from the stain of original sin.

It was no new truth that Pope Pius IX defined on that memorable eighth of December in 1854. It was a belief that echoed down the Christian centuries, firm in faith since that joyful moment when the Archangel Gabriel saluted her as "Hail, full of Grace" and won her awed consent to the unique role she was to play in the drama of man's redemption.

Now a hundred years later another Pius, gloriously reigning, calls the whole world to a more intense spiritual awakening under the inspiration of the Immaculate Mother of God.

It is Pius XII who speaks to us, whose whole life has had the blessing of Our Lady since the days of his youthful devotion at her humble shrine in the great basilica of St. Mary Major.

There he was ordained a priest, there he was consecrated a Bishop, there he went last Dec. 8 solemnly to open this Marian Year in honor, a year of fervor and of spiritual renewal—ad Jesum per Mariam, to Jesus through Mary—that has swept over the world encouraging and comforting the children of God in a time of ever-mounting material crisis.

His is indeed the Marian pontificate, and we yet thrill over his solemn definition of Mary's Glorious Assumption where she reigns as Queen of Heaven, Queen of Angels and of Saints.

Cardinal Newman has told us that the glories of Mary are for the sake of her Divine Son. Mother and Child are forever associated. You cannot take away the mother and leave the child suspended in mid-air. No, Mother and Son are in indissoluble association.

When we remember that Mary's Son was the eternal Word of God, born of her flesh in the loom of time by the overshadowing power of the Holy Spirit, then we recognize her unique role in the work of redemption, and understand the privileges and prerogatives with which she has been gifted. For she is the Mother of God—this is her highest privilege, her most sublime title.

It is because of this that she was conceived without original sin. St. Augustine tells us that she was utterly sinless propter honorem domini, because the honor of her Divine Son demanded it.

The same divine thoughtfulness ensured that her crown of motherhood should not lack the precious jewel of virginity, and that her sinless flesh should be immune to the corruption of the grave.

If, while on earth, she was adorned with every conceivable grace and virtue, and if, in heaven, she has place of honor at the side of her Son
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—this is because the Word who became flesh has deemed no glory too ennobling for her whom He, from all eternity, predestined to be His Mother. “Thus shall she be honored whom the king delights to honor.”

Thus Mother and Son are forever associated in the intimate, personal union that existed between them in the days of their years upon earth. Mary listened, dismayed, to the words of the Archangel Gabriel as all creation breathlessly awaited her free consent. “Be it done to me according to Thy word,” she said, and Mary's unalterable place in the divine economy began.

‘MATER AMABILIS’

There were the months of quiet confidence and ecstatic anticipation, sheltered and protected by Joseph, a just man, and then the anxious journey to Bethlehem where in a cave, homeless, there was only rapt adoration for the Lord of heaven and of earth as Mary found, helpless in her arms, the Babe of Bethlehem.

She was indeed the 'Mater Amabilis' — the Mother Most Loving, and she cared for her Divine Child with all the tenderness of gentle affection.

Our liveliest imagination cannot conceive the thoughts of Mary as she lovingly pondered all these things in her heart. Ever conscious was she of the precious charge uniquely committed to her care.

Throughout His childhood, as He grew in wisdom, in age, and in grace; through His young manhood when He dutifully helped Joseph in the carpenter shop, hammering nail to crossbeam; through the years of His public life when she hung on the edge of the throng or waited longingly at some trysting place for His blessed coming; through all the bitterness of His Passion when she stood by the roadside with her sevenfold sword of sorrow as He passed; at the foot of the cross in utter desolation — she knew His secret as she lived in close union of heart and mind with her Child, her Son.

She knew God's goodness was unfolding in the mighty and mysterious work of man's redemption, for she was His mother, the Mother of God who came to bear man's infirmities and to carry man's sorrows.

No wonder the nations rise up and call her blessed. No wonder the Church hails her: “Thou art all fair, O Mary, and the stain of original sin is not in thee.” No wonder the faith and fervor of her children, as they hymn her praise in childlike simplicity: “O Mary, conceived without sin, pray for us who have recourse to thee.”

FAITH IS STRONG

Jesus and Mary, Son and Mother, their days together are so intimately interwoven that they are inseparable in our thoughts — He in adoration and she in veneration.

And this faith of ours is strong and vibrant because it sweeps in
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upon our awareness so naturally, so fittingly, so in accordance with right reasoning, so consoling to all human emotions and sympathies, that we would spontaneously acclaim the Mother even if we knew nothing of the design of her Son.

Mother and Son have been forever associated also in the formulation of Christian belief. Indeed, the centuries witness to the truth that no one acknowledges Our Savior as the Eternal Son of God who does not reverence and exalt Mary as the Mother of God. These two truths are inextricably intertwined in the pages of Holy Scripture and in Apostolic tradition,

"I and the Father are one," He said. "Before Abraham was born, I am." "He that seeth Me, seeth the Father also." It was for this claim to divinity that He was condemned, and for this He died.

So too the Scriptures give us the twin truth that if Christ is God, Mary is the Mother of God. Her cousin Elizabeth thus reverenced her when she saluted Mary as "Blessed art thou among women." So too she herself proclaimed God's condescension toward her when in her Magnificat she sang: "Behold from henceforth all generations shall call me blessed."

These truths have secure place also in the earliest Apostolic traditions. St. Irenaeus, linked through Polycarp with the Beloved Disciple, St. John, solemnly affirms at the middle of the second century the unshaken Christian belief that "as by a virgin, who did not obey, man was stricken, and, falling, died, so also by a virgin, who obeyed the word of God, man, aroused again by life, received life."

There is nothing clearer in the history of dogma than that reverence for Mary as the Mother of God safeguards and insures belief in the role of her Son as the incarnate word of God — Emmanuel, God with us.

FAITH CLARIFIED

Thus it is that the Church heralds her as the Queen who vanquishes all heresies. You find this in the fourth century when, in the mental meanderings of Eastern philosophers, these crystal-clear truths of scripture and tradition were clouded and confused, and attempts were made to conform the mysteries of the Trinity and the Incarnation to the errors of a false Platonism.

Then, as now, there were those who sensed an opposition between revelation and reason. Some, the Docetists, taught that Christ was only God and had but the appearance of man. Others, the Arians, taught that Christ was only man and had but the appearance of God.

To clarify the ancient Faith, the Church called a council of theologians and philosophers, learned men of the time from over the Christian world. In this council, held at Nicaea in the year 325, the faith of the scriptures and of the fathers was solemnly affirmed.
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Here the truth was declared for all time that there are three Divine Persons in God, each really distinct yet equal in all things, and that Our Lord and Savior, Jesus Christ, is God, and Second Person of the Blessed Trinity, become man to take away the sins of the world. Thus the council in reaffirming the truth that Christ is God implicitly reaffirmed the truth that Mary is truly the Mother of God.

But these clear implications of the Council of Nicaea were soon again questioned in the stubbornness of errant minds, and a new council was assembled to dissipate new errors, this time at Ephesus in the year 431.

'THE GOD-BEARER'

Here the fathers and doctors of the Church condemned the so-called Nestorian heresy. This heresy contended that there were two persons in Christ — not merely the nature of God and the nature of man, but two persons, two centers of reference — the divine and the human.

If this error prevailed, it could have been logically reasoned that Mary was not truly the Mother of God but only the mother of the man who was Christ.

After long prayer and scholarly discussion, the Council of Ephesus carefully and precisely affirmed the faith of the ages, that our Savior was one Divine Person in two distinct natures, the nature of God and the nature of man, two perfect natures united hypostatically in the one person of the Eternal Word, the Second Person of the august Trinity, perfect God and perfect man.

Immediately, rejoicing filled the whole Christian world at this reaffirmation of the divine maternity of Mary. She was the "Theotokos" — the God-bearer. Her Son was indeed the Son of God, the Second Person of the Blessed Trinity, whose divine nature was of the Father in eternal generation. But He was also the Son of Man, whose human nature was conceived by the Holy Ghost and born of the sinless flesh of His Blessed Mother. Let him be anathema, the council decreed, who henceforth questions the truth that Mary is the Mother of God.

This is the faith that Christian men have ever held and hold. These beliefs were solemnly enunciated many centuries ago. They have perdured down the ages as unchanging and infallible faith.

It is well for us in the Marian Year to recall these truths of fundamental doctrine and belief. For they are not the invention of any man or group of men, they are not the fruit of human imagination.

These are truths committed to the Apostles in the revelation of Christ Himself, and since the time of the Apostles they have been truths that have shaken the heavens, truths that have been proved affirmative and decisive for the bewildered world of time.

TODAY'S DENIAL

Sadly, there are those who even today make shipwreck of the Faith
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by refusing to accept the divinity of Christ and by hesitating to reverence the divine motherhood of Mary. We have seen them assembled in a recent world-wide gathering, denying these ancient affirmations of Christian truth.

They looked for unity and found it not because they turned their minds from the stirring pronouncements of Nicaea and Ephesus and fixed them barrenly on the bleak vistas of reason.

Having eyes they see not and having ears they hear not the Christian word and voice that illumine the centuries with the splendor of integral belief, and they sadly disintegrate into multiplying division and confusion in the lack of a resolute and unshakeable belief in the Son and the Mother.

"Shine on them, dear Mother of God, like the sun in its strength, O stella matutina, O harbinger of peace, until their year is one perpetual May" — this be our Marian Year prayer for our separated brethren as they grope in the darkness for the harbor of unity and of truth.

There is yet a final association of Mary with her Divine Son in His Mystical Body which is the Church. She who brought forth her Divine Son without pain in Bethlehem's cave, brought us all forth in sorrow at the foot of the Cross.

On the Cross, Our Saviour shared His mother with all mankind as He said to John: "Son, behold thy mother." And He gave each of us to Mary when He said: "Mother, behold thy son." As her Divine Son continues through His Church the work of teaching, sanctifying and saving all men, so does Mary continue her role of inspiration and help and encouragement and example.

In our day too she broods in motherly concern over a wandering world. Repeatedly she has warned us in mounting solicitude and worrisome care, at Lourdes, at La Salette, at Fatima, to hearken again to her Son lest our waywardness reap the whirlwind. She will be with us again as the enemies of God hedge the world around.

Let her name be our rallying cry as we summon the Christian hosts against the designs of the last of the enemies. She in the long Christian centuries has conquered every foe of her Son, every heresy in His Church, nor will this last and final and complete apostasy of Communism fail to feel the heel of her sandal.

SHE WILL NOT FAIL

What need, then, have we to fear? Mary is our mother, and her Divine Son has made her the dispenser of the riches of His Redemption. She is the Mediatrix of Grace — all grace through Mary. In return for the human life He received from her, Christ gave to His Mother the keys to the divine life of which He is the font and source.
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"Never was it known," says St. Bernard, "that anyone who fled to her protection was left unaided." Let us then go to her confidently, as children, in ever-spiralling devotion. She will never fail us.

Whatever it is that we ask, whether success in study, or comfort in sorrow, or the winning of a pure love, or help in misfortune, or true sorrow and repentance, or even the strength and steadfastness of the nations against the fearful inroads of Communism — she will lead us to her Son and say to Him: "This too is my child."

To the stewards at the marriage feast of Cana she spoke some of her few recorded words: "Whatsoever He shall say to you, do ye." This is what He says to us again during this Marian Year of grace: "If you love Me, keep My commandments." "By this shall all men know that you are My disciples, if you have love one for another." "Take up your cross daily and follow Me." "Be ye perfect as your Heavenly Father is perfect."

Through her inspiration and with her help, we will hear Him in new faithfulness with new courage, in ever heroic resolve. This we solemnly pledge on this happy Marian Year festival: to fill the little world of our own hearts and the wider circles in which we move with the joy of Christ in the reign of Christ, that we may remain holy in the making of a new world, renewed and redeemed with the spirit of Christ in a kingdom of truth and grace, a kingdom of holiness and mercy, a kingdom of justice and charity and peace.
The Wisdom of Our Lady

GERALD VANN, O.P.

Number 29
ABOUT THE AUTHOR . . .

Father Gerald Vann, an eminent Dominican author and lecturer, was born in England in 1906. He is now headmaster at Laxton, an English Dominican school. Father Vann is the author of many books, including *The Seven Swords*, *Eve and the Gryphon*, *The Divine Pity*, *The Heart of Man*, and *The High Green Hill*.

*The Month* (London) praises Father Vann's books in these words: "The special quality of his spiritual writing is that it is at once realistic and poetic — with the realism that belongs to pure poetry. He can shake our religious reactions out of the rut of habit by a vivid insight."

"The Wisdom of Our Lady" appeared in the September, 1954 issue of *Cross and Crown*. In substance, this article reproduces a talk given by Father Vann during the Marian Year over Radio Ireland. It is reprinted with permission of the B. Herder Book Co., publishers of *Cross and Crown* and the respective editors.

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THE WISDOM OF OUR LADY

GERALD VANN, O.P.

We are all very familiar with the story in the Gospel about the centurion who asked our Lord to heal his servant; but do we reflect sufficiently on the startling implications of what he says? He begs our Lord not to come to his house: he is not worthy, but in any case there is no need — they both know what authority means: he for his part has only to give a command for it to be carried out, and it is the same with our Lord. The same, but how different! The centurion can put his men to material tasks: Christ, he realizes, with no need of material means at all, can simply command and the very forces of nature will obey him. Surely it is this deep insight, coming from a Roman, which causes our Lord to be amazed, as the Evangelist tells us He was. For the two worlds are set in contrast: the world of material power, the world of spiritual power. Pagan Rome had conquered the world and imposed on it the PAX ROMANA, an external order; Christian Rome was to convert the world and bestow on it that inner peace of heart which the world cannot give. You can conquer the world with the sword, you can convert it only with the spirit.

There have been times, indeed, when rich material means have been used in attempts to further the Church's ends. It is debatable whether they have ever in any ultimate sense succeeded. The poor men, armed only with the power of the spirit: they are the ones who win the world for Christ. Like the Apostles they mediate the power of Christ because they share in the mind and the heart of Christ; and what is it that enables them to do that?

MARY, OUR GUIDE

In this Marian year we are to look more than ever to Our Lady for inspiration and guidance; and she more than any other human being shared her Son's mind and heart. As the years went by, the years of His childhood and early manhood, she grew to be more and more like Him. It is worth our while to try to understand how that happened.

She grew: that is the first important thing. We are told that the child Jesus grew in strength and wisdom; but so did His mother. It would be wrong to suppose that she understood everything from the very beginning: exactly what He and His mission, His future, were. On the contrary the Gospel tells us: they did not understand the child's words when at last they found Him in the Temple; they wondered over the words of Simeon. But when Our Lady takes her part in the final unfolding of the story, in the Passion, there is no hint of uncertainty, no questioning, then: as they meet in the city on the way to the hill of Calvary no word is spoken between them, and that fine modern
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dramatization of our Lord’s life, THE MAN BORN TO BE KING, with deep insight tells us why when it causes Our Lady to say to her companion: “We have no need of words, my Son and I.”

MIND AND HEART OF MARY

Now what was it that enabled Our Lady to grow thus to such complete unity of mind and heart? You can answer, correctly, that it was the abundance of grace given her; it was the fact that she lived so long with Him, learning from Him far more that He learned from her; you can say quite simply that it was the fact that she was His mother, with a mother’s intuitive understanding of all that concerns her Son. Yes, but what was it in her that made the grace so abundantly operative, the lessons so deeply assimilated, the intuitive understanding so sure?

There are four qualities which we could single out. You find them, in degree, in all those who help to bring the healing power of the Word to the world, all the saints; and it is important that we for our part should understand them, for that bringing of God to man is a work in which every Christian has to try to share in some small way.

1: MARY’S INNER STILLNESS

You find the first quality at the very beginning of the story when the angel comes to Mary. It is in the very atmosphere of the scene. She is alone in the little room in the small village house: everything is still. But of course with her it is primarily an inner stillness — that sort of stillness which outward silence can help but cannot create. She would have been just as attentive, as receptive, if the angel had come to her in the market place. But it would have been harder. We know that all too well, we who live in a noisy, chaotic, feverish world. It is hard for us to be still in mind and heart; and yet without that stillness we cannot really see, we cannot really listen. The Scriptures, the saints, the poets, all in different ways tell us the same thing: unless you learn that inner stillness you will never learn to be wise.

2: MARY’S QUIET REFLECTION

The second quality is made possible by the first. We learn about it from the words of the Gospel: Mary did not understand from the beginning, but, we are told, she treasured up these things and reflected on them in her heart. Life is all the time bringing us experience which can be the material of wisdom, but it will be that only if we are quiet enough to reflect on it, and to reflect on it not just in a speculative way like a philosopher or a mathematician but deeply and personally, in our hearts. Faith is not only an attitude of mind towards truth, it is an attitude of will towards a Person, and we never arrive at any deep understanding of a person unless our hearts as well as our minds are engaged. The saints are people who have pondered deeply, not just over an abstract truth, but over a Person loved. Mary did not learn about
THE WISDOM OF OUR LADY

her Son, she learned her Son.

3: MARY’S SELFLESS DEDICATION

The third quality is also implicit in the beginning of the story: it is her selfless dedication to her destiny, to her vocation, which means the life and work of her Son, for a mother’s vocation is always wrapped up in the vocation of her Son, to nurse and cuddle him when he is a baby, to teach and train him as a boy; to encourage him as he comes to manhood to embark on his own life, and finally to send him away from her to make that life for himself while she retires into the background until such time as she may be needed.

4: MARY’S ROCKLIKE STRENGTH

So, after the early years, we hear no more of Our Lady, save for one passing reference, until the end, when indeed she is needed and is there to help Him fulfill His task to the end. Now if you want to help somebody you must love him, but also you must be strong: and this is the fourth quality, that strength which is so apparent in her in the Passion story. No words, but also no tears, no betrayal of anguish which would only increase His own. She stands rocklike in her strength beside Him, beside the Cross, as though to pour her strength into Him; and in her strength she stands there till the end.

Stillness, reflection, dedication, strength: these are the qualities which gave Mary wisdom. The Mother of God is now also the mother of men; and she brings this same wisdom, these same qualities to her work for men, her unique sharing in the saving of men. And we who are to invoke her with especial intensity are meant surely to beg of her to obtain for us some share in these same qualities, that we too in our feeble ways may have some share also in the work.

St. John tells us of two disciples, Andrew and another, who followed our Lord as He passed by, and He turned and said to them: “What seek ye?” And they, wiser perhaps than they knew, replied: “Where dwellest Thou?” as though to say: We are not seeking a WHAT, we are seeking a WHO, a person. And when, long after, they had learnt that Person, gradually, day by day, and when finally the Spirit at Pentecost fully instructed their hearts so that they fully lived their knowledge, they became filled with power to preach the wonderful works of God, and the sound of their preaching went forth into the whole earth. In the power of the Word they brought the Word to the world.

APOSTLES MUST IMITATE MARY

We are not saints, and most of us are not preachers or teachers; but we all in one way or another have to try to be apostles, have to try to bring men to the knowledge and love of the Word. To do that for modern man, we have to express the truths of our faith, not in formulas which are familiar enough to us but are unintelligible to others, but in
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modern everyday language, our own language, their own language, and that is not easy. It means that we have to understand these truths very deeply; we have to assimilate them, live with them, till they become part of us or rather till we become part of them. And in the last resort, when you say "truths" you mean truth, the Truth, you mean the Word, you mean God. So that the best of all ways of becoming apostles, and the only way of becoming apostles like those Apostles of old, is to learn God, to live in and with God.

So we return to the qualities of mind and heart of Mary, the Mother of God. If you are to learn God you must first **be still in mind and heart**, no matter what the noise and confusion which surround you. Still in mind: able to look and listen and ponder; still in heart: not torn this way and that by conflicting desires, but your heart set on the one thing necessary, filled with a longing for God so great that all other desires are absorbed into it and become part of it. Secondly, you must **learn to ponder in your heart**, alone with God, trying to see life as it comes to you and those you love as part of the slow working out of man's redemption. That will help you to do the third thing: to **praise and accept God's will** as it comes to you day by day, and to see your vocation whatever it may be as a means of furthering his work in the world. Whatever your walk in life you are all the time influencing people by what you say and what you do and what you are; and if your heart is with God you will in fact be an apostle, you will in fact do apostolic things, and when you talk, whether your talk is sad or gay, serious or flippant, whether you laugh with others or cry with them, you will in fact be talking to other hearts about God. For if once you let God take possession of you He will use you all the time for the saving of men; and of course **you will be strong**. All those who have learnt to think deeply and live deeply, to be wise, are strong in some ways; but those who have learnt to think and live with God, to share His wisdom, are strong with His strength; and it is that strength that the apostle needs.

**PRAY FOR US, SINNERS**

Every time we say the HAIL MARY we acknowledge the fact that we are sinners. We are NOT wise and deep and strong; we are foolish and shallow and weak. But indeed unless we began from that acknowledgment we should get nowhere. What we have to do is hope that in spite of our weakness and shallowness we may be allowed to do some little good in the world, and that gradually we may become a little wiser, a little deeper, a little stronger. Mary praised God because He had looked favorably upon her lowliness; it is for us in this Marian year to beg her to intercede for us, that He may look on our lowliness, too, and, despite ourselves, make something of us in the end, something that will both praise Him and be of service to our fellowmen.
MARIAN REPRINTS

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Ad Caeli Reginam

Encyclical Letter of Pius XII on the Queenship of Mary

Number 30
Ad Caeli Reginam is the encyclical letter of Pope Pius XII in which he instituted a new universal feast of the Queenship of Mary, for May 31. The encyclical is divided into four major parts:

I — An examination of the teachings of the Fathers, Doctors and Popes on Mary’s royal dignity. Mentioned by name are St. Ephrem, St. Gregory Nazianzen, Origen, St. Jerome, St. Peter Chrysologus, Epiphanius, St. Andrew of Crete, St. Germanus, St. John Damascene, St. Ildephonsus of Toledo, St. Martin I, St. Agatho, Gregory II, Sixtus IV, Benedict XIV, and St. Alphonsus Liguori.

II — The sacred liturgy is cited as a faultless mirror of doctrine from which the Pope draws expressions of Mary’s royalty. Marian prayers (Salve Regina and the Litany of Loreto), Christian art, and the custom of crowning images of Mary are additional testimony that Mary is Queen of heaven and earth.

III — The dogmatic basis of the title of Queen is shown to be primarily Mary’s Divine Maternity, but also her role as Co-redemptrix.

IV — The arguments for Mary’s Queenship are summarized and the feast instituted for celebration on May 31, together with an order that the human race be consecrated to the Immaculate Heart of Mary on the same day. The Pope then lists the benefits that will come to the world as a result of the honor paid to Mary, Queen.

The establishment of the feast of the Queenship of Mary is the culmination of an ardent devotion to Our Lady under that title which Pius XII has shown from his ordination to the priesthood. From the day of his First Mass he expressed a desire to see the Queenship of Mary established as a devotion to Mary in the Church. Since his election to the papacy, frequently he has referred to Mary in his encyclicals and papal documents as “Queen of the Universe,” “Queen of the World,” and “Queen of All Hearts.” Pius XII also canonized two great promoters of devotion to the universal queenship, St. Louis Mary Grignion de Montfort and St. Catherine Laboure.

(Published with ecclesiastical approbation)

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AD CAELI Reginam
Pius XII

Already from the Earliest Centuries of the Catholic Church, the Christian people have addressed supplicant prayers and hymns of praise and veneration to the Queen of Heaven, both when they had reason to rejoice and particularly when they were beset by serious troubles. The hope placed in the Mother of the Divine King, Jesus Christ, has never failed. There has never been a weakening of that faith by which we are taught that Mary, the Virgin Mother of God, reigns with her maternal heart over the entire world, just as she is crowned with the diadem of royal glory in heavenly blessedness.

After the frightful calamities which, under Our very eyes, have covered flourishing cities, towns, and villages with ruins, We, sorrowing, see so many and such great spiritual evils spreading themselves abroad with fearful violence, and we behold justice giving way and the attractions of evil triumphing. We are filled with great sorrow in Mary Our Queen, manifesting not only our own sense of filial reverence, but also that of all those who glory in the Christian name.

Assumption Dogma Anniversary

It is pleasing and helpful to remember that We ourselves, on the first day of November of the Holy Year 1950, before a huge multitude of Cardinals, Bishops, priests, and of the faithful who had come there from every part of the world, defined the dogma of the Assumption of the Blessed Virgin Mary into heaven (1) where, present in soul and body, she reigns together with her only-begotten Son, amid the heavenly choirs of the angels and the Saints. And moreover, since a century was being completed from the time our predecessor of immortal memory, Pius IX, proclaimed and defined that the great Mother of God had been conceived without any stain of original sin, We instituted this current Marian Year; (2) Now, with great consolation to Our fatherly heart We see, not only here in Rome — and especially in the Liberian Basilica, where great multitudes have manifested in a striking way their faith and their most ardent charity towards the heavenly Mother — but also in all parts of the world, that filial reverence toward the Virgin Mother of God has increased more and more, and that the principal shrines of Mary have been visited and are still being visited by many throngs of Catholic pilgrims gathered in prayer.

Everyone knows that We, as often as the opportunity presented itself, that is when We were speaking to our children in Christ who were gathered in our presence, or when, by radio, We spoke to people afar off, We have exhorted all whom We could to love our most kind and powerful Mother, as children should, with a strong and tender love. On this point We may especially call to mind the radio message which We addressed to the people of Portugal, when the miraculous image of the
Virgin Mary, which is venerated at Fatima, was being crowned with a golden diadem. (3) We ourselves called that image the messenger of the "royalty" of Mary. (4)

CLOSE OF MARIAN YEAR

And now, so that We may, as it were, bring to a climax the series of many manifestations of our filial reverence towards the great Mother of God, manifestations which the Christian people have followed so carefully, and likewise so that we may happily and usefully conclude the Marian Year, which is now drawing to a close, and so that We may freely grant the urgent petitions on this matter which have come to Us from all over the world, We have decided to institute a liturgical feast of the Blessed Virgin Mary as Queen.

On this point We have not wished to propose a new truth for the Christian people to believe, since actually the title and the arguments on which Mary's royal dignity is based have at all times been clearly expressed, and are already contained as handed down long ago in the documents of the Church and in the books of the sacred liturgy.

It is Our pleasure to recall these things in this present encyclical letter, so that We may renew the praises of our heavenly Mother, and so that We may encourage a more zealous filial reverence towards her, to bring spiritual gain to the souls of all men.

