

1-22-1969

Mary and Salvation in the Twentieth Century

Paul G. Hinnebusch

Follow this and additional works at: https://ecommons.udayton.edu/marian_studies



Part of the [Catholic Studies Commons](#), [Christianity Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Hinnebusch, Paul G. (1969) "Mary and Salvation in the Twentieth Century," *Marian Studies*: Vol. 20, Article 9, Pages 49-64.

Available at: https://ecommons.udayton.edu/marian_studies/vol20/iss1/9

This Article is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in Marian Studies by an authorized editor of eCommons. For more information, please contact mschlangen1@udayton.edu, ecommons@udayton.edu.

OUR LADY AND SALVATION IN THE TWENTIETH CENTURY

Like every ecumenical council before it, Vatican II exercised a prophetic role; that is, guided by the Holy Spirit, it proclaimed the faith. And as a pastoral council, it proclaimed the faith in accordance with the needs of the times—these times, the second half of the twentieth century. Therefore, a lecture on Mary and salvation in the twentieth century need be nothing more than a commentary on what Vatican II had to say about her in the eighth chapter of *Lumen Gentium*, the Constitution on the Church.¹

Mary as presented by Vatican II can be summed up in one word: openness—openness to God, receptivity to salvation.

Modern man can also be summed up in one word: closedness, alienation. The man of today is closed to God. Closed humanism has excluded God from contemporary life. Man cannot find God in the modern world because this world is no longer ordered towards God. It is organized around man, who has made himself the total meaning and goal of life. Self-centered mankind has lost the ability to know God.

Consequently, men have lost the ability to love one another. Sartre has said, "Hell is other people." He claims that the only possible relationship one can have with others is conflict. Sartre's philosophy is "a faithful reflection of modern man—disillusioned, isolated, concerned only with self-aggrandizement."² In the judgment of Father Schoonenberg, this philos-

¹ We shall indicate our quotations from *Lumen Gentium* with the letters "LG" plus the number of the paragraph quoted. Quotations from *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, shall be indicated by "GS," while those from *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, by "SC."

² Thomas J. Owens, *Sartre on Man's Aloneness*, in *The New Scholasticism* 40 (1966) 360.

ophy is the description of man's existence within sin, of man in his existential inability to love³

Mary: Openness to God and to Mankind

In response to this inability of modern man to know God and to love his fellowman, Vatican II presents Mary as complete openness to God and as a source of unity among men. In its very first sentence concerning her, the Council uses a biblical text to present Mary as receptivity "When the fullness of time came, God sent his Son, born of a woman . . . that we might receive the adoption of sons" (*Gal* 4:4-5) (*LG* 52). In Mary we receive the Son of God, and in Mary we receive our adoption as sons. She is the Mother of the Son of God and of all who are sons of God in that Son.

Thus by quoting this text from St. Paul in its first sentence concerning Mary, Vatican II immediately situates her in her key position in the whole work of salvation: she is total openness to God, she is the perfect response to the plan of salvation, the plan to bring mankind, through the Son, into communion with the Holy Trinity.⁴

Mary's Solidarity with Redeemed Mankind

In the second paragraph of the chapter (*LG* 53), Mary's solidarity with all mankind is shown in another way. She is presented as one with the redeemed. Vatican II never pictures Mary as some kind of goddess beyond all human reach. She is shown as being very much one of us. She is described as "closest of all to Christ, and at the same time closest of all to us" (*LG* 54). "Because she belongs to the offspring of Adam, she is one with all human beings in their need for salvation" (*LG* 53).

³ Piet Schoonenberg, *Man and Sin* (Notre Dame, 1965) 88.

⁴ The inspiration for this lecture was taken chiefly from G. Barauna, *La Très Sainte Vierge au service de l'économie du salut*, and J. Galot, *Marie, type et modèle de l'Eglise*, in *L'Eglise du Vatican II*, 3 (Paris, 1966) 1219-62.

Mary and the Poor of Yahweh

Mary's solidarity with all mankind in receiving salvation is developed in the first paragraph in the section entitled, "The Role of the Blessed Virgin in the Economy of Salvation" (LG 55). Here, Mary's openness at the Annunciation is presented as the point of convergence of all preceding salvation history. For she is described as the outstanding one "among the poor and humble of the Lord, who confidently await and receive salvation" (LG 55).

