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THE ASSOCIATION OF JESUS AND MARY ACCORDING TO BÉRULLE

Association

Association implies a number of elements which are useful in an analysis of Bérulle's doctrine and practice on Mary's Association in the Mysteries of Jesus. It suggests a multiplicity of persons that is at least two. As shall be seen Mary's association in Jesus' mysteries is not limited to the relations between Jesus and Mary, but extends to a much wider circle of persons. These wider circles press into the limelight in the study of the mysteries of Jesus and Mary even though the prime focus remains at all times the various states, periods, or conditions of the existence of Jesus and Mary. It is not fruitful to abstract the relations of Mary from the three Persons of the Most Blessed Trinity, for the simple reason that she had been brought into intimate relation with the Second Person of the Trinity. Bérulle accents the Trinitarian aspects of Mary's association. Besides, the Word took on not only a definite, individual human nature in the Incarnation but all the members of His Mystical Body; Mary consequently enters into an association with the Church, the Mystical Body of Christ.

Besides the multiplicity of persons an association demands a decision on the part of the physical persons who enter into an association. This decision on the part of the associated is not always understood univocally. So the plan, foreseen by God from all eternity, the mystery of the Incarnation in all its plenitude, including the Church, results from the divine decision. All others in hierarchic order consent to this divine decision, the Word Incarnate in his order, Mary in her order, the angels and saints in their proper orders. This decision and assent must be manifested by all.

Furthermore, this decision bears upon a definite activity that the associated agree to effectuate together. According to the philosophic and juridic principle, *societates ut fines*, this association of Jesus and Mary is altogether *sui generis* because there is no other association like it. It is an association that seeks life, the Divine Life, supernatural life, both in its substance and in its activity and propagation. Life is one thing in God, and something different though similar and participated in others who are associated in the Divine life communicated to them. The association purposes to share and promote this life; it is a purpose which transcends created members' forces.

The consent of the members of the association to reach the goal of their activity demands of each cooperation. In the language of Bérulle, cooperation

from the human side is crucial and his key word is adherence. Christ, Mary, and all members of the Mystical Body give their consent and adhere to God's plan, the Incarnation in all its fullness.

Still an association requires something else, a certain duration. This is amply provided for in Bérulle's conception of the supernatural. An essential element in Bérulle's doctrine, an essential property of a mystery is that it is eternal, it is a perdurable state. The Word Incarnate became man forever and imparted to the Mystery of the Incarnation the note of perpetuity. Not only is the hypostatic union itself perpetual, but the activity of Jesus during his life time becomes everlasting. Bérulle insists, too, upon the perpetuity of the association of Jesus and Mary. In other words the association of God's plan is eternal in conception, and eternal in its effects. There is no question of a mere historical event in Jesus' life.

Finally, though, it is not absolutely necessary for the existence of a juridical association, a common fund, or capital usually exists as a means to attain the end of the society. However this may be in human, legal associations, in the Mystical Body, Christ, the God-Man, and his members there is a community of grace, merits and spiritual dynamism, to such an extent that the mysteries of Christ in their interior state belong to all, as their common fund and resource.¹

Members of the Association Jesus and Mary

This study concerns itself directly with the association of Jesus and Mary. As the exposition unfolds, however, it is impossible to avoid the Trinitarian and Ecclesial repercussions of this association. Above all, Bérulle's doctrine is a synthesis; it is an organism; it is a theology, the result of his personal living and study under grace. One could very well work out a treatise on the association of Jesus and Mary by looking as Bérulle so often does, from God the Trinity down upon the Incarnation and Divine Maternity, but this study concentrates on the participation of Mary in the mysteries of Jesus without excluding his key principle of exemplarism in the filial/maternal association. The word participation flags an important distinction between the marvelous association called divine plan, the Gospel hidden from eternity, and all human associations, namely inequality. Association juridically speaking comports equality. God alone is capable of forming a society that is properly the sharing of his own divine life. The Sacred Humanity of Christ was predestined as well as Mary to intimate relations which constitute the mysteries. Neither the human will of Christ, nor the will of Mary, nor of angels and saints could have constituted this association in

¹ Barile, Paolo. *Diritto di Associazione*, *Enciclopedia del Diritto*, III, Varese, 1958, 837-849.

mysteries. Citizens can enter freely into association but not this association in the mysteries, which is the result of divine planning and love.

After this short analysis of what we mean in this article by association, one other clarification is necessary: what does Bérulle mean by mysteries? By the mysteries of Jesus, since all that is said about association is determined by the content of the mysteries? An attentive reader of Bérulle cannot but notice that he seems more concerned with the states of Jesus and Mary than he is with the mysteries. Bremond celebrated and rendered famous the Bérullian concept of state. State as such, though it will come again and again, does not constitute the principal concern here.

Bérulle's Concept of Mysteries

First of all, state and mystery seem at times in Bérulle's writing to mean the same reality. Often he employs the words together, so that one might infer he is using *hendiadys*, that is expressing one idea through two words. In general, one might say that state and mysteries are synonymous, but Bérulle really does distinguish between the two. We shall attempt to clarify his meaning of mysteries, and at the same time his notion of state will become clear.

Bérulle explains his distinction between state and mystery by comparing them to a man's soul and body. The Mysteries, too, have a soul and body. The body is an action or word which Jesus performed or spoke while on this earth; in other words, the content of the Gospels; the fund of the mysteries can be discerned there. The soul is the spirit working in these actions, the light of the actions' grace, the very design or purpose or orientation of the action to produce a definite effect. This is the effect of the body of the mystery which was posed or placed by the Incarnate God as described in a Gospel.

Bérulle did not pretend that all this was clear or easy to grasp, or within the capacity of human reason. God must give grace and understanding before the teaching on the mysteries can be seized. Bérulle tries, however, to help us understand what he is teaching by furnishing an example, which he hoped would be the key to understanding. He chose the infancy of Jesus to illustrate his teaching.

Jesus was once a child. He is a child no longer. However, something remains in him from his childhood. What in his childhood was ephemeral was a passing state. Here the word state means mystery, for the actions of infancy were historical. Now that Jesus is the Lord Jesus glorified in heaven, he retains something of his childhood. This something is a power that can produce in souls to be sanctified and saved spiritual realities that are analogical to the qualities of his infancy. Again Bérulle looks at the Passion of Christ, and this is histor-

ical as the Creed asserts, that it took place under Pontius Pilate, an historical personage, Procurator of Judea for the Romans. But the Passion did not expire with the death of Christ. It lives on in the spiritual power that Jesus retains from his Passion which began and ended in time. Not only did the Lord Jesus retain spiritual power from his Passion, but he retains even the symbols of his Passion, the wounds in his flesh; the Passion is alive and living more today than when Christ was suffering it. He makes his Passion come alive in souls, and in privileged souls the symbols of his life acquired for them in the Passion became impressed in their flesh as the stigmata in St. Francis, and the *spina spes glorie* in the forehead of St. Rita of Cascia to mark the thorn crown of the Lord's Passion. Therefore, the connection between the historical mysteries as the eternal active effect that goes on in the Mystical Body of Christ found felicitous expression in the word of St. Paul that he was filling up what was missing in the Passion of Christ.²

A little attention to Bérulle's language makes clear the fluctuation of his vocabulary. Words take on various meanings. The word "state" contrary to its etymology sometimes means a passing period in Jesus' life and not a permanent condition. Infancy, was once a state of Jesus. But state is also an *interior disposition* of Jesus at the moment he was passing through a mortal state. This interior disposition he immortalized. From its fixation in reality it is ever capable of producing in souls dispositions analogous to those Jesus had when he performed his historical action, which he calls at times a state, a mystery. But what is paramount in his usage of state is that the state is the permanent, interior force, or disposition, directed and oriented to the production of similar dispositions in those whom Jesus is now sanctifying in virtue of the activity he performed when on this earth. Such is the message that comes through from his explanation in the passage we have just analyzed.³ In this passage he speaks of *the spirit and state*. These two, spirit and state, concern Jesus and the love of Jesus; or he speaks again in the same context of *the power and merit* of the mysteries which concern the redeemed.

In a variety of ways Bérulle tries to describe the qualities of mysteries. First of all, all the mysteries of Christ, he says, are *infinite*, because of the Divine Person who accomplished the temporal actions, actions limited by the parameters of his human nature. Besides being *infinite*, the mysteries are perpetual.⁴ This perpetuity arises from the virtue or power inherent in them. It

² O.P. LXXVII, 1052-1053, that is *Oeuvres de Piété*, in: *Oeuvres Complètes de Pierre de Bérulle*, ed. Migne, Paris, 1856. (hereafter O.P.)

³ O.P. LXXVII, 1052-1053.

⁴ O.P. LXXVII, 1052, which is consecrated to this theme. Though mysteries took place in certain circumstances, they perdure. They are present and perpetual in a certain other way.

is this power which surpasses the historical character of Christ's actions. The Word performed all his actions in power and love and neither the power nor the love with which he performed those actions passes away. Since the mysteries are perpetual they share in the eternity of God and are therefore *ever present*; since the mysteries subsist in the Spirit of God who produced them and effected in Jesus an interior state. This interior, permanent condition remains an interior state that is ever disposed to action, ever ready to exercise its power and to move into ever expanding execution in an unnumbered multitude of souls. The interior state keeps the mystery alive and links its present potency to its past historical realization. It is an ever present power ready to act. In virtue of Christ's state living on from his mysteries, the mystery becomes alive and active in those who receive from Christ the fruit of a mystery. The mystery produced a state in Jesus, which is a disposition to reproduce itself. The word disposition is a key word in the writings of Bérulle. The disposition is not only verified in Jesus but when communicated by grace to those who receive the communication and are disposed likewise to reproduce in themselves the analogous fruit of the mystery. His position is equivalent to the tendency or state to reproduce itself. Again the state of the mystery may be characterized as the merit of the historical mystery. The mystery as a state produces in those who receive its influence, the same taste, the same dispositions which Jesus had when he placed the corresponding historical act. It follows that the dispositions of Jesus survive his actions and remain always active, alive and present. So living, so active and so present are these dispositions in Jesus that he would be ready and eager if his Father so willed, to repeat the work on earth, to reproduce all his mysteries anew that the states of the mysteries would live on anew.⁵

Bérulle teaches that all the mysteries of Jesus have a permanent value, a lasting merit. But when he compares all the mysteries that arise as a consequence of the Incarnation, he contemplates the Incarnation as the only permanent mystery, "It is a permanent mystery, it began to continue forever. The other mysteries are passing; they pass with actions that pass, as the Nativity, the Passion, the Resurrection, the Ascension. But the Incarnation is a permanent state, and it is permanent for eternity. Continually, without cease, the Father makes a gift of his Son to the man (Jn 4:12, *donum Dei*). Without stopping, the eternal Father brings forth his Son in a new nature, and the Son proceeds from him continually in this new generation, as his Son and at the same time as his vassal. This is the Mystery of the Incarnation; at the moment of its beginning it is a permanent mystery and not a passing action." He concludes with a practical resolution: we ought to ask of God a solid and permanent devotion to this mystery.

⁵ Thus he wrote to the Prioress of Carmelites the following lines on the mystery of Christmas in operation, a proof, if need be, that if he had once indulged in abstract theology and spirituality, he did so no longer:

"He came to us in humility, charity and kindness. Let us go to him the same way. Otherwise we shall not meet him. Let us present ourselves to his humility, charity and kindness. Let us open to him our hearts that he may impress himself on them. The divine powers are operative.

From all of these theological considerations Bérulle draws the practical conclusions for the spiritual life: We must treat the mysteries of Jesus, not as realities passed and extinct, but as living and present; rather we must believe that they are eternal, that is, out of time and history, but transferred into eternity; that is why they are ever present.⁶

They tend to act and to produce a resemblance to themselves outside themselves, where subjects are prepared or wherever they will. Uncreated light produces a created light; uncreated love produces created love. So it is with the qualities and powers of the God Incarnate. His divinely human humility desires to impress itself in our souls to make us humble. That is the meaning of his beautiful word, 'Learn of me because I am meek and humble of heart' (Mt. 11:29). In Jesus to speak is to accomplish, to teach is to give. His unity wishes to produce a sharing in himself among us. Let us not put obstacles in his way. This is one of his prayers to the Father, 'That all be one.' (Jn 17:11). He is one with the Father, His Head, 'The head of Christ is God (1 Cor 11:3)' by the Holy Spirit. Let us be one with Christ our Head by the Holy Spirit, and may the Spirit which unites Jesus Christ to God, bind our souls to Jesus Christ." *Lettre XXXIX* to Prioresse of the Carmelites, 1393/94.

⁶ O.P. LXXVII, I-II, 1052-53. "We ought to consider the infinity that is communicated by the infinity of the Person who accomplishes the mysteries in his human nature. We must weigh the kind of perpetuity of these mysteries. They took place in certain circumstances and they endure. They are present in one way and perpetual in another. As to the execution, they are over, but they are present in power and their power will never pass away. Nor shall the love with which they were accomplished pass away. Therefore, the spirit, the state, the power, the merit of his mysteries are always present. The Spirit of God by whom the mysteries were accomplished, the interior state of the mystery and the power which makes the mystery alive and acting in us, its state and powerful disposition, the merit by which it was acquired us from his Father and merited heaven for us, life and Himself, even the present state, the lively disposition by which Jesus worked these mysteries, is ever alive, active and present in Jesus. So true is all this, that if it were necessary, or if it were agreeable to God His Father, he would be ready to leave again and to perform once more his works, his actions, his mysteries. All that obliges us to treat these events and mysteries of Jesus, not as historical events, as passed, over and done, but as realities alive and present, and even eternal, from which we are to gather a present and eternal fruit.

"As in us there are body and soul and all is one, so in the mysteries of the Son of God there is a spirit at work, suffering in the mysteries, there is light of grace of the mystery, the purpose to establish the effect of the mystery, the body or the action of the mystery. If God does not open our minds, we cannot penetrate the special spirit of the mysteries; we ought not even seek to do it. We should reverence it without knowing it. If God gives us some knowledge, we should accept it humbly. In order to understand a little better, let us take an example. The Infancy of the Son of God is a passing state; the circumstance of this state are over. He is no longer infant. But there is something divine in this mystery which continues in heaven, and which works grace in a similar way in souls on earth ... We note too, that Jesus Christ has found a way to fix a part of his passion in his glorious state. He preserves his wounds. If he could keep something of his passion in his glorious body, why cannot he keep something of its soul in the consummation of his glory? ... By way of grace the mysteries of Jesus Christ, his infancy, his suffering and his other mysteries continue to live on earth to the end of the age. St. Paul says, 'I fill up what is lacking in Christ's sufferings in my body.' (Col I: 24).

Incarnation: Basic Principle of Mysteries

The Mystery of the Incarnation is the foundation of Bérulle's Mysteries theology.⁷ The Incarnation likewise is the principle of Mary's association in these mysteries since she is Mother of God. Her participation in all his mysteries depends on her first association with him as His Mother.⁸ Bérulle moves with sovereign ease in his consideration of the mysteries, but one can distinguish two favorite ways in which he handles the mysteries. The first way might be described as a view of the mysteries, called substantive, objective, ontological; the second way as subjective, psychological, functional. These words, of course, applied to either view are not synonymous, but they help to categorize Bérulle's thought as does his oft-repeated division in exterior and interior aspects of the mysteries.

The very fact that the Incarnation is a principle — which implies effects issuing from it — God did not will the Incarnation for itself, but for the effects it was to realize. In a word God willed it for the economy or dispensation that it was to introduce into the history of mankind for the salvation of all the descendants of Adam and Eve.

God willed that we have not only a Divine Person Incarnate, but an Incarnate God who would enter into the humiliations and human miseries, i.e. a trembling God, suffering, weeping; an infant, living and moving on this earth, circumscribed in time: in Nazareth, Judea, Egypt. God wanted to elevate all our human miseries and conditions by a subsistent and divine personality. The Son of God willed to take on all our conditions and states of our nature and to honor them with his divine subsistence. All of this is what the ancient Fathers called: *economy or dispensation of the divine mystery*, "For the Incarnation of the Word is the basis and foundation of the supreme dignity, that is, *not only of sanctification* but of the deification of all states and mysteries, which share the life and condition of viator of the Son of God on earth. Hence all these states and mysteries are deified..." accomplished for the glory of God and our utility. "And the plan of God is: that *these states should be honored and appro-*

⁷ O.P. XXVII, 2, 940. Each circumstance in the life of the Son of God is a mystery and each mystery corresponds to a state of the Incarnate Word and takes its value in the Incarnation, "For the Incarnation of the Word is the basis and foundation of the supreme dignity, that is not only of the sanctification but also of the deification of his states and mysteries. The mysteries share the life and pilgrim condition of the Son of God on earth."

⁸ O.P. XCHII, 2, 1103. The excellence of the Virgin comes from the Mystery of the Incarnation. God willed to make this the Work of his Works; he willed to do it in the Virgin and he willed to do the entire work in the order of his Works as a State of divine Sonship and Divine Maternity. This is why the Virgin's dignity is bound to the divinity, so closely and so particularly. The vocation of the Virgin is enclosed in the vocation and predestination of Jesus Christ.

priated and applied to our souls." As he shares his gifts and graces; so he shares his states and his mysteries and he himself is our portion. Jesus in his states and mysteries is our portion and our inheritance. Jesus wishes that we should not only share in him in a general way, but that we should share, likewise, in particular in his states and mysteries, "according to will and our piety towards him." So he appropriates to some his death, or his life, his infancy, his power, to others his hidden life, or his public life, his interior life or his exterior life; to some his miracles, to others his *opprobria*, to some his humiliations, to others his authority.⁹

In all these diverse states and mysteries Jesus gives himself to all; he gives us his heart, his grace and his spirit. He incorporates us in him, he communicates himself to us; he makes us live in him, of him and through him, as "constituting part of his body, his spirit, of his very self." The emphasis here is on the action of the Word Incarnate. One may ask, what is the Christian's work? Bérulle rarely forgets the practical aspects of his doctrine. He applies the principles to the spiritual life. Thus, the Christian must offer his self to him as a condition previous to receive his gifts; he is to appropriate the states and mysteries to himself, for Jesus wills to bind the Christian to them to make him depend totally on him.¹⁰

Bérulle in the following *Oeuvre de Piété* (passage XVIII) continued this theme. First of all, he resumes what he has just said in the *XVII Oeuvre* and proceeds to develop the substance of the mystery of the Incarnation,¹¹ which he distinguishes clearly from the dispensation or economy, or functions, the states

⁹ O.P. XVII, II, 940-941.

¹⁰ O.P. XVII, II, 940-941.

¹¹ O.P. XVIII. "The Man-God, the Word Incarnate, this unique Son of the Father in heaven and of Mary on earth, is in the order of grace what the substance is vis-a-vis the accidents, what the sun is regards light. There is an eminence, a universal influence, a singular and absolute power over every state of grace and over all the effects which proceed from it...He is a new source, a living and powerful source of all created sanctity, of all infused graces, of all divine assistance, of all holy cooperations on earth and heaven, in time and eternity." *Discours*, II.5, 164-165.

The Incarnation is a mystery of substance, for from this mystery all the other mysteries of Jesus fan out, in all his states and in all his works. Properly speaking, all the other mysteries of the Son of God are mysteries or actions or holy sufferings. But this mystery (of the Incarnation) is a mystery of substance. It is a mystery which produces in the world the very substance of sanctity from which proceed and on which repose his actions and his holy sufferings. In this substance subsist all his other different divine states that he has both on earth and in heaven.