1 FATHERS, DOCTORS AND POPES

Since the Christian people, even long ago, rightly believed that she from whom was born the Son of the Most High, the One who "will reign in the House of Jacob forever", (5) the "Prince of Peace", (6) the "King of kings and the Lord of lords", (7) has received singular gifts of grace over and above all other creatures and since they took cognizance of the intimate connection between the Mother and the Son, they easily acknowledged the supreme royal dignity of the Mother of God.

Hence it is not astonishing that the ancient writers of the Church, basing their stand on the words of St. Gabriel the Archangel who foretold that Mary's Son was going to reign forever, (8) and on the words of Elizabeth who reverently greeting her, praised "the Mother of my Lord", (9) called Mary "the Mother of the King," and "the Mother of the Lord," thereby clearly signifying that, from the royal dignity of her Son, she has obtained eminence and outstanding position.

So it is that St. Ephrem, burning with poetic inspiration, represents her as speaking in this way: "Let heaven sustain me in its embrace, because I am honored above it. For heaven was not Thy mother, but Thou hast made it Thy throne. How much more honorable and venerable than the
throne of a king is his mother". (10) And in another place he thus prays to her: "... girl, empress and ruler, queen, lady, protect and keep me in your arms lest Satan who causes evil exult against me, lest my wicked foe be glorified against me". (11)

Mary is called by St. Gregory Nazianzen "the Mother of the King of the entire universe," and the "Virgin Mother who brought forth the King of the entire world". (12) And Prudentius asserts that the mother marvels "that she has brought forth God as man, and even as Supreme King." (13)

And this royal dignity of the Blessed Virgin Mary is clearly and openly meant and stated by those who call her "Lady," "Mistress," and "Queen."

Already in one of the homilies attributed to Origen, Mary is called by Elizabeth, not only "the Mother of my Lord," but also "Thou my Lady."

The same thing is found in the writings of St. Jerome where he introduces the following statement amidst various explanations of Mary's name: "We should realize that Mary means Lady in the Syrian language". (15) After him St. Chrysologus says the same thing in a more certain fashion in these words: "The Hebrew name ‘Mary’ means ‘Domina’ [Lady] in Latin. The Angel therefore calls her Lady so that the Mother of the Lord, whom the authority of her Son made and caused to be born and to be called the Lady, might be without servile fear". (16)

Moreover Epiphanius, the Bishop of Constantinople, writing to the Sovereign Pontiff Hormisdas, says that we should pray that the unity of the Church may be preserved "by the grace of the Holy and consubstantial trinity and by the prayers of Mary, Our Lady, the holy and glorious Virgin and Mother of God."

Another writer of that same era thus solemnly salutes the Blessed Virgin sitting at the right hand of God to pray for us: "the Lady ruler of mortal man, the most holy Mother of God". (18)

St. Andrew of Crete frequently ascribed the dignity of a queen to the Virgin Mary. He has written this, for example: "His ever-virgin Mother, from whose womb He, being God, took on human form, He today transports from earthly dwellings as Queen of the human race." (19)

And in another place he speaks of "the Queen of the entire human race, faithful in reality to the meaning of her name, who is exalted above all things save only God Himself". (20)

Likewise St. Germanus speaks to the humble Virgin in these words: "Be seated, Lady for it is fitting that you should sit in a high place since you are a Queen and glorious above all kings". (21) He likewise calls her the Lady ruler of all those who dwell on earth". (22)

She is called by St. John Damascene: "Queen, ruler, and lady", (23)
and also “the Lady ruler of every creature”. (24) Another ancient writer of the Eastern Church calls her “the fortunate Queen,” “the perpetual Queen beside the King, her Son,” whose glorious head is crowned with a golden diadem”. (25)

And finally St. Ildephonsus of Toledo gathers together almost all of the titles of honor in this salutation: “O my Lady, my Ruler, Thou who governs me, Mother of my Lord . . . . Lady among the handmaidens, Queen among sisters”. (26)

The theologians of the Church, deriving their teaching from these and almost innumerable other testimonies handed down long ago, have called the most Blessed Virgin the Queen of all creatures, the Queen of the world, and the Lady ruler of all things.

And the supreme pastors of the Church have considered it their duty to approve and advance by their own words of praise the piety of the Christian people towards the heavenly Mother and Queen. And so, to pass over the documents of more recent Pontiffs, it is well to remember that already in the seventh century Our predecessor, St. Martin I, called Mary “our glorious Lady, ever Virgin”. (27) St. Agatho, in the Synodal letter sent to the Fathers of the Sixth Ecumenical Council called her “Our Lady, really and truly the mother of God”. (28) And in the eighth century Gregory II in the letter sent to St. Germanus, the patriarch, and read in the Seventh Ecumenical Council with all the Fathers applauding, called the Mother of God: “The Lady ruler of all, the true mother of God,” and also “the Lady ruler of all Christians.” (29)

We wish also to recall that our predecessor of immortal memory, Sixtus IV, touched favorably upon the doctrine of the Immaculate Conception of the Blessed Virgin beginning the Apostolic Letter “Cum praeeccelsa” (30) with words in which Mary is called “Queen”, “Who is always vigilant to intercede with the King whom she bore”. Benedict XIV also asserted this in his Apostolic Letter ‘Gloriosae Dominae’ in which Mary is called “Queen of heaven and earth” and it is stated that the sovereign King has in some way communicated His power of ruling to her. (31)

Consequently St. Alphonsus Liguori, collecting all the testimonies of past ages, most reverently writes these words: “Because the Virgin Mary was raised up to such a lofty dignity as to be the mother of the King of kings, therefore rightly and deservedly the Church has honored her with the title of “Queen”. (32)

II

THE SACRED LITURGY

Furthermore, the sacred liturgy, which is, as it were, a faultless mirror of the doctrine handed down from the elders and believed by the Christ-
ian people through the course of all ages both in the East and in the West, has sung the praises of the heavenly Queen and constantly sings them.

Ardent voices from the East sing out: “O mother of God, today thou art carried into heaven on the chariots of the cherubim, the seraphim wait upon thee and the ranks of the heavenly host bow before thee”. (33)

Further: “O just, O most blessed Joseph, since thou art sprung from a royal line, thou hast been chosen from among all to be spouse of the pure Queen who in a way which defies description will give birth to Jesus the King.” (34) In addition: “I shall sing a hymn to the Mother, the Queen, whom I shall joyously approach to praise her, gladly singing of her wonders . . . Our tongue cannot worthily praise thee, O Lady; for thou who hast borne Christ the King, art exalted above the seraphim . . . Hail, O Queen of the world; hail, O Mary, Lady ruler of us all”. (35)

We read, moreover, in the Ethiopic Missal: “O Mary, center of the whole world, . . . thou art greater than the many-eyed cherubim and the six-winged seraphim. . . The heaven and the earth is entirely filled with the sanctity of thy glory. (36)

**Marian Prayers**

Furthermore, the Latin Church sings that ancient and very sweet prayer which is known as the “Hail Holy Queen” and the lovely antiphons “Hail Heavenly Queen,” “O Queen of Heaven Rejoice,” and likewise those which we are accustomed to recite on feasts of the Blessed Virgin Mary: “The Queen stood at Thy right hand in golden vesture surrounded with beauty” (37); “Heaven and earth praise thee as a powerful Queen” (38); “Today the Virgin Mary ascends the heavens: rejoice because she reigns with Christ forever.” (39)

**Litany of Loreto**

To these should be added, in addition to other things, the Litany of Loreto which daily invites the Christian people to call upon Mary as Queen. Likewise, for many centuries past, Christians have been accustomed to meditate upon the ruling power of Mary which embraces heaven and earth when they consider the fifth glorious mystery of the Rosary which can be called the mystical crown of the heavenly Queen.

**Christian Art**

Finally, art which is based upon Christian principles and is animated by their spirit as something which faithfully interprets the sincere and freely expressed reverence of the faithful, since the Council of Ephesus portrays Mary as Queen and empress seated upon a royal throne adorned
with the royal insignia, crowned with the royal diadem and surrounded by the host of the angels and the saints in heaven and ruling not only nature and its powers but also over the machinations of Satan. Iconography, to represent the royal dignity of the Blessed Virgin Mary, has always been enriched with works of the highest artistic value and the greatest beauty and has gone so far as to represent colorfully the Divine Redeemer crowning his mother with a splendid diadem.

Coronation of Statues

. . . The Roman Pontiffs, favoring this devotion of the people, have often decorated with a crown, either personally or through representatives, the images of the Virgin mother of God which were already distinguished by public veneration.

III

QUEENSHIP AND DIVINE MATERNITY

As we have already indicated above, venerable brethren, the basic principle upon which Mary's royal dignity rests, a principle already evident in the documents handed down by the elders long ago and in the sacred liturgy, is without doubt her divine maternity. In the sacred scriptures we read this statement about the Son whom the Virgin will conceive: "He shall be called great, and shall be called the Son of the Most High; and the Lord will give Him the throne of David His father, and He shall be king over the house of David forever; and of His kingdom there shall be no end." (40) And furthermore, Mary is called the "Mother of the Lord". (41) From this it is easily deduced that she too is Queen since she brought forth a Son who, at the very moment that He was conceived, was, by reason of the hypostatic union of the human nature with the Word, even as man, King and Lord of all things. As a result St. John Damascene could rightly and deservedly write these words: "Truly she has become the Lady ruler of every creature since she is the mother of the Creator". (42) And it can likewise be said that the first one who with heavenly voice announced Mary's royal office was Gabriel the Archangel himself.

QUEENSHIP AND CO-REDEMPTION

Now, the most Blessed Virgin Mary is to be called Queen not only by reason of her divine maternity, but also because by the will of God she has had an outstanding part in the work of our eternal salvation. "What more pleasant or sweeter thought could we have," wrote our predecessor of happy memory, Pius XI, "than that Christ rules over us not only by native right but also by an acquired right, namely that of the redemption? Would that all men who have forgotten how much we have cost
our Savior might remember: 'You were redeemed . . . not with perishable things, with silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' (43) We are no longer our own for 'at a great price' (44) Christ has purchased us.” (45)

Now, in accomplishing this work of the redemption the Most Blessed Virgin Mary was certainly intimately associated with Christ. Appropriately, therefore, we sing in the sacred liturgy: "Holy Mary the Queen of heaven and the Lady ruler of the world was standing, sorrowful, by the cross of our Lord Jesus Christ.” (46) Wherefore, as even in the Middle Ages, a very pious student of St. Anselm wrote, “As . . . God is the Father and Lord of all things preparing all by his power, so the Blessed Mary, repairing all things by her merits is the mother and ruler of all. For God is the Lord of all things, in each constituting by His command in its own nature, and Mary is the Lady ruler of all in restoring each to its original dignity through that grace which she has merited.” (47)

As Christ is our Lord and King by a special title because He redeemed us, so the Blessed Virgin [is our Lady and Queen] because of the unique way in which she has co-operated toward our redemption by giving of her own substance, by offering Him willingly for us, and by desiring, praying for, and bringing about our salvation in a singular manner. (48)

From these premises the following argument is drawn: Mary was by the will of God, associated with Jesus Christ, the principle of salvation itself, in bringing about spiritual salvation in a way that was quite similar to the way in which Eve was associated with Adam, the principle of death, so that it may be said that the work of our salvation was accomplished through a certain “recapitulation”, in which a virgin is instrumental in saving the human race just as a virgin was instrumental in making it subject to death. (49)

Moreover, it can also be said that this most glorious Lady was the beloved mother of Christ precisely "so that she might be made His associate in the redemption of the human race.” (50) Actually, “It was she, the second Eve who, free from all sin, original or personal, and always most intimately united with her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by this unhappy fall, and her mother's rights and mother's love were included in the holocaust.” (51) Hence we may certainly conclude that just as Christ, the new Adam, must be called King, not only because He is the Son of God, but also because He is our Redeemer; so, by a certain kind of analogy, the most Blessed Virgin is Queen, not only because she is the mother of God, but also because, as the new Eve, she was associated with the new Adam.
And so it is that Jesus Christ alone, God and man, is King in the full, proper, and absolute sense of the term. Yet Mary also, although in a restricted way and only by analogy, shares in the royal dignity as the mother of Christ who is God, as His associate in the labors of the Divine redemption, and in His struggle against His enemies and in the victory He won over them all. From this association with Christ the King she obtains a splendor and eminence surpassing the excellence of all created things. From this association with Christ comes the royal function by which she can disperse the treasures of the Divine Redeemer’s Kingdom. Finally, from this association with Christ comes the unfailing efficacy of her maternal intercession with the Son and with the Father.

There is no doubt whatsoever that the most holy Mary surpasses all created things in dignity and likewise that she has gained a primacy, after her Son, over all things. As St. Sophronius says: “Thou hast, in fact, far surpassed every creature . . . What could be more sublime than this joy, O Virgin Mother? And what could be greater than this grace which thou alone hast received from God?” (52) St. Germanus adds these words of praise to that greeting: “Thine honor and dignity surpass all created things.” (53) And St. John Damascene goes so far as to say that “There is an infinite difference between God’s servants and His Mother.” (54)

In order to understand this most exalted grade of dignity which the mother of God has obtained above all created things, we should recall that the holy mother of God was, already in the first moment of her conception, filled with such an abundance of graces as to surpass the grace of all the Saints. Hence — as our predecessor of happy memory, Pius IX, wrote in his Apostolic Letter — the indescribably perfect God “so marvelously endowed her above all the angels and Saints with the abundance of all heavenly gifts from the treasury of the Divinity that she, always completely free from every stain of sin and entirely beautiful and perfect, possesses such a fullness of innocence and holiness that under God no greater than this is understood and that no one other than God Himself can ever know.” (55)

Moreover, the Blessed Virgin has not only received the grade of excellence and perfection which is supreme after that of Christ Himself but has also received some sharing of that efficacy by which her Son and our Redeemer is rightly and properly said to reign over the minds and wills of men. For if the word of God performs miracles and gives grace through the Humanity He has assumed, if He employs the Sacraments and His Saints as instruments for the salvation of souls, why should He not use His mother’s office and efforts to bring us the fruits of the Redemption?
As Our predecessor of immortal memory, Pius IX, said: “Turning her maternal heart toward us and dealing with the affairs of our salvation, she is concerned with the whole human race. Constituted by the Lord, Queen of heaven and earth, and exalted above all the choirs of angels and the ranks of the Saints in heaven, standing at the right hand of her only begotten Son, Our Lord Jesus Christ, she petitions most powerfully with her maternal prayers, and she obtains what she seeks. And she cannot fail.” (56) On this subject another of Our predecessors of happy memory, Leo XIII, has said that in the distribution of graces an “almost immeasurable power” was given to the most Blessed Virgin Mary. (57) St. Pius X adds that Mary performs this function “as it were by a mother’s right”. (58)

Therefore, let all Christ’s faithful glory in the fact that they are subject to the rule of the Virgin Mother of God who both enjoys royal power and burns with a mother’s love.

Yet, in these and other questions about the Blessed Virgin let theologians and preachers of the word of God take care to avoid certain deviations lest they fall into twofold error. Let them beware of teachings that lack foundation, and that, by misuse of words, exceed the bounds of truth. And let them beware of too great a narrowness of mind when they are considering that unique, completely exalted, indeed almost divine dignity of the Mother of God which the Angelic Doctor teaches we must attribute to her “by reason of the infinite good which is God.” (59)

Moreover, in this part of Christian doctrine as in others the living Magisterium of the Church which Christ has constituted “to elucidate and explain things that are contained in the deposit of faith only obscurely and, as it were, implicitly” stands forth for all as “the immediate and universal norm of truth.” (60)

IV

SUMMARY OF TESTIMONY

Therefore, from the monuments of Christian antiquity, from liturgical prayers, from the Christian people's profound sense of religion, and from the works of art that have been produced, We have collected statements asserting that the Virgin Mother of God possesses royal dignity. Likewise We have proved that the arguments which sacred theology has constructed by reasoning from the deposit of divine faith completely confirmed this same truth. From so many testimonies gathered together there is formed as it were, a far-sounding chorus that praises the high eminence of the royal honor of the Mother of God and men to whom all created things are subject and who is “exalted above the choirs of the angels unto heavenly kingdoms.” (61)
SINCE, AFTER LONG AND CAREFUL CONSIDERATION WE HAVE COME TO THE CONCLUSION THAT GREAT BENEFITS WILL ACCRUE TO THE CHURCH IF THAT SOLIDLY ESTABLISHED TRUTH WERE TO SHINE FORTH EVEN MORE CLEARLY TO ALL, LIKE A BRIGHT LIGHT PLACED ON ITS PEDESTAL, WE, BY OUR APOSTOLIC POWER, DEGREE AND INSTITUTE THE FEAST OF MARY AS QUEEN TO BE CELEBRATED THROUGHOUT THE ENTIRE WORLD EVERY YEAR ON MAY 31. AND LIKewise WE COMMAND THAT ON THAT SAME DAY THERE BE RENEWED THE CONSECRATION OF THE HUMAN RACE TO THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY. UPON THIS THERE IS FOUNDED A GREAT HOPE THAT THERE MAY ARISE AN ERA OF HAPPINESS THAT WILL REJOICE IN THE TRIUMPH OF RELIGION AND IN CHRISTIAN PEACE.

Therefore let all approach with greater confidence now than before to the throne of mercy and grace of our Queen and Mother to beg help in difficulty, light in darkness and solace in trouble and sorrow. And, what is very important, let them strive to free themselves from the servitude of sin. Let them pay unswerving homage, mingled with the beautiful veneration of her children to the royal scepter of that great Mother. May her shrines be filled with a multitude of people, and may her feasts be celebrated. May her Rosary be found in the hands of all. May she gather together small groups or great multitudes of Christ's faithful in churches, in homes, in hospitals, and in prisons, to sing her praises. May the name of Mary, which is sweeter than nectar and more precious than any jewel, be given the highest honor. Let no one speak vile words against that name so majestically beautiful and venerable by her maternal grace. Such talk is the sign of a vile mind. And let no one dare say anything lacking in due reverence to her.

Results of the Feast

Let all strive vigilantly and strenuously to reproduce, each according to his own condition, in their own souls and in their own conduct the exalted virtues of our heavenly Queen and our most loving Mother. And hence it will follow that those who are counted as Christians, honoring and imitating their Queen and Mother, will finally realize that they are truly brothers and, spurning jealousies and immoderate desires, may promote social charity, respect the rights of the weak, and love peace. And let no one consider himself a child of Mary to be taken readily under her most powerful protection, unless according to her example, he practices justice, meekness and chastity and devotes himself to true brotherhood not harming or hurting anyone, but rather helping and consoling.

In some parts of the world there are those who, because of the
Christian name, suffer persecution and are deprived of divine and human rights to liberty. Justified protests and repeated complaints have up until now availed nothing to remove these evils. May the Lady, who commands things and ages and who knows how to put down evils with her virginal foot turn her merciful eyes, whose light dispels storms and clouds and brings calm, toward her innocent and afflicted children. And may she soon grant that, enjoying at last the liberty which is their due, they may be able to perform the public duties of religion. Furthermore, while they are serving the cause of the Gospel, may they advance the strength and the growth of earthly states by their concerted effort and by the splendid virtues which amidst these hardships shine forth as examples.

We also think that the Feast which We have instituted through this Encyclical Letter, so that all may more clearly acknowledge and more zealously venerate the kind and maternal rule of the Mother of God, can contribute a great deal toward keeping, strengthening and continuing the peace among nations which almost every day disquieting events disturb. Is she not the bow that God has placed in the clouds, the sign of the covenant that brings peace? (62) "Look upon the rainbow, and bless him that made it; it is very beautiful in its brightness. It encompasseth the heaven about with the circle of its glory, the hands of the Most High have displayed it." (63) Whoever, therefore, honors the Lady-ruler of angels and of men — let no one think himself exempt from the payment of that tribute of a grateful and loving soul — let him call upon her as most truly Queen and as the Queen who brings peace. Let him honor and guard the peace that is neither unpunished wickedness nor unrestrained license, but is concord and well-ordered under the command and decree of the Divine Will. The maternal exhortations and orders of the Virgin Mary work to protect and increase this peace.

Since We hope very much that the Queen and Mother of the Christian people may accept these Our prayers and bring happiness through her peace to the earth that is troubled by hatred, and may show us all, after this exile, Jesus Who will be our enduring peace and joy, We cordially grant to you, venerable brethren, and to your flocks the Apostolic Benediction as a gage of Almighty God's help and as a token of Our love.

Given at Rome, at St. Peter, on the Feast of the Maternity of the Blessed Virgin Mary, on the eleventh day of the month of October in the year 1954, the sixteenth of Our Pontificate.

Pius PP. XII

(Footnotes on next page)
Footnotes

4. Ibid. L'Osservatore Romano, d. 19 Maii, a. 1946.
5. Luc. I, 32.
6. Is. 9, 6.
7. Apoc. 19, 16.
13. Prudentius, Dittocheae, XXVII: P. L. LX, 162 A.
18. Encomium in Dormitionem SS. sanm Deiparae (inter opera S. Modestii): P. G. LXXXXVI, 3306 B.
19. S. Andreas Cretensis, Homilia II in Dormitionem SS.sanm Deiparae: P. G. XCVII, 1079 B.
20. Id., Homilia III in Dormitionem SS.sanm Deiparae: P. G. XCVII, 1099 A.
22. Id., in Praesentationem SS. sanm Deiparae, II: P. G. XCVII, 315 C.
23. S. Ioannes Damascenus, Homilia I in Dormitionem B. M. V.: P. G. XCVII, 179 A.
24. Id., De Fide Orthodoxa, I, IV, c. 14: U. G. XLIV, 1158 B.
27. S. Martinus I, Epist. XIV: P. L. LXXVII, 199-200 A.
28. S. Agatoo: P. L. LXXXVII, 1221 A.
30. Xystus IV, Bulla Cum Praeexceisa, d. 28 Febr. a. 1476.
33. Ex cit toria Armornorun: in festo Assumptionis, hymnus ad Matutinum.
34. Ex Menaeo (byzantino): Dominica post Natalem, in Canone, ad Matutinum.
35. Officium hymni Achatistos (in ritu byzantino).
36. Missae Aethiopicae, Anaphora Dominae nostrae Mariae, Matris Dei.
38. Festum Assumptionis; hymnus Laudum.
40. Luc. I, 32, 33.
41. Ibid. 1, 43.
42. S. Ioannes Damascenus, De Fide Orthodoxa, I. IV, c. 14, P. G. XCVI, 1158 s. B.
43. I Petr. I, 18, 19.
44. I Cor. 6, 20.
47. Eadmerus, De Excellentia Virginis Mariæ, c. 11: P. L. CLIX, 508 A B.
52. S. Sonnharuni, In Annunciationem Beatae Mariæ Virg.: P. G. LXXXXVII, 3238 D; 3242 A.
53. S. Germanus, Hom. II in Dormitionem Beatae Mariæ Virg.: P. G. XCVIII, 354 B.
56. Ibid. p. 618.
59. S. Thomas, Summa Theol., I. q. 25, a. 6, ad 4.
63. Eccli. 43, 12-13.
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Our Lady at Home

RICHARD T. A. MURPHY, O.P.

Number 31
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OUR LADY AT HOME
RICHARD T. A. MURPHY, O.P.

I should like to give the reader a better picture of the Blessed Virgin and her family in their Galilean home. If Jesus, Mary and Joseph could be induced to step from those pretty holy-cards, what would they be like?

THE SETTING

The Holy Family lived in Galilee, the northern part of the Holy Land (Palestine). The New Yorkers and Bostonians of the day looked upon Galilee as very definitely being "the sticks," an attitude which is reflected in the gospel, in the incident of Nicodemus. When he urged his colleagues to consider the case of Christ with greater calm, he was promptly put in his place with a heated "Art thou also a Galilean? Search the Scriptures and see that out of Galilee a prophet riseth not" (John 7, 52). True enough; Galilee was referred to as the "Galilee of the Gentiles," and as for Nazareth, it was not mentioned even once in all the Old Testament. Everybody, of course, will remember the rather abrupt way Saint Peter was treated, when his rustic Galilean twang betrayed him as a northerner.

But no matter how they sneered at Galilee and the Galileans, Galilee was and still is not only one of the most beautiful sections of Palestine, but also one of the most fertile. Galilee in the spring is utterly charming, for nowhere else over there do flowers grow in such profusion. The hillsides are adorned with gardens and orchards in which almonds, pomegranates, figs, olives, lemons and oranges grow. Scattered amid these fragrant fruit-trees are tall, dark cypresses, and today, the modern hedges of grotesque prickly-pears. There is no time or space to elaborate here on the beauty of the Sea of Galilee, where Our Lord spent so much of His time, but it contributes its share to the beauty of Galilee, as anyone who has ever visited it will agree.

Along the southern border of Galilee, which runs (roughly) from Haifa to a point slightly south of the Sea of Galilee, there extends the Plain of Esdraelon. It boasts of the richest soil in all Palestine, and produces excellent wheat and barley. As a matter of fact, all Galilee was so fertile, and its fruit and fish industries so profitable, that the Horace Greeley's of the time said: "If you want to get rich, young man, go north (with apologies to H.G.), but if it's learning you're after, you have to go south (that is, to Jerusalem)."
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THE PEOPLE

The Galileans—and all the Apostles except Judas were Galileans—were as a rule a rough, hard-working people, simple but very independent. Honor meant more to them than riches, and the famous Jewish historian Josephus says of them: "The Galileans are warlike from childhood, and very numerous. Cowardice is a plague which never afflicts their men, nor depopulation their country." We get the picture of a people alert and ready to defend themselves and their rights. Such people are admirable, for the most part, but at times such qualities seem almost a pre-disposition to excess. At any rate, it was in fair Galilee that a violent faction called the Zealots originated, which may prove that environment isn't everything.

Pausing on the brow of a hill overlooking the Plain of Esdraelon, one can easily pick out Naim and Endor snuggling at the foot of the southern foothills. Mount Tabor looms up close by, and to the north, the snowy brow of Mount Hermon can be seen peering into the Promised Land. It comes as a start to realize that this same scene often filled the eyes of Jesus, Mary, and Joseph.