Thus in Mary we find the attitude of humility and openness so desperately needed in this twentieth century. In the pattern of Mary, and by her maternal influence, we must develop a concept of man quite different from the man of closed humanism. The type of man who is enamoured of his own greatness, and considers himself the sole master of his destiny, must be replaced by the type of man found in the Bible: a man aware of the fact that he is a creature and is in continuing need of redemption, the "poor man of Yahweh" who lives in openness to God's mercy and receives in Christ the grace of divine sonship.

Mary is presented by the Council as the Daughter of Sion (LG 55), not merely as personifying all the poor ones of Israel, but as a corporate personality, actually representing them all, acting on their behalf, in the fullness of time receiving the promise of salvation for all mankind. As it were, she gathers all their desire and longing and openness to God into her own receptive heart, so that in her all receive the awaited salvation.

Type of the Church as Redeemed and Redeeming

Mary's solidarity with the Church is brought out further in the Council's doctrine that, as foremost member of the Church, she is the type and image of the Church. "She is hailed as a pre-eminent and totally unique member of the Church, and as its type and most excellent exemplar in faith and charity" (LG 53).

As type, she is not a model standing apart from the Church, but is the beginning of the Church and is one with it, showing forth in her own person all the perfection towards which the whole Church is growing "In the most holy Virgin the Church has already reached that perfection whereby she is without spot and wrinkle. . . . She is the image and beginning of the Church as it is to be perfected in the world to come" (*LG* 65, 68). As the most perfectly redeemed, she manifests in her person the full power of the Redeemer and what He will accomplish in the rest of the Church

Thus, though she possesses this unique fullness of redemption, she is nonetheless one of the redeemed, in full solidarity with the rest of her race. "She is united, in the race of Adam, with all those who are to be saved" (*LG* 53). Indeed, she is also one with them in a more divine way than in the bonds of a common humanity: "She is 'truly the mother of the members of Christ . . . having cooperated by charity that the faithful, who are members of that Head, might be born in the Church' " (*LG* 53)

Thus, as redeemed and as type of the redeemed, she is not only inseparable from the reality of the Church which she typifies, but, as spiritual mother of all, she is ever active within that reality, working for its completion. In love's maternal action, she exists in solidarity with all the redeemed

Nor is it only as showing forth the Church as it will be in its final perfection that Mary is type of the Church; she is "its type and most excellent exemplar in faith and charity" (*LG* 53). Just as she received salvation for us in faith, so does the Church, and just as she gives us this salvation in charity, so does the Church. She is not a model of receiving and giving apart from the Church, but as one with the Church.

One with all mankind, she remains ever in the midst of humanity in its urgent need of redemption, ever in solidarity with the whole human race which is still in the process of being redeemed. As one with all mankind from Adam to the

last man, Mary in Heaven is still receiving for men on earth the Holy Spirit of adoption as sons, the same Spirit to whom she was so open at the Annunciation. There is no break between Mary with the saints in Heaven and the Church on earth, because there is no separation between Jesus the Head and His members, wherever they are. In union with Mary, the principal member of that Body, His Body ever exists in openness to the Head, forever receiving its salvation from Him.

Mother of Ecumenism

The Council's last words concerning Mary are equivalent to calling her 'Mother of Ecumenism.' Rejoicing that so many of the separated brethren love and honor Mary as she deserves, the Council calls upon all Christians to "pour out urgent supplications to the Mother of God and the Mother of men, so that She who assisted the beginnings of the Church by her prayers will now also . . . in communion with all the saints intercede with her Son until all the families of peoples . . . will be happily gathered together in peace and concord in one People of God, to the glory of the most holy and undivided Trinity" (LG 69).

Thus, in Heaven, in solidarity with the communion of saints, Mary is ever openness to receive for mankind the salvation which consists in communion with the Holy Trinity. Father, Son and Holy Spirit are mentioned in both the opening and closing sentences of the Council's chapter concerning Mary, just as the whole Constitution on the Church begins and ends with reference to Them. For our adoption as sons of God in the Son of Mary is adoption into the family life of the three divine Persons. In solidarity with Mary, we become "a People made one in the unity of the Father and of the Son and of the Holy Spirit" (LG 4).