Let us recognize, therefore, this mystery as the mystery of life, as the mystery of light, as the mystery of holiness, as the mystery of substance, and not only of action or of accident; a mystery of substantial sanctity, of original and fundamental sanctity of all mysteries, or all works and of all the states of Jesus. *Discours*, XI.4, 359-360.

and mysteries consequent upon the Incarnation. Thus he explains that the substance of the Incarnation is the humiliation of the Word, (*abaissement*); the assumption of human nature by the divine person. Secondly, Bérulle speaks of the humiliations or *abaissements* of the deified humanity, in its particular states and conditions.¹² Spelling out this distinction, one could offer these illustrations. The *abaissement* of the Word in the Incarnation itself would be called Incarnation *in actu primo* and other particular mysteries of the Incarnation in action, *in actu secundo*. The abasements of the Word in the womb of the Virgin Mary for nine months is consequent upon the Incarnation itself. So, too, his sufferance of the crib, his wearing of swaddling clothes, his circumcision, and redemption in the Temple, were all follow-ups on the great humiliation of the Incarnation. He allowed himself to be carried off in flight to Egypt; he returned when the Father willed, and then passed his childhood as a carpenter's son. Even his teaching of the doctors in the Temple is a function arising out of the Incarnation.¹³

Thus the mysteries of Christ's life, which could not in any way have come into existence without the Incarnation set the tone for the Christians' fruitful participation in the mysteries of Christ. The Incarnation not only makes the mysteries of Jesus possible but it imparts worth and meaning and force to the mysteries. The state of the Incarnation inspires the central position that Bérulle gives to the virtue of religion in his theological synthesis,¹⁴ the Word, because Incarnate, is the great religious, the perfect adorer, the principle of all liturgical and private devotion.

The states resulting from the Incarnation set the foundation for the devotion to the mysteries of Christ. It is in the state of the Incarnation that religion, which is at the heart of Bérullian theology, is established together with Redemption. "Let us," Bérulle says, "weigh all the interior words of Jesus, that no Evangelist has set down for us, but which St. Paul, as a new and holy evangelist of the state of Jesus and of the secrets of his heart reveals to us, even before he is visible and revealed to the world."¹⁵ The texts from St. Paul referred to are from the Letter to the Hebrews: "Then I said, Behold I come. In the head of the Book it is said, that I should do your will, O God." (Heb. 10:7) In this will we are sanctified. (Heb. 10:10)¹⁶ Bérulle qualifies this text as the

¹² O.P. XVII, II, 941-942.

¹³ *Loc. cit.*, 942.

¹⁴ Word Incarnate is the term of adoration, means of adoration, exemplar of adoration. *Dict. Spirit.*, 1554-55.

¹⁵ Vie de Jésus, XXVII, 490 (Henceforth quoted as Vie).

¹⁶ Vie, XXVIII, 492 St. Paul's text: entering the world, Heb. 10:4. He entered the world when he entered the Virgin who is the world for him. She is the most beautiful and most important part of the world.

great one which teaches that the Word's interior oblation and primitive will as he entered into this world is the *origin of our salvation*, as it were our original justice which we have not in Adam any longer, but in Jesus, the new justice that we enjoy in the New Adam.¹⁷

Bérulle identified the salient character of the Incarnation as abasement, "Let us adore and imitate the abasement of the charity that the Son of God teaches in the mystery of His Incarnation and in his humble pilgrimage on earth and on the Cross." He wanted this mystery to be the principal devotion of the Carmelite monasteries.¹⁸

The centrality of the Incarnation was not always upper most in the writings of Bérulle. Often it has been pointed out that his movement towards the Incarnation becomes noticeable about 1607 in his letters. Even more the accent on the Incarnation in his controversial writings becomes stronger. But as will be noted in these few selections that we have used in explaining Bérulle's Incarnation centered doctrine, the full-blown Bérullian incarnational theology is found in his latter writings, in the *Grandeurs* and especially in the *Vie de Jésus* and *Oeuvres de Piété*, where his convictions are in full bloom. But in 1622 he had already become conscious that something great had come to pass in his outlook. He spoke of a *Copernican* revelation, a revolution in his spiritual heaven. The Church itself is constructed by and on Jesus Christ. Especially in the *Second* and *Third Discourses* on controversies he is clear on the point and in these sections the passage 722-723 is truly remarkable.¹⁹

His experience with the Carmelites helped him in the evolution of his incarnational focus. He contributed much to the spread of the Carmelites in France, he helped and directed and suffered for them, but he also received much from them. In 1607 he had received a personal grace which turned him to St. Bernard,²⁰ but in 1615 when he addressed his *Ordinance* to the Carmelites, imposing his vow of servitude on them, he provoked a storm, and stirred up opposition to his proposal. He had to probe deeper into theology; he gave himself to the study of the Fathers and his Christocentrism unfolded in a more Trinitarian way, and in its ecclesial meaning of the Mystical Body.²¹ After ten years he published his *Grandeurs*, not as a manual for the spiritual life, but really as a demonstration of the principles upon which the spiritual life rested.

¹⁷ Vie, XXVII, 491.

¹⁸ Ep. 25 to Prioress of Carmelites, 1382; Ep. 28, 1386. (Henceforth quoted as Lettre)

¹⁹ Discours III.9, 722-723, II, 682ff, O.C. (Oeuvres de Controverse); Discours II, 161.

²⁰ Dict. Spir. I, 859-874.

²¹ Cochois, Paul, Bérulle et l'École française (Seuil : Paris, 1963), 35-41. (Henceforth quoted as Cochois)

By way of example of Bérulle's growing interaction with the Carmelites, he writes to them that God made the gift of his Son to the Virgin and in the second place to them. To her he was given as Son and to all as Father. Mary received her gift and made the greatest possible use of it. She gave him life, but in a more important way he was her life. He was ever with her, ever occupying and ravishing her heart, senses, and spirit.

The life, the adherence, the society and mutual conversation of Jesus with Mary, and of Mary with Jesus ought to be, Bérulle tells the Carmelites of Bordeaux, one of the most continual objects of their life. They ought to lead a life of *adherence* and *conversation* with him already on this earth. They should go on continuously adoring and imitating the life, the sanctity and the unity of the Three Divine and Uncreated Persons. Their activity should be even on this earth an idea, an imitation and a perfect example of all the communities of the Three Persons in heaven. Bérulle proposes to the Carmelites three principal activities: *to think* of this Divine Community, *to imitate* it, *to serve, honor and represent* the perfect society of Jesus and Mary. All of this, of course, is reality because Jesus is with them, in their midst as he was in Mary and living with her. They ought to live with him, *adhere* to him, live, in him, to have their hearts and souls linked to his heart and soul. This should be their manner of life on earth, for this was the life and style of Mary on earth. Bérulle did not lose the perspective that the life and conversation of Jesus and Mary was on the one hand between an Uncreated and Incarnate Person and on the other a created human person. Nevertheless, despite this disparity the two were united in perfect union (*liaison*), second only to the union of the Persons of the Trinity and the Hypostatic Union. Each one of the Carmelites, too, is united to Jesus, constituting a union of two persons, distinct certainly, but ever so close, thanks to the divine condescension. Jesus wants to be, not only theirs, but in them; not only with them, but the very intimacy and ground of their being. Thus, he is one body, one heart and one spirit with them.²²

This ideal that Bérulle proposed to the Carmelites is the everlasting order which embraces Jesus and Mary, "Esteem and seek this spirit. It is the spirit of Jesus and Mary. In other words it is the spirit which holds sway in the State of Jesus and stands out in the state of Mary. It is the spirit which unites our spirits perfectly to Jesus and Mary...it is the spirit you must breathe, to which all of you must aspire."²³

Bérulle refuses to leave his exhortations on a high supernatural plane. He brings them to the ordinary duties of life and applies them to the Carmelites'

²² Lettre II, V-VI, 1349-51.

²³ Lettre II, VII, 1351.

duties of state. Thus he writes to a Carmelite Prioress: "Be completely devoted to Jesus and Mary and not to yourself. Follow whatever they will and not the dispositions of your nature. Offer your state and your actions to their honor and glory. Adore Jesus as he is born and the new life upon which he enters for love of you and the glory of his Father. Reverence the Blessed Virgin Mary as she brings the Infant Jesus into this world, as she fulfills her office of Mother toward the only Son of God. O birth of Jesus! O Maternity of the Virgin! Fill your soul with these divine topics, especially in this holy time."²⁴

Bérulle made no secret of the importance of Thomas Aquinas in the development of his Incarnation centered doctrine. He says outright, "We follow St. Thomas."²⁵ Grace of the entire Church is in Christ as man (*in capite*); all are united to him as members to the Head and from all one mystical person is made (*constitutitur*).²⁶ Explaining this passing of power from the Head to the members of the Mystical Body, another way of speaking of the participation of the Christians in the mysteries of Christ, he presupposes the Thomistic principle of the Sacred Humanity as an *instrumentum coniunctum divinitatis*.

According to St. Thomas, God, the Word, took upon himself the Sacred Humanity and used this Sacred Humanity as an instrument joined hypostatically to the divine nature in order to save mankind and to work all the wonders of grace and sanctification he willed to effect. The Sacred Humanity as an *instrumentum coniunctum divinitatis* is in contradistinction to the sacraments, instruments of sanctification, because the sacraments though used by the Word as instruments of grace, are not hypostatically united to the Word as the Sacred Humanity is. The Sacred Humanity, then, becomes the means by which the Word communicates the power, the life, the grace of his mysteries. Bérulle connected with this Thomistic principle his beloved principle of exemplarism. That is to say, he inserted his incarnational principle in the Trinitarian preoccupation that was always his. The Son of God, he teaches, is always united to the Father in the unity of the divine essence. He is on the other hand joined to the Sacred Humanity in the unity of his own Person. As the Word and the Father are one principle in the emission or spiration of the Holy Spirit, so the divinity and humanity of Christ form one principle for all grace and sanctity. Thus, the exemplarism of the Trinity becomes the model upon which the Word communicates and shares in his mysteries.²⁷

It is ironic that a Dominican should take the Oratorians to task for their use of the principle of the *instrumentum coniunctum*. Bérulle was compelled to

²⁴ Lettre XXXIII, 1390

²⁵ Lettre CLXVII, 1501.

²⁶ Summa q. 19, art 4.

²⁷ Discours II, V, 164.

answer this objection launched against him, "You Oratorians speak of the Sacred Humanity of Christ in abstracto." Bérulle wrote: "We consider the Sacred Humanity of the Word as it is and not as it is not. We consider it as intimately and perpetually joined to the Person of the Word, as it is in truth; not as separated, which it is not and never will be; if it were separate, it would not be any longer the humanity of the Word. The existence and not only the subsistence is attributed to it in the School of St. Thomas, which we follow in this matter and in the matter of grace and in all the rest, as much as we can. Therefore if we presuppose that this holy humanity is existent by the existence of the Word, it is evident that if it were separated from the Word it would perish at that moment. The Angelic Doctor teaches this in *Summa contra gentes*, it seems to me. Whoever considers the humanity separate from the Word considers it bereft of existence."²⁸

Bérulle also used the expression *instrumentum coniunctum* analogically. He applied it to the union of priests with Christ. Thomas Aquinas restricts the use of the expression to the human nature of Christ united to the Divine in the hypostatic union.²⁹ But Bérulle says also, that a priest ought to be the *instrumentum coniunctum* of the Son of God on earth. Cochois remarks that in giving this advice to priests, had he been speaking to an Oratorian, he would have said that the very best way to be *instrumentum coniunctum* of Christ would be to make the double vow of servitude to Jesus and Mary, in virtue of which all the activity of the vowed priest is consecrated, devoted and given over to Jesus and Mary. Later on Grignon de Monfort was to take over this same aspect of consecration to Mary in his consecration of slavery to the Blessed Virgin Mary.³⁰

When this remark of Cochois is compared with the text Bérulle referred to, what Cochois is suggesting is this: the Sacred Humanity is totally given over to the Divine Person. In imitation of this total dedication of the human nature,

that is, without a human personality, the priests of the Oratory should disappropriate themselves of self into the hands of Jesus and Mary, by the way of love, homage and servitude just as religious disappropriate themselves of their goods by the vow of poverty. Priests must have community of all things, not only of property with Jesus, a disappropriation of everything which concerns them. To express this communication of all things and disappropriation of all possessions, every house, not only every individual priest, of the Oratory is dedicated to a mystery of Jesus; each room in the residence is so dedicated

²⁸ Lettre CLXVII, 1501.

²⁹ Summa III, 62, 5; 64, 3 and 4.

³⁰ Cochois, Bérulle et le Pseudo-Denys, RHR 159-2(1961), 173-204; O.P. 193, 4, 1272.

to a single mystery, too, and each one also should consider his dwelling as the dwelling of Jesus.

Besides this scholastic principle of the *instrumentum coniunctum* Bérulle relied on others from this School. He compares the effects produced by the Sacred Humanity conjoined with the divinity to substance and accidents. Bérulle considers the Sacred Humanity as a kind of substantial grace subsisting personally in the divine and Uncreated Sanctity of the Word. As all accidents have their origin and dependence on substance, all communications of grace have their roots in Him as well as their subsistence in Him. The Word Incarnate is the substance in the order of grace. In exalting the grace of the Word Incarnate, Bérulle finds it an eminence, an influence, a singular power, and really above every other state of grace and over all the effects which proceed from grace. As the essence of the Word received from the Father is the principle of the Holy Spirit in the bosom of the Most Blessed Trinity, so through the organ of his Sacred Humanity the Word is a new source, namely, of all grace and all sanctity that is created, and further of all grace in action; therefore, the source of all the holy operations that take place on earth, and in heaven in time and eternity.³¹

Bérulle uses still another way of expressing this productive activity of the Word Incarnate. He asserts that the Sacred Humanity is the efficient cause as well as the meritorious cause of supernatural life of the sanctified. This, too, is Thomistic doctrine.³² Likewise, Bérulle invokes yet another principle of Scholasticism, namely that *per fidem et sacramenta fidei*, the Christian does his part in coming to meet Christ.³³ He writes, this certainty is the basis of *adherence*, which takes place by faith.

If we look at his Humanity, it is life and the source of life, and in a certain way proper to the humanity. Life emanates and depends on the mystery of the Incarnation. This mystery unites the human and divine natures in the unity of the Person. This union makes the Sacred Humanity living and vivifying by the spirit of the Divinity which rests and resides in it as in its primitive life; this union makes it to be life and the source of life in a subaltern and derivative way from the divinity. St. Thomas holds that not only the nature, but the passion—which is only an accident of this nature—is both, according to scholastic language, meritorious and efficient cause of life.³⁴

In the light of such teaching there is nothing surprising that Bérulle's disciples joined the Capuchin crusade against the disciples of B. Canfield, who held

³¹ *Discours* II.5, 164-165.

³² *Summa* III. 48.6.

³³ *Summa* II.II.49.3 ad 1.

³⁴ O.P. XXXI, 962,III.

that meditations on the mysteries of Christ's life are inferior to contemplation on the Divine essence.³⁵ "They are in the divine essence—they are no more—they have lost their being...my method is more different. The spirit of evil turns souls from the Divine Person of Jesus Christ under the pretext of things higher and to put them in chimerical ways. O my God, what can be more elevated than Jesus Christ?" Truly for Bérulle the Incarnation is a mystery of kindness and condescension, *humanitate et benignitate*.³⁶

The Incarnation is mid-way, the link between the Trinity and the Paschal Mystery. We are to note, writes Bérulle, that whatever exists proceeds from God as God and not from God as Person, that is not from the Father, nor from the Son as such, but from God as God.³⁷ That is why the creature honors God as God, but not the Personal Being of God.³⁸ There is one exception, the Incarnate Word, thanks to the birth from the Virgin and to the blessed and admirable state of the maternity from which it proceeds. This birth, this filiation and maternity, look to the personal being and properties of the Father and look to the Eternal Father, who as Father, gives his Son to humanity.³⁹

A little penetration of the Mystery of the Incarnation makes it perfectly clear that "the mystery of Jesus' human birth in and from Mary is the *true and unique victim* of the Eternal Father, prepared in the Incarnation of the Word," an offering of praise and perfect adoration of the supreme majesty. At the moment this mystery is produced the victim is consecrated by the ineffable hypostatic union.⁴⁰

No wonder then that Bérulle in his exaltation of the Incarnation sees it as a greater mystery than the Cross. "If it is allowed," he dares say, "to compare things that are incomparable, it seems to me that I find and adore a greater power in his birth than in his suffering, in his crib than on his Cross, at Nazareth than on Calvary. For the power of Calvary and of the Cross made adoptive children of God. And the work and power of Nazareth and the stable of Bethlehem produced a Mother of God in his world. And if the Son of God had willed to suffer in the world without being born of a woman, he would have adoptive children of God but he would have no Mother of God either in heaven

³⁵ Orcibal, Jean, *Le Cardinal Bérulle*, Paris, 1965, p 133, fn. 61.

³⁶ *Discours* V, 153 "the work of his works, and the mystery of his mysteries. This Mystery continues to bless by its presence...both heaven and earth."

³⁷ *Discours* VI, 155/5; *Discours* X, 332 "the work of works."

³⁸ *Discours* VI, 156.

³⁹ *Discours* XI.6, 364.

⁴⁰ *Discours* XI.4, 361.

or on earth."⁴¹ He concludes that we should not separate what God has joined, namely, the birth and the death of God.⁴²

In fact Bérulle sees Calvary in the Incarnation. He contemplates three mysteries arising from the human birth of Jesus, which in turn give rise to three alliances, namely (1) the alliance of God with man; the divine and human natures united in the Word; (2) the Divine Person of the Eternal Word comes into an alliance with a human person, the Virgin Mary; he becomes her son; (3) finally he entered into an alliance with mankind as Redeemer to the redeemed. The Son of God becomes a victim for mankind, the Lamb of God, who blots out the sins of the world. All of these alliances were realized in Mary and through her. In her he made the first oblation of himself to the Cross and to death. This oblation did not stop there as a single action, but the oblation continued uninterrupted until it was consummated on Calvary, accomplished in Mary's presence at the foot of the Cross⁴³

His death, too, is because of the Incarnation. He died for the truth that he is the Son of God.⁴⁴ Far from underestimating the Paschal Mystery, Bérulle beheld it as a unity with the Incarnation. He has left us a beautiful commentary on Is. 53: 7-8, on Christ's death.

"Who can speak of his generation? For this great saint, prophet and evangelist speaks of one whole reality. He speaks of his generation in time and at the moment of the Passion. In his ecstasy over the state of Jesus on the Cross and dying, he utters these divine words, 'He was offered up because he willed it, etc.' (Is. 53.7,8) 'Oh true God in living and in dying.' The fact of having produced the Son of God in his humanity elevates the Virgin above every created person and endows her with a rare and singular perfection. Her production of the Son brings her as close as can possibly be to the Father. She is Mother as he is Father. She is Mother without a father. He is Father without a mother. You are brought forth, then, Jesus in the Divinity and there you do not engender. In your state on the Cross and in the power of your death, you possess what you do not in the Divinity. Dying and dead, you bring us forth and in your humanity you are truly father because there shall be just people on earth and saints in heaven. Our life, that is, the life of grace and glory, must pay homage of its birth, power, perseverance and eternity, to your Cross and Death."⁴⁵

⁴¹ *Discours* XI.11, 377-78.

⁴² *ibid.*, 378.

⁴³ *Discours* XI, 378-79.

⁴⁴ *Discours* X.6, 341.

⁴⁵ *Discours* X.6, 343-344.

Mary Associated in the Mysteries of Jesus

As the states of Jesus and Mary flow from the Incarnation, all the mysteries of Jesus and Mary stem from the same basic truth of faith. Mary's association with Jesus is caught up in the vast sweep of incarnational Redemption that is God's plan of salvation *realized*. In this plan the Father predestined the Son to the Incarnation; he saw to its accomplishment and he draws from it the fruits of salvation. In the eternal origin of this plan and the eternal return of creation to God, and in particular the return of the redeemed mankind, one can note the parallel with the organization of the *Summa* of St. Thomas: the Triune God, Creation and Redemption, and last things. According to Bérulle, in this same complete circle of God's plan Mary's association in the mysteries must be viewed.