NAZARETH

But Galilee's fairest ornament is Nazareth, where Our Lord lived for thirty years before beginning His public ministry. It is a few miles north of the plains, and it is built along the side of a hill, a fact which has architectural consequences, as we shall see. The modern visitor to the Holy Land is quickly accustomed to the sight of sun-dried brick walls and houses, but Nazareth today boasts many homes of white limestone, and some of these, nestling amid the cypresses and vineyards on the upper hillside, set one to thinking of a villa of his own some day. But by far the greater number of homes are the usual thing—with drab, earth-colored walls, built along narrow streets which angle sharply upwards (you can imagine how sharply the rain washes down them in winter), and huddled together for meagre comfort.

LIVING IN A CAVE

The Franciscans are the official "Custodians of the Holy Places," and have rebuilt the old Crusader church over the home of the Holy Family. When this project was under way, a great number of caves, adapted for use as human dwellings, were discovered in the vicinity. As a matter of fact, the church is built over the traditional grotto of the Annunciation, which served as home of the Holy Family. In its original state, of course, it may have been extended by the addition of a roof and walls. There is no stigma attached to living in a cave. The poor whom we have always with us have always had to live
where they could, and many a displaced Arab of today would settle for a
cave in preference to the tents under which he now lives. In Italy too, the
poor live where they can, and some of them use the arches of the ancient
aqueducts in the building of their humble abodes.

Within the cave-dwelling of the Holy Family there were, naturally, none
of our modern switches, no electric-stoves or refrigerators, not even any
plumbing. Light was furnished by a flickering oil-lamp, and all water had
to be brought in from the one spring in the village. Beds? Only a quilt or
two which could be rolled up and put out of the way during the day.

COOKING WITH MARY

In this home, as in all homes of all ages, food had to be prepared and
eaten, for hunger is no sin, and Our Lord knew what hunger was. Suppose
we were to help the Blessed Virgin prepare a meal? What would she serve,
how would she prepare it, and where?

The common fare in the Holy Land has undoubtedly remained much the
same down through the centuries. Mary would dip into the earthenware jars,
used as a pantry for flour and other things that could be stored away. From
them might appear small and black olives, cucumbers and a few other vege-
tables, sometimes an egg or two, and pungent cheeses made from goatsmilk.
There would be bread, baked every day like a huge pancake on a hot iron,
or in the ashes. There might be fish from Tiberias, and perhaps mutton or veal
on rare occasions. Water and wine would help wash down this frugal meal.
For dessert, nuts and fruit.

How was the food prepared? In their dwelling there was not much room,
surely not enough for a separate kitchen. The fire was probably built out of
doors, except for the rainy season (November to March) when it was near
the door of the cave. As chimneys were unknown in those days, and the wind
sometimes blew in the wrong direction, the cave was undoubtedly filled with
smoke, and eyes with tears. Cooking was done over the fire, or in the ashes,
or in a crude kind of clay oven. Dishes were limited pretty much to the clay
pots things were cooked in. Fingers before forks, they say. After centuries
of living, forks are still few and far between there, and food is conveyed to
the mouth by picking it up in strips of their thin, pancake-like bread.

The fact that Saint Joseph was a carpenter took care of the matter of
firewood rather handily, but if there was one thing that Mary took care of
herself, it was the water-supply of the home. That is traditionally the woman's
job. Today, as then, one has only to lift up his eyes to see the women of the
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land striding gracefully along in their long black dresses, front and hem embroidered brightly, hands swinging free and—almost unbelievably (for an occidental)—with a jar of water balanced securely upon their heads.

The Fountain of the Virgin is one of the show-places of Nazareth because of its association with the Blessed Virgin. Here is Nazareth’s only source of water, only a short walk from the heart of town. Here Mary came several times a day, only then the water did not flow out of pipes, as it does today, and the ground underfoot must often have been muddy.

Fire, food, water, jars, mud—all these prompt an interesting number of questions. Did Mary every drop and break her jar, or spill water on herself or others, were her feet and clothing ever muddied, and did she ever burn the supper?

A CONSTANT STATE OF MIRACLES?

There is one school of thought that would deny that any of these things were even possible in her case, on the ground that her extraordinary sanctity and high place in God’s affections would put her above such things. What seems to slip them, however, is that in such a case she would be a very un-human kind of person. In the infinite detail of daily living, one may avoid each and every accident, but not all of them over a long period of time. We are under no obligation to believe that Mary lived in a constant state of miracle. Nor do we have to believe that when the Holy Family fled to Egypt, the palm trees bent down and offered her their fruit, or the fish in the stream offered themselves to be eaten, or that the waters ceased their flowing so that they could cross over dry-shod. Not at all. If they wanted to eat, they had to do as ordinary folk do under the circumstances; if they wanted to cross the streams, they either had to wade or to look for a bridge. Later on, Christ would send the Apostles to the neighboring town to look for food, instead of miracle-ing a dinner for them out of the air. Why should the home at Nazareth be considered an assembly-line of miracles?

The point I’m trying to make is that such things as breaking dishes can be quite independent of, and in no way affect, a person’s sanctity, like a host of other things. Take Saint Thomas Aquinas, for example, admittedly a great saint. But he was afraid every time he saw lightning. And why should he not have been, when his twin sister had been killed by it as he and she lay in their cradle. He never quite got over this.

At any rate, I hope we can proceed on the assumption that Mary occasionally did break a few jars—though not by throwing them; that she got her
hands and feet dirty, and that she burned her fingers and, as a result, the dinner. Not through carelessness, of course, but because open fires are hot, and the handles on those old pots were not all that they are today. If she burned her fingers, she would almost automatically pop them into her mouth, because that is what people do when they burn their fingers. A heated pot would not stop being hot for all that it was touched by the Mother of God.

Then we can imagine Our Lord and Saint Joseph expressing concern over the burnt fingers, and perhaps even playfully complaining about the way the cook was spoiling a working-man’s supper—just to lighten the atmosphere. And Mary, blushing a bit, would smile, understanding full well the love that lay behind this gentle raillery. It was after all a real family, not a solemn religious procession or pageant. Jesus had to "experience" the joys of good conversation, of exchange of views. If ever a home should have been outstanding for its light-hearted talk, it was this one.

VISITORS

It would be rather silly to suppose that the Holy Family lived in a vacuum, even in an incomplete vacuum. All three had very real bodies, hands, feet, tongues. They went places, spoke to people, were seen by them. And they had visitors.

Hospitality in the Near East can be a rather violent affair. In the story of the two disciples on their way to Emmaus, for example, Saint Luke tells us that they "pressed Christ to stay with them." Given the enthusiastic character of orientals, that expression "they pressed him" is certainly somewhat euphemistic. On the other hand along with this hospitality there is a rather keen sense of fraternity, a willingness to speak one’s mind, to offer advice, and so on.

Some of the people who dropped in on the little home at Nazareth came on business. Joseph was a carpenter, and surely repaired many a plow, many a yoke, hoe and axe-handle. One likes to think that he excelled in making cradles, a specialty of Nazareth. His workshop was probably the ground near the door (or in winter, just inside the door, where he could use the light). There was the sound of hatchet, saw, hammer, chisel, drill, and over all, the good clean smell of wood. Best of all, at his side was Jesus, "learning a trade" (as most rabbis did) while helping his foster-father. And also listening with gravity to the hagglers who, beyond any shadow of a doubt, argued with Saint Joseph about the price of his work. Orientals love to bargain; it is not only a way of passing the time, but it sometimes leads to a brilliant victory in a battle of wits, and sometimes means money saved. But if Joseph
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encountered anyone who tried to cheat him—and there were probably some who did—then that "just man" certainly must have gone after the cheater, hot with just anger. After all, he had mouths to feed besides his own.

WOMAN'S TALK

Women would come there too, exchange a few words with Joseph and his helper, and then would disappear into the house, or draw aside with Mary as she did her work out-of-doors. It would be woman's talk, of course, about babies, food, embroidery, the high cost of living, and taxes. It must have been easy to talk to Mary, busied though she kept herself with cooking, or sewing, or weaving. Her quiet brown eyes seemed turned inward, somehow, as if looking at some treasured memory; but her visitors would not be neglected. It was also oddly impossible for people to speak or even think much evil in her presence. She seemed to create a different kind of atmosphere, one in which such words or thoughts died unspoken.

Among the visitors would be the relatives, those "brothers and sisters of Jesus" and their fathers and mothers. A non-Catholic friend once asked me how it was that "so few Catholics know that Christ had brothers and sisters?" Well, it is an ascertainable fact that the Aramaic language spoken by Jesus, Mary, and Joseph, and their contemporaries, was in reality a rather poor language, because in it the word "brother" was used to express many relationships: uncle and nephew, cousin, real brother. The "brothers and sisters of Jesus" mentioned in the gospel were His kinsmen, His cousins.

"YOU CAN'T HELP YOUR RELATIVES"

Now in the Near East, relatives are relatives, often a vociferous lot, and not wholly unacquainted with inquisitiveness. It requires no great exercise of the imagination to picture them giving Joseph advice on how to run his business, making helpful (?) suggestions how to do his work. After Joseph's death, Jesus (Who wore no halo or other distinguishing mark, and Who was to all appearances only a carpenter's son) was undoubtedly singled out for these attentions. There must have been many occasions when both Jesus and Mary were obliged to parry questions that were indiscreet, too personal. But why get mad about such behavior; relatives are relatives all over the world!

Mary had her bad days too. Joseph shared in one such day, when the Christ Child was lost in Jerusalem, but Mary was alone when Christ grew up and began to go about preaching His message concerning the Kingdom of God. No doubt His relatives must have thought Him unfaithful to family tradition, and said so. No doubt either of the close watch they kept on Him,
for when He returned from Capharnaum, fresh from His first triumphs, they were quick to voice a sharp reproof: "He is outside himself." They thought He might harm Himself by His enthusiasm, that He needed to be watched, coun-selled, directed. Into whose ears would these criticisms be poured? Into Mary's of course.

**REJECTED BY HIS OWN**

But it was not only the relatives. When a man lives in a small town for thirty years his fellow-townsmen know him well, or think they do. One day Christ, now become a preacher of some renown, surprised them into violent anger. He read aloud a passage of Isaias in the synagogue, and then, putting aside the scroll, calmly declared that "these words were written of Me." The gospel merely records, with admirable restraint, that all in the synagogue were filled with wrath, and rose up and cast Him out of town; and brought Him to the brow of the hill upon which their town was built, *that they might cast Him down headlong*. Nothing is said in this report of violence of Mary's anxiety on the occasion, but we can easily surmise that it was in proportion to her love for her Son.

**THE DAILY GRIND**

Thus from Bethlehem to Nazareth to Jerusalem, God did not exempt His loved ones from hard work and the difficulties of life. There was no raven to bring the daily bread, as once was done for Elias; angels abounded in the humble home, but they "kept their place," and the Holy Family worked. Day after day of little things, insignificant things, ordinary living, of prayers said together, acts of thoughtfulness, unselfish acts, loving ones. Uninteresting? Perhaps, but then so too is a mosaic if one only looks at the bits of stone, and fails to see the beautiful picture emerging from the apparently unimportant pieces. At Nazareth, God saw the beauty of the picture; unseeing men saw only the scattered details. What is most important, for them as for us, is that Jesus, Mary, and Joseph just didn't talk a good life, they *lived* it.
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The Brown Scapular
Of Carmel
HENRY M. ESTEVE, O. CARM.
Number 32
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Rev. Henry M. Esteve is a Spanish Carmelite Father who holds doctorates in philosophy, theology, and Sacred Scripture. Besides teaching for many years at the International Carmelite College of Saint Albert in Rome, he has written a popular history of the Carmelite Order. In 1953 his De Valore Spirituali Devotionis S. Scapularis appeared as the third title of the "Bibliotheca S. Scapularis," a series of scholarly studies inaugurated in 1950, the 700th anniversary of the gift of the Brown Scapular to St. Simon Stock. Father Esteve is one of the charter members of the Spanish Mariological Society.

The Brown Scapular of Carmel was originally published in Lo Scapularis, in its special congress double-number of January, 1951. The essay later appeared in Marianum, in Italian, in 1951. It has since been translated in Spanish, German and Portuguese. This is the first English version to be printed, the work of Rev. Thomas McGinnis, O. Carm.

(published with ecclesiastical approbation)
THE BROWN SCAPULAR OF CARMEL
HENRY M. ESTEVE, O. CARM.

THE ORIGIN OF THE SCAPULAR

Seven centuries ago, when the Carmelite Order found itself in imminent danger, the Blessed Virgin Mary, the Patroness of the Order, appeared to the General, St. Simon Stock, and gave him the Scapular of Carmel, saying: “This shall be a privilege for you and for all Carmelites, that whoever dies wearing this shall not suffer eternal fire.” From this incident the Scapular devotion took its origin, being later developed by the Sabbatine Privilege, and gradually becoming, like the Rosary, a universal form of Marian devotion.

THE FORM OF THIS DEVOTION

What is the form of the Scapular devotion? As its material object the devotion has the principal part of the Carmelite habit, the Scapular, which must be worn until death. In its reduced form for use of the faithful, the small Scapular aptly signifies affiliation with the Order. Yet the Scapular, although worthy of honor as the habit of a Religious Order, in itself -- as an ordinary piece of cloth -- would signify little enough. The true aspect of the devotion, as it has always been understood in Carmelite tradition, is much more profound. On the part of the person who wears the Scapular, the devotion consists in a perfect consecration of himself -- to Mary; on Mary’s part, the devotion consists in the two great promises she has made to those who wear the Scapular devoutly: final perseverance and liberation from Purgatory, especially on the first Saturday after death.

Hence we can say that the Scapular is the habit of an eminently Marian Order. Moreover, by force of the promises annexed to it, the Scapular concretely recalls the prerogatives of the true devotion to Mary. Therefore it is universally recognized as a symbol and a means of consecration, a sign of alliance by which Mary, uniting us to herself, regards us as sons and assures us of her maternal protection, while we on our part pledge ourselves to serve her constantly with that respect and love characteristic of children --- children of predilection.

THE BASIS OF THE DEVOTION

The basis of the Scapular, even in its small form for the use of the faithful, must be sought only in the habit of the Carmelite Order, of which it has come to be the principal and distinctive part. From this it follows that the first effect of the devotion, as well as the foundation of the privileges
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attached to it, consists in an association with the order. Although various degrees can be admitted in such an incorporation, we must suppose that when a person receives the habit he intends in some way to unite himself to the Order so that he may enjoy its spiritual graces and benefits.

This idea of incorporation is in conformity with the doctrine of the Mystical Body of Christ in his Church. In that Body, the Religious Orders vividly represent the spirit of sanctity: by means of their external profession of the three great evangelical counsels --- poverty, chastity and obedience --- they are, so to speak, the incarnation of the ideal of perfection. Thereby they exert an influence upon all the members of the church and fill up, by the holocaust of their lives, that which --- according to the teaching of St. Paul --- is lacking to the passion of Christ. Therefore the union of charity and grace which exists among all Christians, especially those in the state of grace, as the result of Communion of Saints, is stronger still between the Religious Orders and the faithful.

The conception of this mystical incorporation, as it is found in the Scapular devotion, will be more deeply appreciated when we have theologically explained the true and full sense of the devotion. We can do this better when we consider the Scapular itself in the spirit, in the ideal of the Carmelite religious life, of which life the Scapular is the most apt expression.

THE RELIGIOUS VALUE OF THE SCAPULAR

The Scapular derives its religious value above all from its intimate connection with the life of the Order; hence its spirituality will be no different from the spirituality of the Order, of which it is a sign. Nevertheless, to understand fully the spirituality of the Scapular, we must keep constantly before our eyes its distinctive symbolism.

Now it is certain that the value of the Scapular, depends upon the matter; still since this value is of an eminently spiritual order, it does not consist entirely in the matter. To understand it well, therefore we must consider it in its relation to the plan of the supernatural economy of the redemption. For just as the redemption depends on the mystery of the Incarnation, by which the Church incorporated in Christ has become a "sacrament" of salvation, by visibly continuing His work of salvation, so the Scapular in the Church and dependent upon the Church has become a sign of salvation.
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In the last analysis, the religious habit signified nothing except the vow of a Christian by which he consecrates himself to the Lord, divests himself of the old man and puts on the new man, created according to God. This vow which, so to speak, renews Baptism, has come to share in that sacramental character, which it makes known in all its fullness. It signifies the desire to win redemption once again together with the garment of innocence, immortality and glory lost by sin.

In this sense the Scapular not only signifies but also, through ministry of the Church, effects, inasmuch as it is establishes a religious state, a certain dignity by which all actions come to possess a new moral value.

THE MARIAN CHARACTER

Besides this general religious value, the Scapular has also its particular Marian character which distinguishes it from all other habits and which constitutes its essential worth. Nor must it be thought that these two values, general and Marian, are mutually exclusive; rather they complete each other. For Marian devotion, in fact, is just as much the complement of Christian religious piety as was the Blessed Virgin herself the complement of Christ’s work of salvation by her intimate association with Him.

This Marian character of the Scapular comes from the Marian character of the Order: Carmel is wholly Marian. In reality, the Order of Carmel, which takes its origin from the patriarch and prophet Elias and whose spirit is found in divine contemplation to be reached by purity of heart together with perfect love of God and neighbor, is so constituted among the Church’s many Orders as to have its raison d’être in the glorification and cult of the Mother of God. For this reason, from the most remote times the order has been officially known as the Order of the Blessed Virgin Mary of Mount Carmel this is both its greatest glory and its greatest hope.

The habit which represents the Order is also, like the Order itself, totally Marian; by itself, therefore, by its very nature, the Scapular has become a symbol and a means of the devotion to Mary. Purposely we say of the devotion, and not of any devotion whatsoever. By this phrase we wish to be understood that true and perfect devotion which is due to Mary: that devotion which is so intimately united to the devotion due to God Himself. Hence, just as the life of the Order is entirely consecrated to the service of Mary, so he who by the imposition of the habit asks to be associated with the Order must also intend to consecrate him-
self wholly to her, and through her to God.

The connection between the properties of the perfect Marian devotion and those of the Scapular devotion is so intimate that the Scapular clearly appears as a typical symbol or ideal of that devotion. We owe Mary, as the worthy Mother of God and as our own spiritual Mother in virtue of her association with the Redeemer, a special devotion which stands between that due to the saints and the adoration due to God alone. Theologically, this Marian cult is called hyperdulia, and in practice it is expressed in consecration, that is, the permanent, total intimate and filial offering of oneself. Now these properties are expressed by nothing else as perfectly as they are expressed by the Scapular in as far as it is Mary's garment.

In the first place, it is clear that a sacred garment intrinsically affecting a person, is much more adapted to designate the intimate character of Marian consecration, by which we, as children, offer ourselves to Mary entirely and forever, than a simple remembrance would be, like a statue, a medal or a distinctive secular livery which affect persons in a rather extrinsic manner. Moreover, the Scapular by reason of its history, which has made it for so long a universal means of intimate Marian devotion, is also a marvelous instrument of the Blessed Virgin's singular protection, and for this reason too it is a distinctive reminder of consecration to her.

From the foregoing, results the importance of the Scapular. Consecration does not consist solely in a formula, but in that intimate sense of permanently pertaining to Mary and totally depending upon her. This intimate sense is perfectly symbolized by the Scapular which, worn continually, is a figure of the sweet and light yoke of Christ, is as a shield in all dangers, especially on the day of death. By recalling constantly to our mind the remembrance of Mary, the Scapular nourishes the sense of our belonging to her; it makes us realize that our close alliance with her keeps us always under her protection.

THE SCAPULAR AND THE VALUE OF MARIAN DEVOTION

The Scapular so much the more encourages Marian consecration in as far as it shows to all most concretely and clearly, by means of Mary's great promises, the real devotion to her. In fact these promises, doctrinally speaking, are only the practical application of that famous principle: no one devoted to Mary shall be eternally lost; or of the other princi-
devotion to Mary is a sign of salvation. Certainly by showing this value in a concrete manner, the Scapular develops the greatest confidence in Mary who takes such tender care of her devoted ones, and who is so powerful that those who rely on her patronage can have a firm and unlimited hope of obtaining eternal salvation. It is true that theological hope does not exclude the fear which arises from the weakness of human nature; nevertheless this fear is more than compensated by consideration of the supernatural motive of the salvation, which, in this case, is the power and mercy and fidelity of the Blessed Virgin.

The Scapular devotion, therefore, supposes Mary's most singular dignity, by which she has been placed above all created things and has them all subordinated to her in the actual order of salvation. When we consider diligently this dignity which is hers as Mother of God, we do not find it strange that such great promises should be attached to the Scapular devotion which she has given us. Rather would the contrary be strange. By means of the Scapular we become so intimately united to Mary that she becomes our only Patroness and Lady, our Mother and Queen, even our Sister, as she is constantly called in Carmelite tradition.

When we are made part of Mary's family, placed under her protection, we should not worry about the various privileges being obtained by her and made known by St. Simon Stock who invoked her as the Flower of Carmel; we should simply seek that we may constantly persevere in her service, clothed until death in her garment.

THE CHRISTIAN VALUE OF THE SCAPULAR

It is worthy of note, moreover, that the Scapular by consecrating us to the Blessed Virgin leads us to the very essence of Christianity, so to the Scapular can be applied in all its fullness the phrase: to Jesus through Mary. Although the Scapular devotion is in itself most simple, yet hidden under this simplicity which, superficially considered, might seem disparaging, is a wonderful depth, in virtue of the fact that to such a simple practice such great spiritual values have been attached --- a fact which, ordinarily, is a criterion of the supernatural.

In the first place, the Scapular, by nourishing our hope of eternal life based upon Mary's promises, gives to our existence a profoundly Christian direction. The essence of Christianity consists in this, that the gates of eternal life have been opened for us by Jesus Christ, the Son of God,
THE BROWN SCAPULAR OF CARMEL

Death's Conqueror. For this reason hope must be joined to faith and charity, for by hope we are saved; having a foretaste of the happiness of our future heavenly home, we live for God in Christ Jesus our Savior.

The Scapular also stresses the fact that salvation is supernatural and a free gift. By attributing salvation first of all to Mary's patronage, we set in sharp relief the fundamental characteristic of Christianity, in so far as it is more a religion of love and grace than of strict justice. This does not exclude good works or merits; on the contrary, these are brought about by the accomplishment of the duties imposed by religion. There results, however, the special inculcation of the necessity of grace which heals and elevates nature wounded by original sin --- a necessity which extends from the first moment of our elevation until the crowning gift of final perseverance. Consequently, the Scapular devotion, while it shows us the goodness of God and His Mother and nourishes our hope, also manifests to us our own weakness and frailty, thereby encouraging our humility. Essentially therefore, the Scapular devotion could be called the devotion of hope and humility.

In the foregoing we see the explanation of the great influence of the Scapular in the salvation of souls. Predestination depends upon final perseverance which, in turn, according to God's ordinary law, is granted only as the fruit of persevering prayer, humble and confident; and it is clearly apparent how the Scapular, worn until death and nourishing sentiments of contrition and of confidence in the intercession of Mary, helps us to obtain this gift of final perseverance.

Furthermore, the full sense of the Scapular --- its devotion and its promises --- cannot be understood by one who forgets its sanctifying power. By associating us, through consecration, to the life of the Blessed Virgin, the Scapular continually admonishes us to imitate her in that immaculate purity by which she was eternally predestined to give God to the world and give the world back to God. Indeed, by means of the Scapular we can live with Mary, in Mary and through Mary.

THE CATHOLIC SPIRIT OF THE SCAPULAR

We should not wonder that the Scapular, together with the Rosary, has become a universal form of Marian piety. For just as the Rosary presents the ideal form of prayer to the Blessed Virgin, so the Scapular expresses in an ideal way that consecration which is due to her.
THE BROWN SCAPULAR OF CARME

This universality is attested by history. A few examples will suffice to recall it. In 1593 Joseph Falcone, in his Carmelite Chronicle, wrote: "Today, Spain flourishes; there is not a home where the habit is not worn in order to gain its indulgences . . . does not Spain together with Portugal seem to be one large Carmelite convent? Soldiers wish to be clothed in the Scapular, that they may be proof against corporal and spiritual infirmity. In the whole of Spain there are Carmelite convents and numberless Carmelites. Then in Italy and especially in Sicily, in the Kingdom of Naples and in Lombardy are seen numberless confreres filled with zeal and devotion. In Piacenza, in our catalogue of confreres there are more than ten thousand men, women, layfolk and monks of other orders, secular priests and nuns from various congregations. In Germany there are also many confreres, though their number has been lessened by the heretics. Today in France too, which is supreme in Christendom, is also being felt the oppression of heretical enemies."

Closer to our time, Fr. Petitot writes alluding to the final apparition of Our Lady of Lourdes, July 16, 1858: "...before the beginning of the pilgrimages to Lourdes there was no more pleasant title in all Christendom than that of Our Lady of Mount Carmel. At the time of Bernadette most children in all Christian families wore the Scapular." (Les apparitions de Notre Dame a Bernadette, Paris, 1934, page 93.)

The Scapular devotion began to be especially propagated at the end of the sixteenth and in the seventeenth century; at the time of the counter-reformation it was recognized as the sign of the true Catholic spirit. As we know, the Protestants and the Jansenists, under the pretext of exalting devotion to Christ, fought against the Church's Marian cult, not without great detriment to souls. Under these conditions the Scapular was kept by almost all faithful Catholics as a means and a concrete manifestation of Marian devotion, in the same manner as, somewhat later, the devotion to the Sacred Heart eloquently expressed devotion to the Savior.

Certainly the Scapular was a perfect expression of the Church's doctrine concerning Mary and the devotion which is her due. Moreover, it particularly demonstrated her universal mediation upon which consecration is based. In fact the Scapular promises, for the hour of death and for purgatory, are nothing but a splendid application of that universal mediation, and our faith in that mediation is greatly increased by our devotion.
THE BROWN SCAPULAR OF CARMEL

THE SCAPULAR AND THE RESTORATION OF THE CHRISTIAN SPIRIT

From all that we have said it seems that Scapular devotion is still as well adapted to nourish the Christian spirit, as it has in the past. It is clear how important in the life of the Church devotion to Mary is; suffice it to recall the greater and lesser splendor of Catholicism in proportion to greater and lesser devotion to the Mother of God. And in reality, together with the Rosary, there is no other form of Marian devotion which has been found so perfect as that of the Scapular. Therefore it is evident that the Scapular can play an important part in restoring the Christian spirit.