Such is Mary's real presence in the salvation history of the twentieth century, which is so concerned about achieving world unity. In ever-continuing openness to God, she is exercising

her efficacious spiritual maternity in building mankind into the brotherhood of love in her only-begotten Son.

Mary's Openness as Personal, Human

Our Lady's openness to salvation at the Annunciation was by no means an inert passivity. It was a truly human openness, that is, the openness of one acting fully as a person, an openness in understanding and love and in free acceptance of love's responsibilities. Vatican II brings this out several times, showing that Mary's loving, active receptivity is exercised especially in faith, hope, love and obedience.

Embracing God's saving will with a full heart and impeded by no sin, she consecrated herself totally as a handmaid of the Lord to the Person and work of her Son. The Fathers see her as used by God not merely in a passive way, but as cooperating in the work of human salvation in the freedom of faith and obedience (LG 56). Believing and obeying, Mary brought forth on earth the Father's Son, knowing not man but overshadowed by the Holy Spirit . . . , the Son whom God placed as the firstborn among many brethren, namely, the faithful in whose birth and development she cooperates with a maternal love (LG 63)

Thus in Mary as presented by Vatican II many important contemporary themes ring forth: person, freedom, responsibility, commitment, involvement, witness. These emphases are much needed in these days of inertness, passivity, lack of commitment, shirking of responsibility, half-consciousness, passive absorption of the incessant bombardment of the senses by exciting "happenings."

To act as a person is to act from reflection, understanding, acceptance. These are characteristics of Mary in an eminent degree. St. Luke shows Mary pondering, "considering in her mind what sort of greeting this might be" (Lk. 1:29); and then asking questions, so that she might commit herself intelligently and responsibly—"How shall this happen, since I

do not know man?"—and finally, accepting what she has understood in faith, becoming fully involved, "entering intimately into the history of salvation" (LG 65).

Thus, she "practices the truth in love" (Eph. 4 15; everything she does expresses the message of faith which she has intelligently assimilated through her pondering and questioning. Because in personal openness and cooperation she has welcomed the light into her heart, it now shines forth in her life, in her total commitment to the work of salvation.

Mary, Witness to the Faith

That is why she is an outstanding witness to the faith, which is manifest in her whole being as a concrete, appealing reality. Because "she entered intimately into the history of salvation, she unites in herself and echoes forth to us all the great teachings of the faith" (LG 65). Integrated into her personality, united in her life, all the truths of the faith reverberate from her to us. She is the perfect witness. For a witness is one who has really experienced the faith in the very living of it, experienced it in the full sense of that word; that is, she has not inertly let it happen to her in mere passivity, but as a person, a true human being, she has grasped it intelligently through devoted pondering and questioning, has accepted it wholeheartedly in love's fullest commitment, and has lived it with all her heart and soul and mind and strength.

This is the sort of witness desperately needed in our days if salvation is to become fully operative in the men of our times.

By this witness, Mary "calls the faithful into her Son, into his sacrifice, into his love of the Father" (LG 65). We paraphrase the words of the Council in this dynamic way, carried along by the force of the preceding sentence which states that "when the Church devotedly meditates upon Mary and contemplates her in the light of the Word made man, she enters with veneration ever more deeply into the mystery of the In-

carnation and is more and more conformed to Christ her Spouse" (LG 65). To enter into the mystery of the Incarnation is to enter into Mary's Son, into His sacrifice, into His love of the Father, just as Mary herself—says the Council in this passage—"entered intimately into the history of salvation"

All of this clearly shows the continuing value of the Rosary, in which one meditates the mystery of Mary and her Son and enters deeply into this mystery. The Rosary shows how Mary in her openness in faith, hope and love has become totally and personally involved in the work of salvation, and we are drawn after her into the same commitment

The Immaculate Conception as Openness

All of Mary's privileges of grace are shown by Vatican II as openness to salvation. They are charisms benefitting the whole Church, given to Mary to make her the perfect receptivity of salvation for all.

Thus, her grace of Immaculate Conception functions as complete openness. "Embracing God's saving will with a full heart and impeded by no sin . ." (LG 56).