The Association Predestined

It would be preposterous to imagine Mary associating herself in the Mysteries of Jesus, or to think of her association as some work of her own, perhaps the result of some psychological effort on her part. Her association is primarily the work of the Blessed Trinity. Whatever may be said of her cooperation and psychological penetration of the mysteries of Jesus—and much will be said later—all her collaboration is secondary and presupposes her orientation to the Mysteries of Jesus. Bérulle speaks expressly of her vocation in the light of her Son's predestination,

"The excellence of Mary arises out of the Incarnation, God having willed this work of works, willed to accomplish in the Virgin and to produce all together in the order of his work a state of divine filiation and divine maternity, in such a way that the dignity of the Virgin is bound to the divinity so intimately and so especially. The vocation of the Virgin is included in the vocation and predestination of Jesus Christ."⁴⁶

Mary's predestination to be one with Jesus in his mysteries Bérulle bases it on the text of the Romans, "He predestined the Son of God," (Rom. 1:4). This text must be taken in conjunction with Romans 7.28-30, where Paul speaks of the predestination of all those who are to be conformed to the image of the Son. Among those predestined comes his Holy Mother. It was the plan of uniting the Son and Mother which beguiled the mind and heart of Pius IX at the outset of his Bull on the Immaculate Conception, *Ineffabilis Deus*.

Dupuy calls the following citation from the *inédits* of Bérulle remarkable. The thoughts are in Neo-Platonist language. It stresses the original Latin propositions *in Mariam* and *in Jesum*, evolving Trinitarian theology's expression

⁴⁶ O.P. XCIII, 2, 1103.

that the Son is *ad Patrem*, that is, all relation to the Father. The passage points out the truth that Mary is entirely oriented towards the Son, above all, through a predestined orientation of all her being by God towards the Son:

"As in making nature he put an inclination in creatures towards himself... the more the reason why God, the Author of nature and of grace and of the Hypostatic Union, when he made the state and the nature of the Virgin, as the Masterpiece of his hands, imprinted in her a primitive and powerful *inclination* towards the author of nature and of grace and of the hypostatic union and *towards his Son and the Son of Mary*...a primitive and constant and ever so powerful inclination that it must never be erased, not even slowed up by any fault; an inclination ever to be intact and in perpetual movement towards Jesus, who is the center, the God, the Everything of Mary. *O Divine Inclination!* A living and powerful inclination in Mary towards Jesus, impressed by the Divinity in her when she was elevated to the state and office of Mother towards (vers) Jesus, in the same way God took a piece of earth in Eden and breathed into it the spirit of life, *factus est Adam in animam viventem*."

St. Augustine's use of *fecisti nos ad te*, and our heart is *restless until it finds its rest in Thee* sheds light on the language of Bérulle in this passage, so characteristic of the Oratorian. First of all there is the exemplarism of Bérulle, seeing in Mary's orientation towards Jesus a reflection of the orientation of the Son to the Father. In his text Augustine is speaking of creation. So often his words are emphasized in the sense of Man's happiness, which can be realized only in God. More properly Augustine's words mean that God has oriented man towards himself, placing in him the search of what is absolutely good, and therefore producing in man frustration if he does not come to final rest in God. But it is the divine impulse toward God that is so important in the phrase, so in Bérulle's passage what is overwhelmingly important is that Mary has no meaning except in her being created, to live for Jesus, the goal towards which her entire being was centered as the needle seeks the Polar Star. Her inclination, that is her life, was to be turned towards her Son; for this she was predestined as the human will is determined to seek what is Good.

Mary's being is a natural movement of love towards Jesus. Her love is not just the natural love that a mother has for a son, for this too is an inclination *ad filium*, but her love is a sublimated love, a love in an order all its own, impressed on the Virgin's nature and essence. This essence is her spirit, the rock bottom of Mary's being, in virtue of which she pours her entire sensibility of created love towards her Son.⁴⁷

⁴⁷ M. Dupuy, *Bérulle*, Tournai, 1964, 143-144;

The Origin of Mary's Maternity is the Father. Paternity is from whom all paternity in heaven and on earth (Eph. 3.15). *Discours* XI,375 "God (the Father) associates you, O Virgin, with himself in his greatest work in the second emanation and generation of the Son."

God sanctified Mary from the first moment of her existence. She was born in silence, but under the regard of God.⁴⁸ From her infancy on God prepared her for the chief work of Creation, the Incarnation. From that moment on her life is a movement that is perpetual, of ever-increasing momentum, and, without truce. The life of the Father is communicated to her. All of her life before the Incarnation was a prelude to her state of Mother of God.⁴⁹ Her state of Motherhood produced in her an inclination toward the Son, she is *ad filium*, a procession which emanated from the inclination of the Father towards the Son, from which proceeded the separation of the Holy Spirit as a Person. Her inclination towards the Son is constant, permanent, active. The activity itself would be described as continual, intimate and lively.

In this description of Mary's interior there is a throw-back to Ruysbroeck. As though he regrets what he had just said, he desires to qualify what he has pronounced. Bérulle insists that all the time Mary is in repose. Then he comes back on this to say that she is not in rest, but in tranquil movement, an expression meant to capture both assertions of movement and rest, in a kind of oxymoron.⁵⁰ She is in a state, because her preoccupation is not passing, but permanent.⁵¹

Mary's life, therefore, proceeds from her essence. She does not need acts of faculties to orient her to God, though as we shall see these acts were not lacking in her. She is in a state, in a condition, without having needed to exercise her imagination or to rely on images, *sine usu phanstasmatum*.⁵² Her act towards Jesus is a *regard*, a look, without actions, that is a state. All of this presentation of Mary as an objective relation to Jesus must be contrasted to the psychological aspects, which we shall discuss in its proper place, by which Mary knows, loves, desires Jesus and clings to him. But the basis of her psychological activity—which is not pure psychology, but a life of faith, is her first subsisting regard, that results from her orientation. As mentioned above in speaking of the substance of the Incarnation and the functions and activity flowing from the Incarnation in various mysteries so this subsisting look towards Jesus is the substance which gives rise to conscious looking at Jesus in the exercise of faith. She is ever Mother of Jesus in *actu primo*, even though she may not be moth-

In fact the orientation of Mary to Jesus is a full reflection of the orientation of the Word towards the Father, for the Word is *ad patrem*, just as the Father is *ad filium*.

⁴⁸ Vie, V, 430.

⁴⁹ Vie, V, 431.

⁵⁰ Vie, XVII, 462.

⁵¹ Vie, 444, XXIX, 501.

⁵² *Discours* II, 11, 179; XI, 7, 365.

er in *actu secundo*. Dupuy uses the comparison of magnetized iron. It is ever a magnet even though it is not actually drawing metal objects.

"The love of Jesus causes and impresses this love in Mary. The regard going from Jesus to her causes and attracts Mary's look towards Jesus...Mary's regard has a double causality, first of all, the love in the heart of Mary and on the other hand the unremitting gaze of Jesus at her. These two causes are permanent, invariable, perpetual. They produce, then, a permanent and perpetual effect, namely, the gaze (regard) of Mary towards Jesus."⁵³

Two other writers in different contexts use the image of looking, regarding, to express the real meaning of love and the fixation of the blessed in heaven in beholding God. St. Gregory the Great so describes Mary Magdalene's fixation at the tomb of Jesus,⁵⁴ where she remains as it were petrified in her regard at the tomb. John Donne offers a moving description of the beatific vision as one regard that is not interrupted but continuous.⁵⁵

In association with the Incarnation and Redemption, God associated her too with the Persons of the Trinity. "In this work (the incarnation) you associate yourself with the Holy Virgin Mary. You elevate her to work with you and so accomplish your Work of Works. As you associate a human nature to one of your Divine Persons, you wish to associate likewise a Divine Person to one of your divine works. When I contemplate this work, O Holy Trinity, and then I find this Virgin in your society, I contemplate and revere her after you. I contemplate and revere her as the highest person, the holiest and most worthy of your grandeur and love that shall ever be. I contemplate and revere her who surpasses in elevation, in dignity and in sanctity all human and angelic persons, even taken together."⁵⁶

Association of Mary as Virgin Mother

Bérulle prefers to speak of the Divine Maternity, not as a privilege or as a dignity, but as a state, as a condition and function. He considers this state as basic, fundamental, the source and origin of all the other subsequent states and conditions of Mary. It is the Divine Maternity which divides Mary's life into two great states, a state before and a state after the Incarnation just as the

⁵³ Manuscript 94B, Dupuy, Op. cit. , 143-145.

⁵⁴ Gregory the Great, Hom. Bk II, V (XXV), 2.

⁵⁵ Sermon No. 4, 128 "There then, in heaven, I shall have *continuitatem intuendi*; It is not onely *vision*, but intuition, not onely a seeing, but a beholding, a contemplating of God, and that *in continuitate*, I shall have an uninterrupted, an un-intermitted, an un-discontinued sight of God; I shall looke, and never looke off; not looke, and looke againe, as here, but looke, and looke still, for that is, *continuitas intuendi*."

⁵⁶ Elevation III, à Dieu en l'honneur de la Sainte Vierge, 6, 524.

Incarnation divides the history of the world into before and after Christ. The Incarnation is the great event of the history of the human family. So important is the event of the Incarnation and its correlative reality the Divine Maternity, that both constitute a new creation, a new universe within the existing universe, with its own principles and laws, a new order.⁵⁷ For Mary personally this stupendous event is a change of state, which transmuted her life and entrusted to her a mission, not only towards her Son Jesus, but an ecclesial mission, towards the Mystical Body of Christ. Bérulle links his admiration for the Incarnation, his *Copernican* Revolution, with the new creation through Mary, a procedure that he recurs to ever and anon, seeing as he does the Divine Maternity as the obverse side of the Incarnation of the Word. He recurs, too, to the very same image of *Copernican* Revolution, to describe the Divine Maternity as he does for the Incarnation itself. This application of the same image, striking as it is, to describe both the Divine Maternity and the Incarnation points to the unified vision he entertained of both mysteries. His association of Mary with the Word Incarnate follows from the act that God is with her in a particular and special way, beyond his presence in and association with other creatures. The association with the Word Incarnate catapults Mary into the orbit of the Trinity, makes her a center, her entire life and aspiration in Christ, sets her apart as a cosmos, a world apart,

“... the Virgin is a universe that has its center and own different movements. The vision is an Empire with its own laws apart from all else. Among all subjects of God’s majesty, the Virgin is a subject so great, so special, so eminent, that she constitutes a new order, in all the orders of divine power and wisdom, an order super-eminent to all orders of grace and glory, a singular order which constitutes and bears a new empire over all God’s works, an order joined to the order and the state of the hypostatic union, an order related to the three divine persons.”⁵⁸

⁵⁷ *Discours* XI, XI, 377 cf. also *Discours* XI, XI, 383.

Jesus as a small child produced the great prodigy and the greatest state ever in the order of nature, grace and glory, when he formed and instituted the order and state of Mother of God. He established this grace and excellent glory so fitting and proper to her that God made her the worthy Mother of God. Her order is *distinct* and *separated* from all orders that exist between angels and saints. She alone fills this order. There she is unique as the Son of God is unique in the order and state of the hypostatic union. Her order contains an order of grace greater than that comprised in all the states of the Blessed Saints. Her order is the greatest that can be after the order of supreme dignity of the hypo-static union which was reserved to God’s only Son. Her order follows upon the Divine Personal Union which has its foundations in her and which is joined to her forever. See Elevation III,8,525. Mary is in a unique order.

⁵⁸ Elevation III, 7, 524-525.

Bérulle conceives this spiritual universe as another planetary system with the sun as its center. He attributes the origin of this world to the fiat of Mary. It is her word that made this universe.

"A word made this universe. This word (of Mary) put a universe in another universe and makes a new world in the midst of this world, and indeed a world of wonders, a heaven on earth, an earth in heaven, a created nature in an uncreated Being. The Virgin in pronouncing this word is the Orient where these marvels are born. God elevated her among many others. He elevated her above others and elevates her above herself and establishes her in an excellent state and in an admirable way of life. Not an angel, but the angel's God is with her. This angel informs us of this at the beginning, on his arrival, when he said, 'the Lord is with you.' He is with her in awaiting the moment when he shall be in her, as we shall explain shortly. Now he is with her to work in her, to lift her above all that is created, *to associate her* with himself, to prepare her for the work among all his works. For she is alone among all creatures, the chosen one, predestined, employed in the greatest work of the Omnipotent outside himself, namely, the Incarnation. She serves by her high and worthy ministry as that of being his mother. The moment is at hand when she shall enter into her grandiose and unique operation! O grandeur of it, O marvel of it!"⁵⁹

The order that is Mary's alone is the order of the Mother of God. In using this kind of language Bérulle is giving expression to the thought in the language of Dionysius the Areopagite. He contrasts her order from the order of angels and of saints. What he is referring to specifically is the Celestial Hierarchy and the Ecclesiastical Hierarchy.⁶⁰ He considers Mary as priest, as a mediatrix, but in a different hierarchical order from the line of ordained priests.

Her universe or order takes its origin, borrows its luster and authority from the Divine Paternity. She gives Jesus to the Word conjointly with God the Father, who associates her with his great work of the Incarnation.⁶¹ "Some think that the Father clothes the person of the Virgin with his paternal power and fecundity, to make her able to bring forth his Son in time."⁶² God the Father made Mary a world or a paradise separated from all other creatures: a paradise of delights, or the New Heaven and a New Earth. "You made her as a universe in a universe, as an empire in your empire. Mary has a center and a different movement, with her own laws." He created a new order: the angels have their proper orders and gaze upon God according to those orders. Mary has her own

⁵⁹ Vie, XVI, 461.

⁶⁰ Elevation III,7, 524-525; Grandeurs XI, 377, M.J. Nicolas, *Appartenance de la Mère de Dieu à l'ordre hypostatique, Etudes Mariales*, (1937/1938), 147.

⁶¹ Grandeurs XI,9 and 10, 375.

⁶² O.P. CLVI, 3, 1200.

order and she is her own hierarchy; in her own words she renders the Three Divine Persons greater homage and glory, etc. than the orders of angels.⁶³

By analogy he compares the *fiat* of Mary to the creative *fiat* of God, when he spoke and brought all things into being. Mary's association with Jesus in this new universe, too, is like the continuing act of Creation, sustaining Creation. The cooperation or association with Jesus continues after the initial *fiat*. At the Incarnation she entered a state which is in relation to Jesus and with the state of Jesus. She is forevermore after the *fiat* his Mother, and he is for ever her Son. Both continue to bear the burden of the Incarnation, fulfilling their ministry, a joint service, which God the Father had planned for all eternity.

"She is in a heavenly movement and at the same time in divine rest; in a movement that is rest and a repose that is movement. In this movement and repose — and I say this in contemplating the Virgin's occupation, that she is not in action, but in a state. Her occupation is permanent and not a passing phenomenon. She is not in a state but in action. What comes to pass in her is full of life and penetrates to the very fiber of her soul. She is not in a state, but in a new being. For what is in her is alive as life itself throbs with life, is a substantial substance intimate and profound as being itself. She is, therefore, a new being, and in being she comports being and non-being at the same time. The Virgin is in non-being with regard to herself, to make room for God and his operation, for God wills to be in her and to operate in her and to produce there his masterpiece of creation. So she is not, she lives not, she works not. God is, God lives, God works in her. What is still greater, he is, he lives, he works to take on a new being in a new life."⁶⁴

Because Mary entered into this new life, this new being, this new creation which she became on the day of the Annunciation and the Incarnation; the day was the most beautiful of her life,

"This is the most beautiful of your days. Today you enter into a state, which is destined to bless and rule heaven and earth, a state which encloses God himself, a state which makes God your Son and you his Mother. This day brings fullness of time so celebrated by Scripture and what is more brings the plenitude of the divinity to humanity and the fullness of Jesus in yourself, bringing to perfection the work of works, the work hidden., from all eternity in the recesses of Divine Wisdom."⁶⁵

Bérulle runs out of adjectives in his effort to capture the greatness of the Divine Maternity in words. He calls the state of Mary, "state of wonderful elevation,"⁶⁶ the heavenly state.⁶⁷ He concedes that her state is a theme for angels

⁶³ Elevation III, 6-7, 524-525.

⁶⁴ Vie, XVII, 462.

⁶⁵ Vie, VII, 436.

⁶⁶ Vie, VII, 436.

⁶⁷ Vie, VII, 438.

and not for mortal tongue, "a state so high" that it merits an endeavor that is holy and continuous occupation; in a word it is a heavenly topic.⁶⁸ In this mystery she has brought heaven and earth together. From that moment on heaven and earth must honor each other in various duties due this mystery.⁶⁹ In so far as this mystery unites heaven and earth; it is a mystery of love.⁷⁰

Over and above her entrance in the state of Motherhood of God Mary lifts the standard of virginity. For the mystery of the Incarnation launches troops of virgins that take their rise in this mystery of the Incarnation.⁷¹ The contemplation of Mary the Virgin Mother of God in the Incarnation furnishes Bérulle the occasion to discuss and admire Mary's vow and state of virginity.⁷²

Mary's States with Reference to the Word Incarnate

Because of the variety of Mary's relations to the Incarnate Word and the different possible views of her association with him, Bérulle meditated upon her states in various ways. We have pointed out that he divided her life into two states, her state before the Incarnation when she was a Virgin only and her state after the Incarnation, when she was Virgin and Mother. This last state is her eternal and perpetual state. He subdivided this post-Incarnation condition in three states, during the lifetime of Christ on earth, after his Ascension, while she remained deprived of his physical presence, and then after her Assumption. From his incessant turning over the Incarnation and Mary's place in it, as a jewel fancier turns over a pearl to see it from every angle, he seems to be ever trying to reach the reality, as best he can, contemplating the Divine Maternity of the Virgin in all the aspects his inventiveness suggests.

This division in before and after the Incarnation denominates the two lives of Mary. When she entered the second period of her life she begins to live in a physical way with her Son, who is her life and the life of the world.

"Before this, she was alone and solitary on earth because Jesus was not yet here. Jesus alone is worthy to keep her company. Now that he entered into the world and lodged in her heart and womb, she entered into company which made her live, an altogether new life, in the new life which the Son of God began to take within his creature. These two kinds of life are different. They are two distinctly different graces. The Virgin is conducted and introduced there in a very different way. God introduced the Virgin into the first grace. He kept

⁶⁸ Vie, VIII, 439.

⁶⁹ *ibid.*

⁷⁰ *ibid.*

⁷¹ Vie, XIII, 451.

⁷² *ibid.*, 452.

her there and made her grow without her knowing where he was leading her; and he prepared this grace. But she enters another way in a happy and divine state of maternal power with relations to Jesus. She enters there in the plenitude of light that the angel brings her from heaven and that God pours forth in her spirit in order that she conceive the Splendour of the Father and the splendor of light. She knows, she experiences, she sees where God is attracting her, where he calls her, to what he elevated her and full of grace and light to serve God in this high mystery and to be the Mother of Him who has God for his Father."⁷³

Bérulle looked to her two states, Virginity and Motherhood and pictured them as in a struggle with each other. Here his reason for distinguishing the states as *function* and not time.

He calls her Virginity and her Maternity her *principal states*. She was ever a virgin, but not ever a mother. In other women the struggle between the two, results in the victory of motherhood and the destruction of virginity but not so in Mary. Her virginity is not only a natural state, but it is a powerful state. It acts, it is militant. The combat between the Virginity and Maternity is seen in the colloquium with the angel. Her Maternity yields and enters into concord with her Virginity.

Bérulle, as usual, was not satisfied with this contrast. He must find an example in God. Two divine attributes struggle in God: justice and mercy; and these two reach accord, just as Virginity and Maternity in Mary. Both attributes in God become enhanced, ennobled in their mutual accord. And in Mary both her Virginity is enhanced by her Divine Maternity and her Maternity is ennobled by her perpetual Virginity. Hence there are in Mary two states, two qualities, two offices and two perfections. The struggle between the two is holy, strong, powerful, divine; the *dénouement* of the struggle issues in a more glorious Virginity, one ennobled and perfected by the Maternity, and the Maternity receives in the same degree magnification from her Virginity. What admiration we ought to have for virginity since Mary prized it so highly, at the price of the Divine Maternity, which St. Thomas teaches is the greatest quality that can be given to a purely human person.⁷⁴

These two states, before and after the Incarnation, correspond to two states of the Word, the pre-existent Christ and the Word united to human nature in a permanent and everlasting mystery. Mary's two states represent two graces of her life, but the more important grace became hers at the moment of the

⁷³ Vie, XV, 457-458.