The antiquity of the Scapular has by now consecrated its symbolic value, and its profound simplicity has made it universal. The Scapular devotion is such that it does harm to no other devotion, but, by giving a general Marian orientation to life, it causes the other devotions to be practiced with greater fervor.

The Scapular then seems to answer in a practical way the present day need of expressing with a definite permanent sign the consecration of the human race to the Immaculate Heart of Mary, so that, this consecration being always present to us, the Blessed Virgin may be for us that Star of the Sea which, through the storms of this life, brings us happily to the port of eternal salvation towards which we tend.
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Mary's Role in the Mystical Body

THOMAS A. STANLEY, S. M.

Number 33
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MARY'S ROLE IN THE MYSTICAL BODY
THOMAS A. STANLEY, S. M.

Before beginning the study of Mary and her relationship with the Mystical Body of Christ, two outstanding difficulties must be faced. The first difficulty is that we are dealing with a mystery. And a mystery, while not contrary to our reason, is yet beyond our intellectual capacities in such a way that no matter how deeply we probe our subject there are always many questions still to be answered. This paper is not a complete treatment of Mary and the Mystical Body, but rather a survey of the more outstanding points involved in this relationship.

The second difficulty is the uniqueness and singularity of the persons and relationships to be treated. Our minds seem to be incapable of absorbing totally new facts. They need constantly to compare and relate new knowledge with that which is already acquired. Failing this they are completely lost. Their only refuge in such a case is analogy, a means of comparison by which we relate two ideas having one or two points of similarity, but otherwise different. The great danger in analogy, of course, is that we will forget that this similarity extends only to one or two likenesses and that we will go beyond these limits and make an absolute comparison.

As we proceed, therefore, bear in mind these two difficulties, namely, that we are dealing with a mystery, and that we are dealing with a unique mystery.

A. THE NATURE OF MARY'S RELATIONSHIP TO THE MYSTICAL BODY

St. Paul tells the Corinthians in one of his epistles, "The foundation which has been laid is the only one which anybody can lay; I mean Jesus Christ." (1) That is good advice at any time, but it is especially to be remembered when treating of the Blessed Mother; for she is so intimately associated with her Divine Son that she has no meaning whatever considered apart from Him. If then we are to arrive at a proper appreciation of Mary's place in the Mystical Body we must consider it in the light of that of her Son.

And what is the relation of Christ to His members? St. Thomas tells us that it is a threefold relation, namely those of order, of perfection, and of power. (2)
MARY'S ROLE IN THE MYSTICAL BODY

In the relation of order, Christ is fittingly called the Head of mankind because he, considered as man, is closest of all beings to God by reason of the hypostatic union - the union of His divine and human natures in the Person of the Word of God. This incomprehensible juxtaposition of the divine and human natures constitutes Christ the new Adam, the Head of our race. For, while Adam holds first place among men chronologically by reason of his proximity to the creative hand of God, Christ holds first place among men hierocratically because of His union with the Godhead Itself.

In the order of perfection the figure of a Head again fittingly portrays Christ's relation to His members, for as in the head of a man we find the culmination of all his senses, both interior and exterior, so in Christ we find the full flower of every virtue, - "the fullness of grace and truth" (3) as St. John calls it.

And finally, the Head once more is an excellent symbol of Christ's relation to His members in the order of power. For it is in the head that the government of the body resides and from there that its movements are directed. And so it is with Christ. It is in Him that we have our supernatural life and from him that we receive direction and grace.

These three relationships flow directly from the threefold aspect under which theologians consider the grace of Christ. Just as a garden has different aspects depending upon the vantage point from which you view it - one view, for example, will best show its color scheme, another its orderly arrangement, another its cooling shade, etc. - so theologians, depending upon their viewpoint, see the grace of Christ either as a union, an excellence, or an influence.

The grace of union is the hypostatic union itself, the unimaginable privilege accorded Christ's human nature that it be joined with the divine in the unity of the person of the Son of God. And this grace, as we have explained, constitutes Christ the Head of mankind in the relationship of order.

The grace of excellence is the grace of Christ in so far as it sanctified Him according to His humanity. In this sense it is His fullness of grace - a fullness that is both extensive in that it includes all the kinds of graces accorded to men and intensive in that He possesses these graces in their fullest degree. And it is this grace that makes Christ the new Adam in the order of perfection.
Finally, the grace of influence is the grace of Christ considered in its abundance - an abundance that becomes an overflow of divine life which deluges the hearts of men open to receive it. And it is under this aspect of His grace that we especially see Christ as Head of the Mystical Body. St. John puts it thus: "From His fullness we have all received." (4) Commenting on these words in His encyclical on the Mystical Body, Pius XII says:

These words of the disciple, whom Jesus loved, lead us to the last reason why Christ our Lord should be declared in a very particular way Head of His Mystical Body. In us the nerves reach from the Head to all parts of the Body and give them the power to feel and move; in like manner our Saviour communicates power to His Church so that the things of God are understood more clearly and more eagerly desired by the faithful. From Him shines into the Body of the Church whatever light illumines supernaturally the minds of those who believe; from Him every grace to make them holy as He is holy. (5)

Now let us examine the grace accorded Our Blessed Mother to see if it too can be regarded from these same aspects and if it too gives rise to certain relationships with the members of the Mystical Body similar to those of Christ. A bit of reflection will show us that her grace also has a triple aspect, being a grace that is singular, excellent, and influent.

Mary’s grace is singular, for her fundamental privilege of the Divine Maternity places her in a special way within the hypostatic order and constitutes her transcendent over and separate from every other creature, or, as St. Thomas says: propinquissima auctori gratiae. (6) This unique role of Mary joins her with Christ in the headship of the Mystical Body, for just as Eve shares the headship of the human race with Adam and after him holds first place among men for chronological reasons, so Mary shares the headship of the new Adam and as the new Eve holds first place among men for hierocratical reasons, that is, on account of the singularity of her grace.

Secondly, Mary’s grace excels all others except that of Christ so that it can be said of her that her initial grace, intensively speaking, exceeds the final grace of all angels and all men taken together, (7) and that, extensively speaking, her grace includes all the graces accorded to any saint and to all saints either under the same form, in a more eminent manner,
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or in an equivalent way. (8) This is what we mean when we quote the angel’s greeting to Mary, “Hail, full of grace.” (9) And St. Thomas comments, “Well do we say, 'full of grace' for what was parcelled to others, was given to Mary in all its plenitude.” (10) And this excellence of Mary’s grace also constitutes her Head of the human race with Christ in the order of perfection - and for the same reason, namely, that it is in the head that we find the culmination of a man’s perfections. But we must be careful to remember that Christ’s fullness of grace is of Himself, whereas that of Mary is from Christ and because of Christ.

Finally, Mary’s grace is influent. And, as with Christ, it is in this aspect that we best see Mary’s role in the Mystical Body of Christ. St. Thomas tells us that “Christ alone had such a fulness of grace that it should overflow to men.” (11) But in making such a statement he means that Christ alone had such a fullness of Himself! That he also admitted of a fullness in Mary which overflowed to all men is clear from a statement he made in a later writing, an explanation of the Ave Maria. Speaking of the distribution of grace to men he says, “It is a great privilege that any saint should be accorded grace sufficient for the salvation of many, but it is the greatest of privileges to have grace sufficient for the whole of mankind - and this privilege we find in Christ and in the Blessed Virgin.” (12)

Our recent Sovereign Pontiffs have been extraordinarily explicit in pointing out this role of Mary in the distribution of grace. Leo XIII in an encyclical on the Rosary quotes St. Bernadine of Siena as follows:

Every grace which is communicated to this world has a threefold progress. For, in accord with excellent order, it is dispensed from God to Christ, from Christ to the Virgin, and from the Virgin to us. (13)

Benedict XV stated in a letter to Cardinal Gasparri:

All the graces which the Author of all good desires to grant to the poor children of Adam are dispensed by the hands of the most holy Virgin. For such is the loving decree of Divine Providence. (14)

And Pius XII in a broadcast to Fatima is most explicit of all: he says during the course of it,

Having been associated with the King of Martyrs in the ineffable
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work of human Redemption, as Mother and co-operatrix, she remains forever associated with Him, with an almost unlimited power, in the distribution of the graces which flow from the Redemption. (15)

This privilege of Mary also is founded on her Divine Maternity, for in the words of St. Thomas; "in giving birth to Christ, Mary somehow diverted grace to all men." (16) Father William Joseph Chaminade in undertaking to explain that vague "somehow" of the Angelic Doctor has left us one of the deepest and most beautiful explanations of this role of Mary recorded for us. In a sermon on Mary as Mother he states:

At the same time Jesus Christ in the blessed womb of Mary received, in addition to His divinely glorious life, His human or theandric life, He received as well a life of influence over His mystical members. By means of it He is their Head and communicates His grace to them. In receiving this life of influence from Mary, He communicates it to her in return in order that she may become the Mother of Christians. (17)

In other words, Mary, in freely allowing Christ to take His human nature from her, made it possible for Him to become incarnate, to be head of the Mystical Body, to have a "life of influence" whereby His grace would flow into all His members. And in return, Christ made Mary to share in His Headship and to participate in His "life of influence" that is, in the distribution of graces.

We might point out in passing that while the fact of Mary's cooperation in the distribution of graces is almost universally acknowledged, (18) the precise way in which she does so is a question that is still disputed. It is agreed that she is at least the moral cause of grace, that is, by her intercession she obtains graces for all men, but it is undecided whether or not all graces are transmitted in a physical way through her, such as they are in the sacraments.

B. FIGURES ILLUSTRATING MARY'S RELATIONSHIP TO THE MYSTICAL BODY OF CHRIST

We have already determined and examined the nature of Mary's role with regard to the Mystical Body of her Son - a role that St. Irenaeus, Father of the Church, and Rupertus, Abbot and great exegete of the twelfth century, do not hesitate to say constitutes Her Head of the Mystical Body with Christ, it being understood of course, that she is so in a second-
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ary and dependent manner. (19) But to constantly refer to her as Head of the Mystical Body always appending that qualifying statement is too clumsy a metaphor for popular or even for scientific usage. We need another figure - one that will adequately express her place with regard to the Mystical Body in the three relationships of order of perfection and of power.

A first figure, dating back to the ninth century, common in the Middle Ages, used by many saints, and even employed by Saint Pius X in his encyclical Ad diem illum, (20) is that of the neck of the Mystical Body. Its use has its advantages and disadvantages. It has the advantage, for example, of expressing well Mary’s place of dependence on Christ and her office of mediation between us and Christ. But its disadvantages are far more numerous. The neck is an ugly organ and so fails entirely to express the beauty of Mary’s role; it is an ignoble part of the body and so fails to show forth Mary’s eminent and singular position; it is a simple canal between head and members and so in no way manifests the vital influence, the notion of causality by which Mary brings the supernatural life of grace to the members of the Mystical Body.

Another and very modern metaphor is that of the heart. (21) It is a figure first championed by the great German theologian Scheeben and has been found many advocates among modern theologians. This figure too expresses well Mary’s dependence on Christ. Moreover, because of the nobility of the heart in the estimation of men, this symbol also manifests her eminence in an excellence manner. Its vital activity well illustrates her influential role in the Mystical Body; its indispensable role in metabolism makes clear the importance of Mary in the Divine plan; and, of course, the beauty of the figure is evident. It does have its disadvantages, however. It is for example, a modern confection of theologians, not a traditional usage among the simple faithful - a characteristic which in matters Mariological is an almost infallible indication of what is best and proper. And noble as the heart of men may be, its impersonal and mechanical role in the body makes it a weak figure of the very personal and maternal function of Mary with regard to the members of the Mystical Body.

To my mind the best of all figures is that of mother. This figure has the advantage of expressing in the fullest and most excellent manner all three of the relationships - those of order, of perfection, and of power - which constitute the substance of Mary’s role in the Mystical Body. It is the Mother who holds first place after the Son, our Head; it is in the
Mary's role in the Mystical Body

Mother that we find summed up all the perfections found in her numerous spiritual offspring; it is the mother who gives us life and who never ceases to protect and foster that life by her maternal care. In addition, its beauty is unsurpassed, it is vital, it is personal, it is responsible. Most of all, it is the figure consecrated by tradition, by the Fathers and the Saints of the Church, by the constant usage of all the faithful of the Church through all ages. Finally, it is the figure, and the only figure, used by Pope Pius XII in his encyclical on the Mystical Body to express the role of Mary in this sublime mystery.

In the first part of this great document we read:

Our Saviour shares His most personal prerogatives with the Church in such a way that she may portray in her whole life, both exterior and interior, a most faithful image of Christ. (22)

Now if the Mystical Body is to be a faithful image of Christ we should rightfully expect that Mary will have the same relation to it as she had to Christ and that relation was that of a mother. And the Holy Father bears out his supposition, for in a concluding paragraph he expressly states that

she who corporally was the mother of Our Head, through the added title of pain and glory became spiritually the mother of all his members (23)

and that through the ages she has continued to show for the Mystical Body of Christ, born from the pierced heart of the Saviour, the same mother's care and ardent love with which she clasped the Infant Jesus to her warm and nourishing breast. (24)

C. Apostolic Consequences

The key to the apostolic consequences of Mary’s role in the Mystical Body is given to us by Pope Pius XII in the paragraph we have just quoted. If the Church, and more particularly the members of that Church, are to portray in their lives a most faithful image of Christ, their relation to Mary must not only be the same as Christ’s relation to Mary, but the reason for that relation and the consequences of that relation must be present as well. And why did Christ make Mary His mother, why did He become her Son? It was because He wished to save souls. And if we are to reproduce that relationship in our lives it must be for the same
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reason - to save souls.

The consequences, then are evident. We must associate ourselves with Mary in this apostolic work just as Christ associated Mary with Himself in this work during His lifetime and still associates with Himself in its continuance throughout the ages, as Pius XII so beautifully attests. Being by our membership in the Mystical Body, other Christs, other sons of Mary we can never regard Mary solely as the means to our personal perfection, solely as a powerful intercessor on behalf of our personal needs. Rather we must regard her as Christ regarded her - as the Woman of Genesis (25) who was to battle Satan and crush his head, as the Woman of the Apocalypse (26) who will save her offspring from the clutches of the Dragon. We will then put ourselves at her disposal as her instruments and our primary concern will not be our own benefit, but her service.

FOOTNOTES

1. 1 Cor. 3, 11.
2. Summa Theologica III, q. 8, art. 1.
3. John 1, 14.
4. John 1, 16.
6. Summa Theologica III, q. 27, art. 5, ad 1.
10. Summa Theologica III, q. 27, art. 5, sed contra.
11. Ibid., ad 1.
12. Opusculum 6, Expositio super salutationem angelicam.
15. Ibid. XXXVIII, p. 266.
16. Summa Theologica III, q. 27, art. 5, ad 1.
18. Acta Apostolicae Sedis XXXIV, p.44.
24. Ibid., p. 248.
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No. 31 — Our Lady at Home — Richard T. A. Murphy, O.P.
Mary and the Fullness of Time

JEAN DANIELOU, S. J.

Number 34
ABOUT THE AUTHOR . . .

Jean Danielou, S. J., is widely known in Europe and America for the great influence he has had in current theological thinking. Born in France in 1905, and ordained a Jesuit priest in 1938, he is now a professor at the Catholic Institute of Paris, and an editor of *Etudes*.

Father Danielou's major interests have been the Greek Fathers, the theology of history, and the development of the Ecumenical movement. Many Americans became acquainted with him when he taught at the University of Notre Dame summer school in 1950.

His first work to be translated into English was *The Salvation of the Nations*, (Sheed and Ward, 1949). This present reprint is a selection from a work written in 1948 and published in the United States in 1951: *Advent*, a book which deals with the issues involved in conversion to Christianity.

(published with ecclesiastical approbation)

The Marian Library
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MARY AND THE FULLNESS OF TIME

JEAN DANIELOU, S. J.

The part played by Our Lady in the whole economy of salvation and in the inner life of every Christian, is coming more and more into view in contemporary Catholic life. Some people are worried by this, because it seems to widen the gulf between us and our Protestant brethren. But if, as I think, we are, in our Mariology, faithful to the inspiration of the Holy Ghost, tending gradually over the course of years to a more exact understanding of the truth contained in Holy Scripture, then this cannot prove a lasting cause of separation between Christians.

What I should like to show is that the function the Catholic Church gives to Mary, in all essentials - and I shall not go into all the various forms of devotion that have grown up around it - is not something we are adding to the teaching of Scripture nor a throwback to paganism, nor the sublimation of this or that instinct, but something that comes to us from the mind of the Word of God Himself, as it comes to be more clearly understood over the course of centuries by the faith of the community and the tradition of the Magisterium, acted upon by the Holy Ghost, who is always at work in the Church. What we are dealing with is one of the most mysterious of all truths - no concession to reason, but rather a grave difficulty for reason - that a woman was chosen to be the Mother of God, and that, according to God's unchangeable plan, this woman was to have the same relationship to the members of Christ as she had to Christ Himself. And if, as I intend to try here, we can show people that Our Lady's role tied in with all that had gone before in the Old Testament, that will be the best way to justify our view of the part she still plays in history, and especially in preparing the nations which are still in expectation of the coming of Christ.

The Blessed Virgin had a most crucial role in the first coming of Christ. In her culminated all the expectation of the Jewish people, insofar as all the preparations, aspirations, inspirations, graces, prefigurations which had filled the Old Testament, all came together and were summed up in her; it is true to say that at the eve of Christ's coming she was the epitome and incarnation of the long waiting of twenty centuries. The whole of
MARY AND THE FULLNESS OF TIME

the Old Testament seems to come together in her with a more ardent longing and a more complete spiritual preparation for Our Lord's coming. *Omnis vallisimplebitur, et omnis collis humiliabitur.* “Every valley shall be filled, and every mountain and hill shall be brought low.”

The work of the Old Testament was one of education: mankind, rugged, coarse, as yet unformed, still utterly carnal-mined, must be made able, bit by bit, to take God's gifts, to receive the Holy Ghost. It was a long, progressive work of training. And the training culminated in the soul of the Blessed Virgin; and if we can say that in some sense her soul is outside time, and that in her eternity is present, then we may also say that she was prepared by the education of the whole of her people: she is the marvelous flower sprung out of Israel, the final point in the mysterious work of the Holy Ghost in the souls of all the prophets and all the holy women of Israel.

All that was done in the soul of Sara, in the soul of Rebecca, in the soul of Rachel, in the soul of Ruth, all that was accomplished in the souls of all the great women of the Old Testament, was brought to its perfect fullness in the soul of Mary. It is, in fact, absolutely true to say that in her “every valley was filled, every mountain and hill brought low.” That is to say, in her Our Lord’s path was smooth before Him.

A SENSE OF GOD

What was this education that Israel, and through Israel all mankind, had to be given that it might become a fit path for Our Lord? They must first be given a sense of God. Primitive Israel had no sense of God, or, rather, had a totally wrong and gross conception of Him. To them everything was God, and yet nothing was God. Primitive mankind tended to divinize everything, but never came near the true God. To them the smallest stone that stood up, the smallest tree on a hilltop, the smallest spring, was a hidden and wonderful presence of something divine. It was, fundamentally, idolatrous, adoring the creature as if it were creator.

The first step in the Holy Spirit's education of humanity was, then, to wean it from idol-worship, and lead it to acknowledge and recognize the one true God. Throughout the history of the Jews we feel the tension going on, the people forever hankering after their idols. Whenever they
MARY AND THE FULLNESS OF TIME

came in contact with the Egyptians, the Chanaanites, the Babylonians, we see how they are drawn, how the primitive element comes forward, because they were still carnal, still close to carnal nature.

God used a sort of violence to drag them away from their naturist leanings, from the powers of earth and of plants, to lead them back to recognizing the one Holy God, Who is a transcendent, a devouring God, a God Who is, in a way, hard to bear for a humanity as yet fragile, new, for whom the weight of God is almost too heavy. That was what Rilke meant when he said of the angels: "Their presence is the first degree of the terrible." Mankind must try to get used to bearing God, although His weight on their shoulders is so great that they try at first to get away from it. Throughout the history of Israel God is constantly reproaching His people for being unfaithful, because they went to adore in high places and under every green tree. In chapter sixteen of the book of Ezechiel they are told: "And. . .after all thy wickedness. . .thou didst also build thee a common stew and madest thee a brothel house in every street. At every head of the way thou hast set up a sign of thy prostitution, and hast made thy beauty to be abominable, and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications." Israel had been given the honor of being chosen the only bride of Yahweh, and every turning to false gods was unfaithfulness to Him.

It was quite the contrary with the Blessed Virgin; she came at the end of this long, slow process of education, and had the perfect sense of God and His unity. If we compare her fidelity with Israel’s infidelity, we see how the mystery of the education of Israel was being perfectly fulfilled in her: she is the Virgo fidelis, the faithful virgin, who was never anything but faithful, whose fidelity was the perfect answer to the fidelity of God; she was always entirely consecrated to the one true God.

The liturgy, then, is quite right to apply to her the words of the spouse in the Canticle, for it is the nuptial song for the marriage of the Word with His people, the poem of the Covenant, and she it was, who after so many infidelities, gave, by her fidelity, all mankind’s answer to the faithfulness of God. One might say that this aspect of Our Lady is the one most closely connected with the Father, the source of the unity in the Trinity.
MARY AND THE FULLNESS OF TIME

THE MYSTERY OF GRACE

The mystery of the education of Israel is, in the second place, the mystery of grace, the giving of divine life to mankind. And we can see that, at the beginning, Israel had no notion that this was what was happening. They thought God had chosen them to give them temporal goods, to lead them out of the slavery of Egypt where their life was so hard, where they made bricks out of mud and ground-up straw under Egyptian overseers; they thought that God led them across the desert simply to give them the promised land, a land literally flowing with milk and honey, milk for them to drink, honey to eat - a land of plump cows, giving birth to fine calves, a land of bees whose honey would feed the children of Israel. This is what they were interested in, this what they hoped for from God. And God, in His goodness and patience, God, who knows His creatures - "for I know what man is" - and takes men for what they are, took mankind as it was at the beginning, just as He takes each of us as we are at our beginnings, and to draw them to Him, gave them at first what they wanted. Therefore, once He had chosen His people, He promised them first a certain happiness on earth, then, having given them various goods, He tried bit by bit to make them understand that these were not the things that mattered, and gradually began to withdraw these things from them; little by little He was putting the mystery of the Cross into the mystery of Israel - that mystery by which He takes from us the things we are too fond of, so that by emptying us of self He can fill us with Himself.

You find this mystery at the very core of Jewish history: it is the mystery of the just man suffering, which we find in the Book of Job, that strange book in the very heart of the Old Testament, the mystery of a soul being tried by God when it does not itself see what evil it has done - a thing both repugnant and meaningless to the Jewish mind. Job himself did not as yet know what the answer was. He could only cling to his knowledge of his own innocence, and adore God's plan which he did not understand. The plan was in fact quite intelligible and extremely wise: God was teaching Job, and through him all his people, that He had never promised His friends the goods of this world. Remember what Pius XI said at the canonization of a certain Italian saint: that to see what God thinks of the goods of this world you have only to look at the
people He gives them to; He can hardly have bound Himself to give them to His friends since He gives them so liberally to His enemies as well.

The inequality with which the goods of this world are distributed, which has no relation at all to the order of merit, is proof positive that God attaches no importance to them, and that the real goods are goods of the spirit. Throughout the history of Israel God was trying to detach His people from material goods, and lead them to see that it was goods of quite a different kind that He had in store for them. But we know how hard it was for the people to understand this teaching, for when Christ at last came the Jews were disappointed; they hoped for an earthly king who would give them power over other nations, but instead of such glory they saw a crucifix. And even on the eve of the Ascension the Apostles asked Christ: "Lord, wilt thou at this time restore the kingdom to Israel?"

In Our Lady we see the perfectly successful result of this education. Saint Bernard says of her that the only thing she ever asked for was grace: *Et semper inveniet gratiam.* She did not imitate Solomon by asking for wisdom. She asked for grace because grace is the one thing we need. She was, therefore, perfectly wise; in her, that is to say, the work of wisdom was perfectly accomplished, and being perfectly wise - and *sapientia* means the same as *recta sapere,* to savor the right things, to savor the things of the spirit - she had the taste for spiritual things, she asked for grace and got it. *Ave Maria gratia plena.* She was blessed to hear those wonderful words: "(Thou art) full of grace." Why "full of grace"? Because she wanted grace, and wanted only grace, because she fully understood that "but one thing is necessary," and therefore obtained it. Here again she was the perfect fulfillment of God's education of Israel.

**GOD OF ALL NATIONS**

And, finally, God wanted to teach the Jews that He was the God of all men, and not simply of Israel. That is perhaps the high point of the whole drama, that is where the "stiff-necked" race found it hardest to accept God's plan for it; it is certainly the great paradox of that plan. God began by choosing Israel; for nineteen centuries Israel was the only one, and despised all other peoples, who had, indeed, not been so cho-
MARY AND THE FULLNESS OF TIME

SEN; yet, bit by bit, God tried to make this people He had chosen understand that He had not chosen them for themselves, but to be an instrument for carrying out His designs in regard to the other nations. At first Israel took this to mean that they were to exercise dominion over the others, that they were to be in the first place. Only gradually did they see God's plan - that they were to prepare for the Savior's coming, but that once He had come, they were to fade into the background among all the other nations of the earth. And this was what they could not accept; they refused to join the ranks as one nation among all the others.

In Our Lady we see quite the reverse; in her, the fruit of the Jewish people, we see acceptance of the plan, and universal charity. She was not only a daughter of Israel, but she was the one through whom Israel flowed back into a common human current; she was at once daughter of David and Abraham, and Mater divinae gratiae, universal mediatrix, mother of all mankind. She fully realized the promise made to Israel that they would have a special work to do which should affect the whole race. And Mary, born of the race of Abraham, forever a Jewess, is at the same time the mother of all men. She was the one who accepted to be no longer a Jew, who allowed her heart to expand to the bounds of the earth, who renounced the privilege of her birth, only to receive a far greater privilege of universality. The Blessed Virgin, the culmination of Jewish history, is the perfect thing that God intended that history to produce.

This gives us the key to the suffering of her heart. What died in Mary's heart on the eve of Christ's Passion was the merely human love she still had for Christ as her human Son; what was born in her heart on the day He rose was her universal motherhood of all men. For this to happen, it is quite true to say that something in her heart had to die: it was the end of a great happiness, of the thirty-three years she had lived with God-made-man. That is why, when Christ indicating John, said to her, "Woman, behold thy son," a sword pierced deep into her heart.

