

ation and those gifts whereby they, illuminated and strengthened, may tend more readily to Christian perfection.

475 Further, we nourish the great hope that the beloved
(99, Mother of God, crowned with new glory on earth, may
170) contemplate with loving gaze, and bind to herself those who languish in spiritual apathy, or loathfully dally in the snares of vice, or who, having lost the straight way of truth, do not recognize that sublime dignity of hers with which the privilege of her bodily assumption into heaven is strictly connected.

476 May our most benign Mother, assumed to the glory
(122, of heaven, lead to that divine light, which descends only
134) from on high, the entire human race which, in many places, is still enveloped in the darkness of error, tormented by cruel chastisements, and afflicted by grave dangers; may she obtain for them those supernal consolations which restore and raise up the soul of man, even if prostrate with frightful sufferings.

477 May she obtain from her Divine Son that peace,
(169, which is based, as on a most solid foundation, on the
178) tranquillity of right order, on the just treatment of citizens and peoples, and on the liberty and dignity due to all, may finally return to shine among the nations and peoples at present divided to the common detriment.

478 May she above all defend, with her most powerful
(120, patronage, the Catholic Church, which in not a few
121) parts of the world is either little known or is charged with false accusations and calumnies, or oppressed by unjust persecutions, and may she lead back to the unity of the Church all the erring and the wayward.

479 May you, Venerable Brethren, and with you the en-
(33, tire Christian people, strive to obtain all these things
96) from the heavenly Mother by fervent prayer.

But now, although, as We have said, the answers of the bishops of all parts of the world have reached Us on this matter, We desired nevertheless that you likewise manifest your opinion to this august assembly.

Is it your good pleasure, Venerable Brethren, that we proclaim and define, as a dogma revealed by God, the bodily assumption of the Blessed Virgin into heaven?

(After receiving the opinion of those present, the Holy Father went on as follows.)

We greatly rejoice that all of you, as with one thought
and one voice, assent to that which We ourselves think
fitting and desire; because by this admirable agreement
(95) of the cardinals and bishops with the Roman Pontiff there emerges still more clearly what the holy Church believes, teaches, and desires in this matter.

You will nevertheless kindly continue to implore
God with unceasing prayer, so that, by His favor and
(97) inspiration, that which all ardently await may happily come to pass; and may this event redound to the holy name of God, to the benefit of the Christian religion, to the glory of the most Blessed Virgin, and may it be for all a new incentive to devotion towards her.

THE DOGMA OF THE ASSUMPTION

Apost. Const. *Munificentissimus Deus*, November 1, 1950.

The most bountiful God, who is Almighty, the plan
of whose Providence rests upon wisdom and love, tempers,
(36, in the secret purpose of His own mind the sorrows of
138, peoples and of individual men by means of joys that He
168) interposes in their lives from time to time, in such a way that, under different conditions and in different ways, all things may work together unto good for those who love Him.

Now, just like the present age, Our pontificate is weighed down by ever so many cares, anxieties, and troubles, by reason of very severe calamities that have taken place and by reason of the fact that many have strayed away from truth and virtue. Nevertheless We are greatly consoled to see that, while the Catholic Faith is being professed publicly and vigorously, piety towards the Virgin Mother of God is flourishing and daily growing more fervent, and that almost everywhere on earth it is showing indications of a better and holier life. Thus, while the Blessed Virgin is fulfilling in the most affectionate manner her maternal duties on behalf of those redeemed by the blood of Christ, the minds and the hearts of her children are being vigorously aroused to a more assiduous consideration of her prerogatives.

483
(21,
53,
94)

Actually God, who from all eternity regards Mary with a most favorable and unique affection has, "when the fullness of time came," (a) put the plan of His providence into effect in such a way that all the privileges and prerogatives He had granted to her in His sovereign generosity were to shine forth in her in a kind of perfect harmony. And, although the Church has always recognized this supreme generosity and the perfect harmony of graces and has daily studied them more and more throughout the course of the centuries, still it is in our own age that the privilege of the bodily Assumption into heaven of Mary, the Virgin Mother of God, has certainly shone forth more clearly.

Connection with the Immaculate Conception

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(68,
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That privilege has shone forth in new radiance since Our Predecessor of immortal memory, Pius IX, solemnly proclaimed the dogma of the loving Mother of God's Immaculate Conception (a). These two privileges are most

483a Gal. 4:4.

484a Cf. above, no. 31 ff.

closely bound to one another. Christ overcame sin and death by His own death, and one who through Baptism has been born again in a supernatural way has conquered sin and death through the same Christ. Yet, according to the general rule, God does not will to grant to the just the full effect of the victory over death until the end of time has come. And so it is that the bodies of even the just are corrupted after death, and only on the last day will they be joined, each to its own glorious soul.

Now God has willed that the Blessed Virgin Mary 485
should be exempted from this general rule. She, by an en- (68,
tirely unique privilege, completely overcame sin by her 70,
Immaculate Conception, and as a result she was not 90,
subject to the law of remaining in the corruption of the 98)
grave, and she did not have to wait until the end of time for the redemption of her body (a).

Preparation of the definition

Thus, when it was solemnly proclaimed that Mary, 486
the Virgin Mother of God, was from the very beginning (66)
free from the taint of original sin, the minds of the faithful were filled with a stronger hope that the day might soon come when the dogma of the Virgin Mary's bodily Assumption into heaven would also be defined by the Church's supreme teaching authority.

Actually it was seen that not only individual Catho- 487
lics, but also those who could speak for nations or ecclesi- (94,
astical provinces, and even a considerable number of the 96)
Fathers of the Vatican Council, urgently petitioned the Apostolic See to this effect (a).

485a *Quæ quidem, singulari prorsus privilegio, immaculata conceptione sua peccatum devicit, atque adeo legi illi permanendi in sepulcri corruptione obnoxia non fuit, neque corporis sui redemptionem usque in finem temporum expectare debuit.*

487a Cf. Mansi, 53, 481.

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(94) During the course of time such postulations and petitions did not decrease but rather grew continually in number and in urgency. In this cause there were pious crusades of prayer. Many outstanding theologians eagerly and zealously carried out investigations on this subject either privately or in public ecclesiastical institutions and in other schools where the sacred disciplines are taught. Marian Congresses, both national and international in scope, have been held in many parts of the Catholic world. These studies and investigations have brought out into even clearer light the fact that the dogma of the Virgin Mary's Assumption into heaven is contained in the deposit of Christian faith entrusted to the Church. They have resulted in many more petitions, begging and urging the Apostolic See that this truth be solemnly defined.

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(95) In this pious striving, the faithful have been associated in a wonderful way with their own holy Bishops, who have sent petitions of this kind, truly remarkable in number, to this See of Blessed Peter. Consequently, when We were elevated to the throne of the supreme pontificate, petitions of this sort had already been addressed by the thousands from every part of the world and from every class of people, from our Beloved Sons the Cardinals of the Sacred College, from our Venerable Brethren, Archbishops and Bishops, from dioceses and from parishes.

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(96) Consequently, while We sent up earnest prayers to God that He might grant to Our mind the light of the Holy Ghost to enable Us to make a decision on this most serious subject, We issued special orders in which We commanded that, by corporate effort, more advanced inquiries into this matter should be begun and that, in the meantime, all the petitions about the Assumption of the Blessed Virgin Mary into heaven which had been sent to this Apostolic See from the time of Pius IX, Our Predecessor

sor of happy memory, down to our own days should be gathered together and carefully evaluated.

And, since We were dealing with a matter of such great moment and of such importance, We considered it opportune to ask all Our venerable brethren in the episcopate directly and authoritatively that each of them should make known to Us his mind in a formal statement. Hence, on May 1, 1946, We gave them Our letter "Deiparæ Virginis Mariæ" (a), a letter in which these words are contained: "Do you, Venerable Brethren, in your outstanding wisdom and prudence, judge that the bodily Assumption of the Blessed Virgin can be proposed and defined as a dogma of faith? Do you, with your clergy and people, desire it?"

The ordinary teaching authority of the Church

But those whom "the Holy Ghost has placed as bishops to rule the Church of God" (a) gave an almost unanimous affirmative response to both these questions. This "outstanding agreement of the Catholic prelates and the faithful" (b), affirming that the bodily Assumption of God's Mother into heaven can be defined as a dogma of faith, since it shows us the concordant teaching of the Church's ordinary doctrinal authority and the concordant faith of the Christian people which the same doctrinal

491a Cf. above, No. 405-406.

429a Cf. Acts 20:28.