⁷⁴ O.P. XCIX, 1108-1109; cf. Vie de Jésus (Vie), XX, 470-471 — The preoccupation and work of the Persons of the Trinity in preparing this Virgin for her Divine Maternity. Cf. Vie, X, 433.

Incarnation, the point of division between her two periods of life. First she received her initial grace which kept increasing until the Incarnation; then in becoming the Mother of God she received her greatest grace, because the Divine Maternity is the greatest of dignities.

Her state or her grace of Mother of God is the foundation and origin of all others.

"Of these three, the second, which includes her state, her grace of Mother of God is the foundation and the origin of all others. For her conception and her state are in relation and in proportion to the divine maternity. She was born in order to be the Mother of God; from her birth on she is adorned and privileged with grace as the one whom God chose from all eternity to make the mother and the worthy mother of his Son in time. This great grace began and was established in the solemnity of the Annunciation to the Virgin. This is one of the principal points that we must honor. The third effect is the same grace that the Most Holy Trinity worked in the humanity of the Word, by the most close and personal unity of the humanity with God in this mystery. We ought to honor her grace rather by humble silence; to say too little of it is as if it were to profane it by words and thoughts too low."⁷⁵

Again Bérulle contemplates the Divine Maternity itself in three states. First of all in its exercise and actual office on earth, conceiving, bringing forth Jesus educating him, feeding the Son of God during his earthly pilgrimage, rendering him the duties of love and service until his death, to his Resurrection. The second state of Mary's maternity is her period of privation, when she was physically separated from Him; that is, when Jesus was already gloriously reigning in heaven and Mary left behind languished upon earth out of love for him. The third state is her glory and grandeur, as she enjoys in heaven all the rights of her maternity. She is now mother of grace by the highest favor of the New Man and not in virtue of her condition as daughter of Adam. This third state of her maternity is not the object of death.⁷⁶

In the first place Jesus the Son of God is her work and her preoccupation. He was made of a woman.⁷⁷ In the second place Jesus is the object of her consideration and of her suffering, the object that attracts her and the object that causes her suffering. Thirdly, Jesus is her joy, her rest and her plenitude.

In these three states of her Maternity what we must learn and understand of her is, as regards the first state, to serve, to love and follow the Son of God in all his states of life. Many followed him in his infancy but they do not follow him to the Cross and to death. As to the second state, we must learn from the

⁷⁵ O.P. IX, 1, 920-921.

⁷⁶ O. P. XCIV, 1103-1104.

⁷⁷ Gal. 4:4.

Virgin to languish for our Savior without restraint or concern about anything else on earth. As to the third state, we must place our rest in him.

This is how Mary lived her association with him as his mother. Bérulle continues, "God in producing the New Man negotiated with Mary and associated her with his work. He wanted to obtain her consent and he said, 'Let us make this New Man to the image of which all must be formed and re-formed.'"⁷⁸

The two-fold division of Mary's states is clearer and more useful for those who are interested in the devotional aspects of her association with Jesus' Mysteries. Bérulle contrasts the new life of Mary (after the Incarnation) with the life she led before the Incarnation:

"Up to this moment the spiritual life of Mary has been marvelously great. The Holy Spirit educated her in an excellent school. But now, there is a reality very different. She enters into a new school and the Son of God draws her within himself and into the knowledge of his movements towards God his Father. She bears the impression and communications of his divine actions. She is in his light and love; in the light, the love and the activity of Jesus who draws her in unity with himself as he draws her at the same time out of herself, even out of her own interior activity to be a living being in him, bearing his holy operations by a kind of tender, elevated, powerful, ravishing impression—the mother in the Son and the Virgin in Jesus.

So Jesus is living in Mary. And she is a great soul wherein he has established his life. That which is her special role is to be attentive to the interior and spiritual life of her Son and to be a pure capacity of Jesus, filled with Jesus.

...Hence the Virgin is caught up in Jesus and doubly so, by his state in her and by the interior exercises of her spirit while he is living in her, that is, by the most worthy object that can be after the Divinity itself."⁷⁹

Mary reflected in her states the states of Jesus. She shared in his state of death by dying spiritually; she passed the time after the death of Jesus in silence and seemingly without activity in order to associate herself more closely to Christ who has ceased working on this earth. She sought and achieved a mystical state comparable to the state which resulted in Jesus by his death. Joseph of Arimathea had to be up and about what had to be done. He furnished the tomb, then acquired the Body of Jesus from Pilate. The women brought what was necessary, ointments and linens for the burial. Mary, however, was like the moon, cut off from the light of the sun by an eclipse. She was physical-

⁷⁸ O.P. XCIV, 1103-1104.

⁷⁹ Vie, XXIX, II, 501.

Vie, XXIX, II, 502. "The Virgin is too closely united to her Son, not to be conformed to him and like him." Vie, XV, 456. Mary is the term of grace which brings to a close the course of life before; however high this life was, it merely prepared for the *new state* which she was destined to end by her *fiat*.

ly without strength, without life, without light. Since Jesus the new and divine life is extinguished, so her own life appeared without movement. She did not speak. Her existence, her life, her activity, reflected the state and condition of her Son. Bérulle qualifies her condition as the most spiritual state, *état de cessation et d'impuissance pour opérer*.⁸⁰

Trinitarian Harmonies

Bérulle appeals continually to the relations of the Persons of the Blessed Trinity to elucidate the relations of Jesus and Mary. Some would think that he is working contrary to the *dictum* of St. Gregory the Great that he should explain the obscure by what is clear. The mysteriousness of the Persons of the Trinity and the profundity of this mystery would suggest that appeal to it as a way of elucidating anything would add to the obscurity of what is to be clarified. Not so for Bérulle. He is beholden to the mystery of the most Blessed Trinity to express the closeness of Jesus and Mary and other facets of their relationship. What he really is doing is exploiting his principle of exemplarism. Jesus is bound to no other person more closely than to Mary outside of the circle of the Trinity. The union between Jesus and Mary itself reverences and adores the relations of the Persons of the Trinity. In his divine nature Jesus is related to the Father by birth and nature; so he is united in his human life to Mary by origin and nature. As the Holy Spirit proceeds from the Father and the Son, so the Spirit, who is the bosom of the Trinity, is the source of no Person. He is the source of Jesus' human life and spiritual life, as he is of Mary's life and the life of her soul.

"After the divine persons, there is no other person to whom the Son of God is so closely bound than the Virgin Mary. And this union *imitates* and continuously *adores* the bond he has to the Divine Persons. He is joined, too, to the Virgin by birth and nature.

He is joined to the Holy Spirit by origin for he is his beginning in eternity. He is joined to the Virgin by the production and infusion of spirit into her spirit. This spirit is the life of her life, the soul of her soul and the principle of her grace. For all that the Virgin has by grace takes its origin from the supreme grace of Jesus and the mysteries of Jesus. And so he is joined to her by nature and grace. The bond he has with the Divine Persons is eternal; that which he has with the Virgin is new and later in time (*depuis peu*), but it shall endure for all eternity."⁸¹

No one ought to miss the Trinitarian accent in Bérulle's Mariology, even when he seems mostly concerned with the Incarnation. The Incarnation for him

⁸⁰ O.P. CII, 2, 1118.

⁸¹ Vie, XXVIII, 493.

backs naturally on the Trinity. For when he speaks of the Incarnation, he is affirming something about the Second Person of the Blessed Trinity. Consequently, the Trinitarian aspects of the Incarnation and of its subsequent mysteries throw a particular and special light on Mary. He conceives her easily as someone related or oriented to the Trinity, through her orientation towards the Son of God.

What results from Bérulle's outlook is a special kind of devotion to Mary, namely, one that reaches towards the Trinity and calls to mind the expression of Thomas Aquinas that Mary's dignity is quasi-divine. In his conception, one easily grasps expressions as the "divine Mary," which otherwise would appear foundationless. Such language does not emphasize a glory, a privilege, or honor of Mary, but puts God in the center of attention, emphasizing the three Persons of the Trinity.

So we hear Bérulle stating, "*Mary is all relative to Jesus and to God.*" He tends to be not only incarnational but theocentric in his Marian theology and devotion. This centering Mary in God is an aspect of his practice of centering all things in God, including himself. He addresses God, "You are my substance, (God). *I am only a simple relation to you.*" Likewise Mary is a simple relation to God. All creation, and Mary herself, is a created relation to God; she is more intimately related, ineffably related, but she remains always *ad Deum*, as Jesus himself is *ad Patrem*.

Bérulle's focusing on God in all things, even in his own relations with God emerges from his adaptation of a line of St. Augustine's soliloquy, "God, that I may know thee and that I may know myself. That I may ever measure myself in looking to you. That I may refer myself to you as you yourself refer me to you by the eminent power of your being and by the proper condition of my being, which is only an inseparable shadow of your being, a simple relation to you." The image of "shadow" is marvelous, even beyond and independently of the rich tradition of the word, running through the Fathers, Origen, Ambrose, Bernard. God is everlasting; God is everywhere and we accompany him wherever he is as his shadow. The relationship to and with him is never severed. The image "shadow" catches the nothingness of our being in comparison with God. A shadow is unsubstantial. "I am yours and through you." "Neither sin nor hell can efface this right. But I want to be yours by choice, by will, which I commit and resign into your hands. I abandon myself to your powers and I have no will except to abandon myself into your will. You are my substance. I am only a relation to you. You are the depth of my being. You are the intimacy of my being and I am only a simple dependence on you; my happiness is to be yours, to be pre-capacity for you and filled with you."⁸²

⁸² O.P. CLIV, 1198. Cf. Dupuy's *Bérulle*, 51, on Bérulle's adaptation of Augustine.

All that Bérulle asserts of himself with reference to God counts for Mary in an eminent degree in harmony with his Orders. Bérulle in the wake of Dionysius has a theology of Orders. The Orders ascend up to God. Mary is in an Order all her own, but she, too, is relation, shadow, unsubstantial, resigned and abandoned to God.

Something in the style of Bérulle evokes great poets, like Milton and Homer in the use of similes, in particular in use of the prolonged simile, which has been dubbed Homeric, so beloved of Milton. Bérulle in his prose recurs to these prolonged analogies to express his thought on Mary. Often enough these analogies are comparisons with the inner life of the Trinity. To illustrate his method, which at the same time points out his exemplarism:

“As in the Holy Trinity, the Divine Persons have a relation (which he expresses by the doublet *relation et rapport*) to their origin and principle and subsist in its properties and relations and live on blessed in relation to it and in relation to reciprocal love, so in the order of grace which is perfect imitation, a living portrait and a formal participation in the Divinity, all created sanctity has an excellent relation to the Son of God, a singular regard (look) towards the Word Incarnate, and has life in Jesus, for he is called also life and calls himself life; he is its principle and exemplar.”⁸³

Mary, of course, is in the order of grace; she enjoys created sanctity, and she is a formal and excellent relation to the Son of God and to the Father and the Holy Spirit. A little later in the same Discourse, Bérulle writes, another simile:

“As increate Sanctity subsistent in the mutual relation of the Persons proceeds towards those from which they proceed, so, created sanctity has its subsistence in this singular relation toward Jesus and towards his Sacred Humanity, from which it is derived.”

Then Bérulle concludes, “Therefore let us be ever contemplating Jesus ever living in Jesus, loving Jesus, for he is life here and in eternity.”⁸⁴

All of these affirmations about grace apply a fortiori to Mary, but beyond this, Bérulle makes express comparisons of Mary’s relationship with Jesus to the life of the Trinity. So her fecundity and love in the Incarnation reflects the fecundity and love of the Most Blessed Trinity, a thought familiar to Bossuet in his Marian Sermons.⁸⁵ The fecundity of the Father made Mary fruitful that is able to produce in human vesture the Son which he produced in the bosom of the Trinity.⁸⁶

⁸³ *Discours* II.5, 166.

⁸⁴ *Discours* II.5, 166.

⁸⁵ *Discours* XI.9, 373.

⁸⁶ *ibid*; Cf. *Discours* XI.12, 382; X.6, 344.

In the following terms Bérulle describes the parallel between the Human and the Divine Filiation of the Word:

"Jesus is born of the womb (*sein*) of the Virgin because he is born of the heart (*sein*) of the Father. He is Son of Man because he is Son of God."

The origin of the human filiation is the Divine Filiation. On earth the filiation regards properly the Father—it intimates and adores by its state his eternal generation. The Divine Filiation is the exemplar and origin of the permanent state of human filiation. Bérulle explicitly calls attention to what he is saying so that his readers should understand clearly what he is teaching, namely, that he is not speaking of Jesus' thoughts or sentiments, but "by this mystery (of the Incarnation), he is in a state and in a quality which of themselves adore the Eternal Father as Father and adores the divine birth of the only Son of his eternal Father."⁸⁷

In a word Mary is a relation to the Father. He made her Mother of his Son, one relation also to the Son as His Mother. The entire being, her state appears founded and merged in a disposition of relation. After noting that relation for philosophers is the least real of natural things, Bérulle adds, "But in God the relations constitute the Divine Persons. What do you expect greater?"⁸⁸ From this intimate relationship Bérulle goes on to identify the dispositions of Jesus and Mary, without forgetting the principle of exemplarism, namely the relations of the Persons in the Trinity. Mary is all relation to the Most Blessed Trinity.

"Grace is the image of the Trinity. The relations of the Trinity are the constitution of the three divine Persons; the relations are the origin of the Persons. The Blessed Virgin is one relation to the Father who made her Mother of her Son and one relation to the Son, namely, His Mother. The entire being of Mary and all her states appear founded on this disposition and relation."⁸⁹

When Bérulle is in contemplation of the Incarnation, the Persons of the Trinity and their Divine Life is not far from his thoughts. Hence at this point he compares the association or better still the relations of the Virgin with her Son to the relation of the Persons of the Trinity,

"As the Divine Persons have subsistence in the Trinity by their mutual relations, you also, Virgin, Divine and human at the same time, divine in your grace and human in your nature, you have no subsistence except in the reality of grace by relation to Jesus; you live only by grace before he came to live in you through nature. You breathe only by his spirit. Your graces and grandeurs are his. He ac-

⁸⁷ *Discours* XI.5, 361-362.

⁸⁸ O.P. CXIX, 1144.

⁸⁹ O.P. CXIX, 2, 1144.

quired them for you. He conferred them on you and he prepared you as a tabernacle for himself."⁹⁰

The third *Elevation* is a corresponding piece to the *Elevation* to Jesus in His principal states and mysteries. Here Bérulle places the Virgin in the same light as he considered Jesus in the *Elevation* to Jesus. She is associated with Him and with the Trinity in a particular way to the Father because of the Incarnation. In her is realized the association to which all Christians are called. So Bérulle states explicitly his intention in writing and his intention in worship:

"I want to revere the Son and the Mother forever. I want to revere all that the Virgin is to her Son and to her God and all the Son Himself is. I want to honor all the mutual and unknown bonds of the Son of God of Virgin as secrets that the world ought not to know, which are reserved for the love and light of heaven."⁹¹

Mary—Jesus' Companion or Associate

The phrase Bérulle accords Mary a few times "*compagne de Jésus*" would *prima facie* lead one to suppose that he is establishing a principle similar to the one contained in the phrase dear to Pius XII's "*Socia Christi*," or that he is suggesting something of the riches hidden in the doctrinal developments of the "New Eve." But Bérulle's title "*compagne de Jésus*", so to say, merely brushes the concept of the co-redemption, for he remains far from an elaboration of Mary as *Alma Socia Redemptoris*. He does clearly state, on the other hand, that Jesus has three states or conditions, in which as Son of God he has no company, which exclude association with himself. As Son of God he stands alone, both in heaven and on earth, in time and in eternity, where he is just that, Son of God, namely (1) in as much as he is the only Son of the Father in the Trinity; (2) in so far as he was alone as the only Person subsisting in the Incarnate Word, and (3) what concerns us immediately at this point, and what is to our purpose here, Jesus is the sole Mediator in the Redemption of Mankind.⁹²

It would, perhaps, be expecting too much of Bérulle to elaborate a doctrine of Mary's compassion in the work of Redemption, in the strict meaning of the term, that is in the suffering and death of the Cross. Elsewhere, it has been pointed out that he focused his theological thought on the Incarnation, without, however ignoring altogether the mystery of the Cross. But if he did not develop the Passion side of Christ's redemptive work with the amplexness he elaborated the Incarnation as Redemption, there is little ground for hoping that one can

⁹⁰ O.P. XCV, 1105.

⁹¹ *Elevation* III, 9, 527.

⁹² *Discours* X, 342.

quarry a theology of association of Mary in his writings on the work accomplished on Calvary.

However, this is not to say that Mary was not *Socia Christi* even in the work of the Redemption, even though the texts we are about to examine seem to center on Mary in her personal relations with Jesus. As Jesus was destined for the Cross and Redemption from the moment of his Incarnation, Mary was called because of her role in the Incarnation to enter into the crucified life of Jesus. In two *Oeuvres de piété* Bérulle developed this very thought of anticipated association.

In fact Mary, as Mother of God, is *Compagne* or *Socia* in all the mysteries of his life, such as is the message of the first passage, and in the second she enters intimately by her compassion into the Paschal Mystery.

As Mother of God Mary became the Companion of Jesus. She offered him hospitality as he came into this world. She shared intimately his hidden life and followed him in his public ministry. He lived on in her heart after his death on Calvary. Such is the data Bérulle draws from the Gospel.

He concludes that when he or anyone else speaks of Mary, they speak of Jesus, so united are Jesus and Mary. Beyond the external and visible life in Palestine, Bérulle dwells upon the interior relationship of Mary with Jesus, which is, when all is said, the way in which she showed her compassion and shared in his Passion. To sum it up, Mary is all relation to Jesus; all she has is his. The high point of her identification with Jesus is her compassion on Calvary.⁹³

"God's first look at the world was on Mary. He chose her to give to the world his Son. She is the first to receive him on earth and the only one who as Mother receives him into her womb. She has the better part with him. She shall ever have the better part in his heart without the slightest interruption or change. She shall give him hospitality in her womb for nine months continually. She shall be with him ever for thirty years in Judea, Egypt, Galilee, day and night, everywhere, except for the little time she lost him when he remained in the temple. She shall therefore have him for thirty years alone; the world shall not share him with her except to misunderstand the great privilege he brings her, and without knowing him. After thirty years when she surrenders him for three years, she visited him and sat at his feet, listening to his words, attentive to his cross, persevering to the tomb, where, because she lives, she cannot enter: she did not seek the living among the dead. For He is living in her heart. The Spirit of Jesus, separated from his Body abides in the spirit and heart of Mary, whilst his body rests in the tomb. O holy, blessed *companion* of Jesus in his mysteries, in his work, in his cross in his life and death, deign to share with

⁹³ O.P. XCV,2, 1105.

us some grace and light in order to speak of him who is the Grace of the Father and the Splendour of his Light.”⁹⁴

“The Virgin shared in the crucified life of her Son, in so far as the flesh of Jesus is the flesh of Mary. For the flesh had first been the flesh of Mary; then it became the flesh of Jesus. The flesh of Jesus is part and parcel of the flesh of Mary; therefore the flesh of Mary is suffering in Jesus as the flesh of the Mother exists and suffers in the Son. Mary looks upon Jesus as her own and thus she suffers in him. As the flesh of Jesus is no longer the flesh of Mary in its subsistence, it is always her flesh in so far as its matter and her affection is concerned. Mary loves the flesh of Jesus more than her own and incomparably more. The more his flesh is no longer hers by animation, so much the more it is hers by affection, and even more than in its animation and abiding (*résidence*)... How great is the share the Virgin has in her Son and in his flesh because the flesh of her Jesus is her flesh in many ways.