It was the end of a marvelous reality; at that moment she went beyond the love concentrated on the humanity of Jesus, she opened her heart wide enough to include the whole of humanity; this could only be done by death, by that death of the heart, by as deep a suffering in her
heart as Our Lord had in His Body; for this, too, this growth of charity, this outgoing of love that was to embrace the world, could only come about through death. In each of our lives it comes about through death, when we go beyond our own narrow limits to enlarge our hearts to the compass of Christ’s heart; and just the same thing happens in the history of every nation inasmuch as, to enter into the body of Christ, it too must go beyond its particular narrowness, give up its imperialism. This is just one aspect of the mystery of Christ drawing all things together by His Cross.

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<tr>
<td>32</td>
<td>The Brown Scapular of Carmel</td>
<td>Henry M. Esteve, O. Carm.</td>
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<tr>
<td>33</td>
<td>Mary’s Role in the Mystical Body</td>
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Protestantism and the Mother of God

KENNETH F. DOUGHERTY, S.A.

Number 35
ABOUT THE AUTHOR...

Father Kenneth F. Dougherty, S.A., is a professor of theology at Atonement Seminary, Washington, D.C., and a member of the faculty of the College of Notre Dame, Baltimore, Maryland.

The survey of the beliefs of Protestant ministers in Mary's Divine Motherhood was originally prepared for the Mariological Society of America, and a report on the survey was given at the sixth annual convention of that organization in January 1955.

The present reprint is a condensation of the complete report as published in Marian Studies, VI (1955).

Readers seeking further information on this topic will be interested in the following:

Palmer, Paul F., Mary in Protestant Theology and Worship. (Marian Library Study, 3) 1955.

(published with ecclesiastical approval)

First printing, May 1955
Reprinted, March 1958

The Marian Library
University of Dayton
Dayton, Ohio
During the Marian Year Protestants in America expressed a variety of attitudes concerning Mary the Mother of God. These ranged from the awesome bewilderment of the Baptists to the fervent devotions of Anglo-Catholic Religious in their convents and monasteries. Twentieth century Protestantism in America is highly variegated in its attitudes toward Our Lady. Episcopalians build churches and hospitals in honor of St. Mary. High Church congregations recite the rosary that they may obtain favors through the intercession of Our Blessed Mother. Other Anglican parishes regard all this as "papish superstitions" and affirm that Mary is simply a holy woman to whom no cultus is owed because she is the mother of Christ and not the Mother of God.

It became obvious that if this article were to be actualized, the source material would have to be furnished by contacting the subjects of this study. This was achieved by sending out a questionnaire to 270 ministers of 17 denominations in 29 States and the District of Columbia. One hundred replies were received which constitute the basis of this research. The original responses are filed in the library of the Atonement Seminary, Washington, D. C.

These 100 replies from the ministers of 17 denominations are not to be taken as a representative statistical sample of the many thousands of ministers representing more than 265 sects in America. It is reasonable to affirm, however, that the study can offer some insight into contemporary attitudes of Protestant ministers toward Mary the Mother of God.

METHOD OF THE RESEARCH

A simple questionnaire posted to the subjects of the research was the only method of contact used in this study. The following is a reproduction of the questionnaire:
PROTESTANTISM AND THE MOTHER OF GOD

The Reverend
Kenneth F. Dougherty, S. A.
145 Taylor St., N. E.
Washington 17, D. C.

Reverend and dear Sir:

I am composing a study concerning American Protestant beliefs about Mary, the Mother of God. Would you be kind enough to answer the questions on the remainder of this letter and post it to the address on the envelope enclosed. No personal names shall be mentioned in this study.

With kindest regards to you,

Sincerely,

K. F. Dougherty, S. A.

Do you believe that Mary is the Mother of God? ............................
(Yes - No)

What reasons do you give for this belief or disbelief?
(A space followed for the answer - many of the ministers gave ample replies which extended on the other side of the letter.)

If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor?

The denominations covered in this survey are the following: Episcopalians, Northern and Southern Baptists, The United Lutheran Church of America, Evangelical Lutherans, Lutherans of the Missouri Synod, Presbyterian, Methodists, Church of the Latter Day Saints, Evangelical and Reformed Church, Disciples of Christ, Universalists, The Church of Christ, The Seventh Day Adventist, Quakers, Unitarians and Congregationalists. Responses came from ministers in twenty-nine States. Most of the replies came from rural and urban ministers. Some came from professors in seminaries. The 100 replies out of 270 ministers contacted are considered a good return.

GENERAL SURVEY OF REPLIES

In answer to the question: Do you believe that Mary is the Mother of God? the following answers were received from ministers of the particular sects surveyed:
PROTESTANTISM AND THE MOTHER OF GOD

<table>
<thead>
<tr>
<th>Name of Sect</th>
<th>Total of Responses</th>
<th>Yes</th>
<th>No</th>
<th>Position Uncertain</th>
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<tbody>
<tr>
<td>Episcopalians</td>
<td>18</td>
<td>11</td>
<td>7</td>
<td></td>
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<tr>
<td>Baptists</td>
<td>16</td>
<td>2</td>
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<td>Lutherans</td>
<td>21</td>
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<td>Presbyterians</td>
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<td></td>
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<tr>
<td>Methodists</td>
<td>21</td>
<td>3</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Smaller Sects</td>
<td>15</td>
<td>1</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>22</td>
<td>63</td>
<td>15</td>
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</table>

In the classification of the smaller sects we include: Mormons (The Church of the Latter Day Saints), Evangelical and Reformed Church, Disciples of Christ, Universalists, Church of Christ, Seventh Day Adventists, Quakers, Unitarians and Congregationalists.

In response to the question: "If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor?" eleven Episcopalians affirmed that they had such devotions as the rosary and the Angelus, novenas in her honor as well as Masses and offices of the breviary. One Lutheran minister said that he recited the Angelus; another Lutheran said that he kept Candlemas, the Feasts of the Annunciation and "other Bible-founded festivities of Our Lady". A Northern Baptist minister affirmed that he said the rosary privately. Eighty-six ministers reported no devotions to Mary.

The common reason why 63 ministers in this survey denied that Mary is the Mother of God is to be found in their belief that the Catholic Church divinizes Our Lady by this title. Frequently throughout the letters received there was evidenced a definite attempt to give scriptural evidence for the humanity of Mary and also to prove that she belonged to fallen human race. The ministers appealed to the testimony of the Scriptures that there is only one Saviour and Mediator between God and man, the Lord Jesus, and that Mary cannot be for us another saviour and mediator. They argued, furthermore, that Mary's maternity is simply human in that she is only the mother of Christ the man and not the Mother of God, because God cannot have a beginning, as the Scriptures repeatedly remind us. In this respect one might label their error for the most part Nestorian, but in general their reason for denying the Divine Maternity of Mary is more broad than the Nestorian denial of the Theotokos.

THE PROTESTANT EPISCOPAL CHURCH

One retired bishop, two seminary professors, five Religious and ten
ministers in parishes responded to our questionnaire. Out of these eighteen, eleven affirmed that Mary is the Mother of God, seven dissented. The retired bishop from a Southern state said that the Divine Maternity was “a medieval teaching” and preferred to call Our Lady “the Mother of Jesus” and not the Mother of God.

A seminary professor from Berkeley Divinity School, New Haven, Connecticut, affirmed that Mary is the Mother of God because: “Our Lord is the Divine Son of God. Therefore, the Blessed Virgin, His Mother, can rightfully be called “Mother of God”: “Theotokos”. A seminary professor from Western Theological Seminary, Evanston, Illinois, wrote: “The term ‘theotokos’ is meritable as applied to the Blessed Virgin as a safeguard against Nestorianism.”

Episcopalian Religious in their replies were unanimous in their affirmation of the Divine Maternity. An Episcopalian Sister from a convent at Peekskill, New York, observed: “It is the only reasonable thing one can think, if one believes in the Incarnation, which is the foundation of the Catholic faith.” These and other Episcopalians quoted the Church Councils, the Scriptures and tradition in favor of the revealed truth that Mary is the Mother of God. The seminary professor from Evanston, Illinois, pleaded that this was Anglican Church doctrine: “You know of course that the Ecumenical Council of Ephesus in 431 is accepted by the Anglican Church.”

The seven dissenting ministers would not agree with this opinion of the Evanston professor. A typical negative reply came from a minister at Princeton, New Jersey:

Mary is a child of God (hence a creature) who was chosen by Him to bear and deliver to the world the Child, the Son of Man, the human nature of the Second Person of the Divine Trinity, in the Incarnation. She is therefore of Time and Space, historically speaking. But the Son, who is God, was begotten of the Father before all worlds.

It is difficult to understand how the Princeton minister can speak of the Word made flesh and yet deny the Divine Maternity of Our Lady.

The title “Mother of God” to his mentality seems repugnant to the creaturehood of Mary. He establishes an opposition between time and eternity. Mary is in time, the humanity of Christ is in time but the Word
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is eternal. Therefore, Mary is the Mother of Christ the Man but not the Mother of the Son of God. Obviously, he is addressing the reformation theory that the Roman Catholic Church divinizes Mary by the title "Mother of God". This divinization of course, is not and never has been Catholic doctrine. But what is Catholic doctrine is that Mary is the Mother of God because the Divine Word was made flesh. In the Princeton minister's manner of speaking one can hardly speak of an Incarnation, but of a divine inhabitation, a sort of moral union of the divine and the human in Christ. In his opposition to the divine Maternity of Mary he has gone the way of the Nestorian by dividing the God-Man into two persons, the Son of God and the son of Mary.

The intimate relation between the doctrines of the Divine Maternity and the Incarnation is clearly shown in the Summa Theologica:

Conception and birth are attributed to the person and hypostasis in respect of that nature in which it is conceived and born. Since, therefore, the human nature was taken by the divine person (of the Word) in the very beginning of the conception, it follows that it can be truly said that God was conceived and born of the Virgin Mary.

(S. T., p.111, q.35, a. 4,c.)

These dissenting ministers exhibited an ignorance of the real meaning of the Incarnation of Our Lord and this led to a false concept of Mary's motherhood. A minister from Canton, Maine, manifested this further:

If it means (the title: Mother of God) that God, the Creator of the ends of the earth. . .had a Mother. . .No, I believe nothing as silly as that. If you mean, was Mary, the Mother of Jesus, with all the many and varied connotations of that fact, yes I believe that, but it is quite different from what the Roman Catholic Church teaches in its Mariolatry.

Although the Episcopalian replies did not show a unanimity, they are noteworthy in their disparity. It would be impossible for us to distinguish their affirmative replies from Catholic answers. These affirmative answers read as if they were taken from our own theological manuals on Mariology. On the other hand, their dissenting replies were in the traditional Protestant character. And yet all of this within one and the same denomination.

5
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THE LUTHERANS

The Lutherans in the United States are divided into twenty groups. From these we have selected three for our survey: the United Lutheran Church in America, the Evangelical Lutheran and the Lutherans of the Missouri Synod. The United Lutherans are the largest. They were established in 1918 and comprise about a third of the Lutherans in the United States. The Evangelical Lutheran Augustana Synod was founded in 1860. The Missouri Synod began in 1847. It sprang from descendants of immigrants from Saxony in Germany, the cradle of Lutheranism. It is known for its strict confessionalism.

Luther himself in his treatise on the Magnificat (1521), composed during his sojourn at Wartburg, shows great devotion to Mother Mary and begs her intercession. In 1522 Luther expressed the fear that to honor Our Lady would derogate from the worship of Our Lord. In the Formula of Concord (1579), however, we read a glowing tribute to Mary, the Mother of God:

By reason of this hypostatic union and the communion of natures, Mary, that Virgin most worthy of praise, brought forth not only a man but such a man as is truly the Son of the Most High God, as the archangel Gabriel bears witness. He, the Son of God, showed forth His majesty as well in that He was born of a virgin, her virginity inviolate. And this she is, truly theotokos, and yet remained a virgin.

Twenty-one replies were received from the Lutheran ministers in general. Out of these, five held beliefs in conformity with the Formula of Concord. Twelve denied that Mary is the Mother of God, and four made no explicit reply to the question. In general these dissenting replies were grounded in the belief that the Roman Catholic Church had found in Mary another mediator between God and man, and that Mary has displaced the unique dignity and office of Our Lord as the one mediator.

The professor from Southern Lutheran Seminary gave the following reason for his belief in the Divine Maternity:

On account of the personal union of the divine and human natures in the unique person of Jesus Christ, and because of the communicatio idiomatum, the Virgin Mary did not give birth to a mere man, but to such a man (who, though) truly human, was at the same time truly the Son of the Most High God. . . We properly call Mary
PROTESTANTISM AND THE MOTHER OF GOD

Among the dissenters, a professor from Hamma Divinity School saw in the title "Mother of God" a kind of deification of Mary: "...The New Testament presents her as any other woman. It all suggests a Holy Quartet instead of a Holy Trinity." From Augustana Theological Seminary at Rock Island, Illinois, a seminary of the Evangelical Lutheran Synod, came the negative reply: "He who was God from eternity did not become God through birth by a human mother." Thus in twentieth-century America we note the present state of the Lutheran theologies as they have evolved from the original confessional beliefs of the sixteenth century. There remains within contemporary Lutheranism no uniformity of doctrine.

There was no recovery of belief in the Divine Maternity of Our Lady noted among the Lutherans such as was recorded among some of the Episcopalians. On the contrary, the contemporary Lutherans in America manifest no trend to introduce the cult of Mary into their churches such as we witness in the High Church Party of the Episcopalians. Our survey simply reports some ministers who have maintained belief in Mary, the Mother of God, but for the most part the ministers feared the cult of Mary as a distraction from the one mediator between God and Man, Our Blessed Lord. These ministers denied the Divine Maternity and, like the negative Episcopalians, affirmed a Nestorian view of the physical constitution of Christ. These ministers were not aware that Catholic doctrine and practice subordinate Mary to Christ.

THE METHODISTS

The Methodists in the United States constitute the largest constituent body of the Federal Council of Churches in America. There are twenty-two independent varieties of Methodists. In this survey it was not possible to identify the ministers according to their specific affiliation in Methodism. Twenty-one ministers answered our questionnaire. Fourteen replied negatively, three affirmatively and four gave no explicit reply to the question.

The general reason for denying that Mary is the Mother of God was similar to what has already been stated concerning Episcopalian and Lutheran denials. The dissenting Methodists believe that the Catholic Church is attempting to divinize Our Lady and they say that this is unscriptural. A minister from Dallas, Texas, gave a typical reply:
To say that Mary is the Mother of God is to take something from God. The Scriptures plainly state that she was "the Mother of the Son of God". The Scriptures also reveal that she had relatives here on earth just as any one of us might have...

A professor from Iliff School of Theology, Denver, Colorado, attributes this Catholic doctrine to a development in Christian doctrine: "The Theotokos doctrine, as I suspect you are aware, was among the later developments in early Christian doctrine." There is no attempt made by the professor to say who invented this doctrine, at what time and in what place.

The Methodist ministers' replies were characterized by an individuality of terms and doctrinal positions. Fundamentalists, Modernist and Liberal trends were all represented. The ministers who affirmed the Divine Maternity cannot be classified as members of a pro-Roman group, as in the case of some Episcopalians, nor could they be said to be individually striving to recapture a confessional creed of sixteenth century Protestantism as in the case of some Lutherans. They were simply stating individual interpretations of the Scriptures. In the main the dissenting replies appear to be more Fundamentalist than anything else.

THE BAPTISTS

The Baptist family numbers some twenty-four denominations. Since 1950 the Baptists are the largest Protestant group in the United States. In this survey we refer to the Southern Baptist Convention and the American (Northern) Baptist Convention. Sixteen replies were received. Ten replies came from the Southern Baptists. One minister asserted his belief in Mary, the Mother of God. Five replied negatively and four made no explicit reply. We shall consider the Southern Baptists first.

A minister from Linden, Texas, affirmed belief in the Divine Maternity because it is a scriptural truth. Five ministers were in disagreement with this position. They believed that this dogma was invented by the Catholic Church. On the part of God, they argued, God could not have a mother, and on the part of Mary, this is repugnant since Mary is a creature.

Six Northern Baptists replied to the questionnaire. One minister affirmed that Mary is the Mother of God, four denied this title as unscriptural, and one gave no explicit reply to the question. Their answers
followed the pattern of the Southern Baptists. The one affirmative reply came from a minister in Mount Vernon, New York. He responded cautiously:

I prefer to use the term "Mother of Christ" in speaking of the Blessed Virgin. Frequently in private devotions I make use of the regular Roman Catholic rosary formula (Mother of God).

The Baptist replies offered no new insight into Protestant attitudes toward Our Lady. As in the case of the other sects, they showed no unanimous opinion concerning the Divine Maternity. They manifest the most Fundamentalist set of responses in the survey and regard Mariology as an independent doctrinal development in the Roman Catholic Church and in some instances as the central Catholic dogma. The need for correct information concerning the authentic Catholic teaching regarding the Divine Maternity was especially evidenced in their responses.

THE PRESBYTERIANS

The Presbyterians have eleven denominations in the United States. Nine replies were received from their ministers. Presbyterians were the most difficult to contact. It was impossible to identify the minister according to the particular affiliation in the Presbyterian family. Nine negative replies were received.

A professor from Bloomfield Theological Seminary, Bloomfield, New Jersey, wrote:

Mary never claimed the title (Mother of God). Jesus never conferred the title on her. No such recognition in the New Testament. (It is a) late development of Christian theology. Mistaken belief leads people to lay greater stress on Mary than on Our Lord Jesus Christ in God's plan of salvation. None of the contemporaries of the Lord Jesus Christ believed in Him because Mary was the Mother of God.

The Presbyterians repeated the Nestorian concept of Our Lord and Our Lady already dealt with in the negative replies of the other sects. Their replies were Fundamentalist and showed a manifest anti-Roman character. Some of them seemed to regard Mariology as the central teaching in Catholic theology and even as the motive for belief in Our Lord. As in the case of the other surveys made, we can only speak within the context of the replies received, but these seem to be noteworthy of a trend of
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thought in contemporary American Presbyterianism.

THE SMALLER SECTS

By the smaller sects we mean the Mormons, the Evangelical Reformed Church, the Quakers, the Disciples of Christ, the Universalists, the Church of Christ, the Seventh Day Adventists, the Congregationalists and the Unitarians. Fourteen replies came from these sects. It is surprising that the Jehovah Witnesses would make no reply to the questionnaire. A Church of Christ minister in Washington, D. C., professed belief in the Divine Maternity. Eleven ministers replied negatively and two gave no explicit reply.

In this group Liberal and Modernist trends of thought were noted especially among the Quakers, Congregationalists and the Unitarians. A Quaker in Washington, D. C., wrote the following:

Quaker theologies are concerned with the Fatherhood of God, with the Christ as God incarnate and with the historic Jesus in whom the Christ appears fully. . . . The divine seed of the Christ is available for growth in every person to develop as much as his surroundings, himself, and the Grace of God permits. Since the seed developed to fullness in Jesus, His mother Mary is noteworthy. . . However, your question otherwise remains meaningless to me.

AMERICAN PROTESTANT MINISTERS AND DEVOTION TO OUR LADY

Out of the 100 replies received, fourteen ministers professed to practice some form of devotion in honor of Mary. These were eleven Episcopalians, two United Lutherans and one Northern Baptist. The Episcopalians reported they have Masses and Offices in her honor on special Feasts and on Saturdays, except in Advent and Lent. They recite the rosary and the Angelus. An Episcopalian Religious at West Park, New York, wrote that his community has the following devotions:

Breviary antiphons after offices, rosary; Saturday Mass and Office (except Advent and Lent); private devotions according to individual taste.

A United Lutheran minister from Minneapolis explained:

As a Church we observe the New Testament grounded festivals (Candlemas, Annunciation, Presentation). I hold and teach that the Blessed Virgin must have been an unusual character; else God
would not have chosen her for the important function that became hers. I hold also that she be regarded as the highest example for Christian womanhood.

The ministers who practice no devotions to Our Lady do so generally because they do not regard her as the Mother of God and they deny the doctrine of the Communion of Saints in its traditional Catholic meaning. Some ministers, however, although they affirmed that Mary is the Mother of God, professed no devotion to her because they denied the doctrine of the communion of Saints and feared that any such devotion would distract from the one mediator between God and man, the Lord.

**CONCLUSION**

In the encyclical *Fulgens corona* proclaiming the Marian Year our Holy Father declared of Mary Immaculate:

Therefore, the infinite dignity of Jesus Christ and His office of universal Redemption is not diminished or lowered by this doctrine; on the contrary it is greatly increased. Non-Catholics and Reformers often find fault with and even condemn our devotion to the Virgin Mother of God, on the grounds that it withdraws something from the worship due only to God and Jesus Christ. The very opposite is true. The honor and reverence we pay to our heavenly Mother actually increases the glory of her Divine Son, not only because all graces and gifts have in Him their origin and source but also because “parents are the glory of their children” (*Prov.* 17:6)

There is a distinction between the adoration that is given to God (latria) and the reverence given to the creature (dulia). This dulia can be civil, such as is given in English cities to His Lordship, the Mayor, or it can be religious. the honor and reverence given to the Saints and to Our Lady. Because of Mary's unique privilege of being the Mother of God, the reverence given to her is unique. It is called hyperdulia which means that it is “above” that which is shown to the ordinary Saints. Catholics do not adore Mary.

When Catholics speak of the worship of Our Lady, non-Catholics are prone to make a great case about it and to see in the word “worship” a positive evidence of their claim that Catholics have made a goddess out of Mary. It is all a case of defining concepts and the supposition of terms, a semantic difficulty. Beyond this difficulty over the word “worship”, which seems to be particularly offensive to some American ears,
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there remains the manifold reasons in Protestant theologies why they cannot honor Mary as the Mother of God. In our survey we have noted two principal reasons: The Nestorian view of Jesus and Mary (held by the Fundamentalists surveyed), i.e., the belief that there are two persons in Christ and that Mary is only the mother of Christ the man, a belief that is at least implicit in the vast majority of the negative replies in this survey; and the belief held by a few Modernist ministers in the survey that Jesus is not divine and that Mary is a good woman, the mother of the man Jesus.

The terms 'Fundamentalist,' 'Modernist,' 'Liberal' are affixed simply to the reasons given by a minister concerning the denial of Mary's Divine Maternity. Beyond this context the term is not intended to be used.

The intimate relation of Jesus and Mary is negatively shown in this survey. He who attacks the Son attacks the Mother, and he who would attack the Mother attacks the Son. It is quite possible to identify the distance of any one sect from the Church by measuring its distance from Catholic Mariology. The Mystical Christ and Mary Our Spiritual Mother are closely related.

One might speak of children of Mary in the various sects in a special sense, namely, those who still adhere to the revealed truth that Mary is the Mother of God. We have noted twenty-two ministers who profess belief in the Divine Maternity in this survey. Although by no means in the majority, there are, no doubt, many more ministers such as these who believe in the Mother of God and pray to her for aid. Many of them are very distant from belief in the Roman Catholic Church. Father Paul of Graymoor was once among their number as an Episcopalian minister. The daily recital of Mary's rosary was for him a certain way back to his Father's house. These children of Mary are in truth among a strange company in the sects. There are signs of intensified protests against Our Lady evoked by controversialists in the sects. It may so happen that these controversies will be a way of light for the defenders of Mary in the sects, a way back to the Church of her Son.

The Catholic apologist has much to accomplish in spreading correct information concerning Mariology to the Protestant ministers. The survey has shown a large area of misinformation. Beyond correct information there is the task of identifying the contemporary errors concerning Our Lady in the formal systems of present day Protestant thought.

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The Legion of Mary

EDWARD B. KOTTER

Number 36
ABOUT THE AUTHOR . . .

Father Edward B. Kotter is a priest of the Archdiocese of Cincinnati, and is spiritual director of Mount Saint Mary's Seminary, Norwood, Ohio. For many years he has been active in the Legion of Mary work, and presently he is spiritual director of the Cincinnati Regional Senatus of the Legion of Mary. His articles on the lay apostolate have appeared in Queen of all Hearts.

The present reprint, adapted from a talk given by Father Kotter at the second Marian Institute of the Marian Library (1954), outlines the basic principles of the apostolic devotion of the Legion, with many references to the Handbook.


(published with ecclesiastical approbation)
Pius XII wrote in the encyclical "Fulgens Corona" : "This centenary celebration should not only serve to revive Catholic Faith and devotion to the Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the image of the same Virgin". In these words the Holy Father defined the threefold objective of Marian Year: to strengthen our faith in the role of Mary in the salvation of souls, to encourage a devotion to the Mother of God that is in keeping with that faith, and to urge us to imitate her perfect conformity to the precepts and example of her Son. These three objectives of the Marian Year are the objectives of the Legion of Mary.

The role of Mary and the legionaries' relation to her are described in the Handbook which every legionary, according to his capacity, is required to know. “The Handbook contains in briefest possible compass what is important that every properly equipped legionary should know of the principles, the laws, the methods, and the spirit of the organization.” (Handbook, p. 157) It is sometimes objected that the Handbook is full of abstract ideas and advanced matters that are difficult for the ordinary Catholic to understand. The Legion is a school of the apostolate and of Mary. It is the function of a school to lead a student on to further knowledge. These difficult ideas are not beyond the grasp of ordinary and even simple people, as experience proves. Neither can they be, for they are fundamental Catholic truths meant for everybody and not restricted to a few. Not only can they be understood by all but they must be. They are only the common principles that need to be understood in order to fulfill properly the apostolate.

The Legion is more concerned about a way of life than with a program of works. This way of life the Legion would teach not only through its Handbook but in the very exercise of the apostolate itself. It is significant that a book described in the Osservatore Romano as "one of the most important books of our time", should be written about “The Theology of the Apostolate of the Legion of Mary”. In his foreword the author, Msgr. Leon Joseph Suenens, Auxiliary Bishop of Malines, refers to "Legion spirituality". He explains that the Legion does not lay claim to some special teaching of its own but emphasizes a normal Catholicism. The words of the Bishop will serve to reassure hesitant souls who are fearful that an
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apostolate like that of the Legion is an intrusion on the work of priests and religious and who fear that Legion devotion to Mary may be a pious, and even dangerous, exaggeration.