The effect of sin is to close man to God. Sin alienates him both from God and from his fellowmen. It destroys his power to love. It shuts him off from others, so that he no longer believes that love is possible. These are the bitter existential fruits of the "sin of the world" (Jn. 1:29). The more widespread are the effects of sin, the less man experiences love, and the less faith he has in love, the less he can believe in a God who is love. "Because wickedness is multiplied, most men's love will grow cold" (Matt 24:12).

The Immaculate Conception is God's permanent answer to this hopelessness and disillusionment and inability to love. Out of a humanity closed to God by original sin, "she was fashioned by the Holy Spirit as it were into a new substance and new creature, entirely holy and free from all stain of sin" (LG 56). "Adorned from the first instant of her conception with

the radiance of an entirely unique holiness . . . , Mary, a daughter of Adam . . . , with a full heart and impeded by no sin" embraced God's love and saving will in perfect faith (LG 56). Thus she herself is a revelation of God's merciful love which could not be destroyed by man's rejection of love. She is the openness to love who opens us again. She is the concrete expression of faith in the divine love which alone can reunite mankind in love.

Once again, says Vatican II, mankind can believe in the possibility of universal love. "For God's Word, through whom all things were made, was himself made flesh and dwelt on man's earth. He entered the world's history as perfect man, taking that history up into himself and bringing it under his headship. He revealed to us that 'God is love' . . . To those therefore who believe in divine love, he gives assurance that the way of love lies open to men, and that the effort to establish a universal brotherhood is not a hopeless one" (GS 38).

"Those Who Believe in Divine Love"

Thus Vatican II indicates that universal fraternal love is rooted in the faith, and cannot exist without the faith. Faith and charity are inseparable. Of late, unfortunately, many Christians—no doubt overly influenced by atheistic humanism—have begun to advocate a charity without faith; that is, in practice they have reduced Christianity to the horizontal dimension of brotherly love, ignoring or minimizing the vertical relationship to God in prayer and faith. In reality, however, faith enters into the very structure of charity, and charity is the authentic expression of faith.⁵

Our Blessed Lord clearly made brotherly love dependent upon faith in His word. His great prayer for unity at the Last Supper is a prayer for faith in Him as the source of unity

⁵ *Christus*, the French review of spirituality, found it necessary to devote an entire issue (July, 1968), to the refutation of the error of love without faith, taking as its theme, "La charité contre la Foi."

in love: "I do not pray for these only, but also for those who believe in me through their word, that they may all be one . . . so that the world may believe that thou hast sent me . . . and hast loved them even as thou hast loved me . . . that the love with which thou hast loved me may be in them, and I in them" (*Jn.* 17:20-26).

Faith in Jesus as the one sent by the Father is the source of Christian love, which is God's own love in man. This love is a participation in the Holy Spirit, the very love with which Father and Son love one another.

The contemporary crisis of alienation, the psychological inability of men to love one another, is really rooted in alienation from God, in the psychological inability to believe in God, and this is due in no small part to the ever stronger grip of sin and pride upon mankind. By centering his whole world upon himself, modern man has blinded himself to God; and this selfishness cannot but result in the alienation of men from one another.

Mary, as total openness to God in faith, reveals the remedy. Her whole person is the perfect response to the Word, the response which invites God with His divine love into human life. Mary is defined in the Scriptures as "blessed is she who has believed!" (*Luke* 1:45). Faith is openness to the purposes of divine love, it is obedience to God's will to save.

Mary's Virginity as Openness to Salvation

Like the Immaculate Conception, Mary's grace of virginity is also a grace of complete openness and availability to God. Her virginity and divine maternity are not separate privileges, they are one. She is not virgin and mother, she is virgin-mother. Her virginity is primarily virginity of heart. "At the message of the angel, the virgin Mary received the word of God *in her heart* and in her body and gave life to the world" (*LG* 53). Her virginity of heart in receiving the Word of God is a grace inseparable from her faith. In a sense, her virginity

of heart is her faith. It is her perfect receptivity in faith, her total openness to God unimpeded by any sin or selfishness of any kind. It is her total availability to the salvific designs of God.⁶

Thus she is type of the Church, who is also virgin-mother.