1. First of all, his flesh is her flesh because it is hers; it is part of her own;
2. It is all hers since no father according to the flesh had part in it, and ...
3. because it was taken from her flesh by an almighty act, a most precious action, not by human love or a spiritual action exclusively, but by uncreated love, the Holy Spirit.
4. It is more than her own. We can say that in Mary there were two kinds of flesh, namely, that which constituted her own body and that which she gave to the Eternal Word to be sustained and actuated by his Divine Person; that which she received from her mother Ann and that which she communicated to the Son of God in his Incarnation; she loves this Incarnate flesh more than her own. She is more living in his flesh than in her own; she suffers more in his than in her own.
5. His flesh is hers because it is united to his Virgin Mother by way of presence and ineffable union, which Jesus has in Mary, a union unique to him. His flesh is his in a singular and divine way; consequently of that union Mary lives in the flesh of Jesus. She suffers in his flesh and perhaps by it. Yes, Jesus communicates his Passion to his Holy Mother. If the souls bound to Jesus suffer because of their bond with him, how much more credible it is that Mary suffered because of this divine, singular, efficient union?⁹⁵

He pushes the identification of Jesus and Mary as far as possible in giving his version of *caro Jesu caro Mariae*. Similar passages in Bérulle often turn off people from reading him. His language is full of paradoxes, analogies, comparisons, which he pushes to the limit of human language and truth. Bérulle himself had some misgivings about his expression that he was bordering on danger, when he softens his assertion, “We may say.” The strained thought and language seem to be of little help in the spiritual life, even though his affirmations

⁹⁴ O.P. XCV,1, 1104-1105.

⁹⁵ O.P. XCVI, 1105-1106

à la rigueur can be defended as orthodox. What Bérulle is attempting in the preceding passage is to spell out and explain certain propositions of pious speech such as "the flesh of Jesus is the flesh of Mary." He is trying to give the *raison d'être* of such convictions of the pious. What passes muster for pious Catholics, however, becomes at times a stumbling block for many when Bérulle puts forth these elucubrations. No doubt, nevertheless, that his explanation served his own purpose. So likewise when Fr. Chaminade wrote into the Constitutions of the Society of Mary that Jesus never separated himself from her in the entire course of his life, he provided difficulties for future generations, who saw fit to eliminate this phrase from the Constitutions as an exaggeration. Of course, the meaning of the phrase is that he was referring to the maternity-filiation of relation between Jesus and Mary, without any implication of moral union or bodily presence. The only orthodox interpretation of Bérulle's language is to fall back on the lasting and abiding relation, or states of Mother and Son, to the inner relations of grace, which continue even though an actual, moral cooperation fails.

The relations of Mary with Jesus are multiplex and vary according to the stages of Jesus' life and her own. Thus, Mary's life took on a totally new relationship when her life became associated with the life of Jesus abiding in her womb. This is different from the life of Mary referred to Jesus as he existed outside of her womb. But she is ever his Mother, always in the state, in the sanctity and dignity and love of a mother and Mother of God, but though she is ever his Mother she is not ever functioning as Mother. She is Jesus' regent. She is not only queen, but ruling a portion of divine earth. She directs Jesus in his infancy, in Egypt and Nazareth. M. Olier developing this lead will say that he subjected the movements of the Holy Spirit to her. Bérulle points out the special intimacy of Mary with Jesus during his adolescence, when he was working as carpenter with Joseph. Then there is Mary, observing, considering and keeping in her heart all his words and the details of his life. Mary listened and followed Jesus on his trips during the last three years of his life. She suffers and compassionates with him on the Cross and languishes after His Ascension. Finally she reigns with him in glory.⁹⁶ She began to serve the Son of God from the moment that he put himself into a state where he had need of services. Thus Bérulle says that she is the beginning of the active life and even more so than Martha, while at the same time she is given to the contemplative life.⁹⁷

Mary therefore is the associate or *compagne* of Jesus in the Incarnation and during all the phases and mysteries of his life. It is inconceivable to think of her

⁹⁶ O.P. XCVIII., 1108.

⁹⁷ O.P. CI, 7, 1115.

without thinking of Jesus or to think of Jesus without thinking of her association with him. In a word she is all relation to Jesus:

"When we speak of you, Mary, we speak of Jesus. When we speak of your dispositions, we speak of those in which he must be conceived. It is for him that you receive this grace and admirable purity. You are the throne where he wants to dwell. Your purity is the purity in which he wills to be conceived. You are his; you are by him, you are for him. As the Persons of the Blessed Trinity have subsistence only through their mutual relations, you, too, O Holy Virgin, O person in one respect divine and human, divine in grace and all human together, you have your subsistence in your existence of grace, only in relation to Jesus; you live only through his grace, in a way superior than he lives in you by nature; you breathe only by his spirit and your graces and your privileges are his. He acquired them for you; he confers them on you, and thus prepares for himself a tabernacle."⁹⁸

As all this constitutes a picture of Jesus' life in his mysteries and the association of Mary in all his mysteries, it follows that we who walk in their footsteps who honor and revere them, should keep them together in our hearts and minds,

"When we speak of you Mary, we speak of Jesus. When we speak of your dispositions, we speak of those in which he was conceived. For him you received this grace and wonderful purity. You are the throne where he wills to dwell and your purity is the purity in which he wills to be conceived. You are his and you are by him and you are for him."⁹⁹

Bérulle proposes the association of all Christians in and with Christ as imitation in Mary, by appealing to the association of Mary Magdaleine with Mary on Calvary, both united to Jesus. He remarks this association of the two Marys in the expression of John "*Stabant iuxta crucem Jesu*". In these words he discerns the secret of Jesus' school (*école de Jésus*) and the secret of his love. "The expression represents a great and new state of the Virgin and of Magdaleine, a state of belonging (*appartenance*) to the Cross and of proximity to the Cross." But the Evangelist had to teach us the rarity and the special quality of their states.

The rare quality of Magdaleine's states came of her association with the Mother of Jesus. The New Order is invisible. It is the Order of souls crucified with Jesus. This Order begins in the persons of Mary and of Magdaleine. It is founded in the words of the "*Stabant...iuxta*". It is the Order of the Cross, the Order of Love, of martyrdom of hearts and minds. It is an Order of Alliance and sweet, interior, intimacy with Jesus the Crucified. In fact Mary and Mag-

⁹⁸ O.P. XCV,2, 1105.

⁹⁹ O.P. XCV, 1105.

daleine were closer to Jesus crucified than the text says, "because Jesus was in their hearts."¹⁰⁰ In this comparison, of course, Bérulle had no intention of putting Magdaleine on the same level as Mary in the closeness of association with Jesus, nor did he in exhorting all Christians to the participation in their association hope to reach the intimacy and love of the two women at the foot of the Cross. He recognizes degrees of love, "I do not speak here of the Virgin. Her love and her grace are incomparable. Her dignity brings her too close to the Creator, since she is Mother (of God), to be compared to this angel, nor for that matter to all the angels together. She is their Sovereign and not their associate (*compagne*), (the word he uses to express Mary's relations with Jesus). She enjoys a sureminence over all creatures in heaven and on earth."¹⁰¹ Mary remains ever the solitary exception everywhere, understood, even if nothing is said for her.¹⁰²

Mary's union, her association with Jesus as a moral and conscious activity, which was a sequence to God's activity in her, proceeds as a fine flower from the root, source and origin of God's choice of her to be the Mother of God — her faith: "Blessed are you who did believe."

Mary's Adherence to the Mysteries — Model of the Christian's Adherence

Mary's exercise of faith, which we have given the unsatisfactory name psychological, i.e. her subjective association to the mysteries of Jesus can be adequately summed up in the Bérullian word *adherence*. A development of the profound meaning of the term will serve as a summary of the preceding section, which treats Mary's adherence to the mysteries and as a transition to the following section on living the mysteries in the ecclesiastical year.

As Jesus' uniting Mary to himself and Mary's adherence to him reflects the life of the Trinity, so the Christian life finds its model in her who is best associated with the mysteries. Bérulle explains Christ's spiritual program for his way of life to be reproduced by his followers as an application of the sources of life which Jesus himself is. Then he adds that the Holy Spirit, who is the Spirit of Jesus, is the source of living water rising up to life everlasting, and finally Mary is the source of life, because she not only brought forth Jesus the Christian's life, but she continues to engender Jesus in Christians as the poet (G. M. Hopkins) says:

He does take fresh and fresh,

¹⁰⁰ Elévation sur Sainte Madeleine, V.6, 556-557. (hereafter quoted El. Madeleine)

¹⁰¹ El. Madeleine, II.3, 539-540.

¹⁰² El. Madeleine, V.3, 553.

Though much the mystery how,
 Not flesh, but spirit now
 And makes, o marvellous!
 New Nazareths in us,
 Where she shall yet conceive
 Him, morning, noon and eve;

The entire passage of Bérulle merits pondering:

After we have been drawn away from ourselves, which is the greatest impediment the life of Jesus can have in us, we *must apply* ourselves to the sources of the life of Jesus. From these sources we shall obtain the effect of life. We *must adore* the Eternal Father as Jesus' original life. We *must submit* ourselves to this divine power which he has to make live in us Jesus and Jesus in us. We ought *to attract* and *invoke* upon us this power. Our *most ardent desire* would be *to receive the effect* of this power.

Jesus himself is the second source of life for us as he is a second source for himself. He makes himself life in us and all his divine mysteries are so many very holy channels of this life and source of life. All the mysteries have their divine fruitfulness in us.

The Holy Spirit is a third source of life. Scripture calls him Spirit of life and Scripture means by this Spirit of the life of the New Man who is Jesus. He draws Jesus in Jesus in order to establish him in us, to clarify him in us (Jn 16:14); in order to make him powerful and triumphant in us over all things and over ourselves.

We ought to regard the Virgin as a fourth source of life of Jesus. She engendered him by the power of the Most High, which is the power of the Father, which she possesses undividedly (*par indivis*) with him. And as once she engendered him in herself according to the flesh and spirit altogether, corporally and spiritually, she continues to engender him in us spiritually. And the Holy Spirit is the power itself of this, her operation. *Address ourselves* to her and *submit ourselves* to her power, *supplicating her* by her mercy to apply herself to this order, (that is that she work in this order).¹⁰³

These sources, as Bérulle says of the Word acting in Mary, produce in us dispositions which correspond to the mystery, effecting interior changes which in turn bring about Christian living and ways. The Evangelist says that Mary answered the Angel with the words, "Behold the handmaid of the Lord." Without thought, we take this to mean that the words proceeded entirely from her, but Bérulle notes that as she pronounced them, she is in the hand or power of the Lord: the eternal Word is with her. It is the Divine Word who inspired in her this word: *Ecce*, and impressed in her this *disposition*.

The word *disposition* is a key word in the vocabulary of Bérulle. In virtue of a disposition we adhere and by adherence the disposition to adhere is deepened. In the highest possible disposition, Mary pronounced her *fiat*. "This

¹⁰³ O.P. CXLIV, 6, 1183-84.

word of Mary is short in appearance, but it is profound in meaning and great in mysteries, pregnant in mysteries."¹⁰⁴ These mysteries did not remain sterile, but Mary's adherence turns into ravishment at the contemplation of the mysteries that the angel announced to her.

Above, Bérulle stated that Mary too is a source of the Christian's adherence. He expands upon her influence in another place, explaining how Mary helps the Christian in efforts *to adhere* to the Mysteries, that is, how to be attached to Jesus Christ. We must *appropriate* him so that we *claim him* as our own; we must be *grafted* on him, be bone of his bone. To show what this adherence implies in practice here is an example: we must love poverty with Jesus, united to him, because he loved it. In a word, "He who clings to God, is one spirit with him."¹⁰⁵

Bérulle exhorts his dirigee to implore and pray Jesus' Mother for the grace of adherence to the mysteries of Jesus, "may it please her *to apply* to your soul these holy mysteries and the interior grace which derives from them. May Jesus deign *to apply* his spirit to you. Live in Jesus and Mary; rather may Jesus and Mary live in you."¹⁰⁶ The Bérullian word to note here is underscored, *apply*. He uses this word with mysteries and interior grace. Even the Spirit of Jesus *is applied* to souls by Jesus.¹⁰⁷

From his language it is easy to note his theology of grace. As we have seen he corrects his language: instead of letting stand "live in Jesus and Mary," he corrects it to "let Jesus and Mary live in you." The main and indispensable action in sanctification is God's. Again, when he says "apply the Holy Spirit" he means evidently Jesus gives the Holy Spirit. Yet he balances the action of God, of Jesus, with a certain emphasis on the human will and human activity. He insisted upon the action of the human will. We must have, he wrote, a *constant resolution* to belong to him, to consecrate body and soul to him as a perpetual holocaust.¹⁰⁸ In fact M. Dupuy speaks of the certain voluntarism in Bérulle, especially at the epoch of his life when he was under the influence of Bernard Canfield.¹⁰⁹

In connection with the cooperation of the Christian with the influences coming from the sources of life, Bérulle insists upon a spirit of openness and abandon, for the sources can hardly work where the human subject places blocks and opposition:

¹⁰⁴ Vie, XV, 456.

¹⁰⁵ Gal. 7 :4.

¹⁰⁶ Lettre XCIII, 1438.

¹⁰⁷ Lettre CIX, 1448.

¹⁰⁸ Lettre C, 1439-1440.

¹⁰⁹ M. Dupuy, *Bérulle*, Tournai, 1962, 69.

*"Open your soul to his operations and abandon to him all your intentions. Esteem your own actions too little to honor him. Expose yourself to the power and efficacy of his spirit, so that he might deign to dispose you to honor his influence and operation."*¹¹⁰

To illustrate this thought Bérulle has recourse to a bold comparison: the Son of God willed to impress his divinity on his humanity (the substance and character of the divinity) and he wills to impress his divinity in our humanity by the Sacred Mystery of the Incarnation. He finds his pleasure in impressing on souls his states and their effects, his mysteries and his sufferings. There will come a day when he shall be pleased to impress in us his grandeurs and his glory. Meanwhile, in preparation for that consummation devoutly to be wished, we ought to carry patiently and willingly the impression and imitation of his humiliations (*abaissements*) of his Cross and sufferings.

This condemnation to carry the cross and to imitate the sufferings of Christ and to bear his humiliations, Mary carried out perfectly, as would be expected since the abasements of Jesus are the accidents springing forth from the substance of the Incarnation. Mary's Maternity and her functions parallel the mysteries of the Word Incarnate since the two are so united because of this mystery. The Incarnation depended upon her consent. God through his angel requires her *adherence* to his will. She gave her *adherence* by her *abandonment* to God's will:

"Recognize, then, a reality so great, so high, so intimate with regard to Jesus, as her quality as Mother of God is *dependent* on *adhering* to his humble birth. This makes me admire so much the more the power of Jesus in his birth and the power of Jesus in his Cross."¹¹¹

Bérulle could not leave his doctrine on these lofty heights but he had to develop a method to enable the devout person to practice union with the mysteries of Christ. This method he elaborated is adherence to the mysteries. He considered adherence to Christ's mysteries a great grace and he defined this grace. It is no mere human method, but one that depends entirely on the action of Christ. Adherence is a grace that Christ gives by which one voluntarily adheres to Christ's operation in the interior of the soul. In response to the action of Christ Bérulle's devout person elicits desires, affections and exercises that are in conformity with the mystery contemplated. While the spiritual person clings to the mystery in such a positive way, he at the same time turns from all that is out of harmony with the mystery. Adherence to Jesus' mysteries can be regarded in two ways. First there is the operation of God which anticipates

¹¹⁰ O.P. LXXVIII, 1054.

¹¹¹ *Discours* XI, 11, 377.

the thoughts, desires and solicitude of the soul, while this operation demands that the person follow up these desires by corresponding operations or activities of his or her own.

Adherence to Christ's mysteries is impossible without human cooperation, which conforms thoughts and desires and devotion, by using grace, to the realities of the mysteries. Bérulle speaks of course of the operation of God and gives utmost importance to the divine initiative but he wishes that devout persons exploit their own resources and thus adhere or belong to Jesus. He encourages those who aspire to this adherence with the thought that to desire to love him—as the desire to love God is already to love him—is to begin to belong to Jesus. To belong to Jesus means to be his, to be bound to him, to be entirely in his absolute power, so that Jesus can exercise his right and authority to dispose of us as he wills. In contemplating his mysteries in adhering to them we prepare ourselves for this total surrender to his disposition. We look to him as our model and we depend on him as the principle of our life and activity, in a word we tend to him as our end.¹¹²

Not satisfied with exposing such doctrine, Bérulle in his numerous elevations furnishes object lessons of how the loving soul adheres in practice to Jesus in his various mysteries.¹¹³ Belonging to Jesus, union with him and Mary his Mother, expressions so often forthcoming in his writings, mark a power, authority and sovereignty of His Grace and His Spirit over us, which makes us his and appropriates us to himself and produces in us submission and abandonment to his divine power.¹¹⁴

Bérulle used his doctrine on the interior dispositions of Jesus in his direction of others. Thus he writes to a Carmelite *à propos* Jesus' sojourn in the desert, "Refer all that you feel in homage of this exile and the divine and adorable abasement of Jesus before the angels and his heavenly Father. I pray him to apply to your souls and your state the grace and power of his interior and

¹¹² O.P. LXXXVII / LXXXVIII, 1070-1074.

¹¹³ Cf. O.P. XCIII / XCIV, 1402-1404.

¹¹⁴ O.P. 85-86, 87-88

Pourrat in his *Christian Spirituality* (III, 356-371) by means of abundant citations from M. Olier demonstrates how Olier took the doctrine of adherence of Mysteries as exposed by Bérulle and worked it into his own system. What he has to say, allows anyone interested in the doctrine and practice of the Mystery spirituality as proposed by Father Chaminade, to make the link from Bérulle to Chaminade. It is easy to establish Fr. Chaminade's dependence on M. Olier, not only by what he said, but by examining his use of Olier's works in his efforts to elaborate a Direction of Spirituality for his Institutes.

exterior states for the accomplishment of his purposes and those of His Holy Mother on you."¹¹⁵

Above all, the interior dispositions of Jesus at the moment of the Incarnation have an excellence all their own. "Let us note with care," he exhorts, "the first actions of the Son of God as he comes into this world, and above all his first interior actions. As the first, they are higher and more important, since they are seen not by men but by angels. Among these actions, let us consider in a special way the interior actions of Jesus dealing with God His Father. Nothing can be higher or more divine..."¹¹⁶

Bérulle says that Jesus living in Mary is a special state. To explain it he analogizes this state with the insession of the Word in the Father. As this relation of the Most Blessed Trinity is beyond man's conception, so likewise the presence of Jesus in Mary is ineffable. It must be experienced to be known.¹¹⁷

The interrelations between the inner states of Jesus and Mary are brought out in the following citation:

"O Holy Virgin...you give and receive life at the same time. You give life to Jesus and you receive life from Jesus. You give life to Jesus by animating by your heart and spirit, the heart and spirit of Jesus and you receive from the heart and spirit of Jesus who lives and dwells in you the life of your heart, of your body and of your soul in the life of your heart, of your body, of your soul and all at the same time."¹¹⁸

"Oh what secrets! What effects! What marvels between the Son and the Mother bound to each other; they are alone, living in each other; alone conversing with each other." (referring to the gestation of Jesus)¹¹⁹

And yet it is not unreasonable to extend the relations so attributed to the nine months when Jesus lived within Mary to the rest of Mary's existence, for Bérulle writes, "He is born and goes forth from the blessed womb of his holy Mother, nevertheless he remains divinely within her at the center of her spirit."¹²⁰

The relations of Jesus and Mary are the model for the relations of the Christian with his Redeemer. He is called in his own measured way to reflect the participation of Mary in the mysteries of Jesus. Bérulle himself tried to make the mysteries of Jesus living in his own spiritual life. The mystery of

¹¹⁵ Lettre XXIV to a Carmelite, 1381.