"...the Legion implies living a normal Catholicism, normal, it should be emphasized, not average. Nowadays we are apt to think of the normal Catholic as one who practices his religion on his own account without worrying himself about the salvation of others. This is a caricature of the NORMAL Catholic. The notion of a 'good Catholic' or a 'practicing Catholic' requires close examination and should be subjected to considerable revision. One cannot be a Catholic if one falls short of a certain minimum of apostolic activity, and this indispensable minimum, which will be fully taken into account at the last judgment, is not achieved by the mass of 'practicing Catholics'. Therein lies the tragedy and the fundamental misunderstanding.

All that is said here about the duty of the lay apostolate...which is an essential feature of the Legion, could be said equally well of its devotion to our Lady. The Legion loves Mary as the Church does, no more, no less, that is to say, exceedingly. ... The Legion intends to practice normal devotion to our Lady, that is, Christian devotion. If this ambition leads far, if the gift of self follows in the wake of this inspiration, it is because Christ Himself desires to continue loving His Mother in us, and urges us to extend our filial love in the measure of His own. ... The Legion desires simply to love Mary with the Heart of Christ, as it endeavors to love Christ with the heart of Mary. Since this is God's will and design, it accepts it with faith and with no timidity or reserve.

Doctrinally it claims no greater originality than that. It is fidelity, and where necessary a return, to authentic tradition. This is its ideal and its aim. If then we use the term Legionary spirituality it is solely to mark those characteristics set in strong relief against the common heritage of the Church's children. If sometimes the Legion causes astonishment by its requirements it is due to no seeking after the unusual but is the consequence of is concern to live a full and vigorous Christianity." (Theology of the Apostolate, p. xiv)

Understanding now that the Legion is a school of spirituality and that the spirituality it teaches is not a product of its own but is the certain and
THE LEGION OF MARY

traditional teaching of the Church, we want to know what the Legion teaches about the role that God has given Mary in our sanctification, what devotion to Mary the Legion sets before its members, and how it encourages them to imitate her virtues.

The Legion insists upon giving Mary the place in Christianity that God gives her. It knows that Mary’s role in the salvation of mankind, by the will of God, is an essential one and that consequently she cannot be kept in the background without distorting the true picture of God’s plan. At the same time in giving Mary her rightful place, and thus avoiding a misrepresentation of Christianity by default, the Legion has been careful to avoid the other danger of excess. It does not consider Mary by herself, but always in relation to her Son. Mary is a part of the divine plan and must be considered in the light of that plan. The Legion sets Mary before us as our Mediatrix with her Son, but never makes the mistake of implying that there is need of a mediating element between Him and us because Christ is too far away from us. It does not make the mistake, either, of representing the Saviour too exclusively as a just and terrible Judge, thereby suggesting the necessity of a mediatrix of mercy. In keeping Mary before the legionaries, the Legion always shows her collaborating, in a secondary and dependent way, with her Son.

TWO PRINCIPLES BASED ON THE MYSTICAL BODY

The Legion system is built upon two principles which in turn are consequences of the doctrine of the Mystical Body of Christ. Both principles are embodied in the well-known phrase: “To Jesus through Mary”. The first of these principles is the necessity of seeing in others the Person of Christ Himself. The second principle takes cognizance of the role of Mary and states that everything should be done in such a spirit of union with her that it is Mary working through the legionary who really performs it. These two principles enter not only into the service that the legionaries render to others but also into their relations with one another. Once a month they are reminded in a meeting that legionary duty requires from each legionary “the performance of a substantial active legionary work, in the spirit of faith, and in union with Mary, in such fashion that in those worked for and in one’s fellow members, the Person of Our Lord is once again seen and served by Mary, His Mother”.

FIRST PRINCIPLE: TO JESUS

By baptism men are attached to Christ by most intimate ties. They are
incorporated into Him and become one body with Him. As members of Christ's Body they have obligations of love and service to Christ, their Head, and likewise to one another. What they do to anyone of His members they do to Christ Himself. Hence the Legion insists that in those worked for and in fellow legionaries the Person of Our Lord is once again seen and served. There can be no distinction of person. All mankind is either already incorporated into Christ or is called to be incorporated. Legionaries must see Christ in all without distinction, even in the sinner, the ungrateful, the despised, and in persons who are the object of the greatest natural repulsion. It is Christ in their neighbor whom they serve. Service then, even to the least brethren, since it is rendered to Christ, must be the service of an inferior to a superior, of a servant to his Lord. One does not see Christ in his neighbor if he approaches another as to an inferior or even as to an equal. A service even to the least brethren must be a princely and reverential service. One's whole demeanor must show respect.

Christ must be seen likewise in one's fellow legionaries. Legion membership must be independent of the fact that one has a president or a colleague whom one finds pleasant or unpleasant. It must be independent of real or imagined slights or lack of appreciation, or of disagreements, or rebukes, or of other accidental circumstances. Legionaries must act as members of one body. They serve the Legion best who moderate their own individuality and adapt themselves most completely and harmoniously to the system. Legionaries must see Christ not only in their fellow legionaries but in lay apostles of other organizations. Not only must they do nothing to hinder the work of others but they must lend positive assistance to that work provided it be worthy and their help be sought. What does it matter who gets the credit as long as service is rendered to Christ?

SECOND PRINCIPLE: THROUGH MARY

That the baptized are members of Christ and become one body with Him is a fundamental Christian truth. Among the members of that Body, Mary is the most distinguished; she occupies the first place after the Head. She is the Mother of both the Head and the members and performs a function that is intimately bound up with the life of the whole Body. In the divine plan Mary's role is to conceive and bring forth the Mystical Body by the power of the Holy Spirit. Subject to her maternal care the members grow up in Christ and attain their perfection. Her office is to
nourish and care for each member of the Mystical Body. She is a most
diligent and loving Mother. No one can aid his neighbor without taking
part in her work. She was there first. It is her special and proper task.
We can understand then why the Legion would impress upon its legion-
aries that they do not really bring Mary to help them in their service to
other members of the Mystical Body. It is Mary who summons them to
assist her. She is the Mother of the whole Christ, the actual Christ and
all His members. All that Mary does to any member of the Mystical Body
she does to Christ. In mothering each member she shows her love for
her Son. When legionaries take part in the apostolate in union with
Mary, they understand that the Person of Our Lord is once again seen and
served by Mary, His Mother.

DEVOTION TO MARY

The Legion encourages a devotion to Mary that is in keeping with the
tremendous role God has entrusted to her. There is a world of difference
between the Legion devotion and that which is commonly practiced. Most
Catholics profess a special devotion to Mary. Certainly very many of
them reverence her and frequently pray to her for help. But few aban-
don themselves to her and try to live in a state of perpetual consecration
to her. It is this kind of devotion that the Legion holds up to its mem-
bers. Essentially it is to do all things in union with and in dependence on
Mary.

The three privileges which the Legion especially honors throw light on
the nature of its devotion. First, there is the privilege of Mary as Mediat-
rix of All Graces. "The Legion's trust in her is boundless, knowing that by
the ordinance of God, her power is without limit. All that He could give
to Mary, He has given to her. All that she was capable of receiving, she
has received in plenitude. For us God has constituted her a special
means of grace. Operating in union with her, we approach Him more
effectively and hence win grace more freely. Indeed we place ourselves
in the very floodtide of grace, for she is the Spouse of the Holy Spirit,
she is the channel of every grace Jesus Christ has won. We receive noth-
ing which we do not owe to a positive intervention on her part. She
does not content herself with transmitting all: she obtains all for us."
(Handbook p. 11)

A second aspect of Legion devotion is towards the Immaculate
Conception. Again, I quote the Handbook.
"At the very first meeting, the members prayed and deliberated around a little altar of the Immaculate Conception, identical with that which now forms the center of Legion meetings. Moreover, the very first breath of the Legion may be said to have been drawn in honor of this privilege of Our Lady, which formed the preparation for all the dignities and all the privileges afterwards accorded to her. . . .

'I will put enmities between thee and the woman, and thy seed and her seed: She shall crush thy head and thou shalt lie in wait for her heel'. (Gen. 3:15) To these words addressed to Satan by Almighty God the Legion turns as the source of its confidence and strength in its warfare with sin. It aims with all its heart to become in fullness the seed, the children of Mary, for there is the pledge of victory. In the measure that it makes her more and more its mother, is the Legion's enmity with the powers of evil intensified and victory made more complete." (Handbook, p. 12)

A third aspect of Legion devotion to Mary is the special honoring of her as our real Mother. "Truly her children, we must deport ourselves as such, and indeed as very little children; dependent entirely upon her. . . . Incessantly must the legionary dwell upon the reality of Mary's Motherhood of us so that the faith in her maternal role will expand and urge us on to practices which will translate into action the firmness of our conviction and the ardor of our love, and make us worthy children of so true a mother." (Handbook, p. 13)

Devotion to Mary is meaningless if it is not apostolic. There can be no real union with her without participation in her essential function of motherhood of souls. True devotion to Mary includes service to souls. The separation between a so-called devotion to Mary and apostolic action is at the bottom of a certain coldness and hardness which is characteristic of far too many devout souls. Hence the Legion is not built upon two principles, Mary and apostleship, but upon the one principle, Mary, which embraces apostleship and (rightly understood) the entire Christian life.

IMITATION OF MARY

The object of the Legion is the sanctification of its members. It would form all legionaries into other Marys. It is especially the 'little virtues' of Mary that the Legion holds before its members for imitation. "Especially does the Legion aspire after her profound humility, her perfect obedience,
her angelical sweetness, her continual prayer, her universal mortification, her altogether spotless purity, her heroic patience, her heavenly wisdom, her self-sacrificing courageous love of God, and above all, her faith.”

(Handbook p. 4)

The ‘little virtues’ of Mary are reflected in such Legion directives as the following:

“Strive to win others to the Christian way of life by love and kindness and by a quiet, discreet example which does not humiliate them and does not constrain them to come in”.

“Never use a note of sternness. Others may succeed by stronger methods but for the legionary there is only the way of gentleness and sweetness.”

Legionaries should act as Mary would act. The Handbook explains that legionaries

will not sit in judgment on their neighbor;

will not set up their own standards of thought and conduct as standards that must be conformed to by all;

will not assume that persons are necessarily unworthy who differ from the legionaries in various ways, who refuse to see them, or who even oppose them;

will not criticize even those persons whose actions seem open to criticism.

An organization which has for its purpose to mirror Mary will do its work “quietly, unobtrusively, delicately.” Its work will be “essentially a hidden one.” There will be no want of “simplicity in dress and accent” because otherwise a barrier might arise between the visitors and the people they visit. For entry into its rank there will be no “social or political or national or color discrimination. Fitness for membership will be the only test.” Toward other organizations there will be “a spirit of readiness to give unstinted co-operation and assistance, desirous only that good may be done.” In imitation of the humble “Handmaid of the Lord” towards the Church and its lawful ministers there will be “unreserved loyalty and loving obedience.”

Marian love and sympathy must be more than an appearance. “It must be able to stand up to the tests that real friendships can bear. This will frequently involve little mortifications. To greet in fashionable surroundings, one who a little while before was the subject of one’s visita-
tion in a jail, to be seen walking with bedraggled persons, to grasp warmly the hand which is coated with grime, to partake of a proffered meal in a very poor or dirty home, may be to some difficult; but if avoided, the attitude of friendship is shown to have been a pretence, the contact breaks, and the soul that was being lifted sinks back in disillusion. At the heart of all really fruitful work must be the willingness to give oneself entirely. Without this readiness, one's service has no substance.” (Handbook p. 7)

A self-sacrificing courageous love of God in imitation of Mary may involve the approaching of “many who would prefer to remain remote from good influences, and who will manifest their distaste for receiving a visit from those whose mission is good, not evil.” In the works of the apostolate there is ample opportunity for the practice of a quiet but true heroism. Recent events in China have proved that “little souls” schooled in the virtues of Mary can rise, when the occasion demands, to a love greater than which no man has, that he lay down his life for his friends.

A SCHOOL OF MARY

The Legion is a school of Mary. Through its Handbook and in the very exercise of its apostolate the legion would bring home to its members the necessary role of Mary in God’s plan for souls. It would instill in them a devotion that is in harmony with that role. It would stamp upon them a likeness to Mary so that they become not only in name, but in fact, a Legion of Mary.

Father Faber complained that Mary is not half enough known or loved, with sad results for souls.

“Devotion to her is low and thin and poor. It has no faith in itself. Hence it is that Jesus is not loved, that heretics are not converted, that the Church is not exalted; that souls, which might be saints, wither and dwindle; that the sacraments are not rightly frequented, or souls enthusiastically evangelized. Jesus is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them. It is the miserable unworthy shadow which we call our devotion to the Blessed Virgin, that is the cause of all these wants and blights, these evils and omissions and declines.
Yet if we are to believe the revelation of the saints, God is pressing for a greater, a wider, a stronger, quite another devotion to His Blessed Mother. . . . Let a man but try it for himself, and his surprise at the graces it brings with it, and the transformations it causes in his soul, will soon convince him of its otherwise incredible efficacy as a means for the salvation of men, and for the coming of the Kingdom of Christ."

The experience of the Legion confirms the truth of these words. For a little more than thirty years now, the Legion has worked at its great purpose to bring Mary to the world. It has brought to its own members and through them to others a devotion that is not low and thin and poor but a greater, a wider, a stronger, and quite another devotion to Mary. The souls of legionaries have been transformed by it. More and more the Christian world is learning of the almost incredible efficacy of 'bringing Mary to souls that souls might be brought to Christ'. The world ought not be surprised. God stated in the beginning: "I will put enmities between thee and the woman, and thy seed and her seed: She shall crush thy head and thou shall lie in wait for her heel."
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Developing a Sound Marian Spirituality

WILLIAM G. MOST

Number 37
ABOUT THE AUTHOR . . .

A professor of Latin and Greek at Loras College, Dubuque, Iowa, Father William G. Most's study of Mariology has been something of a sideline, yet his first Marian book, MARY IN OUR LIFE (Kenedy, 1954) won the Marian Library Medal as the outstanding Marian work of the year. Reviewers have highly praised the book for coordinating and integrating the dogmatic truths underlying devotion to Mary with a solid, unsentimentalized and unbalanced application to the life of the soul.

Father Most earned his Ph.D. from Catholic University in 1946. Since that time he has been spiritual director of students, study club moderator, college professor, convent chaplain, and contributor to many Catholic periodicals. He is presently preparing for publication a series of Latin textbooks.

"Developing a Sound Marian Spirituality" is adapted from a talk given by Father Most at the third annual Marian Institute of the Marian Library at the University of Dayton in June, 1955.

(published with ecclesiastical approval)
DEVELOPING A SOUND MARIAN SPIRITUALITY

WILLIAM G. MOST

WE ARE PRIVILEGED TO LIVE IN AN AGE THAT CAN RIGHTLY be called an age of Mary. There are many reasons why our times can be so named: not the least of them is the fact that for many years now, over a century, to be precise, the Holy See has been giving us a specially rich outpouring of beautiful and important Marian documents, making ever clearer the stupendous role that God has given to Mary in His plan of all things.

If we wish to develop a deep and sound Marian spirituality, we need, as a prerequisite, to seek to understand and to meditate on this role that God has given to her. For if we have a deep and realized knowledge of Marian dogma, not only will our devotion be grounded on the solid rock of divine truth, but we shall also have before us the most perfect possible pattern to imitate. We cannot do better than to imitate the ways of God Himself; if we find that He has given her a certain place in His ways, we shall do well to imitate Him, and to give her a corresponding place in our personal lives.

We wish, then, to examine the papal teachings on Mary, in order to get some glimpse of the wonderful sweep of the divine plan which becomes apparent when we sum up all those various Marian teachings to form a complete picture.

Certain parts of the picture, such as the Divine Motherhood and the Assumption, are quite familiar to all Catholics; but yet, because many Catholics have little if any knowledge of certain other important phases of Mary’s role, the complete picture remains invisible to them; they see, as it were, only apparently disconnected parts, which they do not know how to combine. They are like a person who has before him a jigsaw puzzle from which certain key pieces are missing; until he finds the missing pieces, he will hardly be able to suspect how the whole picture should look.

the works of the Fathers of the Church. For although they did not have the advantage of abundant light that the Holy Spirit has lavished on the

It is well to begin our search for the missing elements by turning to Church over so many intervening centuries, yet they did possess, in an undeveloped form, the bud whose flower we are privileged to see.

If we go back into the writings of the earliest Fathers, we find that one of their favorite ways of speaking about Mary is to call her the “New Eve”; that is, to compare and contrast Mary with the first Eve. This comparison, the “New Eve”, is remarkably rich in possible meanings. In our search for them, however, we need to keep constantly in mind that the true meaning
DEVELOPING A SOUND MARIAN SPIRITUALITY

of both Scripture and the Fathers is not ultimately to be had by our own reasonings; rather, it is given to us in an authoritative way by the official interpretations of the Church.

We may comment in passing that some Catholics have made the strange and dangerous mistake of supposing that nothing less than a solemn definition carries any binding force. They have thought that Encyclical teachings are not strictly authoritative: that one may, as it were, take or leave an Encyclical teaching, as he pleases. This attitude is erroneous. As Pope Pius XII wrote: (1)

Nor must one think that the things which are taught in Encyclical letters do not of themselves demand assent, on the pretext that in them the Popes do not exercise the supreme power of their teaching authority. For these things are taught with the ordinary teaching authority, in regard to which it is also correct to say: "He who heareth you, heareth Me."

But let us return to our study of the Fathers.

Before attempting to find some of the missing parts of our picture in the teaching of the Fathers, let us, as it were, practice by deducing from the New Eve parallel some familiar teachings: thus we can become somewhat accustomed to the procedure that we shall need for the more difficult investigation to be made later.

THE FIRST EVE CAME INTO THIS LIFE FREE from all sin, for original sin did not yet exist. In other words, she was immaculate. Now, if Mary is the New Eve, we ask ourselves, should she not have had the same favor, the same start in life? In 1854, Pope Pius IX defined that Mary really was Immaculate, and added that the Fathers had frequently compared Mary with Eve, "... to prove the original innocence and justice of the Mother of God." (2)

Again, God had planned that the first Eve, if she had been victorious over sin, would also have been victorious over death, so that she would have been taken body and soul into Heaven at the end of her earthly course. In 1950, Pope Pius XII defined the Assumption, and said that Mary, "... the New Eve ... was most closely associated" with Christ "in that most complete victory over sin and death" (3) and that therefore she had to share in the triumph of His Resurrection by means of her Assumption.

But there is a still more striking truth that seems to lie hidden in the New Eve teaching. It can be seen most clearly from a comparison made by St. Irenaeus, an early bishop in Gaul (died 202 A.D.) who had had the special privilege of listening to St. Polycarp recount his recollections of
the preaching of St. John, the Apostle. St. Irenaeus compares Redemption to the untying of a complicated knot. To untie a knot, what do we do? We take the end of he rope, and pass it, in reverse, through every turn that was taken in tying the knot. So also, says St. Irenaeus, "... the knot of the disobedience of Eve was untied through the obedience of Mary"! (4) Here indeed is a remarkable thought! Eve certainly had much to do with original sin: by her disobedience to God, she really contributed to bringing down the anger of the Creator on our race, and plunging us into the ruin of original sin. Of course, Eve was not the head of our race: Adam was our head. But Eve did what she could: in her inferior way, she cooperated with Adam in this terrible sin. Now if the Redemption is to go through every step of the fall, but in reverse, as St. Irenaeus suggests, would it not seem that Mary, in an inferior way, must have shared with Christ in appeasing the anger of the Creator, in earning salvation for our race?

WE KNOW THAT MARY CERTAINLY DID HAVE SOME SHARE in this work of Redemption, from the very fact that she was the Mother of the Redeemer. As God, Christ could not suffer and die for us: for that, He needed a human body. It was through Mary that He was born as man and received that body. But can we understand the words of St. Irenaeus to include still more, so as to say that even on Calvary itself, Mary was a sharer with Christ? that by her sufferings with Christ, in union with and through Him, she really did contribute to paying the price of our Redemption? Or, in other words, can we say that even on Calvary, Mary served as the New Eve?

The comparison of St. Irenaeus certainly seems to suggest that much: for, if we really are to untie a knot completely, we cannot stop half way: we must take the rope, in reverse, through EVERY turn that was taken in tying the knot. Now, in tying the knot of original sin, Eve had cooperated with Adam, not just in some remote way, but in the very act by which original sin was brought upon us: it would seem that Mary could do no less, if the words of St. Irenaeus are true.

Of ourselves we might hesitate to affirm so wonderful a thought. We might doubt whether the New Eve parallel really did extend to Calvary itself. But fortunately we do not have to decide the matter by our own unaided reasonings. The official voice of the Church is to guide us. Let us see if the Popes will say that Mary was the New Eve, not only in a remote way, but even on Calvary itself.

In his Encyclical on the Mystical Body, Pope Pius XII said: "She it was who, free from all sin . . . always most intimately united with her Son, as
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the New Eve, offered Him on Golgotha, together with the holocaust of Her Mother’s rights and love.” (5) We note that the Holy Father tells us that Mary was “always most intimately united”: these words imply that Mary’s cooperation in the Redemption, begun at Nazareth and Bethlehem, would not break off before Calvary. But the Holy Father is not content merely to imply this truth: he insists on telling us as expressly as possible that Mary’s sharing with Christ as the New Eve really did extend to Calvary itself, for he says that there, on Golgotha, “as the New Eve”, she “offered Him”, and included in that offering, the offering of herself, of her own Mother’s rights and love.

Many other papal statements could be quoted that teach us the same truth in different ways. Let us look briefly at just a few. St. Pius X, in his Encyclical Ad diem illum, wrote of Mary on Calvary: “. . . from this common sharing of will and suffering between Christ and Mary, she merited to become most worthily the Reparatrix of the lost world . . .” (6) and a bit farther on the saintly Pope added: “. . . she merited for us congruously, as they say, what Christ merited condignly . . .” We note particularly this latter statement that Mary merited congruously what Christ merited condignly--these words tell us clearly that Mary merited the same thing as Christ merited, i.e., Redemption. Her merit, however, was not the same kind as His: she merited congruously what He merited condignly. To understand this distinction we need to recall that in merit there is, as it were, a price paid for a reward. In condign merit, the price is worth as much as the reward: hence it is a merit in strict justice. In congruous merit, the price paid is worth less: hence the reward cannot be claimed in strict justice. Rather, the one who merits depends on the generosity or friendship of another to make up for the insufficiency of the payment. In the Redemption, as St. Paul says, we were “bought with a great price”. (7) The price that alone paid our ransom superabundantly in all justice is the blood of Christ. But St. Pius X tells us that the generosity of God willed to accept a lesser payment in union with that superabundant payment, so that both fused, as it were, into one price: for Mary paid congruously for that which Christ paid condignly!

It is not strange, then, that the successor of St. Pius X, Pope Benedict XV wrote: “With her suffering and dying Son, Mary endured suffering and almost death. . . . she, as much as she could, immolated her Son, so that one can truly affirm that together with Christ she has redeemed the human race” (8)--striking word indeed; words we would not dare to say were they not given to us by the Vicar of Christ Himself!
DEVELOPING A SOUND MARIAN SPIRITUALITY

HIS EXCELLENCY, ARCHBISHOP CICOGNANI, THE APOSTOLIC DELEGATE to the United States, at the Marian Convocation held on November 16, 1954, at the Catholic University of America, gave a beautiful interpretation of the thought of the Popes on this subject: “Christ loved us and delivered Himself up for us, an offering and a sacrifice, and Mary shared in this love . . . She . . . accompanied Him along the sorrowful way, was present at the crucifixion . . . and, for the salvation of humanity, offered her Divine Son and herself as an oblation to God. The Lord accepted the offering, and considered His Mother His Helper in the work of Redemption. Theologians say Christ with His merits paid our ransom ‘de condigno’, condignly, and Mary ‘de congruo’, congruously . . .” (9) These last words of His Excellency need no comment: they are obviously an echo of the words of St. Pius X which we have already examined. In the earlier part of his statement, however, Archbishop Cicognani is explaining the sacrificial aspect of Mary’s role: he tells us that on Calvary, Mary joined in offering the great sacrifice: ‘for the salvation of humanity (She) offered her Divine Son and herself’, and the Lord in His infinite generosity ‘accepted the offering, and considered His Mother His Helper in the work of Redemption.” Therefore, when God the Father looked down on that dread Good Friday scene, He saw one sacrifice, in which two were cooperating, though in different ways. One was Christ, the New Adam, the new Head of our race—only He had the power to pay an adequate price for our Redemption. But along with Him was Mary, the New Eve—of herself, she could not pay the price of Redemption, but yet, in a lesser way, she did what she could, offering her Son, and herself with and through Him. God, in His incomprehensible goodness, though He had no need whatever of Mary, yet willed to accept this offering of hers as forming part of one great joint sacrifice. Thus the knot once tied by two, the old Adam and the old Eve, was untied by two: Mary, as the New Eve, joined with the New Adam on Golgotha, “so that one can truly affirm that together with Christ she has redeemed the human race.” (10)

Having shared with her Divine Son in earning all grace, Mary became the Mediatrix of all graces. Here, too, she surpasses and compensates for the faithless first Eve. For Eve, since she was disobedient, was not able to fulfill her intended role of an instrument in the transmission of the initial grace to all her descendants; but Mary, in her perfect obedience, received the greater prerogative of dispensing absolutely all grace to all mankind. As Pope Pius XII expressed it in his recent Encyclical on the Queenship of Mary: “. . . Mary . . . as the Mother of Christ . . . the associate in the work of the Divine Redeemer, and in His struggle with the enemy, and in His
victory gained over all, shares in the royal dignity . . . from this association with Christ arises her royal power, by which she is able to dispense the treasures of the Kingdom of the Divine Redeemer . . .” (11)

We see, then, that Mary has a triple share in the work of our Redemption: she is the Mother of the Redeemer, she is His associate in paying the dread price on Calvary, and His Queen and treasurer in the distribution of all graces.