The Church, contemplating Mary's mysterious sanctity, imitating her charity and faithfully fulfilling the Father's will, becomes herself a mother by accepting God's word in faith... The Church is herself a virgin who keeps whole and pure the fidelity she has pledged to her Spouse. Imitating the Mother of her Lord, and by the power of the Holy Spirit, she preserves with virginal purity an integral faith, a firm hope, and a sincere charity (LG 64)

Mary's Spiritual Maternity

The Church's imitation of Mary the virgin-mother is no mere copy existing apart from Mary. It is a real union with Mary's virginal maternity, it is a participation in it. Mary and the Church as one beget the children of God. For Mary's maternity is an ever-continuing function. "The maternity of Mary in the economy of grace perdures without interruption, from the consent which she gave in faith at the Annunciation and which she maintained without hesitation at the foot of the cross, all the way to the perpetual consummation of all the elect. For taken up to heaven, she did not abandon this saving work, but by her continuing intercession she continues to bring us the gifts of eternal salvation" (LG 62)

Thus, Mary is ever at the heart of the Church in openness to God, begetting the sons of God in and through the Church. In speaking of her motherhood of the faithful, Vatican II uses the present tense, to show that it is functioning here and now: "The Son whom she brought forth is he whom God placed

⁶ Celibacy and total openness to God in faith are very intimately related. They are total receptivity to divine love, in a world alienated from God and from one another by selfishness.

as the firstborn among many brethren, namely the faithful, in whose birth and education she cooperates with a maternal love" (LG 63).

Since this birth and education of the brothers of Jesus is accomplished in and through the Church, Mary's maternity and the Church's are inseparable from one another. The Church begets these children by her faith and love, which is a continuation of Mary's begetting of Christ through faith and love at the Annunciation, and Mary's begetting of Christ is continued in her cooperation with the Church in this begetting of new sons of God in Christ the Firstborn.⁷

Thus by her maternal cooperation with the faith of the Church, in receiving the Holy Spirit of adoption for the children of the Church, Mary is continuing here and now in this twentieth century her role as recipient of salvation. In solidarity with the whole communion of saints, she is ever in complete openness to God, till His saving plan is accomplished and God is "all in all" (1 Cor. 15.28).

Mary's Faith and Fidelity

Mary's spiritual maternity here and now and till the end of time is thus presented by the Council as an unbroken continuity with her consent in faith at the Annunciation and her fidelity throughout her life of cooperation with her Son, in maintaining her consent constant, even at the foot of the cross (LG 62). The Council returns to this theme of Mary's continuing faithfulness more than once.

Vatican II thus presents Mary as the answer to the contemporary fidelity crisis. Contemporary man seems to be falling to pieces. He is characterized by the inability to make lasting commitments. Fidelity is not one of his shining virtues. More marriages are ending in divorce than ever before, dropouts

⁷ "In her life, the Virgin has been the model of that maternal love which ought to animate all those who cooperate in the apostolic mission of the Church for the regeneration of men" (LG 65).

from the priesthood and the religious life are increasing at a great rate.

In contrast to this, Mary is not only a model of faithfulness, but she is powerful to form faithfulness in us; for her fidelity to her maternal commitment at the Annunciation continues even now as the exercise of her spiritual maternity.

Mary's Hope As Responsibility

Our Lady's faithfulness can also be expressed in terms of hope and personal responsibility. Personal responsibility is one of the great themes of contemporary philosophy, no doubt in reaction to the increasing irresponsibility of our times. Modern man wants the freedom which befits him as a person, he wants to be trusted with responsibilities.

We have seen how Vatican II emphasizes Mary's free and responsible cooperation in the work of salvation. For openness in faith and hope to receive the grace of salvation must always be completed in faithfulness in carrying out the responsibilities which this grace brings. Every grace brings a responsibility, and grace is fully effective only through our responsible action carried out in this grace. What we receive from God in faith and hope becomes truly our responsibility.

Thus, Mary's faith at the Annunciation was no mere acceptance of a divinely revealed doctrine. In faith, she recognized and accepted the saving presence and action of God, and her response in hope expressed itself as obedience to His call to associate herself with this saving action.

In other words, in her openness to God in faith and hope, she received not just a word of truth, but a word of vocation and mission, and the grace or power of God to fulfill it. She received a commission which she accepted in full responsibility, with unshakeable hope in the power of the Most High which would always overshadow her. In this continuing hope, she engaged in her responsible action as servant of salvation.