¹¹⁶ Vie, XXVII, 491; *Interior Life of Jesus*, cf. 479: first experience of his interior life, 485-486, 487 Psychology of Jesus: his occupation and preoccupation in Mary's womb, 479. No forty days necessary to organize Jesus body, but the organization was immediate, 484. *Interior Life of Mary*, cf. 1106-1108.

¹¹⁷ Lettre CII, 1440-41; For the expression itself "vivant en Marie," cf. 473 middle.

¹¹⁸ *Discours* XI, 11, 380.

¹¹⁹ *Discours* XI, 12, 383.

¹²⁰ *Discours* X, 3, 337.

the Incarnation and Redemption implies a communication in the mysteries of Jesus' life, death and Resurrection, Ascension. But the Christian must respond as Mary did turning over the mysteries in his heart. The following beautiful prayer, summarizing as it does the theology and the piety of Bérulle, brings out the participation in the mysteries to which every Christian should aspire:

"That I may enter into contact and communication with you,
 O my life, my love, my God, my all,
 so that the course, the moments, the periods, the states of your life on earth may
 be applied to me —
 that they may be mine,
 so that your qualities and your offices act in me and produce in me their salutary
 effect.
 You, Wisdom Uncreated and Incarnate,
 I wish to cling to your maxims, follow your conduct.
 You are the doctor of justice;
 I want to enroll in your school and discipline.
 You are the holy one and salvation of God;
 I want to have grace and salvation in you.
 You are life; I want to live in you.
 You are the way; I want to walk by you.
 You are the God of heaven and earth, I want to belong to you."¹²¹

The keyword, the operative word, the challenging spiritual work laid upon the Christian is, "I want to cling to you." This is the exercise of adherence promoted by Bérulle, who expected and desired that the Christian respond by adhering to the mysteries. First of all, as Bérulle was accustomed to do, the Christian must lose himself in awe, in the presence of the mysteries. He must fall in adoration before them, crying out, "I adore, I adore you." This is the cry of the contemplative repeated without cease, and the dynamic force of the apostle.

Certainly the actuality of the mysteries of Christ cannot be attributed to historical events. Bérulle sees into the narrations of the Gospels and grasps the inner dispositions of Jesus. The inner power, the sentiments of Jesus are eternalized and therefore they are characterized precisely by the word "state." The mysteries, the actions of Jesus which consist of the exterior shell of the events narrated and of the inner dispositions of Jesus give rise to something permanent in Jesus which remain in Him now reigning in heaven, as permanent as the wounds in his hands and feet and side.¹²² The inner power is brought out in the same *Elevation* where he adumbrates the Sulpician prayer, Jesus, living in Mary, when he prays:

¹²¹ Bérulle, *Elevation to Jesus on His Principal State and Mysteries*, I. 13, 512.

¹²² Bérulle, *Elevation to Jesus on His Principal States and Mysteries*, I. 8-11, 510-511.

"Be in me, Jesus, live in me, work in me.
 Form and reflect in me your states and your mysteries, your actions and your sufferings.
 As the Father expresses and imprints in you His Substance, as in his divine character, impress on my soul and in my life your interior and exterior life.
 May I be a living character carrying the imprint of your Spirit, of your states and your hold, your saving actions.
 You are the image of God; may I be your living image.
 May I be made like you
 Conform me to your mysteries, as you willed to become like me, by conforming yourself to my miseries.
 May I carry the effects and the traits of your grace and glory, of your power, of your earthly life.
 Let your birth bring about my rebirth;
 Let your infancy establish me in innocence.
 May your flight from Egypt enable me to flee the world and sin.
 May your servitude render me your slave,
 your bonds unbind me and free me from my sins, from my passions, from myself.
 May your hidden and unknown life hide me from the world and humanity.
 May your solitude entertain me, your temptations strengthen me,
 your labors renew me, your agonies comfort me,
 your languishings console me, your death make me live and be reborn for eternity."¹²³

Bérulle's pursuit of the inner power of the mysteries does not stop at a certain analogy between Christ's life and his own needs, but ascends to the mystery of the divine generation. This Trinitarian dimension is all Bérulle, too. His concentration on the mystery of the Incarnation leads him to the relation of the Word to the Father, which in the reflection and function of the Incarnation has for purpose the restoration of Bérulle in the image of Christ, and ultimately the resemblance of God to which he was created. All the mysteries with their fruit are intended by God to sustain all human activity, to strengthen all mankind. The restoration of mankind, renewed life, freedom from sin, service of God constitutes the goal of the spiritual life. In a marvelous passage which is of tremendous spiritual potential for all servants of Mary is his distinction between the state of Divine Motherhood and the functions which follow from this state. The state is permanent and everlasting but not so all the functions of Mother of God as follows. What does no longer pertain to her functions vis-à-vis her Divine Son, she continues to perform with regard to the Mystical Body of Christ. Bérulle enumerates the functions of the Mother of God. In meditating upon the life of Jesus in the womb of Mary he notes

¹²³ Bérulle, *Elevations to Jesus on His Principal States and Mysteries*, I. 12, 512.

- (1) that her life exerted an *influence* on his;
- (2) she *conserved* his life within her,
- (3) *consummated and perfected* his natural life.
- (4) She *nourished* him with her blood and milk, with her labor.

She is always in the state, in the sanctity, in the dignity of Mother of God, but she is not always functioning as Mother of God. She is not only a queen, but she is a queen ruling and reigning. She directed Jesus in Egypt and in Nazareth. She lived with him as he exercised his trade with Joseph. She observed him and considered in her heart all his words and the details of his life. She listened to him and followed him on his missions in Galilee and Judea during his public life of three years. She compassionated with him in his sufferings and in his crucifixion. She languished after his Ascension into heaven. She now reigns with him in heaven.¹²⁴

How rich all this is for the person who tries to realize all these functions of Mary in his own spiritual endeavors!

Devotional Practice of the Mysteries of Jesus and Mary

Bérulle built his spirituality around the Gospels and the principal mysteries of the Gospel as expressed in the annual liturgical celebration of the important mysteries. His fundamental principle was, that "each mystery of the Son of God has something proper and special both in its effects and in its state. The Cross is properly a mystery of suffering and expiation. His birth is properly a mystery of offering and adoration."¹²⁵ He was not particularly concerned about the necessity of specifying the proper fruit of each mystery. He told a confrère to pray to Jesus and Mary to operate in his soul the interior and spiritual effect which fit the mystery of the birth and infancy of Jesus. "It is not necessary that we know these (interior effects), but that we dispose ourselves for them in humility and simplicity, that we desire to belong to Jesus and Mary and to the grace proper to this mystery."¹²⁶

The Christian ought to pray, as Bérulle prayed, that all the mysteries of Jesus' life should be *applied and appropriated* to himself, so that the work of Redemption produce no mere global or universal effect, but something adapted to each person. Jesus offers not only a doctrine, but a power emanating from himself that remains in him from the moments and periods of his earthly existence.¹²⁷

¹²⁴ O.P. XCVIII, 1108.

¹²⁵ *Discours* XI. 4, 360.

¹²⁶ *Lettre* CLXII, 1498.

¹²⁷ *Elevation* I. 13, 512.

Bérulle was a past-master at finding in the life of Christ incidents and examples that could be applied and appropriated to the needs of souls. St. Vincent de Paul once said that nothing in his life ever occurred for which he could not find a corresponding text in the Gospel. Such a remark illustrates both the Bérullian doctrine and practice of spiritual direction. So, for example, Bérulle recommends that one honor the restraint of the Son of God, who never wrote anything. Before his thirtieth year he did not leave even a ray of light transpire from him, except the secret communications he made to his Holy Mother and his public communication in the Temple when he was twelve years old. All of this and in particular the public exception was by an extraordinary disposition of his.¹²⁸ The Christian's striving to unite his life with Christ's ought never cease. "We ought to unite our life to His without cease; we ought to unite our labors to him continuously. We ought to fill our thoughts with him and his divine life, interiorly and exteriorly, so that we have no time nor mind to think of ourselves and our own sufferings."¹²⁹ Jesus is an inspiration, likewise, for the moral life. Thus, when an ex-Oratorian was speaking evil about the Oratory, Bérulle enjoined upon a superior of the Oratory, "We must not speak ill of him in order to honor him, who when he was reviled did not revile."¹³⁰

A superior of the Oratory who was over anxious to see that all the details of the house were meticulously prepared, before beginning, Bérulle stirs up with the example of Jesus. He told him that he had to begin and suffer even some inconveniences. "How many inconveniences the Son of God endured in Egypt during his infancy and in Judea during his public life, so much that the apostles plucked grain from the fields to live. Let us honor his labors in indigence by some suffering and let us ask the grace to work and to suffer for his glory."¹³¹ Again he appeals to the moderation of Mary as a way of tempering excessive zeal and work. "Revere his most Holy Mother so divinely powerful and so humbly restrained in her states and the appearance of her ordinary life. Revere her eminent usefulness, hidden in moderation and apparent smallness of her humble, private life."¹³²

To another father, no sooner arrived in a house a great distance away who wanted to return, Bérulle wrote and told him that this world was a place of penance, difficult for Jesus and Mary. He should imitate them, carry his cross and stay where he was at least for a year.¹³³

¹²⁸ Lettre CXIX, 1458.

¹²⁹ Lettre CXXV, 1462.

¹³⁰ Lettre CXXXVI, 1462.

¹³¹ Lettre CXXXIX, 1465.

¹³² Lettre CXXXIX, 1477.

¹³³ Lettre CXLIII, 1479-1480.

Bérulle thought it a useful practice to choose for an entire year some mystery and to imitate that mystery throughout the year. The mystery could be either of the Son of God or of the Blessed Virgin.¹³⁴ This practice harmonizes with his practice of consecrating each house to a mystery of Jesus and Mary, or in each house each room to a special mystery. So that he who was faulted for having been too general in his early days, becomes very concrete in his commendation of various industries to bring all more intimately under the sway of the mysteries of Jesus and Mary.

From these examples it is clear that Bérulle for all his speculative theology and high spiritual doctrine was concerned above all with the application of his teaching to the Christian life. His principle of spirituality, his goal and his ideal are captured by the seal of the Oratory. He was perfectly conscious that some people thought highly and talked sublimely and with ease, but they deceived themselves by not getting down to the nitty-gritty application of theory. They mistook discourse for action.¹³⁵ The seal of the Oratory symbolized concretely the Christian life. What better way of translating Bérulle than writing the names of Jesus and Mary within a crown of thorns. The crown of thorns suggests total renouncement of self, annihilation of self in the name of Jesus, the Incarnate Word and of his Mother forever united with him. "The life of the soul is in God, in his only Son Jesus Christ and in his Holy Mother, whom we call our life."¹³⁶

The Christian life is union with God through Jesus and Mary. Unity of the Trinity is the exemplar of the union of the souls in God, just as this unity is reflected by the union of the Word with the Sacred Humanity, and the union or association of Jesus and Mary. The soul's union with Jesus is like Mary's, the result of action of grace. The sole difference between her union with Jesus and the union of others with him is the pre-eminence of her grace, which the Church calls the grace of the Divine Maternity, which brought about the singular union of Mary with Jesus.¹³⁷ When Bérulle applies his synthesis to the spiritual life he aims high. Priests of the Oratory, for example, should be an *instrumentum coniunctum* of the Son of God as the Sacred Humanity itself is such an instrument.¹³⁸ Continuously throughout his correspondence, which is for the most part concerned with spiritual matters, he is ever linking the names of Jesus and Mary. Everyone ought to look to Son and Mother to learn how they ought to conduct themselves, how imitate them, how depend on them. When

¹³⁴ Lettre CLXIX, 1504.

¹³⁵ Lettre CCXXI, 1566.

¹³⁶ Lettre CLXVI, 1501.

¹³⁷ Lettre CXII, 1453

¹³⁸ Lettre CLXVIII, 1503.

he speaks of the humdrum existence of daily life, what has been termed the terrible aspect of heroic sanctity, he reminds his dirigees of the labors of Jesus and Mary.¹³⁹ A superior of a college of boys is told to "honor the state of Jesus in his quality of Doctor in his young age."¹⁴⁰

The imitation of the mysteries should bring about the happy result to serve Jesus as Mary served him.¹⁴¹ The difficulties of each day are to be born in peace and calm, "Adore the life and perfect communication of the divinity in Jesus' humanity and of the humanity in the divinity. Let your life be bound to that life; and let your conduct depend on that life. I beseech you bind yourself to the Blessed Virgin, in honor of her bonds to Jesus; in this way free yourself from your sufferings, your fears, and instead bind yourself to Jesus and Mary and to their conduct and to their plan for you. Oh what a life! Oh what an exchange!"¹⁴²

"As a dove makes its nest in a rock, so you must make your home in Jesus, in honor of the dwelling of his sacred soul in his divinity, and of the residence he had in his most Holy Mother and that which his Holy Mother had in him. Fix yourself in this abode...Hold on to God, adore the purity of the divine essence, the purity of the Eternal Father in the production of the Holy Spirit, and the purity of Jesus in his Sacred Humanity. Revere in all humility the purity of the Blessed Virgin which proceeds from her Son."¹⁴³

In a word one must become an image of Jesus on earth as he is a living image of his Father in heaven. It is proper to the Son to be the image of the Father. "This is Jesus' gift through the intercession of his Holy Mother."¹⁴⁴ Such resignation into the hands of Jesus and Mary is the way to peace for tormented souls, worried about the past.¹⁴⁵

Besides these general appeals to the example of Christ, the Gospels, words and examples of Jesus and Mary, Bérulle profits by the ecclesiastical year to encourage union with the mysteries that are being currently commemorated by the Church. As a general thing he says that we should seek our ways in the mysteries of the ecclesiastical year.¹⁴⁶ Thus with reference to the Incarnation, he says we ought to renew ourselves in spirit at this time when the Word enters a

¹³⁹ Lettre, CLXXII, 1508; CLXXIV 3, 1511.

¹⁴⁰ Lettre CLXV, 1499.

¹⁴¹ Lettre CLXIX, 4, 1505; CLXVIII, 1, 1503.

¹⁴² Lettre CLXIX, 2, 1504.

¹⁴³ Lettre CLXXI, 1507.

¹⁴⁴ Lettre CLXVIII, 1503.

¹⁴⁵ Lettre CLXXV, 1512-1513.

¹⁴⁶ Lettre, 1387.

new state, as does Mary.¹⁴⁷ "In this time, you and the entire house should renew your spirit before Jesus Christ our Lord and his Holy Mother in honor of the new life of the Son of God in the world by the Incarnation, and the new quality of the Virgin thanks to her Divine Maternity given in this mystery."¹⁴⁸

The mystery of Christmas is the joint mystery of Jesus and Mary. It is a mystery of birth and of life, a mystery at the same time of suffering and dying life. Because of this mystery Jesus took on life for us, but a life in order to die for us, this new life contrasts with his divine and eternal birth, where he receives life to live without possibility of suffering and to live eternally.

The mystery of Christmas therefore is a mystery which ought to bind us all to the Son of God and to the Mother of God together, and at the same time. This is the mystery which gives us being as principle of life and the source of new being. It is a mystery, too, that should lead us to a life truly alive in Jesus and at the same time to a dying to ourselves. That is what I wish you and that I would wish to be worthy of obtaining for you and which I pray you to obtain for me.¹⁴⁹

The feast of Christmas was a time of special grace for him because it was the time of Jesus' birth and of the Divine Maternity of His Holy Mother. It was a time of Jesus and Mary. It is a time, therefore to grant their favors to souls devoted to them...¹⁵⁰

Bérulle perceives other graces in the mystery of Epiphany. Besides being a grace of seeking, and finding, and of finding Him with Mary, the Epiphany is a grace of being possessed by Jesus and Mary. When the Kings adored Jesus he impressed upon them his power and took possession of them, a possession that was never broken off and continues in heaven. In virtue of the grace imparted to them and in the influence of his possession the Magi let themselves be directed by Jesus, as the Gospel said; he led them another way into their own country. He did not speak his directions, but used an angel to transmit his directives to them in sleep. Mary, for her part, exercised the power she has of manifesting Jesus, just as in the Nativity she exercised her power of giving the Savior to the world. Her role in the manifestation of Jesus to the kings is even more remarkable because this is the beginning of the manifestation of Jesus to the nations. As a consequence of this manifestation, as it were, the price of it, Mary had to flee with her child to Egypt.¹⁵¹ "In honor, then, of this mystery and in imitation of the Holy Kings and of the King of Kings who is all *disposi-*

¹⁴⁷ Lettre CXXXII, 1468.

¹⁴⁸ Lettre CXXXIII, 1468.

¹⁴⁹ Lettre CX, 1450.

¹⁵⁰ Lettre XXXIX, 1393.

¹⁵¹ O.P. LI,1016i LIV,1022

tion to his Mother—He is completely turned towards Mary¹⁵²—we must savour the delicious fruit of belonging in a special way to Mary, the delicious fruit of *relation* of all that we are to Mary, of dependence on her, on her powers and on her will.”¹⁵³

Attention must be paid to Bérulle’s language. The word disposition corresponds to the psychological conditions which contrast with the states (ontological condition). Disposition indicates one of the psychological dispositions which ought to precede and prepare a state. Bérulle applies the word disposition to Mary.¹⁵⁴ From 1614 on he expressed by disposition the effects produced in men and women by the states or Jesus.¹⁵⁵

Bérulle draws a conclusion: “Speaking of your dispositions, Mary, we speak of Jesus. Speaking of your dispositions we are speaking of those in which he was to be conceived, perfectly by grace. You have subsistence in the reality of grace only *by relation* to him.”¹⁵⁶

Bérulle spells out what he considers the grace of the feast of the Epiphany. Two considerations lead him to give precision to this grace. The first is the name of the feast which is a manifestation of Jesus; the other is that the kings found him in the presence of Mary his mother. “The proper grace of this mystery is a grace of manifestation of Jesus with Mary and of Mary with Jesus.”¹⁵⁷ He admits that there are many ways of contacting the Mother of God and of belonging to her. And there are many ways of binding ourselves to Jesus. “But the grace of this mystery is a special and exclusive grace. It does not permit us to know the Son of God alone, but the Son of God with his Mother.” This is the conclusion that the text “They found the child with Mary his Mother” (Mt 2:11) forces upon us. The grace takes in both and does not allow us to separate the Son from the Mother. The Magi took in with one glance both mother and child. They could not see Jesus without seeing his Mother.¹⁵⁸ The great privilege given to Mary is that the Son of God chose to manifest himself in such a state, and at such an age that it would be impossible to contact him without contacting at the same time his Mother. Since, then, in this mystery the King of Kings is turned towards his Mother, the faithful ought to draw a fruit of belonging to Mary in a special way. This relation he characterizes as a relation of a needy, dependent person, dependent on her power and will.

¹⁵² cf. *Verbum ad Patrem*

¹⁵³ O.P. LI, 1019-1020

¹⁵⁴ O.P. XLIII, 995.

¹⁵⁵ J. Orcibal, *Le Cardinal de Bérulle*, Paris, 1965, 88-90.

¹⁵⁶ O.P. XCV, 1105. (freely formulated!).

¹⁵⁷ O.P., LI, 1019.

¹⁵⁸ *Ibid.*, 1019.