492b *Hæc "singulares catholicorum Antistitum et fidelium conspiratio," qui Dei Matris autumant corpoream in Cælum Assumptionem ut fidei dogma definiri posse, cum concordem Nobis præbeat ordinarii Ecclesiæ magisterii doctrinam concordemque christiani populi fidem—quam idem magisterium sustinet ac dirigit—idcirco per semet ipsam ac ratione omnino certa ab omnibusque erroribus immuni manifestat eiusmodi privilegium veritatem esse a Deo revelatam in eoque contentam divino deposito, quod Christus tradidit Sponsæ suæ fideliter custodiendum et infallibiliter declarandum. Cf. Vatican Council, De fide catholica, Chap. 4.*

authority sustains and directs, thus by itself and in an entirely certain and infallible way, manifests this privilege as a truth revealed by God and contained in that divine deposit which Christ has delivered to His Spouse to be guarded faithfully and to be taught infallibly (c). Certainly this teaching authority of the Church, not by any merely human effort but under the protection of the Spirit of Truth, and therefore absolutely without error, carries out the commission entrusted to it, that of preserving the revealed truths pure and entire throughout every age, in such a way that it presents them undefiled, adding nothing to them and taking nothing away from them. For, as the Vatican Council teaches, "the Holy Ghost was not promised to the successors of Peter in such a way that, by His revelation, they might manifest new doctrine, but so that, by His assistance, they might guard as sacred and might faithfully propose the revelation delivered through the Apostles, or the deposit of faith."

493 Thus, from the universal agreement of the Church's
(90, ordinary teaching authority we have a certain and firm
92, proof, demonstrating that the Blessed Virgin Mary's bodily
100) Assumption into heaven—which surely no faculty of the
human mind could know by its own natural powers, as far
as the heavenly glorification of the virginal body of
the loving Mother of God is concerned—is a truth that
has been revealed by God and consequently something
that must be firmly and faithfully believed by all children
of the Church (a). For, as the Vatican Council asserts, "all

492c Constit. *de Ecclesia Christi*, Denz. 1836.

493a *Itaque ex ordinarii Ecclesie magisterii universali consensu certum ac firmum sumitur argumentum, quo comprobatur corpoream beatæ Virginis Mariæ in Cælum Assumptionem—quam quidem, quod celestem ipsam "glorificationem" virginalis corporis almæ Dei Matris, nulla humanæ mentis facultas naturalibus suis viribus cognoscere poterat—veritatem esse a Deo revelatam, ideoque ab omnibus Ecclesie filiis firmiter fideliterque credendam.*

those things are to be believed by divine and Catholic faith which are contained in the written word of God or in tradition, and which are proposed by the Church, either in solemn judgment or in its ordinary and universal teaching office, as divinely revealed truths which must be believed" (b).

Testimonies from the faith of the Church

Various testimonies, indications, and signs of this common belief of the Church are evident from remote times down through the course of the centuries; and this same belief becomes more clearly manifest from day to day. 494 (95)

Christ's faithful, through the teaching and the leadership of their pastors, have learned from the sacred books that the Virgin Mary, throughout the course of her earthly pilgrimage, led a life troubled by cares, hardships, and sorrows, and that, moreover, what the holy old man Simeon had foretold actually came to pass, that is, that a terribly sharp sword had pierced her heart as she stood under the cross of her divine Son, our Redeemer. In the same way, it was not difficult for them to admit that the great Mother of God, like her only-begotten Son, had actually passed from this life. But this in no way prevented them from believing and from professing openly that her sacred body had never been subject to the corruption of the tomb, and that the august tabernacle of the Divine Word had never been reduced to dust and ashes. Actually, enlightened by divine grace and moved by affection for her, God's Mother and our own dearest Mother, they have contemplated in an ever clearer light the wonderful harmony and order of those privileges which the most provident God has lavished upon this loving associate of our Redeemer, privileges which reach such 495 (76, 85, 89, 95, 116)

493b Constit. *de fide catholica* c. 3, Denz. 1792.

an exalted plane that, except for her, nothing created by God other than the human nature of Jesus Christ has ever reached this level.

496 The innumerable temples which have been dedicated
(93, to the Virgin Mary assumed into heaven clearly attest
95, this faith. So do those sacred images, exposed therein
144) for the veneration of the faithful, which bring this unique
triumph of the Blessed Virgin before the eyes of all men.
Moreover, cities, dioceses, and individual regions have
been placed under the special patronage and guardian-
ship of the Virgin Mother of God assumed into heaven. In
the same way, religious institutes, with the approval of
the Church, have been founded and have taken their name
from this privilege. Nor can We pass over in silence the
fact that in the Rosary of Mary, the recitation of which
this Apostolic See so urgently recommends, there is one
mystery proposed for pious meditation which, as all know,
deals with the Blessed Virgin's Assumption into heaven.

The liturgical argument

497 This belief of the sacred Pastors and of Christ's
(93, faithful is universally manifested still more splendidly by
141) the fact that, since ancient times, there have been both in
the East and in the West solemn liturgical offices com-
memorating this privilege. The holy Fathers and Doctors
of the Church have never failed to draw enlightenment
from this fact since, as everyone knows, the sacred
liturgy, "because it is the profession, subject to the su-
preme teaching authority within the Church, of heavenly
truths, can supply proofs and testimonies of no small value
for deciding a particular point of Christian doctrine" (a).

498 In the liturgical books which deal with the feast
(28, either of the Dormition or of the Assumption of the Bless-
89. ed Virgin there are expressions that agree in testifying

497a The encyclical *Mediator Dei*.

that, when the Virgin Mother of God passed from this 93,
earthly exile to heaven, what happened to her sacred body 99)
was, by the decree of divine providence, in keeping with
the dignity of the Mother of the Word Incarnate, and with
the other privileges she had been accorded. Thus, to cite
an illustrious example, this is set forth in that Sacramen-
tary which Adrian I, Our Predecessor of immortal memory,
sent to the Emperor Charlemagne. These words are found
in this volume, "Venerable to us, O Lord, is the festivity
of this day on which the holy Mother of God suffered tem-
poral death, but still could not be kept down by the bonds
of death, who has begotten Thy Son Our Lord incarnate
from herself" (a).

What is here indicated in that sobriety characteristic 499
of the Roman liturgy is presented more clearly and com- (88,
pletely in other ancient liturgical books. To take one as 93,
an example, the Gallican Sacramentary designates this 99)
privilege of Mary's as "an ineffable mystery all the more
worthy of praise as the Virgin's Assumption is something
unique among men." And, in the Byzantine liturgy, not
only is the Virgin Mary's bodily Assumption connected,
time and time again, with the dignity of the Mother of God,
but also with the other privileges, and in particular with
the virginal motherhood granted her by a singular decree
of God's providence. "God, the King of the universe, has
granted thee favors that surpass nature. As He kept thee
a virgin in childbirth, thus He has kept thy body incorrupt
in the tomb and has glorified it by His divine act of
transferring it from the tomb" (a).

The fact that the Apostolic See, which has inherited 500
the function entrusted to the Prince of the Apostles, the (93,
function of confirming the brethren in the faith, has by 141)
its own authority, made the celebration of this feast ever

498a *Sacramentarium Gregorianum*.

499a *Menæi totius anni*.

more solemn, has certainly and effectively moved the attentive minds of the faithful to appreciate always more completely the magnitude of the mystery it commemorates. So it was that the feast of the Assumption was elevated from the rank which it had occupied from the beginning among the other Marian feasts to be classed among the more solemn celebrations of the entire liturgical cycle. And, when Our Predecessor St. Sergius I prescribed what is known as the litany, or the stationary procession, to be held on four Marian feasts, he specified, together, the feasts of the Nativity, the Annunciation, the Purification, and the Dormition of the Virgin Mary (a). Again, St. Leo IV saw to it that the feast, which was already being celebrated under the title of the Assumption of the Blessed Mother of God, should be observed in even a more solemn way when he ordered a vigil to be held on the day before it and prescribed prayers to be recited after it until the octave day. When this had been done, he decided to take part himself in the celebration, in the midst of a great multitude of the faithful. Moreover, the fact that a holy fast had been ordered from ancient times for the day prior to the feast is made very evident by what Our Predecessor St. Nicholas I testifies in treating of the principal fasts which "the Holy Roman Church has observed for a long time, and still observes" (b).

The voice of the fathers of the Church

501 However, since the liturgy of the Church does not
(93, engender the Catholic faith, but rather springs from it, in
94, such a way that the practices of the sacred worship pro-
100) ceed from the Faith as the fruit comes from the tree, it
follows that the holy Fathers and the great Doctors, in
the homilies and sermons they gave the people on this
feast day, did not draw their teaching from the feast itself

500a *Liber Pontificalis.*

500b *Responsa Nicolai I ad consulta Bulgarorum.*

as from a primary source, but rather they spoke of this doctrine as something already known and accepted by Christ's faithful. They presented it more clearly. They offered more profound explanations of its meaning and nature, bringing out into sharper light the fact that this feast shows, not only that the dead body of the Blessed Virgin Mary remained incorrupt, but that she gained a triumph out of death, her heavenly glorification after the example of her only-begotten Son, Jesus Christ: truths that the liturgical books had frequently touched upon concisely and briefly.