Mary and the Theology of Hope

Contemporary theology of hope puts great emphasis on man's responsibility to engage in creative action in working with his fellowmen for the achievement of their hopes. This emphasis carries with it, of course, the danger of activism and of man's putting all his hope in man and not in God, forgetting the warning of the prophet, "Cursed is the man who trusts in man . . . Blessed is the man who trusts in the Lord, whose hope is the Lord" (*Jer.* 17 5, 7)

The specifically Christian hope, theological hope, is precisely hope in God, hope for the salvation which is the gift of God our Savior. In that sense, Christian hope is ever receptivity, openness to receive all things from God. Whatever we are receiving from God, however, always brings with it a responsibility, and hope is perfected only in the fulfilling of this responsibility. We hope in the saving power and action of God, but also in what that power and action is producing through our responsible use of this power.

Thus, in hope we are ever receiving from God the very action we are performing in hope of salvation. Our hope is ever openness to receive, even while this hope is expressing itself in the responsible action in which we work for salvation.

So, too, Mary, Mother and Mediatrix, is ever receiving from Christ what she is giving to us. Vatican II, speaking of Mary's spiritual maternity and mediation, points out that it "neither takes away from nor adds anything to the dignity and efficaciousness of Christ the One Mediator," and that it is "a sharing in this one source, the unique mediation of the Redeemer" (*LG* 62). Thus her spiritual maternity is ever virginal receptivity, inasmuch as it hopes only in Christ, receiving all things from Him, and it is maternity inasmuch as it gives to us what she receives.

Thus she is truly the type of the pilgrim Church, which ever lives in the receptivity and openness of hope, which ever re-

ceives from Christ in virginity the totality of whatever it gives to men in maternity

The Temple of God

Precisely what is the Church, with Mary, receiving and giving? God himself.

At the Annunciation in the openness of faith Mary receives God, at the Visitation she begins her mission of bringing Him in love to others. She is ever the temple of the God of Glory who dwells in her, and in her He is present among His people.

Thus she is the type—the image and the beginning—of the Church as the living temple of God. "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them" (*Rev.* 21:3).

Our creative action in hope is no mere exercise of dominion over the world. Rather, in hope and openness to God, we labor to build up the People of God into "a dwelling place of God in the Spirit" (*Eph.* 2:22). Man in the twentieth century has thought that he does not need a God, because through his new-found science and technology he has at last achieved dominion over the world. He needed a God only as long as he could not yet do things for himself.

In response to this closed humanism and man's proud self-assertion, Mary is ever total receptivity and total thanksgiving. At the Annunciation she receives God, at the Visitation she gratefully rejoices in her privilege of giving Him to the world. In these mysteries she is already the type and the beginning of the Church as "a holy temple of the Lord" (*SC* 2), intimately one with the God who dwells in her and "as a sign lifted up among the nations under which the scattered children of God may be gathered together until there is one sheepfold and one shepherd" (*SC* 2). "The Church is in Christ like a sacrament, a sign and instrument of intimate union with God and the unity of the whole human race" (*LG* 1). This is eminently true of Mary, before the Church, and in and with the Church.

Thus through the contemplation of Mary we learn the one thing man will never be able to do for himself, even though he acquire perfect dominion over the world. By himself man will never be able to become a temple of the living God, dwelling with the God who dwells in him. This is ever sheer gift of God, and to receive it, we must live, with Mary, in the total openness of faith, hope and love. Dependence upon God in prayer is as necessary as it ever was; it is every bit as important as the Christian action we engage in. If our hope, as responsible action, somehow completes our hope as receiving from God, this responsible action in hope is a building up of a dwelling place for God, it is preparing a more perfect openness and receptivity for a new and final inbreaking of God into His world in the sheer gift of Himself.

That is why even Mary, in solidarity with the communion of saints, exists ever in openness to God, as one with all mankind in its hope for the crowning act of redemption, the *parousia*, when Christ will break into the world in all His glory, that God may fill all things and be "all in all" (1 Cor. 15:28); and together with Mary we will sing the eternal *Magnificat*, testifying that we are and have nothing but what we have received and are receiving from God.

REV. PAUL G. HINNEBUSCH, O P.

*St. Peter Martyr Priory
Winona, Minn*