We need to meditate much on these great truths of Mary’s role in the Redemption. The eminent Marianist Mariologist, Father Emil Neubert, S.M., wrote well:

Because they have misunderstood Mary’s Co-redemptive mission, certain Catholics still manifest only a sentimental, intermittent, and almost fruitless devotion toward her. But those who understand the role that God has confided to His Mother in the work of our redemption give her an essential place in their lives. The more they meditate upon it, the more they strive to bring the Blessed Virgin Mary into all their spiritual and apostolic activities, and the more they see marvelous results as a recompense to their faith. (12)

Father Neubert does not, of course, say that all who lack the knowledge of Mary’s Co-redemptive role are necessarily involved in a merely sentimental or relatively fruitless devotion to her. No, for grace can overcome such a handicap. But he very properly wants to stress for us the great help: to sound devotion that we can obtain from a deep and loving understanding of Mary’s tremendous place. For he says: “The more they meditate upon it, the more they strive to bring the Blessed Virgin Mary into all their spiritual and apostolic activities . . .”

But why does Father Neubert say that a soul that meditates upon these truths is led to give Mary an “essential place” in “all their spiritual . . . activities”? To understand this statement, we need to do what we proposed to do at the start of this study: we must add up, as it were, and fit together all the parts that go to form the complete picture of God’s plans for Mary.

THE CHURCH IN HER LITURGY FREQUENTLY APPLIES TO MARY THE beautiful words of Sacred Scripture: “The Lord possessed me in the beginning of his ways before he made anything from the beginning. I was set up from eternity, and of old before the earth was made”. (13) It is very fitting to apply these words to Mary, for God, from all eternity, had lovingly planned for her: He thought with pleasure of the tremendous graces He would lavish on her, and of her faultlessly generous response to His love.
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Scarcely had our first parents started our race on its long and heartless course of rejecting the generous designs of God, when He began to speak to us of Mary. For He promised a Redeemer, and, in that very promise, gave us the first hint of a mysterious “Woman” (14) who would be the Mother and associate of that Redeemer in crushing the head of the infernal serpent. This “Woman” was, of course, “... the New Eve, who, although subject to the New Adam, was most closely associated with Him in that struggle against the infernal enemy, which, as foretold in the proto-evangelium, was to result in that most complete victory over sin and death ...” (15)

When the fulness of time had come, so that the Expectation of the Nations should appear, God sent His great archangel Gabriel to Nazareth, to ask Mary to consent, as St. Thomas says, “in the name of the whole human race”, (16) to be the Mother of the Savior. By this consent, she became not only the Mother of Christ, but also our Spiritual Mother, for, as Pope Pius XII told the Marian Congress of Ottawa in 1947: “... when the little maid of Nazareth uttered her fiat to the message of the angel ... she became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all who ... would be made one under the Headship of her divine Son.” (17)

Even before the birth of the Son of the Most High, on the occasion of the Visitation, we see a divine hint of Mary's future role in the dispensation of all graces, when St. John the Baptist, though still in the womb of his mother, was sanctified through Mary's presence. The hint was repeated later at Cana, when, at Mary's word, her Divine Son performed His first miracle, advancing the divinely set hour. On that occasion He addressed her by the honorable but mystical title of “Woman”. Did He perhaps mean to say: “This is the ‘Woman’ of which the divine utterance spoke on the day of ruin in paradise”!

DURING HIS PUBLIC LIFE, WHEN HER SON RECEIVED acclaim, Mary kept to the obscurity of retirement. Yet, though not always physical with Him, her spiritual association with Him was never interrupted. As Pope Pius XII says, she was “... always most intimately united with her Son”, (18) or, as St. Pius X expressed it, between Christ and Mary there was a “never dissociated manner of life and labors of the Son and the Mother ...” (19) Hence, since He merited for us throughout all His life, and not only on Calvary, so also she: for the words of St. Pius X on Mary's merit need not be restricted: “... she merited for us congruously ... what Christ merited condignly ...” (20)

But when the crowds no longer sought to make Him their king, but
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rather to crucify Him, and when all the Apostles, save only John, though they had shared His successes, now fled in fear, then Mary emerged from the shadows into the dark cloud that hung over Calvary. There she was present, not just as a mere onlooker, not just as an ordinary grieving Mother: as St. Pius X wrote, she was "... not merely occupied in looking at the dreadful sight, but (was) even rejoicing that 'her only Son was being offered for the salvation of the human race; and so did she suffer with Him, that, if it had been possible, she would have much more gladly suffered herself all the torments that her Son underwent.'" (21) Amid such torments she"... as the New Eve, offered Him on Golgotha", (22) "... so that one can truly affirm that together with Christ she has redeemed the human race". (23) There, "Jesus Himself, from the height of His Cross, wished to ratify by a symbolic and efficacious gift the spiritual motherhood of Mary towards mankind, when He pronounced the memorable words: 'Woman, behold thy Son'. Thus, in the person of the beloved disciple, He confided all Christians to the most Holy Virgin". (24) And just as at Cana, when she first publicly exercised her mediation with Him, He addressed her as "Woman", so also now, when the supreme exercise of her mediation was taking place, amid the stabbing pain of her sharpest dolor, He again called her "Woman": for it was truly then that she, with Him, "carried on eternal enmity against the poisonous serpent, and, ... crushed his head with her immaculate foot." (25)

The first Eve, having failed in the struggle against sin, rightly descended into the decay of the grave. Mary, however, who "... was most closely associated with Him (the New Adam) in that struggle against the infernal enemy, which ... was to result in that most complete victory over sin and death", (26) did not see corruption. For "... just as the glorious resurrection of Christ was an essential part and final sign of this victory, so also that struggle which was common to the Blessed Virgin and her Son had to be closed by the 'glorification' of her virginal body ... ." (27) Now, being taken up into the everlasting glory of Heaven, Mary "... as the Mother of Christ ... the associate in the work of the Divine Redeemer, and in His struggle with the enemy and in His victory gained over all, shares in the royal dignity ... from this association with Christ arises her royal power, by which she is able to dispense the treasures of the Kingdom of the Divine Redeemer ... ." (28) Now that she has been crowned Queen of the Universe, "... her kingdom is as vast as that of her Son and God, since nothing is excluded from her dominion". (29)

WE SEE, THEN, THAT MARY'S ASSOCIATION WITH HER DIVINE Son is something unbroken, constant, ever-enduring. From all eternity she was in God's plans, she was promised at the very moment of the fall of our first
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parents, she was and is both the Mother and the inseparable associate of her Divine Son in all His works, sharing with Him in earning all grace and forgiveness for us, sharing with Him in dispensing all graces, and in His reign over all things forever. If, then, we would imitate the plans of God as fully as possible, it is obvious that we would need, as Father Neubert says, to give Mary “an essential place” in our lives, bringing her into all our spiritual and apostolic activities. We are never withdrawn from her influence and Motherly care: let us try to realize that fact, so that we will not consider devotion to Mary merely as a sort of sweet appendix, but as an integral part of our whole spiritual life. God Himself, though He did not need her, has yet delighted to integrate her cooperation into all the work of His Son: let us imitate His ways.

Our loving association will never end. It is not confined to the present life, for even in eternity, she will always be our good Mother. And in the dazzling glory of Heaven, although the vision of the Divine Essence is the chief and all important source of beatitude, yet all souls present there will draw a lesser but very great happiness from the constant vision of Mary. As Pope Pius XII expressed it:

Surely, in the face of His own Mother, God has gathered together all the splendors of His divine artistry . . . You know, beloved sons and daughters, how easily human beauty enraptures and exalts a kind heart. What would it ever do before the beauty of Mary . . . ! That is why Alighieri saw in Paradise in the midst of “more than a million rejoicing Angels . . . a beauty smiling--what joy!--it was in the eyes of all the other saints”--Mary! (30)

7. I Cor. 6:20.
15. Pius XII. Munificentissimus Deus. AAS 42.768.
17. Pius XII. To Marian Congress at Ottawa, Canada, June 19, 1947: AAS 39.271.
20. Ibid. p. 454.
23. Benedict XV. Inter Sodalicia. AAS 10.182.
25. Pius IX. Ineffabilis Deus.
26. Pius XII. Munificentissimus Deus: AAS 42.768.
27. Ibid.
28. Pius XII. Ad Caeli Reginam, AAS 46.635.
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Laetitiae Sanctae

ENCYCLICAL LETTER of LEO XIII

Number 38
Laetitiae Sanctae is one of the fifteen encyclical and apostolic letters on the Rosary which Pope Leo XIII wrote between 1883 and 1898. This letter, as well as the others, is a reflection of the pope’s own deep devotion to Our Lady. Yet these writings are much more than an expression of his personal devotion; they may be looked upon as a means of combating the social unrest of the times—as a complement of his many social encyclicals. Practically promoting devotion to the Rosary, Pope Leo consecrated the month of October to Our Lady of the Rosary and added the invocation “Queen of the Holy Rosary” to the Litany of Loreto.

In Laetitiae Sanctae the Rosary is presented as the remedy for three social evils: dislike of a simple life of labor, repugnance to all suffering, and forgetfulness of eternal life.

(published with ecclesiastical approval)
LAETITIAE SANCTAE

Encyclical Letter of LEO XIII

The sacred joy which it has been given to us to feel in attaining the fiftieth anniversary of our episcopal consecration has been deepened by the knowledge that it was shared by the people of the whole Catholic world, and that as a father in the midst of his children we have been consoled by the touching testimonies of their loyalty and love. We gratefully accept it and record it as a fresh proof of God's special providence, and one which is markedly full of bounty to ourselves, and of blessing to the Church.

At the same time we delight to offer our thanks for this signal benefit to the august Mother of God, whose powerful intercession we feel to have been exercised in our behalf. For hers is the loving-kindness which, throughout the years and in the vicissitudes of life, has never failed us, and which day by day seems to draw nearer to us than ever, filling our soul with gladness and strengthening us with a confidence of which the surety is higher than the things of time. It is as if the voice of the heavenly Queen made itself heard to us: at one moment graciously consoling us in the midst of trials; at another guiding us by her counsel in directing the great work of the salvation of souls; at another, urging us to admonish the Christian people to advance in piety and in the practice of every virtue. For us it is once more a joy as well as a duty to respond to her inspirations. Among the happy results that have already rewarded our exhortations which were due to her prompting, we have to reckon the remarkable impulse given to the devotion of the Most Holy Rosary. This awakening has made itself felt in the increased number of confraternities instituted for the purpose, the voluminous literature of pious and learned works written upon the subject, and the manifold tributes which Christian art has not failed to bring to its service.

And now, as if for yet another time listening to the voice of the same zealous Mother, who calls upon us to "cry out and cease not," we rejoice to address you again, Venerable Brethren, upon the subject of the Rosary, standing as we do upon the eve of that month of October which, by the granting of special indulgences, we have deemed it well to dedicate to this most popular devotion. Our appeal to you, however, will be intended not so much to add any further recommendation of a method of prayer so praiseworthy in
itself, nor yet to press upon the faithful the necessity of practising it still more fervently, but rather to point out how we may draw from this devotion certain advantages which are especially valuable and needful at the present day.

THE ROSARY AND SOCIETY

For we are convinced that the Rosary, if devoutly used, is bound to benefit not only the individual but society at large.

No one will do us the injustice to deny that in the discharge of the duties of the Supreme Apostolate we have labored -- as, God helping, we shall ever continue to labor -- to promote the civil prosperity of mankind. Repeatedly have we admonished those who are invested with sovereign power that they should neither make nor execute laws except in conformity with the equity of the divine mind. On the other hand, we have constantly besought citizens who were conspicuous by genius, industry, family, or fortune, to join together in common counsel and action to safeguard and to promote whatever would tend to the strength and well-being of the community. Only too many elements are at work in the present condition of things to loosen the bonds of public order and to draw the people away from sound principles of life and conduct.

DISLIKE OF POVERTY -- THE JOYFUL MYSTERIES

There are three influences which appear to us to have the chief place in bringing about this downgrade movement of society. These are, first, distaste for a simple life of labor; second, repugnance to suffering of any kind; third, forgetfulness of the future life.

We deplore -- and those who judge things merely by the light and according to the standard of nature join us in deploiring -- that society is threatened with a serious danger in the growing contempt of those homely duties and virtues which make up the beauty of humble life. To this cause we may trace in the home the eagerness of children to withdraw themselves from the natural obligation of obedience to the parents, and their impatience of any form of treatment which is not of the indulgent and soft kind. In the workman, it evinces itself in a tendency to desert his trade, to shrink from toil, to become discontented with his lot, to fix his gaze on things that are above him, and to look forward with unthinking hopefulness to some future equalization of property. We may observe the same temper permeating the masses in their eagerness to exchange the life of the rural districts for the excitement and pleasures of the town.
equilibrium between the classes of the community is being destroyed, everything becomes unsettled, men's minds become a prey to jealousy and corroding envy, rights are openly trampled under foot, and finally, the people, betrayed in their expectations, attack public order and place themselves in opposition to those who are charged to maintain it.

For evils such as these let us seek a remedy in the Rosary, which consists in a fixed order of prayer combined with devout meditation on the life of Christ and His Blessed Mother. Here, if the joyful mysteries be but clearly brought home in the minds of the people, an object-lesson of the chief virtues is placed before their eyes. Each one will thus be able to see for himself how easy, how abundant, how sweetly attractive, are the lessons to be found therein for the leading of an honest life. Let us take our stand in front of that earthly and divine home of holiness, the House of Nazareth. How much we have to learn from the daily life which was led within its walls! What an all-perfect model of domestic society! Here we behold simplicity and purity of conduct, perfect agreement and unbroken harmony, mutual respect and love -- not of the false and fleeting kind, but that which finds both its life and its charm in devotedness of service. Here is the patient industry which provides what is required for food and raiment; which does so "in the sweat of the brow"; which is contented with little, and seeks rather to diminish the number of its wants than to multiply the sources of its wealth. Better than all, we find here that supreme peace of mind and gladness of soul which never fail to accompany the possession of a tranquil conscience. These are precious examples of goodness, of modesty, of humility, of hard-working endurance, of kindness to others, of diligence in the small duties of daily life, and of other virtues; and once they have made their influence felt, they gradually take root in the soul, and in the course of time fail not to bring about a happy change of mind and conduct. Then will each one begin to feel his work as no longer lowly and irksome, but welcome and delightful, and clothed with a certain joyousness by his sense of duty in discharging it conscientiously. Then will gentler manners prevail everywhere; home life will be loved and esteemed; and the relations of man with man will be hallowed by a larger infusion of respect and charity. And if this betterment should go forth from the individual to the family and to communities and thence to the people at large so that human life should be lifted up to this standard, no one will fail to feel how
great and lasting indeed would be the gain achieved for society.

**REPUGNANCE TO SUFFERING – THE SORROWFUL MYSTERIES**

A second evil, one which is especially pernicious and which, because of the increasing harm which it works to souls, we can never sufficiently deplore, is to be found in repugnance to suffering and in eagerness to escape whatever is hard or painful to endure. The greater number are thus robbed of that peace and freedom of mind which remains the reward of those who do what is right, undismayed by the perils or troubles to be met with in doing so. Rather do they dream of a chimerical civilization in which all that is unpleasant shall be removed, and all that is pleasant shall be supplied. By this passionate and unbridled desire for living a life of pleasure, the minds of men are weakened; and if they do not entirely succumb, they become demoralized and miserably cower and sink under the hardships of the battle of life.

In such a contest example is everything, and a powerful means of renewing our courage will undoubtedly be found in the holy Rosary, if from our earliest years our minds have been trained to dwell upon the sorrowful mysteries of Our Lord’s life, and to drink in their meaning by sweet and silent meditation. In them we shall learn how Christ, “the Author and Finisher of faith,” began “to do and to teach,” in order that we might see written in His example all the lessons that He Himself taught us for the bearing of our burden of labor and sorrow, and mark how those sufferings which were hardest to bear were those which He embraced with the greatest measure of generosity and good will. We behold Him overwhelmed with sadness, so that drops of blood ooze like sweat from His veins. We see Him bound like a malefactor, subjected to the judgment of the unrighteous, laden with insults, covered with shame, assailed with false accusations, torn with scourges, crowned with thorns, nailed to the Cross, accounted unworthy to live, and condemned by the voice of the multitude as deserving death. Here, too, we contemplate the grief of the Most Holy Mother, whose soul was not merely wounded but pierced by the sword of sorrow, so that she might be called and become in truth the Mother of Sorrows. Witnessing these examples of fortitude, not with sight but by faith, who is there who will not feel his heart grown warm with the desire of imitating them?

Then, even though the earth is accursed and brings forth thistles and thorns; even though the soul is saddened with grief and the
body with sickness -- even so, there will be no evil which the envy
of man or the rage of devils can invent, nor calamity which can fall
upon the individual or the community, over which we shall not tri-
umph by the patience of suffering. For this reason it has been truly
said that it belongs to the Christian to do and to endure great things,
for he who deserves to be called a Christian must not shrink from
following in the footsteps of Christ. But by this patience, we mean,
not that empty stoicism in enduring pain which was the ideal of
some of the philosophers of old, but rather that patience which is
learned from the example of Him Who, "having joy set before Him
endured the Cross, despising the shame." It is the patience which
is obtained by the help of His grace; which does not shirk a trial
because it is painful, but accepts it and esteems it as a gain, however
hard it may be to undergo. The Catholic Church has always had,
and happily still has, multitudes of men and women in every rank
and condition of life who are glorious disciples of this teaching, and
who, following faithfully in the path of Christ, suffer injury and
hardship for the cause of virtue and religion. They re-echo, not with
their lips but with their life, the words of St. Thomas: "Let us also
go, that we may die with Him."

May such types of admirable constancy be more and more splen-
didly multiplied in our midst, to the weal of society and to the glory
and edification of the Church of God!

FORGETFULNESS OF THE FUTURE LIFE--THE GLORIOUS MYSTERIES

The third evil for which a remedy is needed is one which is
chiefly characteristic of the times in which we live. Men in former
ages, although they loved the world and loved it far too well, did
not usually aggravate their sinful attachment to the things of earth
by a contempt of the things of Heaven. Even the right-thinking por-
tion of the pagan world recognized that this life was not a home but
a dwelling place, not our destination but a stage in the journey. But
men of our day, albeit they have had the advantages of Christian
instruction, pursue the false goods of this world in such wise that
the thought of their true Fatherland of enduring happiness is not
only set aside, but, to their shame be it said, banished and entirely
erased from their memory, notwithstanding the warning of St. Paul:
"We have not here a lasting city, but we seek one which is to
come."

When we seek the causes of this forgetfulness, we are confronted
in the first place by the fact that many allow themselves to believe
that the thought of a future life tends in some way to sap the love of country, and thus militates against the prosperity of the commonwealth. No illusion could be more foolish or detestable. Our future hope is not of a kind which so monopolizes the minds of men as to withdraw their attention from the interest of this life. Christ commands us, it is true, to seek the kingdom of God, and to seek it first, but not in such a manner as to neglect all things else. For the use of the goods of the present life, and the right enjoyment which they furnish, may serve both to strengthen virtue and to reward it. The splendor and beauty of our earthly habitation, by which human society is ennobled, may mirror the splendor and beauty of our dwelling which is above. Therein we see nothing that is not worthy of the reason of man and of the wisdom of God. For the same God Who is the Author of nature is the Author of grace, and He has willed that one should not collide or conflict with the other but that they should act in friendly alliance, so that under the leadership of both we may the more easily arrive at that immortal happiness for which we mortal men were created.

But men of carnal mind, who love nothing but themselves, allow their thoughts to concentrate upon things of earth until they are unable to lift them to that which is higher. Far from using the goods of time as a help toward securing those which are eternal, they lose sight altogether of the world which is to come, and sink to the lowest depths of degradation. We may doubt if God could inflict upon man a more terrible punishment than to allow him to waste his whole life in the pursuit of earthly pleasures, and in forgetfulness of the happiness which alone lasts forever.

From this danger they will be happily rescued who, in the pious practice of the Rosary, are wont, by frequent and fervent prayer, to keep before their minds the glorious mysteries. These mysteries are the means by which in the soul of a Christian a most clear light is shed upon the good things, hidden to sense but visible to faith "which God has prepared for those who love Him." From them we learn that death is not an annihilation which ends all things, but merely a migration and passage from life to life. By them we are taught that the path to Heaven lies open to all men, and as we behold Christ ascending thither, we recall the sweet words of His promise, "I go to prepare a place for you." By them we are reminded that a time will come when "God will wipe away every tear from our eyes"; and that "neither mourning, nor crying, nor sorrow,
shall be any more”; and that “we shall be always with the Lord,” and “like to the Lord, for we shall see Him as He is,” and “drink of the torrent of His delight” as “fellow-citizens of the saints,” in the blessed companionship of our glorious Queen and Mother. Dwelling upon such a prospect, our hearts are kindled with desire, and we exclaim, in the words of a great saint, “How vile grows the earth when I look up to Heaven!” Then, too, shall we feel the solace of the assurance that “that which is at present momentary and light of our tribulation worketh for us above measure exceedingly as eternal weight of glory.”

Here alone we discover the true relation between time and eternity, between our life on earth and our life in Heaven; and it is thus alone that are formed strong and noble characters. When such characters can be counted in large numbers, the dignity and well-being of society are assured. All that is beautiful, good, and true will flourish in the measure of its conformity to Him Who is of all beauty, goodness, and truth the First Principle and the Eternal Source.

CONFRATERNITIES OF THE ROSARY

These considerations will explain what we have already laid down concerning the fruitful advantages which are to be derived from the use of the Rosary, and the healing power which this devotion possesses for the evils of the age and the fatal sore of society. These advantages, as we may readily conceive, will be secured in a higher and fuller measure by those who band themselves together in the sacred Confraternity of the Rosary, and who are thus more than others united by a special and brotherly bond of devotion to the Most Holy Virgin. In this Confraternity, approved by the Roman Pontiffs and enriched by them with indulgences and privileges, they possess their own rule of government, hold their meetings at stated times, and are provided with ample means of leading a holy life and of laboring for the good of the community. They are, so to speak, the battalions which fight the battle of Christ, armed with His sacred mysteries and under the banner and guidance of the heavenly Queen. How faithfully her intercession is exercised in response to their prayers, processions, and solemnities, is written in the whole experience of the Church not less than in the splendor of the victory of Lepanto.

It is, therefore, to be desired that renewed zeal should be called forth in the founding, enlarging, and directing of these confratern-
ities, and that not only by the sons of St. Dominic, to whom by virtue of their Order a leading part in his apostolate belongs, but by all who are charged with the care of souls, and notably in those places in which the Confraternity has not yet been canonically established. We have it especially at heart that those who are engaged in the sacred field of the missions, whether in carrying the Gospel to barbarous nations abroad, or in spreading it among the Christian nations at home, should look upon this work as especially their own. If they will make it the subject of their preaching, we cannot doubt that there will be large numbers of the faithful of Christ who will readily enroll themselves in the Confraternity, and who will earnestly endeavor to avail themselves of those spiritual advantages of which we have spoken, in which consist the very meaning and motive of the Rosary. From the confraternities the rest of the faithful will receive the example of greater esteem and reverence for the practice of the Rosary, and they will be thus encouraged to reap from it, as we heartily desire that they may, the same abundant fruits for their souls' salvation.

CONCLUSION

This, then is the hope which, amid the manifold evils which beset society, brightens, consoles, and supports us. May Mary, the Mother of God and of men, herself the authoress and teacher of the Rosary, procure for us its happy fulfillment. It will be your part, Venerable Brethren, to provide that by your efforts our words and our wishes may go forth on their mission of good for the prosperity of families and the peace of peoples.

And as a pledge of divine favor and of our own affection, we lovingly bestow upon you, your clergy, and your people the Apostolic Benediction.

Given in Rome, at St. Peter's, the eighth day of September, in the year eighteen hundred and ninety-three, the sixteenth of our Pontificate.

Leo XIII, Pope

1. Heb. xii, 2.
3. Heb. xii, 2.
4. Jn. xi, 16.
9. I Thess. iv, 16.
10. I Jn. iii, 2.
11. II Cor. iv, 17.
MARIAN REPRINTS

No. 1 — Mary's Place in Our Life—Rev. T. J. Jorgenson, S.J.
No. 2 — The Meaning of Mary—Lois Schumacher
     Litany for Our Times—Robert L. Reynolds
No. 3 — Mary and the Apostolate—Rev. Emil Neubert, S.M.
No. 4 — The Imitation of Mary—Rev. Placid Huault, S.M.
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No. 16 — The Mystery of Mary—Rev. Emil Neubert, S.M.
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No. 18 — Our Lady of Russia—Catherine de Hueck Doherty
No. 19 — The Witness of Our Lady—Archbishop Alban Goodier, S.J.
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     Ohlmann, O.F.M.
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No. 23 — Ineffabilis Deus—Pius IX
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     Mathews, S.M.
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No. 36 — The Legion of Mary—Edward B. Kotter
No. 37 — Developing a Sound Marian Spirituality—William G. Most
The Motherhood of Mary

EMIL NEUBERT, S.M.

Number 39
ABOUT THE AUTHOR . . .

Father Emil Neubert, S.M., S.T.D., has written many books on the Blessed Virgin, four of which are now available in English: *My Ideal* (Maryhurst Press), *Queen of Militants* (Grail), *Living with Mary* (Marianist Publications), and *Mary in Doctrine* (Bruce).

The present reprint has been translated by Father J. Willis Langlinais, S.M., from two articles by Father Neubert written for *L’Apostre de Marie*, April and June, 1931, the fifteenth centenary of the Council of Ephesus.

(For further information on the author, see *About the Author* notes for *Marian Reprints* 3 and 16).

(published with ecclesiastical approval)
THE MOTHERHOOD OF MARY

EMIL NEUBERT, S.M.

IT WAS LATE IN THE EVENING OF JUNE 22, 431 when the great doors of the Church of Marie Theotokos of Ephesus opened and St. Cyril of Alexandria walked out onto the steps. In the street, the expectant crowd had been growing in size and impatience all day, while inside the church, the Council of 200 Bishops discussed their important problem. And when the great St. Cyril announced that the Council had declared anathema anyone who denied the Divine Maternity—*theotokos*—of Mary, the crowd shouted its relief and happiness in hymns of thanks and praise that were to echo down the ages.