Thus St. John Damascene, an outstanding herald of 502
this traditional truth, spoke out with powerful eloquence (28,
when he compared the bodily Assumption of the loving 88,
Mother of God with her other prerogatives and privileges. 99,
"It was fitting that she, who had kept her virginity intact 116)
in childbirth, should keep her own body free from all corruption even after death. It was fitting that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles. It was fitting that the spouse, whom the Father had taken to Himself, should live in the divine mansions. It was fitting that she, who had seen her Son upon the Cross and who had thereby received into her heart the sword of sorrow which she had escaped in the act of giving birth to Him, should look upon Him as He sits with the Father. It was fitting that God's Mother should possess what belongs to her Son, and that she should be honored by every creature as the Mother and as the Handmaid of God" (a).

These words of St. John Damascene agree perfectly 503
with what others have taught on this same subject. State- (74,
ments no less clear and accurate are to be found in sermons 94,
delivered by Fathers of an earlier time or of the same 99)

502a *In Dormit. B.V.M. hom. 11, 14.*

cite some other examples, St. Germanus of Constantinople considered the fact that the body of Mary, the Virgin Mother of God, was incorrupt and had been taken up into heaven to be in keeping, not only with her divine motherhood, but also with the special holiness of her virginal body. "Thou art she who, as it is written, appearest in beauty, and thy virginal body is all holy, all chaste, entirely the dwelling place of God, so that it is henceforth completely exempt from dissolution into dust. Though still human, it is changed into the heavenly life of incorruptibility, truly living and glorious, undamaged and sharing in perfect life" (a). And another very ancient writer asserts: "As the most glorious Mother of Christ, our Savior and God and the giver of life and immortality, has been endowed with life by Him, she has received an eternal incorruptibility of the body together with Him who has raised her up from the tomb and has taken her up to Himself in a way known only to Him" (b).

Scrutiny by scholastic theologians

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(93,
99) When this liturgical feast was being celebrated ever more widely and with ever increasing devotion and piety, the Bishops of the Church and its preachers in continually greater numbers considered it their duty openly and clearly to explain the mystery that the feast commemorates, and to explain how it is intimately connected with the other revealed truths.

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(27,
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98) Among the scholastic theologians there have not been lacking those who, wishing to inquire more profoundly into divinely revealed truths and desirous of showing the harmony that exists between what is termed the theological demonstration and the Catholic faith, have always con-

503a *In S. Dei Generic. dormit. serm. 1.*

503b *Encomium in Dormitionem B.M.V.* attributed to St. Modestus of Jerusalem, no. 14.

sidered it worthy of note that this privilege of the Virgin Mary's Assumption is in wonderful accord with those divine truths given us in Holy Scripture.

When they go on to explain this point, they adduce various proofs to throw light on this privilege of Mary. As the first element of these demonstrations, they insist upon the fact that, out of filial love for His Mother, Jesus Christ has willed that she be assumed into heaven. They base the strength of their proofs on the incomparable dignity of her divine motherhood and of all those prerogatives which follow from it. These include her exalted holiness, entirely surpassing the sanctity of all men and of the angels, the intimate union of Mary with her Son, and the affection of preeminent love which the Son has for His most worthy Mother.

Often there are theologians and preachers who, following in the footsteps of the holy Fathers, have been rather free in their use of events and expressions taken from Sacred Scripture to explain their belief in the Assumption. Thus, to mention only a few of the texts rather frequently cited in this fashion, some have employed the words of the Psalmist: "Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified" (a), and have looked upon the Ark of the Covenant, built of incorruptible wood and placed in the Lord's temple, as a type of the most pure body of the Virgin Mary, preserved and exempted from all the corruption of the tomb and raised up to such glory in heaven. Treating of this subject, they also describe her as the Queen, entering triumphantly into the royal halls of heaven and sitting at the right hand of the divine Redeemer. Likewise they mention the Spouse of the Canticles "that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh and frankincense" to be crowned (b). These are proposed as de-

506a Ps. 131:8.

506b Cant. 3:6.

picting that heavenly Queen and heavenly Spouse who has been lifted up to the courts of heaven with the divine Bridegroom.

507 Moreover, the scholastic Doctors have recognized the
(75, Assumption of the Virgin Mother of God as something
78, signified, not only in various figures of the Old Testament,
91, but also in that Woman clothed with the Sun, whom John
98) the Apostle contemplated on the island of Patmos (a). Similarly they have given special attention to these words of the New Testament: "Hail, full of grace, the Lord is with thee, blessed art thou amongst women" (b), since they saw, in the mystery of the Assumption, the fulfillment of that most perfect grace granted to the Blessed Virgin and the special blessing that countered the curse of Eve.

508 Thus, during the earliest period of scholastic theology,
(82, that most pious man, Amadeus, Bishop of Lausanne, held
98) that the Virgin Mary's flesh had remained incorrupt—for it is wrong to believe that her body has seen corruption—because it was really united again to her soul and, together with it, crowned with great glory in the heavenly courts. "For she was full of grace and blessed among women. She alone merited to conceive the true God of true God, whom as a virgin, she brought forth, to whom as a virgin she gave milk, fondling Him in her lap, and in all things she waited upon Him with loving care" (a).

509 Among the holy writers who at that time employed
(98, statements and various images and analogies of Sacred
101) Scripture to illustrate and to confirm the doctrine of the Assumption, which was piously believed, the Evangelical Doctor St. Anthony of Padua holds a special place. On the feast day of the Assumption, while explaining the Prophet's

507a Cf. Apoc. 12:1 ff.

507b Luke 1: 28.

508a *De Beatæ Virginis Obitu, cælum. Exaltatione ad Filii Dexteram.*

words: "I will glorify the place of my feet" (a), he stated it as certain that the divine Redeemer had bedecked with supreme glory His most beloved Mother from whom He had received human flesh. He asserts that "you have here a clear statement that the Blessed Virgin has been assumed in her body, where was the place of the Lord's feet. Hence it is that the holy Psalmist writes: 'Arise, O Lord, into thy resting place: thou and the ark which thou has sanctified.'" And he asserts that, just as Jesus Christ has risen from the death over which He triumphed and has ascended to the right hand of the Father, so likewise the ark of His sanctification "has risen up, since on this day the Virgin Mother has been taken up to her heavenly dwelling" (b).

When, during the middle ages, scholastic theology 510
was especially flourishing, St. Albert the Great who, to (98)
establish this teaching, had gathered together many proofs from Sacred Scripture, from the statements of older writers, and finally from the liturgy and from what is known as theological reasoning, concluded in this way: "From these proofs and authorities and from many others, it is manifest that the most blessed Mother of God has been assumed above the choirs of angels. And this we believe in every way to be true" (a). And, in a sermon which he delivered on the sacred day of the Blessed Virgin Mary's Annunciation, explaining the words "Hail, Full of grace"—words used by the angel who addressed her—the Universal Doctor compared the Blessed Virgin with Eve and stated clearly and incisively that she was exempted from the fourfold curse that had been laid upon Eve (b).

Following the footsteps of his distinguished teacher, 511
the Angelic Doctor, despite the fact that he never dealt (94)

509a Is. 60:13.

509b *In Assumptione B. Mariæ Virginis sermo.*

510a *Mariale*, q. 132.

510b Cf. *Serm. in Annunt. B.M.V.*

directly with this question, nevertheless, whenever he touched upon it, always held together with the Catholic Church, that Mary's body had been assumed into heaven along with her soul.

512 Along with many others, the Seraphic Doctor held
(88, the same views. He considered it as entirely certain that,
98- as God had preserved the most holy Virgin Mary from the
100) violation of her virginal purity and integrity in conceiving
and in childbirth, He would never have permitted her body
to have been resolved into dust and ashes. Explaining
these words of Sacred Scriptures: "Who is this that cometh
up from the desert, flowing with delights, leaning upon
her beloved" (a), and applying them in a kind of accommo-
dated sense to the Blessed Virgin, he reasons thus: "From
this we can see that she is there bodily . . . her blessedness
would not have been complete unless she were there as
a person. The soul is not a person, but the soul joined to
the body is a person. It is manifest that she is there in
soul and in body. Otherwise she would not possess her
complete beatitude" (b).

And later doctors

513 In the fifteenth century, during a later period of
(98) scholastic theology, St. Bernardine of Siena collected and
diligently evaluated all that the medieval theologians had
said and taught on this question. He was not content
with setting down the principal considerations which
these writers of an earlier day had already expressed, but
he added others of his own. The likeness between God's
Mother and her divine Son, in the way of the nobility and
dignity of body and of soul—a likeness that forbids us to
think of the heavenly Queen as being separated from the
heavenly King—makes it entirely imperative that Mary

512a Cant. 8:5.