The discovery of Jesus in his manifestation occurs in a time and space definitively defined. He appears in his first home, in the bosom of his Father; in his Sacred Humanity and in the heart and womb of Mary. These mansions of Jesus are great indeed, but above all the interior and spiritual, divine mansions.¹⁵⁹ Furthermore, he appears at Bethlehem, the place of his birth, at Nazareth where he was conceived and brought up, and on Calvary where he suffered and died.¹⁶⁰

Again Bérulle points out that the Mysteries of Jesus, are not to be considered merely as actions which pass, but as "living sources of very special graces."¹⁶¹

The association of Mary with Jesus in his mysteries continues when she presents him in the Temple. Bérulle interprets this mystery as one of suffering and rigor. For Mary, he says, this mystery was more of sorrow than of joy. Mary carried him on his first trip he was to make, a trip to his Father's house. "He goes to the Temple in Jerusalem, as if he was to take possession of it from the first moments of his earthly existence; Jerusalem was the place where he was to suffer for the salvation of the world. He is infant in body, but not in mind. He knows himself God and the sufferings to which he is destined. And the movement of his spirit carried him to this city to recognize at that time his field of battle where he was to conquer the enemy, the devil and sin, where he had to die in order to give life to the world. Of all places the most important to Jesus, while he was living, and to us in Jesus is Jerusalem where he was to consummate his life for his people...He first goes here to dedicate himself, the first place in all the world to consecrate himself to the events prophesied of him by the prophets." All of this Jesus sees from the vantage point of his Mother's arms as he enters the Holy City and his Temple—Calvary, Olivet. This gate by which he enters is the gate he will pass through to his death.¹⁶²

It is a feast of oblation and consecration to the Eternal Father, a continuation of the mystery of the Incarnation. Though the mystery of the Incarnation is continual, there at the Temple the Incarnation is marked by certain circumstances and ceremonies. "These are great things which take place on this occasion between the Eternal Father and the Son, carried in his mother's arms."¹⁶³

Mary learned the sense of the mystery of the Presentation in the Temple itself. Jesus knew he was entering upon a prefiguring of his Passion and death, his mystery of suffering. Mary was to learn this from the lips of Simeon. From

¹⁵⁹ O.P. LI, 1016.

¹⁶⁰ O.P. LI, 1017.

¹⁶¹ O.P. LI, 1019.

¹⁶² O.P. LV, 1024.

¹⁶³ O.P. LV, 1023-1024; cf. also 1026.

the old man she was to learn how she was destined to enter upon the sufferings of her Son.¹⁶⁴

Bérulle contrasts the mystery of the Nativity with the mystery of the Presentation by distinguishing the kind of manifestation. The first is public and ordinary and begins with the Nativity; the other is secret and extraordinary which begins with the presentation of Jesus in the Temple. He sees in the secret manifestation that was made to Simeon and Anne concerning this child a type of all the interior manifestations that were to take place subsequently to holy and devout persons. Such communication and manifestation of Jesus, which he terms knowledge of the Son of God, ought to be the object of the faithful's desires.¹⁶⁵

Bérulle made himself the slave of Jesus and Mary "in honor and in union with the sovereign and ineffable dependence with which the Humanity of Jesus and his most Holy Mother received you on this earth and which they render you forever, Eternal Father, by state and special relation."¹⁶⁶

Besides particular aspects of the Infancy of Jesus, like the Presentation and the Epiphany, Bérulle referred a number of times to the state of the Sacred Infancy of Jesus. So he speaks of this time when the Church now honors the Infancy,¹⁶⁷ and he desired that the Holy Infancy be applied to souls.¹⁶⁸ "On this mystery...! I must lift myself to heaven but lower myself to earth, for that is where God is by a new mystery. I must seek him not in palaces but in a stable...I apply myself to him in this state and I offer myself to him in this state. I devote myself to him. I dedicate myself to him...to draw from him grace, direction, protection, influence and unique operation...to draw life, dependence, subsistence and action from his Divine Infancy, as from the state of my estate, as from the life of my life."¹⁶⁹

He refers frequently to the Passion of our Savior. To a father whose mother had been just accepted into Carmel, he wrote that he offered her to Jesus Christ and his Mother in honor of the mysteries which are honored in this holy season in the Church and in the humble suffering life of Jesus Christ on earth that she may consummate her days in sharing in Jesus' last days; he wishes that Jesus Christ apply to her the grace of his last days.¹⁷⁰ He goes so far in one letter to call the life of Jesus a life in the shadow of the Cross,¹⁷¹ an idea thought to be

¹⁶⁴ O.P. LVI, 1027.

¹⁶⁵ O.P. LVII, 1027.

¹⁶⁶ O.P. CLVIII, 1202

¹⁶⁷ Lettre CLXIV, 1498.

¹⁶⁸ Lettre CCXXV, 1570-1571.

¹⁶⁹ O.P. XLIX, 1015.

¹⁷⁰ Lettre CLIV, 1491.

¹⁷¹ Lettre LIV, 1404

original with Fr. Chardon in *La Croix du Christ*, Chapters 5-8. The editor of the introduction to this work lists notes attesting that there were so many contemporaries with this idea, among them Bérulle, that the shadow of the cross on the life of Christ ought to be accepted as teaching.¹⁷² Not only was there a shadow of the Cross, but in Jesus there was a propensity towards the Cross, from the very beginning of his life.

The Easter mystery has, according to Bérulle, the fruit of new spiritual life, living for Jesus and living for his glory. Bérulle exhorts his children to adore the Father who communicates his life to the Son.¹⁷³

Mary's Association with Jesus' Mysteries by Faith

God's plan to associate Mary with Jesus in his mysteries and his execution of that plan is but one aspect of Mary's association with Jesus. There is another, namely, how she cooperated with God's plan. Her acceptance of God's plan for her could be expressed in psychological terms, but psychology hardly formulates the exact language of Mary's cooperation because the language of psychology connotes the natural plane. And Mary was called blessed for having believed. Her association with Jesus is the end of her whole-hearted cooperation with grace and in a special way of her entrance into his mysteries by faith.

The plan of God, if it is to become a spirituality, a life-giving program and reality must be lived. The sublime conception of Jesus' mysteries that has provoked the explanations offered above in the mystery of the Incarnation, and in all the other mysteries dependent on it, galvanized Bérulle's energies. He wanted to bring his theology of contemplation into the practical order, as his letters attest time and again. He is forever appealing in those letters and elsewhere to the cooperation of Mary as a model for the Christ. It is debatable if he succeeded as he desired. His disciples tried to make his doctrine more practical and appealing. M. Olier, for example, proposed to Christians the virtues of Jesus, exhorting them to see the views of Jesus in all things, and to associate themselves with Jesus, and so enter into his mysteries.

Bérulle's doctrine on the mysteries is difficult to seize in practice, not only because of his style, his scholastic vocabulary, but also as Cochois points out, because of almost complete lack of psychologism in religious literature current in his age.¹⁷⁴ The style, method and appeal to models were lucky but lacking. St. Cyran also tried to popularize Bérullian spirituality by putting it in an intelligible tongue, making it understandable to all, not only to theologians and

¹⁷² L. Chardon, *The Cross of Jesus*. Transl. R. Murphy (St. Louis : Herder, 1957).

¹⁷³ Lettre CXXXVII, 1475.

¹⁷⁴ Cochois, 105.

to elite souls. "He had recourse even to François of Sales to put it on a psychological level."¹⁷⁵ One admires St. John Eudes because he had the intuition to concentrate the doctrine of Bérulle in the symbols of the hearts of Jesus and Mary, that is "as symbols of their interior states."¹⁷⁶ But Bérulle was not bereft of all inkling of the necessity of bringing down to earth the abstract theology of the mysteries, no matter how, beautiful. He insists not only on the example of Blessed Virgin, but after her, he proposes the example of the saints, particularly in Mary Magdalene. For Bérulle, and that is the point of this long paper, Mary *realized* the perfect example of association, or communion with Jesus.

For want of a better word, one may well use the word psychology of the mysteries, if it is kept in mind that the entire spiritual life is rooted in grace, the virtues and the gifts. Grace does transform the entire man, penetrating his thoughts, will and passions. There is no question of a treatise of psychological laws. What is being predicated is a spiritual life, as subjectively grasped, by methods which the faculties use under the power and inspiration of grace to enter into association with the mysteries of Jesus. One might say, to make the point, that the supernatural must become natural. Amelote described one of the Superiors General of the Oratory thus: "The life of Jesus Christ had become in him nature, his was 'comme tournée en nature!'"¹⁷⁷ Bérulle could not escape the necessity of proving life of faith, any more than St. John of the Cross. Faith is the supernatural means by which souls are led to penetrate the mysteries of Jesus, to live in union with them and to communicate in their power, to discover their marvelous riches.¹⁷⁸ Faith resides in the intellect; it perfects the natural power of reasoning, it furnishes criteria for action, it enters into symbiosis with the power of reasoning. In other words the supernatural reality merges with the natural power of reason, rises to a different plane.

The psychological states, as presented by Bérulle, must be distinguished from the ontological states, which have been principally the object of our study up to now. What may be comprised in the psychological states is a way of Jesus' being implanted in the Christian soul; it is the operation of the gift of the Spirit to the soul. The ontological state or condition may be considered in an impersonal way. In the natural order we may meditate and contemplate the universe about us in all its moods and tempers. What we contemplate are ontological states which honor God, abstraction made of any personal activity. Faith does exist in the baptized infant. This is a state in which the infant does not honor God, but the condition created by God which honors him. What the

¹⁷⁵ Cochois, 160.

¹⁷⁶ Cochois, 160.

¹⁷⁷ Cochois, 155.

¹⁷⁸ Dupuy, 158.

spiritual life demands is activation through personal industry; there must be psychological activity which becomes in turn a psychological state.

So one can contemplate Jesus himself, independently of his thought about himself, about his mysteries, about what he is doing and saying. It is possible to isolate this state of Jesus from our considerations about it; we can abstain from acts of faith and adoration. All the acts of Jesus enjoy this ontological state of existence. Bérulle contemplated all the mysteries of Jesus from this heavenly *belvedere*. He has even contemplated the Incarnation, the foundation of all his states, in this ontological way. Thus, he says that the Incarnation is the *abrégé* of the universe. The universe itself returns to God through the mystery of the Incarnation, for all creation is in growing until the Incarnation.

Mary's participation in the ontological mysteries of salvation was greater than that of all other persons, thanks to her plenitude of grace and her cooperation with grace. She succeeded in becoming aware of the permanent dispositions within her. She succeeded in becoming aware of the permanent dispositions within her, of the profound states of Jesus. The psychological reflexes of poets and philosophers move them to see experience and think as artists and philosophers. A Christian substituted in a state of grace must come to act as a Christian according to the states of Jesus and to create in itself, with the aid of grace, the psychological awareness of the mysteries communicated.

By contrast, what could it possibly mean to adore God in one's state? Bérulle's pages answer the question at every point: he encouraged adoration, adhering to, clinging to the mysteries of Mary become pure capacity for Jesus. She was joined to him not only by state, but by her subjective states. Bérulle is not satisfied with merely describing the mysteries of Jesus in their existence. He mulls over the Divine Maternity, but he goes over and over the interior states of Mary, to appreciate her response to the divine maternity. Her psychological appreciation of the states or mysteries of Jesus is the practice of her faith.

When the psychological practice becomes perfect absolute nothingness, the psychological result is attained. "I renounce," Bérulle prays, "all my powers, my liberty, my authority, that I have to dispose of myself, I resign myself entirely into Jesus' hands. I want to be able to say with St. Paul, 'I live, myself and not myself, but Jesus Christ lives in me...'" That I may be nothing except as pure capacity and absolute emptiness within me, filled with him and not myself, and that forever."¹⁷⁹ Condren, that brilliant disciple of Bérulle, sums it all up, "the life of Jesus has become in us a nature."¹⁸⁰

¹⁷⁹ *Discourse*, II, 187-188.

¹⁸⁰ On Psychological States, see Gaston Rotureau, *Le Card. de Bérulle, Opuscles de piété*, Aubier, 1944, 47-51.

The citation from Bérulle underscores the Jesuit influence in his life. It reflects the Ignatian renouncement of self. In the retreat Bérulle made in 1602 at Verdun under Fr. Maggion he wrote: "I resolved to renounce all use of myself—my spiritual faculties of soul and of sense, and to arrive at a degree where the soul has nothing and does not want anything of self; it exercises no longer any jurisdiction or authority to dispose of self for any other purpose but for what is good."¹⁸¹

Bérulle's psychological and concrete turn came in the closing years of his life. His change can be noted especially in the *Grandeurs* and in the *Vie de Jésus*. His concreteness concerns itself with the details of the Gospel accounts, which furnished him the grounds for his take-off for his elevations; in other words the concreteness of the manifestation of the God-Man, Jesus in all his adorable mysteries. What is interesting above all is his interest in psychology, particularly Mary's psychological state, for example, what is going on in her soul as she carries Jesus? What are the relations of Jesus and Mary at this same time? He pursues his psychological probing in the mysteries of Christ. Take the following passage in his reflections on the Annunciation. Bérulle invites us to accompany the angel Gabriel, not to triumphant Rome, nor learned Athens, nor the superb Babylon, but to Nazareth to meet a Virgin there. She looks at God, gives him all her attention, lifts herself to him. But God is not only in heaven; he is in the Virgin, leading her in contemplation, preparing and disposing her soul. He attracts her, he moves her towards the work which she is to accomplish. How does she respond? She *groans* over the world's sins; she *languishes* for the coming Messiah; she joins her *desires and wishes* to those of the just; she *sighs* for his presence; she *is seized* by a marvelous desire *to see* him and *to serve* him all her days. She is taken up with the sentiment of *hope* to see him, to adore him, to serve him in this world. All of this climaxes in an ultimate grace which is the final touch which *disposes her* and the Word becomes flesh.¹⁸²

Bérulle exhorts his readers in meditating on the conversation of Gabriel and Mary to examine not only her conduct as the evangelist presents it, but her *thoughts*, her *movements*, the *order and progress of her soul*. Her humility *disposes her to silence* in the presence of the angel. A *celestial prudence* guides and accompanies her. She *thinks* and *mulls over* the greeting, *cogitabat*, what kind of a greeting. Bérulle discerns, as it were, a silent combat unfolding between Mary and Gabriel, two rare spirits, a happy combat, which both win. He wants

¹⁸¹ Cochois, 17

¹⁸² Vie, VII, 437-438.

to elevate her and she wants to lower herself. She does lower herself and he exalts her.¹⁸³

What comes of all this activity of Mary in the mysteries of Jesus is that Mary is *attentive*, not only to the exterior aspects of Jesus' mysteries, but also to the *interior states* of Jesus. In the same spirit Fr. Neubert worked out a book *The Soul of Jesus Seen by Mary*. His states exist to be *honored, appropriated, applied* to our souls. This program of honor, of appropriation, and application Mary carried out faithfully.

Jesus imparts a share of his mysteries in order to sanctify persons. He requires correspondence to his communication of the mysteries, which is accomplished by *adherence* to the mysteries in faith. His action is not restricted to liturgical actions and seasons, though the mysteries of Christmas and Easter are particularly effective at those seasons. These mysteries—and all his mysteries—are ever present, not only in Christ reigning in heaven, but in sanctified souls. They never cease their activity, but on the part of men, these mysteries must be activated by adherence to the states in order that the potential force of the mysteries become active in regard to a given individual. The mysteries took place in determined circumstances, times and places. Now they endure timeless, present and perpetual. They are ever in execution as far as the Lord Jesus is concerned. The love with which he accomplished them, like his word never passes away. The spirit of his states, the merits of his mysteries are ever actual, but the psychological efforts, understood as faith in action, under the impulsion of grace, make the mysteries present to the soul.¹⁸⁴ The application to self, the appropriation of them to self, presupposes also great purity of heart. But the mysteries of Jesus are our mysteries. All the states and mysteries are deified. They have divine dignity, a supreme power. They are accomplished for God's glory and *our special utility*... the intention of God is that these states be honored, appropriated, applied to our souls. What must be done is: the soul must *appeal, offer itself, open itself, assent and consent* to the mysteries by acts of the will. It must *multiply desires, confide* in the powers of Christ.¹⁸⁵

This is quite an undertaking. But Mary is the model and the perfect achiever in this response to Jesus' communication of his mysteries. Gabriel was sent to her and proposed God's plan of Redemption and Mary consented. By her assent she became the Mother of God and brought him into the world. Her "yes" makes ours an essential part in the history of salvation and the life and history of Jesus. Her *dispositions*, which are the work of God who prepared her for the

¹⁸³ Vie, X, 443.

¹⁸⁴ O.P. LIV, 1022..

¹⁸⁵ O.P. XLII, 994.

Annunciation of the Good News, her *adherence* to the plan by her faith during the first stage of her life predating the Annunciation, moved her to *assent* to God's will. Her grace of consent, too, was merited by Jesus. All the effects of grace produced in her were the action of Jesus in her. Drawing conclusions from these premises, Bérulle clearly announces, "to speak of Mary is to speak of Jesus and to honor Mary is to honor Jesus."¹⁸⁶

Her acceptance of God's plan carried Mary into the divine life, into the heart of Jesus' work, and bound her intimately with all his mysteries. An assertion such as this—that Mary was associated in all his mysteries, at first blush a blatant exaggeration, is a sound, profound theological affirmation. Bérulle dares make this assertion:

"She shall ever have the better part in his heart without variation or interruption. She shall give him lodging for nine months without intermission of a moment during this period. She shall be with him during a space of thirty years in Judea, Egypt, Galilee, day and night, everywhere, except that short lapse of time...when he stayed in the Temple. She alone shall be in possession of him for thirty years, the world having no part in him except in so far as it did not know him, this great good; it bore him without knowing him. At the end of thirty years when she was to deliver him up and abandon him to the world for three years, she shall often be assiduously at his feet, attentive to his word and to his Cross, persevering in his Cross to the sepulchre, where she who is alive cannot enter, not seeking the living among the dead. For he is living in her heart. The spirit of Jesus separated from his body reposes in the spirit and in the heart of Mary, whilst his body rests in the tomb. O Holy Mother and Blessed *Companion of Jesus* in his mysteries, in his labors and in his Cross, in his life and in his death, deign to share with us grace and light to speak of him who is the grace of the Father and the Splendor of his light."¹⁸⁷

The distinct difference between her life before the Incarnation and her life after the Incarnation is this: Before the Incarnation God worked in her without her becoming aware of what was taking place in her. After the Incarnation she began an active conscious participation in the action of God within her. She has now a fullness of light, which she had not known before, a plenitude brought to her by the conversation of the Angel. Corresponding with this new light consequent on the message of the Angel, God flooded her inner life with special light. Inundated with this light, she received the first touch readying her to receive the Splendor of the Father. Now she feels, she knows where God is leading her, calling her, elevating her. She enters into her new divine state, full of grace, running over with desire to serve in her function, to be God's Mother. This

¹⁸⁶ Vie, XV, 457.

¹⁸⁷ O.P. XCV, 1104-1105.

period subsequent to the Incarnation Bérulle calls the period of light for Mary. This is the time when she brings the Light into the world.

Mary's word, *fiat, ecce, ancilla*, is consent to the divine resolution to grant grace and love and life. It is a word imprinted on the Divine Heart of Jesus and on Mary's heart. Her word is powerful, fruitful, happiness-producing. By this word "yes" she became the Mother of God and saw her virginity, too, elevated as no other before or since.¹⁸⁸

Bérulle usually begins with the objective presentation of an account of the Gospel, e.g. the infancy gospel, the incident of Jesus in the Temple, a fact from the Passion, a vision of the Resurrected Christ, and moves from the essential framework of the evangelical narrative to the association of Mary with Jesus by a profound meditation and penetration of the mystery. He refuses to reduce these events of the life of Jesus to historical events. He sees through them and reaches both the inner dispositions of Jesus towards his Mother and the dispositions of Mary towards Jesus. The mysteries, the *actiones et passiones Jesu*, what Jesus undergoes or achieves corresponds to something interior in him. Bérulle's joy is to pursue this inner revelation and meaning to discover its power. In an analogical way Mary is *attentive* to not only the events she perceived with her senses but *attuned* to the inner world. In the interval between the Annunciation and the Nativity of Jesus Mary is *taken up* with Jesus and he is taken up with her; their bodies are in the closest union, but this physical union pales before the inner harmony of their persons. The inner personal relations of Jesus and Mary could not be other since they reflect the relations of the Word with the Father. As he is ever about the things of his Father, preoccupied with them, so he cherishes in his thoughts and affections his Mother. Bérulle says this beautifully:

"As he is born, living and producing in his Father, Uncreated Love, the third Person of the Blessed Trinity, so being born and living in Mary, he produces in her a spirit, a love, which in all truth is created, but according to his own which has no equal, nor ever shall have an equal. As Jesus' first preoccupation was with his Father, the second was with his Holy Mother. He chose her, he prepared her for things so great and things connected or joined with him. She is the subject most susceptible to his influence and operations. She is close to his holy presence. Even he is joined to her by a state of dependence in as much as he is her Son and she is his Mother and at this moment (in her womb) living in and through her. He willed to share with her the Incarnation and draw from her the body with which he was clothed. He wills that as his Mother she should have her role and cooperate in this grand work, a work incomparably greater than the creation of

¹⁸⁸ Vie, XV, 458-459.

the world. And *he shares still* his life presently which he began with her. For the life of Jesus is poor and sought after from her, the Virgin's life..."¹⁸⁹

Since Mary is so relative to Jesus, since her states correspond to his, her activity in the mysteries relates to his divine-human actions on her particular level, Bérulle conceives Mary's share in his mysteries, or her mysteries, flowing from the mysteries of Jesus.