For fifteen hundred years, in fact, these expressions of honor and devotion to Mary have grown in enthusiasm and in conviction all across the world. Lecturers, preachers, and writers outdo each other in honoring this grand privilege which "touches the very limits of the divinity." They show how this great gift of Mary is at once the source of all her special graces and the touchstone of orthodoxy. With all our heart we too join in this spontaneous praise. Those who imitate the filial piety of Jesus toward His Mother should be inspired to envisage Mary's glory in an even brighter light, we might say in its most maternal aspect, that is, in its aspect of love. Mary must surely desire all the expressions of honor we pay her, and must accept them with maternal benevolence, because she knows that they are all part of the Will of God, because she knows that honoring the Mother is paying honor to Her Son. In no sense then does she desire these honors in or for themselves. What she desires much more is what affects her love for Jesus and Jesus' love for her. Long ago, when she found Jesus in the Temple astounding the greatest Doctors of Israel, it was not the honor of possessing such a Child that moved her so, but rather the pain of loss that His absence had caused her Immaculate Heart. And that other time, when Jesus, in answer to the spontaneous cry of the woman—"Blessed is the womb that bore Thee and the paps that gave Thee suck"—had said, "Rather, blessed are they who hear the word of God, and keep it," (Luke 11:27) He showed that Mary's glory was not so much in her being His Mother, as in her immense love of God.
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Indeed was it not precisely the Divine Maternity that permitted Mary to love God with a unique love, and to be loved by God with a love beyond compare?

**OVER AND ABOVE ITS PHYSIOLOGICAL ASPECTS, MATERNITY IS**

first of all an act of love. And the higher the form of being, the more obvious and beautiful is the role of love in the giving of life. In human maternity, love is such an important element that it is impossible for us to imagine a mother worthy of the name who would lack all love for her child. This child, a composite of body and soul, has received from his mother most of his bodily substance, and his very soul has been fashioned, in a way, according to her soul. Now when a woman gives her soul, or something of her soul to someone, she is loving him; the more she is woman or mother, the more she gives of her soul, and the more she loves. And the more she loves, the more she is mother.

And so it was that the Lord wished to make Mary His Mother. He would have her give Him His Sacred Humanity, a Humanity more perfect than that of the most perfect men, a Humanity joined to the Divinity as intimately as the body is joined to the soul. He would make her then Mother of God. Could He do anything but make her the most worthy Mother of God? Would He not give her the power of loving worthy of such a Divine Mother toward Her Divine Son?

That power of loving we call grace. God made her completely "full of grace". Such is the plenitude of this grace that, to our feeble minds, it seems an unfathomable ocean, a shoreless sea of love, so tremendous that only the Divine Mind—as Pius IX said—can grasp its limits. Nevertheless theologians agree that already from her Immaculate Conception Mary’s grace surpassed the final grace of any saint or angel. And more and more the opinion is being accepted that her initial grace exceeded the final grace of all the angels and saints combined. Moreover, her ability to love grew in intensity from the first instant of her existence to her dying breath. **Contemplare et mirare.**

Besides this plenitude of grace, God added innumerable special privileges so that in every circumstance of her life Mary might love her Son with the most perfect love possible, with the greatest purity and strength and perseverance God could give a human creature.
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So that she might love God from the first moment of life, He created her perfectly immaculate. So that the power of her love might never be hindered by unruly passion, God freed her from all disordered concupiscence. So that no imperfection, even involuntary, might ever tarnish her constant love, God blessed her with complete sinlessness. So that her most pure heart might know no other love, He made her the Virgin of virgins. So that she might make the supreme sacrifice as part of her love, He associated her in His Passion and Redemption. So that in heaven she might love Him with all the faculties of her glorified state, He raised her, body and soul, into heaven with Him. And finally, in order that she might communicate her love to all creatures, He made her Mother of Men and Distributrix of All Graces. But not only was it the intensity of Mary’s love that merited her such glory. Her love had an altogether special, in fact, a unique characteristic: it was a mother’s love. We experience, rather than define such maternal love, that incomparable love that is so generous, so delicate, so pure—all at once. On earth there are souls who are, in a sense, all holy. In heaven there are millions of pure spirits who have never known the slightest stain of sin. And yet, their love of Jesus will never have that special mark, that distinctive trait of Mary’s love for Jesus. For Mary’s love is the love of a mother. Mary—and Mary alone—can love God as her own Son. That was the singular love which the young Virgin of Nazareth had for the tiny little Being Whom she carried and formed in her chaste womb for nine months. It was this maternal love that filled her contemplation of this, the most beautiful of the sons of men, as He lay in the crib or slept in her arms. It was the love of her God that united her for 30 years to the Boy Jesus, the Adolescent, the Young Man. It was the solicitude of the Mother of a God that moved her to watch anxiously after the successes and failures of His Public Life. It was the mystery of the Divine Maternity that inspired all these acts of a unique love.

It was this signal, perfect love which gave Mary her first claim, we might say, to the Divine Maternity. Her second incomparable merit was that she was loved by God such as no other creature has ever been loved.

IF THE SON WANTED MARY TO BE A WORTHY MOTHER OF GOD it was because, before all, He wished to be the worthy Son of His
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Mother. Filial love is natural to any normal child just as maternal love is natural to any normal mother. And the finer the character of the child, the greater is his love for his mother, for her who gave him his very life. It was God Himself, Whose very Essence is Love, Who so established nature. And to make sure that man never forget this, He engraved at the head of the second tablet of the Commandments, and inserted again in His Gospel, the law of filial love whose rights transcended all the subtleties of the Pharisees. Could such a God, in becoming the Son of a human mother, be anything but a perfect Son, do anything but love His Mother with a filial devotedness worthy of God Himself?

What an ineffable consolation for Mary! To be loved with such a unique love, the immeasurable love of a perfect Human Son, the infinite love of a Divine Son, the predestined love of an Eternal God. It was Her Son Who was Her God Who had already promised this miracle of love to Adam after his fall, Who had repeated the promise all through the Old Testament, Who had created her, from her very conception, most beautiful, all-pure, all-holy, more perfect than all of the rest of creation. And now it was He Who showered her with unique, marvelous privileges, Who was choosing her to give Him His human substance and to fulfill all His humble needs of childhood. Her Son, Her God, depended on her for everything, obeyed her, served her, deigned to associate her in the very Mission His Father had given Him, the Redemption, by making her the Distributrix of His Graces. He had made her, the "handmaid of the Lord", resemble Him so perfectly in her life, her privileges, her grace, her virtues, her functions—in all that was not necessarily His alone in virtue of the Hypostatic Union—so that They were as one in soul and love and aspiration, so that God found more happiness in her simplest action, in her humblest thought, than in the combined actions—heroic and sacrificial—of all the saints and martyrs of history.

MOREOVER, THERE IS ALSO A PECULIARITY IN THE LOVE JESUS bore His Mother, different—not only in degree but in kind—from His love for other creatures. The Son of God loves other human beings as His servants, His children, even His brothers and sisters. But He love Mary as His Mother. Her alone He can love with a filial love. To hear the very Son of God say "Mother"; to see and feel and hear all the little gestures with which the Son of God as a small Child,
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as a Boy, as a Young Man expresses His infinite filial love; to know that the Son of God loved her with this unique filial love from all eternity and will continue to love her for all eternity! To believe, to know that He will always be her Son, that she will always be His Mother! What unspeakable happiness is Mary’s!

But there is yet another aspect of this happiness which we might consider, a secondary aspect no doubt, but one which seems closest to all of us.

In becoming Mother of God, Mary became our Mother. The Child in the womb of that young Virgin of Nazareth was not only the Infant Whom she showed to the shepherds and Magi to adore. She was mother also of all those who would be united to that Child in His Mystical Body. For she gave birth to them too when she gave them Jesus, their supernatural life. And even more, she exercised her Motherhood not only by loving Her Son, but in loving all her other children too, thereby meriting an even greater love from Her Son.

If Almighty God chose to make Mary the worthy Mother of Christ, He must also have made her the worthy Mother of the Members of Christ. And just as He gave her an unlimited power to love her First-Born, so also He gave her an immeasurable power to love her other children, that is, those children who are one with her First-Born. Who will ever fathom the maternal love for all men which God implanted in that virginal heart? Can we say that it surpasses that of all the mothers of the world combined? That would not seem to say enough! Our mothers gave us only human life; Mary is the mother of our divine life. Imagine the love that must correspond to such motherhood! What a joy it must be for Mary to love us to that extent, to be able to love Her Son all over again in loving us.

Whoever loves wants to give. The greatest grief of love is not having anything to give; the greatest joy is to give anything, if possible to give one’s self without measure, without limit. That was Mary’s consolation. She gave all; she gave herself. And she gave us more than herself in giving us Jesus. And even now in heaven she continues to give us of herself, to give us Jesus. As Mediatrix of All Graces she can, in the beautiful words of St. Theresa of the Child Jesus, “pass her heaven doing good on earth.” With the great-
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...pleasure she watches over each of us, caring for Jesus within us, just as long ago, she took care of Him at Bethlehem, at Nazareth, and on Calvary.

And just as she continues to love Jesus in us, Jesus in us continues to love her. Her Son continues His life in the Church. The life of the Church is the life of Christ, her purity is His purity, her charity is His charity, her love of Mary is Christ's love of Mary.

HERE WE COULD STUDY AT LENGTH ALL THAT THE CHURCH HAS ever done for Mary: a jealous defense of Mary's privileges; a recurrent preoccupation to put her sublime prerogatives in ever clearer light; a repeated dogmatic proclamation of her functions; a special delight in multiplying the number of her feasts; a generous recommendation of myriad devotions in her honor; an eager approval of congregations and orders devoted to her cult.

And besides all these official acts of the Church we could take note of the attitude of the vast number of her children toward the Blessed Virgin. There have been so many saints from St. John to our day who have loved her with a filial piety, who have seemed ever more zealous for her honor. There have been so many millions of priests, religious, and nuns, so many religious orders consecrated to her honor. All over the world there have been devotions to fit every taste—tender, naive, profound. There are children beyond counting whose special delight is to pray before the image of their Mother, girls whose generosity knows no bounds in consecrating their virginity to God, boys who put all their confidence in her triumph over the greatest temptations of their lives, parents who entrust the care and purity of their children especially to her, aged men and women who, despite years of grief and loneliness, still find hope and love in considering themselves under the special protection of their heavenly Mother. In short, the whole Catholic world, like the population of Ephesus of long ago, gives itself with childlike enthusiasm to any manifestation in honor of Mary, or to the defense of any of her prerogatives against every doubt or evil suggestion. As though moved by divine instinct, the faithful are drawn to any act of veneration of Mary and seem to sense (sometimes even better than expert theologians) exactly what Jesus would have done for his Mother. Why is it that we love the Mother of Jesus so much and are so happy to love her so? Is it because Jesus in us loves her and is
happy to love her through us.

**FURTHERMORE WE CAN EASILY LOOK INTO THE FUTURE AND**

foresee great apostles of devotion to Mary whose inspiration might well surpass most of the saints we know, even as "the cedars of Libanus, of high stature, were elevated among the thick boughs." (Ezech. 31:3) We can easily conceive of great multitudes of devotees of Mary succeeding each other till the end of time, like the countless waves of the seashore, each more eager than the other to contemplate Mary's glory, to love her, to confide in her. Whence this love, this enthusiasm? From Him Who in them continues to love His Mother. And over and above what the Church Militant has done and will do, throughout history, for the honor of Mary, we must add all that the Church Triumphant, throughout eternity, has done and will do for her. The Church Triumphant is even more perfectly the continuation of Christ; in fact, it is Christ in the fullness of His glory. Eternal hymns of praise rise constantly from the legions of the Blessed and redound about the throne of the Mother of God. Each of the Saints now fully realizes the eternal bliss of being her child, of possessing her, of expressing the most sublime respect and love And all that too is an expression of Jesus' own love for His Mother.
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The Hail Mary

JAMES G. SHAW

Number 40
ABOUT THE AUTHOR . . .

Born in England, James G. Shaw came as a student to Montreal in 1929 and has been a Canadian ever since. After his graduation from Loyola College he taught English at various colleges and wrote for many publications. On the feast of the Assumption, 1948, in his capacity of feature editor for the British United Press, Mr. Shaw was witness to a miraculous healing at the famous shrine of Our Lady of the Cape in the province of Quebec. Two years later he became editor of the *Annals of Our Lady of the Cape*. He now devotes his time to free-lance writing and in 1954 published two books, *Our Lady of the Cape*, and *The Story of the Rosary* (Bruce) from which this selection is taken.

*(published with ecclesiastical approval)*
THE OUR FATHER IS ONE PRAYER WHOSE ORIGIN does not need discussing. It came straight from the lips of Christ Himself. But the Hail Mary is different. If the Our Father was born of God coming to the people, the Hail Mary came into existence through the people going to God by borrowing the prayers of the Church to honor His mother.

In its earlier form, and for a long period, the Hail Mary consisted entirely of the salutation of Gabriel plus what St. Peter Damian called the "evangelical" salutation of St. Elizabeth.

These two scriptural quotations just cry out to be joined together. In them heaven and earth join to salute the most honored of creatures. And Gabriel, representing the court of heaven, ends his salutation, "Hail, full of grace, the Lord is with thee. Blessed art thou among women" (Lk. 1:28), in the same words with which Elizabeth, representing the human race, begins hers, "Blessed art thou among women and blessed is the fruit of thy womb" (Lk. 1:42).*

The two scriptural greetings are first found joined in the Offertory of the Mass for the fourth Sunday of Advent, which has been a Marian Mass since the year 600. The salutation of Mary is used in some form in several rituals of that period or earlier. But there is no sign of its having been used in these centuries as a separate prayer of its own.

However, despite the fact -- or lack of fact -- the pious literature of the Middle Ages has provided us with a legend which, like that of St. Dominic and the rosary, involves an apparition of Our Lady and credits the origin of the Hail Mary as a prayer in its own right to one of Mary's servants. If some people still believe this story, it is probably because historians habitually repeat it and then, in the annoying way they have, tell us it isn't true. People remember and promptly forget the scholarly note.

*In the angel's salutation we use the usual words, "the Lord is with thee." But the common English wording of the Hail Mary at the beginning of the nineteenth century was "our Lord is with thee." Cardinal Wiseman, in one of his ESSAYS ON VARIOUS SUBJECTS, came out against this our new-fangled version in much the same tone as Alanus de Rupe protested against using such a name as ROSARY. The cardinal called the change, "stiff, cantish and destructive of the unction which the prayer breathes."
In this instance, the legend concerns St. Ildephonsus, archbishop of Toledo, who died in 667. He was a most devout and learned man who wrote much about the Blessed Virgin. Some of the legends that sprang up about him after his death were no doubt intended to typify this Marian zeal. The one which the medieval age of Mary seized upon most avidly tells of St. Ildephonsus going into his cathedral one evening and finding Our Lady sitting on his own episcopal throne with a choir of angels around her singing her praises. As the saint approached, he fashioned his own praises to join in the angelic chorus: "making a series of genuflections and repeating at each of them those words of the angel's greeting: 'Hail Mary full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb.' " To show her pleasure at this homage, Our Lady presented the bishop with a beautiful chasuble.

This legend, recounted by Mabillon in his ACTA of the saints of the Benedictine Order, gives us the two salutations joined to form the Hail Mary as it existed down to modern times. Unfortunately, as Father Thurston tells us, the story "in this explicit form cannot be traced further back than Hermann of Laon at the beginning of the twelfth century."

IT DOES NOT SEEM POSSIBLE TO DETERMINE exactly when the Hail Mary became a separate prayer. But it most probably became familiar to the people through the "Little Office" of the Blessed Virgin which was one of the popular Marian devotions of the Middle Ages. Most of these Offices (there were many of them) made frequent enough use of the separate salutations to make them familiar phrases. And the Saturday Office in honor of Our Lady, which has come down to us unchanged, uses the angel's salutation as a solemn opening and has Elizabeth's words as the antiphon for Vespers and Lauds.

Although there is no evidence that these Little Offices joined the two phrases, it is clear that their use together as a separate prayer followed shortly. We have mention of it in a legend contained in the works of St. Peter Damian who died in 1072. It tells of a cleric who had fallen away from his vocation but had preserved the habit of reciting each day before a statue of Our Lady the following words: "Hail, Mary, full of Grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb." His bad con-
duct had lost him his benefice and left him, therefore, with no means of livelihood. In return for his prayer to her Our Lady appeared to his bishop and obtained the restitution of his benefice so that the man would have enough to live on.

In the process of putting a moral to this tale, St. Peter Damian shows that he thinks of the prayer as two little excerpts from the whole Office which the man should really have been saying. The point he makes is that if this man received the nourishment of his body for reciting these two short verses, those who daily recite to Our Lady the full prayer of all the Hours should certainly be most confident that they will receive the supernatural food of eternal life.

After this, as we know from many legends such as those quoted in The Story of the Rosary, the angelical salutation became quite a common prayer, though we cannot be certain to what extent the Aves consisted of both salutations. We do find dated evidence of the change from one salutation to a combination of both in at least one place. Before 1184, the Cistercian Abbot Baldwin, later made bishop of Canterbury, wrote: “To this salutation of the Angel, by which we daily greet the most Blessed Virgin, with such devotion as we may, we are accustomed to add the words, ‘and blessed is the fruit of thy womb,’ by which clause Elizabeth at a later time, on hearing the Virgin’s salutation to her, caught up and completed, as it were the angel’s words, saying; ‘Blessed art thou among women and blessed is the fruit of thy womb.’”

UP TO THIS TIME, THERE IS NO MENTION in any of the diocesan regulations of the Hail Mary as an official prayer. Now we begin to find it listed along with the Creed and the Our Father. The first such mention occurs in a synodal decree of the Bishop of Paris in 1198. This was followed by similar decrees, the next of which Canon Willam lists as Durham (1217), Treves (1227), Coventry (1237), Le Mans (1247), Valence (1255), Norwich (1257).

Although such decrees are proof of the rapid spread of the Hail Mary in France and England, the prayer apparently did not attain the same status as some other countries until a century or more had passed. A German preacher, who died in 1272, in telling his listeners that parents should teach the Creed and the Our Father to their children, added the words: “If they could add to that the Hail Mary, it would be a wonderful thing.”
In passing, it might be well to note the coincidence between the dates of these first decrees and the life span of St. Dominic. Recent historians of the rosary, like Father Thurston and Canon Willam, have been so concerned with proving that St. Dominic did not found the rosary that they are little inclined to dwell upon signs that he did have something to do with it. The dates themselves do not prove anything. In fact it may be argued that neither St. Dominic nor any of his sons had any influence on those dioceses before the dates given. But the fact remains that so far as mention in official church records is concerned, the Hail Mary before the time of St. Dominic was nowhere, and after him it started to be everywhere. This, despite the lack of a single written word to say that St. Dominic ever mentioned the Hail Mary to anyone, is at least a strong suggestion that the tradition which has the saint preaching the Hail Mary incessantly may not be without foundation. It is historical fact, whether one call it coincidence or not, that the Hail Mary and the Dominican Order officially appeared in the Church and began to spread through it in the same period of time.

**AS A MATTER OF FACT NO HISTORIAN, NO MATTER** how definite he becomes in separating the founder personally from the devotion, has ever suggested that the Dominican Order was not a principal proponent both of the Hail Mary and of the modern rosary. We have already seen examples of Dominican and Dominican-directed recitation of the Hail Mary. Now, with the issuing of directives that the faithful be instructed on the Ave Maria, we find Dominicans in the lead with treatises and sermons on the prayer. Such great names among them as Albert the Great and Thomas Aquinas took the short Hail Mary as sermon themes.

Thus far the prayer is made up only of the two salutations. The next changes that took place were the addition of the words Jesus (or Jesus Christ) and Amen.

There is again no exact knowledge of when or how these additions were brought in to round out the short form of the prayer. A prayer book published in 1474 recognizes the additions as standard and present the Hail Mary as consisting of four parts and says that the first was composed by the angel Gabriel, the second by St. Elizabeth, the third, consisting of the Holy Name, Jesus Christus, by the popes and the last, the word Amen, by the Church.
The basis for the statement about the third part is a common medieval tradition that the Holy Name was added on the initiative of Pope Urban IV in 1261.

This gives us the complete text of the Hail Mary as it appeared in prayer books and catechisms of the succeeding centuries and as it was used down to the year 1568: Hail Mary full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Amen.

This short form remained in use long after the longer form became official. Father Thurston reports that about the year 1900 there were still old people in Ireland who when told to say the Hail Marys for penance would ask, “Do we have to say the Holy Mary too?” And there is an amusing example of persistence in peasant tradition of an even shorter Ave in the Fatima story. Before the angel appeared to them and made them change their ways, the children used to rush through their beads by saying only the words “Our Father” once and “Hail Mary” ten times for each decade.

Their simple recitation of the greeting was not too far off the original purpose of the prayer. It was, as its name denoted, a salutation. The faithful placed themselves before the Mother of God, like subjects before their sovereign, made their obeisance, and greeted her by titles of honor. Their repetition of the salutation, and of the obeisance, was a natural form of tribute similar to the multiple bows and curtsies made in approaching a secular monarch or the reiterated explosions of a twenty-one gun salute.

The long insistence on what is now the first part of the Hail Mary is perhaps indicative of what a Benedictine writer, Dom Jean Leclercq, calls the “disinterestedness” of medieval devotion to Mary. He notes that the writers of the time spoke much more of Mary than of themselves. That they devoted their sermons and their homilies principally to holding Mary up for our admiration, singing her praises, and leading us to rejoice in the consideration of her glories. In these, as in their hymns and prayers, it was only at the end and timidly that they introduced a moral exhortation to imitate Mary or to pray to her for favors. He attributes this attitude to the influence of the liturgy on their devotions.

Father Thurston makes a similar observation in accounting for the desire of the people to draw close to the Divine Office. He remarks
that the psalms seem to have been regarded as constituting the whole staple prayer of the Church and that people went to them that way. They did not pick out this or that psalm because it suited their mood. "They looked upon prayer not subjectively but objectively. They chanted the psalms not because they liked to say them, but because they thought that God liked to hear them, and had put them there to be said."

**THE DISINTERESTED PRAISE OF THE OLD HAIL MARY** actually drew fire from the Reformers. They complained that it wasn't a prayer at all, but merely a greeting. But before their time private devotion had already begun to add some form of petition, in many cases approaching closely the words that were eventually adopted. These are particularly evident in metrical paraphrases of the Hail Mary which began to appear. One of these, falsely attributed to Dante but certainly belonging to the early part of the fourteenth century, ends as follows.

O Virgin blessed, do thou always
Pray for us to God that He may pardon
And give us grace so to love that He
Will grant paradise at our death.

With the introduction of the Angelus we find inscriptions on bells, often called "Ave Maria bells," another source of information on the common form of the Hail Mary in this transition period. Some of these bore a formula, sometimes referred to as "the prayer of Alexander VI," which came very close to our own Hail Mary.

From the thirteenth and fourteenth centuries we have a number of examples of the Hail Mary in various languages. These examples show an increasing tendency to add some form of petition to the salutation. Most frequently this would take the form of an appeal for sinners and for help at the moment of death. But there was nothing fixed or generally accepted either about the words or about the addition of a concluding phrase to the salutation. As far as the Church was concerned, the *Ave Maria* ended with the words *Jesus. Amen.* The rest was a matter of individual initiative or local custom.

The situation gets clear expression in the *Myroure of Our Lady* written for the Brigettine nuns of Sion: "Some say at the begynnynge of this salutacyon Ave benigne Jesu and some saye after 'Maria mater dei' with other addycyons at the ende also. And such things
may be saide when folke saye their Aves of theyr own devocyon. But in the servyce of the chyrche, I trowe it to be moste sewer and moste medeful to obey he common use of saying, as he chyrche hath set, without all such addycyons."

The "addycyons" this writer had in mind might have included certain little clauses or clausulae whose origin is attributed to the Carthusians. Although these belong rather to the development of the mysteries of the rosary, their incorporation in the Hail Mary was common enough and lasted sufficiently long to merit their mention here.

"IN THE EARLY PART OF THE FIFTEENTH CENTURY," the Carthusian Dominic Prutenus (The Prussian) introduced between the Holy Name (Jesus Christ was the form he used) and Amen a relative clause relating some incident in the life of Christ to the Blessed Virgin. The clause was different for each of the Hail Marys in this Carthusian five-decade "rosary". Four examples of the fifty clauses Dominic drew up in noteworthy conformity with the fifteen mysteries of today will demonstrate a form in which the Hail Mary was recited by many people for a long time.

At the fifth Hail Mary: "... Jesus Christ, whom thou didst wrap in swaddling clothes and lay in a manger. Amen."

Eighteenth: "... whose feet Mary Magdalen washed with her tears, wiped with her hair, kissed and anointed. Amen."

Thirty-second: "... who prayed for His executioners, saying "Father forgive them, for they know not what they do!" Amen."

Forty-eighth: "... who at last assumed thee, His Blessed Mother, to Himself, placed thee at His right and gloriously crowned thee. Amen."

As we come to the end of the fifteenth century and into the age of printing and the age of exploration, we find that "the common use of saying" the Hail Mary has brought it constantly closer to what in another sixty years will be the form "the chyrche hath set." Two examples are found in books which appeared around 1495. An English translation of the Calendar of Shepherds has the prayer ending this way: "Holy Mary moder of God praye for synners. Amen." And in Italy a work of Savonarola's is headed by a Hail Mary which is just one word away from our own. It ends, "Holy Mary, mother of God, pray for us sinners now and at the hour of death. Amen."
The missing word "our" comes to complete the modern Hail Mary in a breviary printed for the Camaldolese monks. From extant evidence it looks as if Italy has the major credit in shaping the second half of the Hail Mary.

ALTHOUGH VARIOUS FORMS CONTINUED TO BE USED in the first half of the sixteenth century, the official "Catechism of the Council of Trent" puts its stamp of approval on the second half of the prayer we know. It gives the wording, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death," and adds the comment: "Most rightly has the Holy Church added to this thanksgiving petition also and the invocation of the most holy Mother of God, thereby implying that we should piously and suppliants have recourse to her in order that by her intercession she may reconcile God with us sinners and obtain for us the blessing we need both for this present life and for the life which has no end."

The strictly official adoption of the Hail Mary in its present form came with its publication in the Roman Breviary in 1568. Variations gradually died out and all Christians eventually came to say the same Hail Mary.

Tradition and local custom kept the older forms lingering on in some observance in some places. Dominican tradition, for example, still preserves a custom of saying the Hail Mary in its short form as an antiphon on one of the three small beads before beginning the rosary proper.

It is interesting to notice that while this manuscript was in preparation the Sacred Penitentiary announced in June, 1953, a new indulgence of 500 days, obtainable once daily, to those who devoutly kiss their rosary beads (properly blessed) and recite the first part of the Hail Mary up to the word Jesus."* A new honor for the old form of a favorite prayer.

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