512b *De Assumptione B. Mariæ Virginis*, sermo 1.

"should be only where Christ is" (a). Moreover, it is reason-
able and fitting that not only the soul and body of a man,
but also the soul and body of a woman should have
obtained heavenly glory. Finally, since the Church has
never looked for the bodily relics of the Blessed Virgin
nor proposed them for the veneration of the people, we
have a proof on the order of a sensible experience.

The above mentioned teachings of the holy Fathers 514
and of the Doctors have been in common use during more (88,
recent times. Gathering together the testimonies of the 98)
Christians of earlier days, St. Robert Bellarmine exclaimed:
"And who, I ask, could believe that the ark of holiness,
the dwelling place of the Word of God, the temple of the
Holy Ghost, could be reduced to ruin? My soul is filled
with horror at the thought that this virginal flesh which
had begotten God, had brought Him into the world, had
nourished and carried Him, could have been turned into
ashes or given over to be food for worms" (a).

In like manner St. Francis of Sales, after asserting 515
that it is wrong to doubt that Jesus Christ has Himself (98)
observed, in the most perfect way, the divine command-
ment by which children are ordered to honor their parents,
asks this question: "What son would not bring his mother
back to life and would not bring her into paradise after
her death if he could?" (a) And St. Alphonsus writes that
"Jesus did not wish to have the body of Mary corrupted
after death, since it would have redounded to His own
dishonor to have her virginal flesh, from which He Him-
self had assumed flesh, reduced to dust" (b).

Once the mystery which is commemorated in this 516
feast had been placed in its proper light, there were not (90,

513a *In Assumptione B. Mariæ Virginis*, sermo II.

514a *Conciones habitæ Lovanii*, d. 40, *De Assumptione*.

515a Sermon for the feast of the Assumption.

515b *The Glories of Mary*, Part 2, d. I.

94, lacking teachers who, instead of dealing with the theo-
 95) logical reasonings that show why it is fitting and right to believe the bodily Assumption of the Blessed Virgin Mary into heaven, chose to focus their mind and attention on the faith of the Church itself, which is the Mystical Body of Christ without stain or wrinkle and is called by the Apostle "the pillar and ground of truth" (a). Relying on this common faith, they considered the teaching opposed to the doctrine of Our Lady's Assumption as temerarious, if not heretical. Thus, like not a few others, St. Peter Canisius, after he had declared that the very word "Assumption" signifies the glorification, not only of the soul but also of the body, and that the Church has venerated and has solemnly celebrated this mystery of Mary's Assumption for many centuries, adds these words of warning: "This teaching has already been accepted for some centuries, it has been held as certain in the minds of the pious people, and it has been taught to the entire Church in such a way that those who deny that Mary's body has been assumed into heaven are not to be listened to patiently but are everywhere to be denounced as over-contentious or rash men, and as imbued with a spirit that is heretical rather than Catholic" (b).

517 At the same time the great Suarez was professing
 (64, in the field of Mariology the norm that "keeping in mind
 65, the standards of propriety, and when there is no contra-
 96) diction or repugnance on the part of Scripture, the mysteries of grace which God has wrought in the Virgin must be measured, not by the ordinary laws, but by the divine omnipotence" (a). Supported by the common faith of the entire Church on the subject of the mystery of the Assumption, he could conclude that this mystery was to

516a 1 Tim. 3:15.

516b *De Marie Virgine.*

517a Suarez. *In tertiam Partem D. Thomæ*, q. 27, a. 2, disp. 3, sec. 5, no. 31.

be believed with the same firmness of assent as that given to the Immaculate Conception of the Blessed Virgin. Thus he already held that such truths could be defined.

By title of "Socia Christi"

All these proofs and considerations of the holy Fathers 518
 and the theologians are based upon the Sacred Writings (91,
 as their ultimate foundation. These set the loving Mother 98)
 of God as it were before our very eyes as most intimately joined to her divine Son and as always sharing His lot. Consequently it seems impossible to think of her, the one who conceived Christ, brought Him forth, nursed Him with her milk, held Him in her arms, and clasped Him to her breast, as being apart from Him in body, even though not in soul, after this earthly life (a). Since our Redeemer is the Son of Mary, He could not do otherwise, as the perfect observer of God's law, than to honor, not only His eternal Father, but also His most beloved Mother. And, since it was within His power to grant her this great honor, to preserve her from the corruption of the tomb, we must believe that He really acted in this way.

...of the new Eve

We must remember especially that, since the second 519
 century, the Virgin Mary has been designated by the holy (91,
 Fathers as the new Eve, who, although subject to the 98,
 new Adam, is most intimately associated with Him in 129)
 that struggle against the infernal foe which, as foretold in the *protoevangelium*, would finally result in that most complete victory over the sin and death which are always mentioned together in the writings of the Apostle of the

518a *Quamobrem quasi impossibile videtur eam cernere, quæ Christum concepit, peperit, suo lacte aluit, eumque inter ulnas habuit pectorique obstrinxit suo, ab eodem post terrestrem hanc vitam, etsi non anima, corpore tamen separatam.*

Gentiles. Consequently, just as the glorious resurrection of Christ was an essential part and the final sign of this victory, so that struggle which was common to the Blessed Virgin and her divine Son should be brought to a close by the glorification of her virginal body (a), for the same Apostle says: "when this mortal thing hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory" (b).

520 Hence the revered Mother of God, from all eternity
(23, joined in a hidden way with Jesus Christ in one and the
28, same decree of predestination, immaculate in her con-
98- ception, a most perfect virgin in her divine motherhood,
103) the noble associate of the divine Redeemer who has won
a complete triumph over sin and its consequences, finally
obtained, as the supreme culmination of her "privileges,
that she should be preserved free from the corruption of
the tomb and that, like her own Son, having overcome
death, she might be taken up body and soul to the glory
of heaven where, as Queen, she sits in splendor at the right
hand of her Son, the immortal King of the Ages.

521 Since the Universal Church, within which dwells the
(90- Spirit of Truth who infallibly directs it towards an ever
102, more perfect knowledge of the revealed truths, has
123) expressed its own belief many times over the course of the
centuries, and since the Bishops of the entire world are
almost unanimously petitioning that the truth of the bodily
Assumption of the Blessed Virgin Mary into heaven should
be defined as a dogma of divine and Catholic faith—this
truth which is based on the Sacred Writings, which is
thoroughly rooted in the minds of the faithful, which has
been approved in ecclesiastical worship from the most re-

519a *Quamobrem, sicut gloriosa Christi anastasis essentialis
pars fuit ac postremum huius victoriae tropæum, ita beatæ
Virginis commune cum Filio suo certamen virginei corporis
"glorificatione" concludendum erat...*
519b 1 Cor. 15:54.

mote times, which is completely in harmony with the other revealed truths, and which has been expounded and explained magnificently in the work, the science, and the wisdom of the theologians—We believe that the moment appointed in the plan of divine providence for the solemn proclamation of this outstanding privilege of the Virgin Mary has already arrived.

Hoped-for results

We, who have placed Our pontificate under the 522
special patronage of the most holy Virgin, to whom We (29,
have had recourse so often in times of grave trouble, We 34,
who have consecrated the entire human race to her Im- 97)
maculate Heart in public ceremonies, and who have time
and time again experienced her powerful protection, are
confident that this solemn proclamation and definition of
the Assumption will contribute in no small way to the ad-
vantage of human society, since it redounds to the glory
of the Most Blessed Trinity, to which the Blessed Mother
of God is bound by such singular bonds. It is to be hoped
that all the faithful will be stirred up to a stronger piety
towards their heavenly Mother, and that the souls of all
those who glory in the Christian name may be moved by
the desire of sharing in the unity of Jesus Christ's Mystical
Body and of increasing their love for her who shows her
motherly heart to all the members of this august Body. And
so we may hope that those who meditate upon the glorious
example Mary offers us may be more and more convinced
of the value of a human life entirely devoted to carrying
out the heavenly Father's will and to bringing good to
others. Thus, while the illusory teachings of materialism
and the corruption of morals that follows from these
teachings threaten to extinguish the light of virtue and to
ruin the lives of men by exciting discord among them, in
this magnificent way all may see clearly to what a lofty
goal our bodies and souls are destined. Finally it is our

hope that belief in Mary's bodily Assumption into heaven will make our belief in our own resurrection stronger and render it more effective.

523 We rejoice greatly that this solemn event falls, accord-
(96, ing to the design of God's providence, during this Holy
97) Year, so that We are able, while the great Jubilee is being observed, to adorn the brow of God's Virgin Mother with this brilliant gem, and to leave a monument more enduring than bronze of Our own most fervent love for the Mother of God.