"He (Jesus) is joined to the Holy Spirit because of his origin. He is the principle of the Spirit in Eternity. He is joined to the Virgin by the production and infusion of the Spirit in her spirit; this is the life of her life, the soul of her soul, and he is the principle of her grace, for whatever grace Mary has, originates in the grace and mysteries of Jesus."¹⁹⁰

The concern and preoccupation of Jesus with his Mother during the time of his gestation, of which we have spoken above, symbolize what he was to be for her all her life, of what really defines her grace:

"She is the only one on all the earth who adored the mystery of the Incarnation which took place on the earth for the earth. She alone adores Jesus. She is the only one wrapped up in this great subject; the more she is taken up with it, the greater her concern with it. She *applies* to this mystery all her powers. All her senses are directed towards it. It is a mystery that is perceptible to her. All her feeling owes homage to her God made perceptible to human nature. All her mind is preoccupied with it. The Spirit of Jesus which animates its small deified body animates, too, by grace and move, by a tender and holy influence the body and the spirit of the Virgin."¹⁹¹

Bérulle characterizes this grace of Mary's association with Jesus

- (1) as special and proper to her
- (2) as tending towards the mystery of the Incarnation, its origin, end and exemplar
- (3) as ever being infused and ever growing to plenitude
- (4) as ever directed towards the accomplishment of the Mystery of the Incarnation in all its fullness
- (5) as uniting her to God in one grace which binds her in a special way to Jesus.¹⁹²

Her grace which reflects the mystery of the Incarnation, with the hypostatic and created graces, entitles Mary to enter into the secrets of her Son, not only during his sojourn within her during nine months, but forever:

"She is so joined to her Son that she must be conformed to him. She is too close and too familiar with him to be ignorant of his states and secrets. She knows

¹⁸⁹ O.P. XCVI, 1106

¹⁹⁰ Vie, XXVIII, 493.

¹⁹¹ Vie, XXVIII, 496-497.

¹⁹² Vie, XXIX, 497.

what passes between his Father and him. She knows his quality of victim upon which he entered and of which he already carries the marks and effects while he is in her. By his function of Victim, Jesus bears a state of humiliation in a divine state and this humiliation pierces the heart of Mary and humiliates her, too"¹⁹³

His state of humiliation was to continue during his life since it was a consequence of his human filiation. She, too, as his Mother, carried the state of humility in her sublime condition as Mother of God.¹⁹⁴

Mary enters subjectively into all these objective mysteries of salvation. She took cognizance of the secrets of Jesus because they took place in her. "She is in a way privy to what passes in the sacred chamber where the Son deals secretly with the Father. She mounts from her own thoughts, from her own interior life to the thoughts of Jesus and enters into the interior life of Jesus. It is in this way that she comes to share in the intimate life of Jesus with his Father. She enters into the love and adoration that Jesus renders to God the Father. She takes part in the obligations and activity of Jesus. Her penetration runs so deep that Mary loses her own interior in the abyss of the interior life of her Son."¹⁹⁵

To describe her sharing in the interior life of Jesus, Bérulle employs the same comparison that he used with regard to the spiritual universe. Of course this application to Mary harmonizes with his general conception of orders. Mary surpasses all other creation. What is asserted of angels and saints becomes her as in a superior order. Jesus is the sun, the center of the solar system, the center of the universe of all; he is likewise the center of Mary:

"Let us contemplate Jesus in this state in the midst of Mary, as her center and her heart or rather as a sun, according to the prophets, a sun covered by a bright cloud, that is, by the Blessed Virgin, who covers him on this earth and will cover him continuously for nine months. Mathematicians assert that those are stars about the sun, which is their center and that they turn about the sun, as the sun turns about the earth. May it please God that we should be one of those stars turning about Jesus and not about ourselves as we do each day. But we must forget ourselves here, in order to remember only Jesus and the Virgin. He is, therefore, the sun and the Virgin is a planet which has its movements about Jesus, about this sun of glory, and she does not turn except around him. He is her center and his circumference. She encloses and terminates it appears, his grandeur and his influence. He contemplates her in every respect and without cease; she looks to him. He draws her to himself and enraptures her in himself. These hearts of Jesus and Mary, so close and so joined to each other by nature are even more closely united and more intimate by grace. They live each in the other."¹⁹⁶

¹⁹³ Vie, XXIX, 502.

¹⁹⁴ Vie, XXIX, 502.

¹⁹⁵ Vie, XXIX, 501.

¹⁹⁶ Vie, XXVIII, 494; cf. *Discours* II.2, 160; P. Cochois, *Bérulle et le Pseudo-Denys*, 1961, 175-204

He willed not only to draw his life and take his birth from her by making her his Mother, but he willed to submit himself to her, his conduct and guidance on this earth, as her Son in a state of need and dependence on her in accord with his condition of holy, divine, and humble infancy. In heaven Jesus directed the angels, and on earth he was directed by Mary and was subject to her according to the word of the Gospel: *Et erat subditus illis* (Luke 2:51).¹⁹⁷ To see the continuation of this doctrine read Olier and Chaminade.

An endeavor worthy of a life time was to honor the oblations Jesus and Mary made of themselves; to keep one's being occupied with such object lessons and the same time to give up preoccupations with self and one's own interests. This is an ideal way of honoring the holy actions of Jesus and Mary performed in this exile.¹⁹⁸

All of this he sums up in a wish to certain Carmelites, "I wish you the spirit of the Virgin Mary and the spirit of Jesus her Son and the Son of God...a spirit transforming your spirit into Jesus and Mary—a spirit possessing Jesus and possessed by Jesus."¹⁹⁹

St. Luke emphasizes Mary's will in her cooperation with the mystery of the Incarnation. She *accepted* her role. Inspired by this thought and following in the steps of the Fathers, Bérulle said that Mary united her will to the will of the Father. The Father willed to give the world his Son. Mary's will touched the very depths of her being. St. Ambrose would say the higher and finer part of her soul, stirred in her entire psychological makeup, *committed* her soul, nay, her entire person to the incarnational and redemptive Work, and *willed* to give Jesus to the world and for the world. Looking once again at the Trinity, Bérulle discerned the Holy Spirit at work in this mystery. For Mary *cooperated* with the Spirit in this gift of the Son. Her subjective disposition was *united* to the Holy Spirit in the unison of the will of the Son, who himself willed to give himself to the world. Such evaluation of Mary's will leads naturally to admiration of her submission to the three Persons of the Trinity. But Bérulle notes something else besides. Her will, as a consequence of her union with the divine will, becomes and is made a subject of authority, which she was preordained to exercise as Mother, in the same way as all mothers enjoy authority over their sons. This conclusion is to develop into a principle of spirituality not only for Bérulle, but for subsequent disciples in the French School, for example M. Olier and Father Chaminade, and a subject of scandal for one of the Roman censors of the writings of the Blessed William Joseph Chaminade.

¹⁹⁷ Lettre IV, 1355.

¹⁹⁸ Lettre IV, 1356.

¹⁹⁹ Lettre VI, 1359

Mary's will therefore he contemplated with regard to the three Persons of the Blessed Trinity. She for her part was like the good earth, to which the liturgy compares her,²⁰⁰ that received the divine seed. Her acceptance and co-operation which she willed procured for her the power of giving the gift of her Son. We have here another example of Bérulle's thinking: the gift made by the Persons of the Trinity obtained for her the same power, analogically, of course, but real power, of giving Christ. Following in the line of descending illuminations, the cascade of power, Bérulle proceeds to show that the power of giving demands a correspondence, too, on the part of Christians, who are in turn the destinaries of the gift. The same gift bestowed by the Trinity, found its correspondence in Mary; so, too, the same phenomenon is to be realized in the Christian. The Christian must prove to be good earth, to receive the gift. The power of giving her Son remains forever in Mary. This better part shall never be taken from her. She has the power of giving her Son to Christians who so will.²⁰¹

Closely allied to the *adhesion* to the mystery of the Incarnation by her *will* is Mary's *state of desires*. Daniel is the Old Testament man of desires. His prophecy and his dealings with the angel Gabriel link him closely with the Incarnation according to some interpreters. Mary at the Annunciation is in a state of prayer characterized by *desire* to see the Incarnation of God. Whilst she is in this heavenly state (*état céleste*), Gabriel breaks in upon her. In such a state her collocutor could be only an angel, for only an angel can break in on this sublime state and occupation, and an angel bent on such a heavenly topic. Bérulle goes on to envisage this conversation of Mary with the Angel in the form of a friendly battle or contest; but what is to be underscored in this setting is the *state or condition of desire*, another efficacious way that Mary used to adhere to the Mystery of Jesus.²⁰²

Bérulle has been criticized because he is too much taken up with the mystery of the Incarnation to the point that he loses sight of the mystery which ought to hold primacy of place, the Paschal Mystery. To a certain extent this criticism is well taken, but to the extent that the criticism is valid it is telling because of the limitations of the human mind which can only emphasize so much in the Mystery of Christ which exhausts not only the greatest human gifts and aspirations, but objectively participates in the infinity of the God Man. It would be unjust to fault Bérulle as though he totally neglected the Paschal Mystery, for even in speaking of the Incarnation, he glimpses the mystery of the death and Resurrection of Christ, just as the *Angelus* collect unites

²⁰⁰ Ant. Communion, I Adv.

²⁰¹ O.P. XLIII, 995-996.

²⁰² Vie, VIII, 438-439.

the mystery made known to us by the angel with the Passion and Resurrection which leads us to the glory of Christ.

Thus, treating the Incarnation Bérulle makes the remark that he feels compelled to speak of the *compassion* of Mary. Without this remark who would make the connection of the Incarnation with the suffering of Christ? She is compassionate with Christ, in the sufferings of her Son. "From the moment the Incarnation took place, the Virgin began to have part in the sufferings and pains of her Son in proportion to her love for him, in proportion, too, to the incomparable grace she received." Without doubt such an extraordinary point needs clarification. Bérulle attempts to enlarge upon his thought. "You must conceive how great sufferings are stored up and ready for Christ at the end of his life. He began to suffer as soon as he had a nature that was capable of suffering. You must further consider that he began to have at the same time clear knowledge of God and of the heinousness of the offense that he was charged to bear."²⁰³ This double knowledge—who God is, and what sin is—explains the *zeal* of Jesus²⁰⁴ which gave him an infinite sensibility for everything that involves the honor of his father. Here again Bérulle looks to the other side of the mystery, Mary. He works on his principle of exemplarism and draws his conclusions. He passes from Christ to his counterpart Mary. She began at the same moment Christ began to suffer – to be conformed to her Son, to share his sufferings, in the proportion that she received grace and holiness – entering into the mystery of the Incarnation.

The grace of the Incarnation that is of the Second Adam, is quite different from that of the First Adam. In the Incarnation is not a grace of pleasure and quiet enjoyment. Rather the grace of the Incarnation comports a stripping, because in this mystery, the Sacred Humanity had to forego its subsistence, that is, a human personality, which in the ordinary course of human conception would have been due it. From the first moment the Cross is presented to him, the New Man, Christ accepted the Cross and he was charged with it. Bérulle, from these considerations, characterized the *grace* proper to the Incarnation as a stripping, a cross, a violent separation and annihilation of self. It is a grace that divides the soul from the spirit. Since Mary had the greatest share in the grace of the Incarnation, she is Queen of Martyrs. She began at this moment of the Incarnation the privilege of *her bonding with her Son*, a *liaison* with him

²⁰³ O.P. IX, 920.

²⁰⁴ Zeal, a term rarely used with reference to Jesus: his zeal for souls. Zeal for your house has consumed me. Chaminade writes in his 1839 Constitutions, Society of Mary, article 4, about zeal, apostolic zeal in Mary's mission. But the point of view of Bérulle is different: Bérulle speaks of "zeal" with reference to the Father; Chaminade used zeal to describe Jesus' apostolate, his work in this world to save sinners.

that was *singular* in the etymological meaning of the term, that is *unique* and the *most intimate* of all.

Not all would be pleased with this presentation of the Incarnation. Fr. Congar in his book on Mary and the Church takes to task narrow versions of the Gospel which in the end destroy the Christian message. He singles out among others Chardon's book, which Garrigou-Lagrangé proposes with approval in his own work on the Cross. The thesis of Chardon is that the shadow of the Cross fell across the life of Christ from his Conception to his Crucifixion. All the spiritual life of the Christians, therefore, ought to be colored by the Cross in imitation of Christ's perpetual fixation with the Cross. Bérulle does not quote the letter to the Hebrews: "Thou has fitted a body to me" as an oblation and sacrifice, which would justify this view that Christ came into the world as a sacrifice.²⁰⁵

The very fact that Bérulle mentions the Passion of Jesus in conjunction with the Mystery of the Incarnation is all the more remarkable since he has been accused of overemphasizing the Incarnation at the expense of the Paschal Mystery, that is, the Passion, death and Resurrection of Christ. And the criticism is to the point, since in the published writings of Bérulle there is little on the Paschal Mystery compared with the immense amount on the Incarnation and Infancy of Jesus. The published writings of Bérulle in the Migne edition are Fr. Bourgoing's selection in view of the publication he had in mind, to show Jesus as the perfect religious, the restorer of religion in the Church, the exaltation of the priesthood of Jesus. Whatever may be the criterion he used in selecting his Bérulle works, the overall picture would have a little different emphasis if Bérulle's writings on the Paschal Mystery had been included.

Texts on the Cross appear in the *Collationes* and other manuscripts. Preckler assembled a number of important texts from the unedited material to illustrate Bérulle's thought on the compassion of the Blessed Virgin. But even aside from the unedited material, a reading of Bérulle's letters shows that Bérulle had a deeply liturgical piety and that he followed the life of the Church. His letters evince applications of the liturgy to current occupations of the faithful. Thus, he speaks not only of the renewal of life in the season of Advent and Christmas,²⁰⁶ but likewise of the mysteries of the Passion. Frequent are his references to the Cross and the obligation of the Christian to carry his Cross and so enter into the suffering and redemption of the world.²⁰⁷

²⁰⁵ O.P. IX., 921-922.

²⁰⁶ Lettre CLXXXVIII, 1537; CXXXII, 1468.

²⁰⁷ Lettre CLXXXIX, 1538; CLXXVII, 1525; CXCI, 1540. He refers to Holy Week's mysteries CLIV, 1491; the suffering Christ CLXXI, 1502. Nor does he forget the Glorious Christ, CXXXVII, 1475.

He saw in the Passion of Christ the consecration of all human sensibility. All our sensibility ought to be consecrated to the humanity and sensibility of Jesus on this earth, and which he has consummated for the glory of his Mother. This is the life which was fitting for souls dedicated to Jesus and Mary; this was the life of Jesus with regard to Mary; it was the life of Mary in Jesus' regard. This is an annihilated life, one consummated in the holocaust, on the Cross, which ought to annihilate and consummate our humanity and our sensibility, which should occupy it and be its sole occupation until it is consummated. This divine consummation has been endured and carried by Jesus on the Cross, and in my opinion, he expressed it by the words *Consummatum est*.²⁰⁸

His consummation is divine in two ways, it is divine in itself, and divine in its effect. It consummated a divine life in Jesus. This consummation is operating in souls that are prepared and destined to be divinely consummated in Jesus and the Virgin. Honor this consummation in this New Year and ask Jesus and the Virgin for it for me.²⁰⁹ In his personal life he was conscious of this consummation. When he was named Cardinal he took to heart the symbolism of the red hat, martyrdom. He saw in the Roman purple the Cross of Jesus.²¹⁰ Beyond the consummation or dedication of our sensibility, the sharing in the mystery of Christ's death is an indispensable step to life in Jesus. Jesus wants to communicate his life by the grace of the mysteries of the Incarnation, Cross and Resurrection. To this theme is dedicated a whole letter.²¹¹ In a word, the follower of Christ is to keep himself at the foot of the Cross with Mary, and practice abnegation.²¹² There is also a very beautiful letter on taking refuge in the suffering heart of Jesus (*coeur navré*),²¹³ and another of Mary Magdalene's comportment during the Passion.²¹⁴

As for Mary's compassion with Jesus, she suffers with him in a unique way, for her flesh suffers in Jesus. The flesh of Mary is in her Son and suffers in her Son. Mary looks upon Jesus as her own and that is why she suffers in him. All the more so that the flesh of Jesus is no longer dependent on Mary for its subsistence; the flesh is always hers as regards its matter and affection. Mary loves the flesh of Jesus more than her own and incomparably more.²¹⁵ "Mary is living in the flesh of Jesus. She suffers in it and perhaps because of it." Yes, we

²⁰⁸ Jn. 19: 30; see footnote 207 for the whole context, especially footnote 209.

²⁰⁹ Lettre CCXIX, 1564.

²¹⁰ Lettre CCIII, 1551.

²¹¹ Lettre CCXIV, 1559-1560.

²¹² Lettre CCXVIII, 1563.

²¹³ Lettre CCXXXIII, 1578-1579.

²¹⁴ Elevation XIV, 579-581.

²¹⁵ O.P. XCV, 1105.

can say that by his flesh Jesus' Passion is communicated to his holy Mother. If souls bound to Jesus suffer, because of their bond with him, how much more believable, then, is that Mary suffered by his divine, singular and efficient union?²¹⁶ He recommends the celebration of Masses in honor of the Virgin commiserating with her crucified Son.²¹⁷

It would be feasible to work out the devotion of Bérulle to the various mysteries of Jesus' life scattered throughout his writings. This work would have been in great part dispensed with had he completed his *Vie de Jésus*. Unfortunately, the Life of Jesus covers but a limited space in the years of Christ. The distinction that Bérulle makes between the substance and economy of the Incarnation opens the genuine and authentic vista of Bérulle on the mysteries of Jesus. The substance of the mysteries is the God-Man himself, the mystery of the Incarnation. This one word "substance" is a good summary of all he has to say, the union of Uncreated and Created Being, in an unspeakable bond called the Hypostatic Union. But for all its importance the substance would be incomplete without the economy, or to use the Latin expression the *dispensation*, which describes the God-Man in all his states, functions, actions and mysteries, to which Mary is associated and to which the Christian is invited in imitation of Mary to share in the substance and economy of the mysteries. The history of salvation as narrated in the Sacred Scripture and told in Church history and the history of souls, spells out the unfolding of the substance. One can well understand in the light of the substance and economy of the Incarnation why Bérulle established for the Oratory a feast of the Solemnity of Jesus, focusing on the central fact of the Incarnation.²¹⁸

So he exhorts a Carmelite Prioress, "We should seek our ways in the mysteries that are presented to us in the ecclesiastical year."²¹⁹ For example, we should remember the solemnity that the Church represents to us at Christmas and offers to Jesus Christ, the Child, newly born to us. The reason for these industries is that the various mysteries have their proper graces, "His Cross, Passion and death ask of us another kind of homage and thanks. His birth demands of us properly this, namely the consecration of our humanity and sensitivity, reserving nothing of these things either for ourselves or for others."²²⁰

²¹⁶ O.P., XCVI, 1106.

²¹⁷ Lettre CLXXII, 1509.

²¹⁸ O.P. CXCI, 1270; O.P. LXVI, 938.

²¹⁹ Lettre XXVIII, 1385.

²²⁰ Lettre XXX, 1387.