Definition

524 For which reason, after We have poured forth prayers
(90, of supplication again and again to God, and have invoked
96, the light of the Spirit of Truth, for the glory of Almighty
97) God who has lavished His special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the Ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and for the joy and exultation of the entire Church; by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own authority, We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory (a).

525 Hence if anyone, which God forbid, should dare
(20) willfully to deny or to call into doubt that which We have defined, let him know that he has fallen away completely from the divine and Catholic Faith.

(Usual concluding sentences.)

524a . . . pronuntiamus, declaramus et definimus divinitus revelatum dogma esse: Immaculatam Deiparam semper Virginem Mariam, expleto terrestri vitæ cursu, fuisse corpore et anima ad caelestem gloriam assumptam.

FRUITS OF THE DEFINITION

All. to the faithful, assembled in St. Peter's Square, November 1, 1950.

Venerable Brethren and dear Sons and daughters 526
assembled in Our presence, and all of you who are (97,
listening to Us in this holy city of Rome and in every part 99)
of the Catholic world:

Moved as We are by the proclamation of the Assumption in body and soul of the most Blessed Virgin to heaven as a dogma of faith, exulting with the joy that fills the hearts of all believers whose most fervent wishes have thus been gratified, We feel an overwhelming desire to offer, together with you, a hymn of thanksgiving to the loving Providence of God who willed to reserve for you the happiness of this day, and to reserve for Us the joy of encircling the brow of Mary, the Mother of Jesus, and our Mother, with the brilliant diadem that crowns her singular prerogatives.

Through God's inscrutable design upon the men of 527
the present generation so greatly distressed and sorrowful, (96,
misled and deceived, but also happily anxious to recover 102)
a great good lost, behold, we discover a corner of heaven, a gleam of dazzling splendor which gives promise of a blessed life where Mary, Queen and Mother, sits enthroned beside the Sun of Justice.

A memorable day

This day to which we have long looked forward is 528
at last ours. Ours is the voice of centuries, We would rather say the voice of eternity, which with the assistance of the Holy Spirit has solemnly defined this most high privilege of our heavenly Mother. Yours is the clamor of centuries which today bursts forth in the vastness of this venerable place already sacred to the glories of Christian-

ity, the spiritual crossroads for all the peoples, now converted into an altar for your overflowing devotion.

529 As if shaken by your heart-throbs and by the shouts
(152) that rise to your lips, the very stones of this patriarchal basilica are vibrating, and together with them it seems that the innumerable ancient sanctuaries, erected everywhere in honor of the Virgin of the Assumption, are exulting with secret tremors, monuments as they are of a unique faith and the earthly pedestals of the glorious celestial throne of the Queen of the Universe.

530 On this joyful day it is not possible that from this
(129) rending of heaven, together with the surge of exulting angels, a torrent of graces should fail to descend upon the souls of men, fruitfully renewing sanctity. Therefore, to so excelling a creature let us raise our eyes confidently from this earth, in our time, among our generation. To all let us cry "Lift up your hearts!"

The lesson of this day

531 To the innumerable anxious and distressed souls (a
(22, 82, 107) dismal heritage of a disturbed and turbulent time) who, oppressed but not resigned, no longer believe that life is good and accept it only because they can do naught else, the humble, devout Virgin of Nazareth, now glorious in heaven, will open up a nobler perspective and encourage them to think of the sublime destiny and mission to which she was raised who, chosen by God to be the Mother of the Incarnate Word, unhesitatingly took God's word to heart.

532 And you who are particularly near to Our heart, who
(82, 87, 100) are the constant care of Our days, the solicitude of Our every hour; you, the poor, the sick, the refugees, the prisoners, the persecuted; arms deprived of work and limbs deprived of shelter; sufferers of every kind and of every country; you to whom the earthly sojourn appears to offer only tears and privations despite all efforts that are made,

and must be made, to come to your help, raise up your eyes to her who, before you, traversed the ways of poverty, contempt, exile and pain, whose soul was pierced with the sword of sorrow at the foot of the cross, and whose eyes now contemplate, steadily, the Light Eternal.

To this world devoid of peace, tortured by mutual distrust, divisions, quarrels and hatreds, because it has allowed faith to grow weak and the sense of love and brotherhood in Christ to spend itself, We beg with all Our powers that she who is assumed into heaven will bring about a return of warm affection and love to the hearts of men. 533 (50)

We ceaselessly recall that nothing must ever make us forget the reality, and the consciousness that we are, all of us, sons of the same Mother Mary, who lives in heaven, who is the bond of union for the Mystical Body of Christ, and who as the new Eve, and the new Mother of the living, desires to lead all men to the truth and the grace of her divine Son. 534 (39, 121)

And now, kneeling, let us devoutly pray!

Prayer to Our Lady of the Assumption

O Immaculate Virgin, Mother of God and Mother of men, we believe with all the fervor of our faith in your triumphal Assumption both in body and in soul into heaven where you are acclaimed as Queen by all the choirs of angels and all the legions of saints; we unite with them to praise and bless the Lord who has exalted you above all other pure creatures and to offer you the tribute of our devotion and our love. 535 (100, 102)

We know that your gaze, which on earth watched over the humble and suffering humanity of Jesus, in heaven is filled with the vision of that humanity glorified and with the vision of uncreated Wisdom, and that the joy of your soul in the direct contemplation of the adorable 536 (39, 131, 136)

Trinity causes your heart to throb with overwhelming tenderness; and we, poor sinners whose body weighs down the flight of the soul, beg you to purify our hearts so that, while we remain below, we may learn to see God and God alone in the beauties of His creatures.

537
(31,
133-
135)

We trust that your merciful eyes may deign to gaze down upon our miseries and anguish, upon our struggles and our weaknesses; that your countenance may smile upon our joys and our victories; that you may hear the voice of Jesus saying to you of each one of us, as He once said to you of His Beloved Disciple: "Behold thy son," and we who call upon you as our Mother, we, like John, take you as the guide, strength and consolation of our mortal life.

538
(85,
120)

We are inspired by the certainty that your eyes, which wept over the earth crimsoned by the blood of Jesus, are yet turned toward this world racked by wars and persecutions, the oppression of the just and the weak. From the shadows of this vale of tears, we seek in you heavenly assistance, tender mercy, comfort for our aching hearts, and help in the trials of Church and country.

539
(100,
136)

We believe finally that in the glory where you reign, clothed with the sun and crowned with stars, you are, after Jesus, the joy and gladness of all the angels and the saints, and from this earth, over which we tread as pilgrims, comforted by our faith in the future resurrection, we look to you our life, our sweetness, our hope; draw us onward with the sweetness of your voice, so that one day, after our exile, you may show us Jesus, the blessed fruit of your womb. O clement, O loving, O sweet Virgin Mary. Amen.

OUR LADY AND PIUS XII

All. to the Portugal Pilgrims, June 4, 1951.
(The Pope's thanks for the gift in commemoration of his episcopal consecration, May 13, 1917.)

This happy day, so important in Our life, was preparing by the secret design of Providence (and without our suspecting it) another day even more important on which the Lord would burden our shoulders with the government of the Universal Church. On that very day there occurred on the heights of Fatima the first apparition of the glorious Queen of the Most Holy Rosary, as if the most Merciful Mother wished to tell Us that in the stormy times through which Our Pontificate was to pass, during one of the greatest crises in world history, we would always be surrounded, protected and guided by the watchful eye and motherly heart of her who in all God's wars is our Lady of Victory. 540 (123, 158)

We are aware that this is the deepest conviction of yourselves and of all those you represent. For this reason you wished to manifest it in the marble of the altar consecrated to the Virgin of Fatima. Is it not true that We more than experienced, that we have perceptibly felt the evident protection of the Virgin, not only in the wonders which the Pilgrim Lady has liberally lavished on all the world, but by her having allowed Us to consecrate the world to her Immaculate Heart, and define her glorious Assumption? (a)

(Obligation of Portuguese to respond to the Virgin's favors.)

OUR LADY OF POLAND

Letter *Cum iam lustrum abeat*, to the Polish Bishops, September 1, 1951.

Five years have now elapsed since you, Venerable Brethren, solemnly consecrated your faithful and all your nation to the Immaculate Heart of the Blessed Virgin Mary. 541 (129)

540a Cf. above, nos. 373 and 482.

Prompted by the intense love we nourish for Poland, ever strong and faithful, we reveal to you what, for some time past, has been the subject of our considerations, in order to revive the confidence which you then placed in the Mother of God and Mother of men and to keep you dauntless in this difficult hour.

(Bishops who died during the last five years.)

The Polish people's love for Mary

542
(159) ... Well-trying by adversity, as good soldiers of Christ, lift up your eyes, never becoming downhearted, to the mountain from which, in due time, help will come to you; to the mountain which your forefathers named Clear, upon which the Mother of God, your Queen, made her abode, where her image smiles maternally on the crowds of suppliants.

543
(97,
159) As We are well aware of your burning devotion to the Virgin Mother of God, We imagine how great must have been your sorrow at not being able to be present in Rome when, for the glory of Almighty God and the honor of Christ, to increase the honor due to His Mother, and to overwhelm the whole Church with joy, We have sanctioned the dogma of Mary assumed into heaven. Meanwhile, I was consumed with a burning desire to see you here, justly exultant over such an event; for We knew well that your noble nation, already for a thousand years past, has been united by the strongest of bonds to the Mother of God assumed into heaven, and that you burn with an ardor for her that can hardly be equalled.

In fact, as soon as the mystery of the Cross was preached in your parts, the people of Poland with very sweet affectionate respect straightway venerated as their own Mother and the Mother of their fatherland the most high Mother of God. The first sacred temple built at Gniezno, by the illustrious Prince Mieszko, with the approval of Our Predecessor John XIII, was consecrated in

honor of the Blessed Mary's Assumption; that sanctuary became the head and mother of countless other churches with the same title.

Testimony of the nation's history

Courage, then! God will be propitious to the strong, and the Mother of God, your Queen, will not deprive of her patronage the people under her protection. The heavenly Mother and Patroness whom you for a long succession of centuries, with the ardent sweetness of loving children, have been addressing in the most lovely hymn "Bogurodzica—Dziewica" (Deipara—Virgin), will after the dark tempests, lead the Polish nation safely into the harbor of peace. Recall how often through the years with the obvious assistance of the Blessed Virgin, Mother of the Redeemer, your people won brilliant victories. The echo has not yet faded of that Clear Mountain battle, in which a few monks and eager knights of Mary compelled the enemy host to raise the siege of the sacred Mount and to abandon Polish territory. To the same heavenly Queen, on Clear Mountain, the illustrious John Sobieski, whose eminent valor freed Christianity from the attacks of its old enemies, confided himself. Later, as if foreseeing the impending calamities that would befall Poland, the Polish bishops set a golden crown on the miraculous Clear Mountain statue, a crown received from Our Predecessor Clement XI, and during those tempestuous times they entrusted the tottering kingdom to the protection of God's Mother.

The august Virgin of the Assumption,—besought with earnest prayers,—gave to your resurgent fatherland, again threatened with serious misfortune, wonderful assistance against the efforts of the ungodly, of which assistance Our Predecessor Pius XI of happy memory was himself a witness. We Ourselves, while the recent war was raging, learned from clear indications the high degree of ardent

devotion and confidence maintained by the Polish people toward the Mother of God. Among the smoking ruins of the Monastery of Monte Cassino, once victory had been obtained, they erected an altar adorned with the image of the most Blessed Virgin. At the risk of their own lives they preserved from fire and destruction the Holy House of Loreto, struck by incendiary bombs. And We then conferred on those very sturdy soldiers, defenders of Mary's Sanctuary, the insignia of the Pontifical Orders.

Poland's future

546 The struggle is still raging: "For our wrestling is no
(122, against flesh and blood: but against principalities and
159) powers, against the rulers of the world of this darkness,
against the spirits of wickedness in the high places" (a).

You are still enduring heavy attacks from the enemy; but the Mother of Mercy, the sure cause of salvation, is watching over you, and your hopes shall in no wise be disappointed. She, the powerful Virgin and Conqueror of the infernal hosts, will procure for you splendid victories, and keep for you intact the priceless treasure of faith which you received from your forebears. This Virgin is truly worthy of the praises you sing in your hymn: "*Thou art terrible to the enemy, as an army in battle array; be the refuge and haven of Christians.*" Renowned Poland can and ought most justly confide herself to her secure patronage, and place in her the confidence and hope of a better future in order that thus strengthened and invigorated, you may: "*Live, praising the name of the Lord. And let not the mouths be closed that sing His praise!*" (b)

546a Eph. 6:12.

546b Esther 13:17.

THE MOST BEAUTIFUL PRAYER

Encycl. *Ingruentium malorum*, September 15, 1951.

Ever since We were raised, by the design of Divine Providence, to the Supreme Chair of Peter, We have never ceased in the face of approaching evils, to entrust to the most powerful protection of the Mother of God the destiny of the human family, and, to this end, as you know, We have from time to time written letters of exhortation. 547
(96,
154)

You know, Venerable Brethren, with what zeal and with what spontaneous and unanimous approval the Christian people everywhere have answered Our invitation. It has been magnificently testified many times by the great demonstration of faith and love toward the august Queen of heaven, and, above all, by that manifestation of universal joy which, last year, Our eyes had the pleasure to behold when, in St. Peter's Square, surrounded by an immense multitude of the faithful, We solemnly proclaimed the Assumption into heaven of the Virgin Mary, body and soul.

The recollection of these things comes back pleasantly to Us and encourages Us to trust firmly in Divine Mercy. However, at present, we do not lack reasons for profound sorrow which torment and sadden Our paternal heart.

Sad conditions of our times

You know well, Venerable Brethren, the calamitous conditions of our times. Fraternal harmony among nations, shattered for so long a time, has not yet been reestablished everywhere. On the contrary, here and there, we see souls upset by hatred and rivalry, while threats of new bloody conflicts still hover over the peoples. To this, one must add the violent storm of persecution, which, in many parts of the world has been unleashed against the Church, depriving it of its liberty, saddening it very 548

cruelly with calumnies and miseries of all kinds, and making the blood of martyrs flow again and again.

549 To what and to how many snares are the souls of so many of Our sons submitted in those areas to make them reject the Faith of their fathers; and to make them break most wretchedly the bond of union which links them to this Apostolic See! Nor can we pass over in silence a new crime to which, with utmost sorrow, We want earnestly to draw not only your attention, but the attention of the clergy, of parents, and even of public authorities. We refer to the iniquitous campaign that the impious lead everywhere to harm the shining souls of children. Not even the age of innocents has been spared for, alas, there are not lacking those who boldly dare to snatch from the mystical garden of the Church even the most beautiful flowers, which constitute the hope of religion and society. Considering this, one cannot be surprised if peoples groan under the weight of divine punishment and live under the fear of even greater calamities.

The remedy of prayer

550 However, consideration of a situation so fraught with
(52, dangers must not depress your souls, Venerable Brethren.
134, Instead, mindful of that divine teaching: "Ask and it shall
168) be given to you; seek and you shall find; knock and it shall
be opened to you" (a), fly with greater confidence to the
Mother of God. There the Christian people have always
sought chief refuge in the hour of danger, because "she
has been constituted the cause of salvation for the whole
human race" (b).

551 Therefore, We look forward with joyful expectation
(142, and revived hope to the coming month of October, during

550a Luke 11:9.

550b St. Irenaeus. *Adv. hær.*, 3, 22.

which the faithful are accustomed to flock in larger numbers to the churches to raise their supplications to Mary by means of the Holy Rosary. 146)

O Venerable Brethren, We desire that this year this prayer should be offered with such greater fervor of heart as is demanded by the increased urgency of the need. We well know the Rosary's powerful efficacy to obtain the maternal aid of the Virgin. By no means is there only one way to pray to obtain this aid. However, we consider the Holy Rosary the most convenient and most fruitful means, as is clearly suggested by the very origin of this practice, heavenly rather than human, and by its nature.

What prayers are better adapted and more beautiful than the Lord's Prayer and the Angelic Salutation, which are the flowers with which this mystical crown is formed? With meditation on the sacred mysteries added to the vocal prayers, there emerges another very great advantage, so that all, even the most simple and least educated, have in this a prompt and easy way to nourish and preserve their own faith. 552 (128, 130, 144-147)

And truly, from the frequent meditation on the mysteries, the soul little by little and imperceptibly draws and absorbs the virtues they contain, and is wondrously enkindled with a longing for things immortal, and becomes strongly and easily impelled to follow the path which Christ Himself and His Mother have followed. The recitation of identical formulas, repeated so many times, rather than rendering the prayer sterile and boring, has, on the contrary, the admirable quality of infusing confidence in him who prays, and brings to bear a gentle compulsion on the motherly heart of Mary.

Let it be your particular care, O Venerable Brethren, that the faithful, on the occasion of the coming month of October, should use this most fruitful form of prayer with the utmost possible zeal, and that it become always more esteemed and more diligently recited. 553

Through your efforts the Christian people should be led to understand the dignity, the power and the excellence of the Rosary.

The Family Rosary

554
(147, 149) But it is above all in the bosom of the family that We desire the custom of the holy Rosary to be everywhere adopted, religiously preserved, and ever more intensely practiced. In vain is a remedy sought for the wavering fate of civil life if the family, the principle and foundation of human community, is not fashioned after the pattern of the Gospel.

To undertake such a difficult task We affirm that the custom of the family recitation of the holy Rosary is a most efficacious means. What a sweet sight, most pleasing to God, when at eventide the Christian home resounds with the frequent repetition of praises in honor of the August Queen of Heaven!

Then the Rosary, recited in common, assembles before the image of the Virgin, in an admirable union of hearts, the parents and their children who come back from their daily work. It unites them piously with those absent and those dead. It links all more tightly in a sweet bond of love, with the most holy Virgin who, like a loving Mother, in the circle of her children, will be there bestowing upon them an abundance of the gifts of concord and family peace.

555
(144, 147, 149) Then the house of the Christian family like that of Nazareth will become an earthly abode of sanctity, and, so to speak, a sacred temple where the holy Rosary will not only be the particular prayer which every day rises to heaven in an odor of sweetness, but will also form the most efficacious school of discipline and Christian virtue. This meditation on the divine mysteries of the Redemption will teach the adults to live, admiring daily the shining examples of Jesus and Mary, and to draw from these examples comfort in adversity, striving toward

those heavenly treasures "where neither thief draws near nor moth destroys" (a). This meditation will bring to the knowledge of the little ones the main truths of the Christian faith, making love for the Redeemer blossom almost spontaneously in their innocent hearts, while, seeing their parents kneeling before the Majesty of God, they will learn from their very early years how great before the throne of God is the value of prayers said in common.

The power of the Rosary

We do not hesitate to affirm again publicly that We put 556
great confidence in the holy Rosary for the healing of evils (148)
which afflict our times. Not with force, not with arms, not with human power, but with divine help obtained through the means of this prayer, strong like David with his sling, the Church undaunted shall be able to confront the infernal enemy, repeating to him the words of the young shepherd: "Thou comest to me with a sword, and a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of armies . . . and all this assembly shall know that the Lord saveth not with sword and spear, for this is His battle, and He will deliver you into our hands" (a).

For this reason, We earnestly desire, Venerable Brethren, that all the faithful, following your example, and your 557
exhortation, should respond solicitously to our paternal 143,
exhortation, uniting their hearts and their voices with the 169)
same ardor of charity. If the evil and the assaults of the wicked increase, so likewise must the piety of all good people increase and become more vigorous. Let them strive to obtain from our most beloved Mother, especially through this form of prayer, that better times may quickly return for the Church and society.

555a Luke 12:33.

556a 1 Kings 17:45-47.

Intentions

558
(48) May the very powerful Mother of God, moved by the prayers of so many of her sons, obtain from her only Son—let us all beseech her—that those who have miserably wandered from the path of truth and virtue may, with new fervor, find it again; that hatred and rivalry, which are the sources of discord and every kind of mishap, may be put aside, and that a true, just and genuine peace may shine again upon individuals, families, peoples and nations. And finally may she obtain that, after the rights of the Church have been secured in accord with justice, its beneficent influence may penetrate without obstacle the hearts of men, the social classes, the avenues of public life so as to join people among themselves in brotherhood and lead them to that prosperity which regulates, preserves and coordinates the rights and duties of all without harming anyone, and which daily makes for greater and greater friendship and collaboration.

559
(168) Venerable Brethren, and beloved ones, while you entwine new flowers of supplication by reciting your Rosary, do not forget those who languish miserably in prison camps, jails and concentration camps. There are among them, as you know, also bishops dismissed from their Sees solely for having heroically defended the sacred rights of God and the Church. There are sons, fathers and mothers, wrested from their homes and compelled to lead unhappy lives far away in unknown lands and strange climates.

Just as we love them with a special charity and embrace them with the love of a father, so must you with a brotherly love, which the Christian religion nourishes and enkindles, join with Us before the altar of the Virgin Mother of God and recommend them to her motherly heart. She doubtless will, with exquisite sweetness, revive in their hearts the hope of eternal reward and, We firmly believe, will not fail to hasten the end of so much sorrow.
(*Make the Pope's wishes known.*)

OUR LADY'S PEACE MESSAGE

R. M. to the Fatima Pilgrims, October 13, 1951.

Venerable Brethren and beloved children: "*Magnificat anima mea Dominum!*" These words come spontaneously to Our lips to give expression to Our soul's overwhelming feelings in the historic moment of these solemnities over which in the person of Our worthy Cardinal Legate We are presiding. These solemnities are like a magnificent hymn of thanksgiving for the inestimable benefit of the Holy Year extended to the whole world, which your enlightened devotion wished to send up to the Lord, there, on the privileged mountain of Fatima, chosen by the Virgin Mother to be a throne of her mercies and an inexhaustible source of graces and miracles.

Fruits of the Jubilee

Last year in the unforgettable and solemn hour when, in the Basilica of the Prince of the Apostles, We closed the Holy Door, it seemed to Us that We were beholding the Angel of the Lord who, having left from this door twelve months earlier, had been going throughout the world inviting men of good will to come to seek peace and renew their supernatural life in this salutary font of the Jubilee, prepared in the heart of the Eternal city.

Today, the end of the Jubilee extended to the whole world, another vision, no less comforting, fills Our spirit. Not only the Angel of the Lord, but the Queen of Angels herself goes forth in the form of her miraculous images from the most famous sanctuaries of the Christian world, notably from that of Fatima. And as she goes along, God's blessings are pouring down, and miracles of grace are so multiplying that We can hardly believe Our eyes. Not only are the good and obedient children of the Church redoubling their fervor, but the prodigal sons also, overcome with a longing for maternal tenderness, are return-

ing to their Father's House. Still others, enshrouded in the darkness of error and scattered among countries upon which the light of the Gospel has hardly begun to dawn, await her visit, to vie as it were with the faithful here.

563 Under the maternal eye of the heavenly Pilgrim no (137, conflict of nationality or race, no diversity of territory can 176) separate, no clash of interests provoke, but rather men everywhere experience the joy of brotherhood.

564 Such a unique and singularly impressive spectacle (135) causes Us to cherish the highest hopes. Is it not perhaps because thereby the most gracious "Regina Mundi" wishes to show us that she takes this Holy Year under her special protection?

That is the reason why at the same time as we willingly agree to preside in spirit over these solemnities. We intend thereby to entrust the Holy Year to her, certain that Our prayers to her Immaculate Heart will be acceptable to the Lord, and that in her blessed hands the fruits of the Jubilee will reach maturity and by those hands be preserved, blessed and multiplied.

Our Lady's peace message

565 There is no doubt that the world is longing for peace (164, and, despite what has been done, it is still sighing for it, 169, fearing to see it depart once again. 176)

The Pilgrim Lady keeps repeating that we must desire peace and shows us the means of obtaining it from heaven; for very little faith can be placed in human means.

When, with particular insistence, she impresses upon us the need for saying the family Rosary, she seems to say that the secret of peace at home consists in the imitation of the Holy Family. When she exhorts us to be mindful of our neighbor's interests as if they were our own, to the extent of our praying and making sacrifices for his spiritual and temporal welfare, she points out the really efficacious means of restoring harmony in the social order.

And when, with a sorrowful, motherly voice, she 566 entreats us to bring about a general and sincere return to (50, a more Christian life, is not she repeating thereby that it 168, is only upon peace with God and upon the observance of 169) justice and the eternal law that the peace of the whole world can be securely based? For in the end, "unless God builds the house, they labor in vain that build it" (a).

Let us continue to work untiringly with every means at our disposal for the true welfare of the great human family, place our hopes above all in the powerful intercession of Our Lady, imploring her unceasingly to hasten the hour in which from one end of the earth to the other the divine message may be realized: "Glory be to God and Peace to men of good will" (b).

MARY'S IRRESISTIBLE VOICE

All. to the faithful of Rome, February 10, 1952.

(Anxiety over the world going to destruction.)

To acquaint you with Our anxiety We have selected 567 the feast that takes place tomorrow of the Blessed Virgin (40, of Lourdes, as it commemorates the wonderful apparitions 155, which were, nearly 100 years ago, in a century of ration- 158) alist confusion and religious decay, the merciful answer of God and His heavenly Mother to men's rebellion, an irresistible reminder of the supernatural, and the first step towards a steady religious recovery.

What Christian heart, however indifferent or forgetful, could resist Mary's voice? Certainly not the hearts of Romans, of you who have as inheritance handed down for so many centuries, together with the faith of the martyrs, a filial love for Mary. At her holy statues you invoke her with loving titles and lapidary eloquence: "*Salus Populi*

566a Ps. 126:1.

566b Luke 2:14.

Romani," "Portus Romanæ Securitatis" and with the more recent "Mother of Divine Love," all of which are monuments of your constant Marian devotion, or, to put it better, the sweet echoes of a long history of proven interventions of the Blessed Virgin at times of public calamities that shook these old ramparts of Rome, ever saved through her intercession.

(In the present perils it is necessary to have recourse to the goodness of God and the mercifulness of Mary.)

MARY, THE GLORY OF WOMAN

R. M. to the Marian Congress of the Union of South Africa, May 4, 1952.

(Happy proximity of Easter to the month consecrated to Mary.)

568 (24, 85, 114, 139) But mark the words of St. Augustine, the illustrious African Doctor of the Church: "The Lord has risen," he says, "in that nature He took from you. He could not rise, had He not been dead; nor could He have died but for his having a body of flesh" (a). Now from whom did He receive that body of flesh? "Oh, Queen of Heaven, rejoice," the Church answers that question in her thrice daily chant, "Oh, Queen of Heaven, rejoice, because He, whom thou didst carry in thy womb, has risen as He said" (b). Yes, dearly beloved, in the loving providence of God, it was Mary's "be it done unto me according to thy word" (c) that made possible the passion and death and resurrection of the divine Redeemer of the world. That is why we dare not separate the Mother from the Son. His death on Golgotha was her martyrdom; His triumph is her exaltation.

568a *Enarr. in Ps. 129, no. 7.*

568b *Antiphon Regina cæli.*

568c *Luke 1:38.*

The witness of three centuries confirms the fact, as the learned Cardinal Newman pointedly observes, that "Catholics who have honored the Mother still worship the Son; while those who have now ceased to confess the Son, began by scoffing at the Mother" (d). With all the ardor of your faith, then, be quick at all times to offer to the Virgin Mother the homage of your gratitude, your love and loyalty.

The Virgin Mother! What a blessed vision of virginal 569
purity and gentle motherhood these words unveil. Is there (74,
any wonder that the beauty, the charm, the holiness of 82,
the peerless Virgin Mother has left behind her in the 121)
Church militant the sweetest memories "like to choice
myrrh" (a) and a mighty influence, that not only lifted
woman from her especial degradation, but gave her the
impetus to become the latent force that would give re-
newed and refined vitality to civilization?

Woman accepted the challenge. The home and civil society have felt the quickening pulse of a life purified by woman's love and holiness. Holiness and all that it implies of courage, self-restraint, patient endurance, kindness, modesty and unworldliness, how gracefully it becomes a woman! It is the source of her greatest power for good.

And thrice blessed is the family circle, where a woman's gentle rule and high ideals point the way of sanctity to those who reverence her beyond all else on earth.

One result of this first Marian Congress in your cherished land will be, We trust, that the women of the Union of South Africa will form the high resolve to be worthy clients of the Virgin Mother of God.

(Praise for the Oblates of Mary Immaculate for the work accomplished in South Africa.)

568d *Discourses to Mixed Congregations, Discourse XVII.*

569a *Eccli. 24:20.*

THE FIRST MARIAN CONGREGATION

All. to the Children of Mary, May 22, 1952.

(Welcome greetings.)

570 The day of this audience appears to Us particularly
(117, suitable for speaking to you, even briefly. As a matter of
118, fact, in one sense We may say that the first Congregation
165) was formed on the very day of the Ascension. We like to
think that the Blessed Virgin was not absent from the
Mount of Olives when her Divine Son, for the last time
on earth, blessed His disciples and ascended into heaven.
Who became at that time the soul of the first gathering of
the faithful, if not Jesus' Mother? We know that she was
in the "Cenacle" during the days of expectancy and prayer
which culminated in the glorious Advent of the Holy Spirit.
Her presence was for the apostles and disciples an incen-
tive to a better love of Jesus. She was for them the Mother
of Good Counsel, the Mother of true and sound piety.

571 And We also, at this moment, feel the presence here
(129, of Our dear Mother Mary in whom, after Jesus, we con-
133) fidently place all Our hopes. She is present in the midst
of you as the Mother of a family, who with her glance
embraces her dear children and presses them to her heart;
she is present beside Us, as a heavenly guide, so that,
through Our exhortation, your Christian life may take
new nourishment and your work in this world gain new
impetus.

(Privileges and duties of the members of the Congre-
gation.—Formation and interior life prepare for Catholic
Action.)

MOTHER OF PRIESTS

All. at the beatification of Antonio Maria Pucci,
"Servite" of Mary, June 21, 1952.

(Life and virtue of Blessed Antonio.)

... We could not, however, conclude these few words 572
without pointing out the very large part which devotion (165)
to the Blessed Virgin Mary had in the life of the newly
beatified. From the very outset he had wanted to conse-
crate himself to God through the hands of Mary in the
Order of her faithful Servants, and his first address as a
parish priest was to place himself and his people under
the protection of Our Lady of Sorrows. His industrious
zeal promoted her cult, caused it to penetrate into daily
life, and renewed it so intensely that Viareggio became
preeminently the city of Our Lady of Sorrows.

We Ourselves, Venerable Brethren and Beloved Sons,
are so greatly convinced that the Heavenly Queen is, for
priests, a Mother, the guardian of chastity, a guide in the
difficulties of life, the source of the most abundant graces
(as We, for instance, set forth in the Exhortation "Menti
Nostræ" [a] to the Clergy of the Catholic world), that We
earnestly urge you to imitate Blessed Antonio Maria
Pucci, and to seek near the Mother of Jesus strength to
realize the sublime ideal of sanctity which the priestly
state demands.

(Exhortation to religious and priestly holiness under
the patronage of the newly beatified.)

CONVERSION OF RUSSIA

Apost. Letter *Sacro vergente anno*, to the People of
Russia, July 7, 1952.

(Attempts made to maintain good relations with
Russia.—Impartiality of Pius XII.—Certainty that the Russian
people will return to the faith, which even those who have
gone astray yet keep alive in their hearts.)

572a Cf. above, no. 464.

573
(159) ... We know—and the knowledge has filled Our heart with hope and with deepest comfort—that you love and honor the Virgin Mother of God with ardent affection, and that you venerate her sacred images. It is known that in the Kremlin itself there was constructed a church—today unfortunately no longer being used for divine worship—dedicated to Our Lady assumed into heaven; and this is a most clear testimony of the affectionate devotion which your forebears had, and you have, for the beloved Mother of God.

574
(40, 107, 129, 135) Now we are well aware that the hope of salvation can never be absent whenever hearts are turned with sincere and ardent piety to the most holy Mother of God. Though attempts be made by men, no matter how powerful or impious to extirpate the Christian religion and Christian virtue from the minds of the citizens, and though Satan himself may strive with every means to foster this sacrilegious struggle, as it is described in the words of the Apostle of the Gentiles: "For our wrestling is not against flesh and blood, but against the principalities and the powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (a)—yet notwithstanding, when Mary interposes her powerful protection, the gates of hell cannot prevail.

She, in fact, is the most loving and most powerful Mother of God, and of us all, and never was it heard that anyone has had suppliant recourse to her and has not experienced her most efficacious protection. Continue, therefore, as you have been doing, to venerate her with fervent piety, and to love her ardently and to invoke her with these words which you have been accustomed to address to her: "To you alone has it been given, O most holy and most pure Mother of God, unfailingly to have your petitions ever answered" (b).

574a Eph. 6:12.

574b *Acath. Festi Patrocinii SS. Dei Genetricis*; K. 3.

Plea for peace

May our most loving Mother be pleased to look with clemency also upon those who are organizing the ranks of militant atheists and upon those who are collaborating in promoting such activities; may she deign to obtain for their minds that light which comes from God and direct their hearts through divine grace unto salvation.

(*Consecration of Russia to the Immaculate Heart.*)

In order that Our and your prayers be more readily answered, and to give you an especial attestation of Our particular affection, therefore, just as not many years ago We consecrated the entire world to the Immaculate Heart of the Virgin Mother of God, in a most special way, so now We dedicate and consecrate all the peoples of Russia to that same Immaculate Heart, in confident assurance that through the most powerful protection of the Virgin Mary, there may, at the earliest moment, be happily realized the hopes and desires which We, together with you and with all those of upright intention, have for the attainment of true peace, of fraternal concord, and of rightful liberty for all: In the first place for the Church, so that through the mediation of the prayer which We raise to heaven, in union with you and with all Christian peoples, the saving Kingdom of Christ, which is "a Kingdom of truth and of life, a Kingdom of sanctity and of grace, a Kingdom of justice, of love and of peace" (a), may triumph and be firmly established in every part of the world.

And with suppliant appeal we pray the same most loving Mother that she may assist every one of you in the present sad circumstances and obtain from her divine Son heavenly light for your minds, and for your souls that virtue and fortitude by which, with God's grace, you may be able to overcome impiety and error.

576a Preface of Christ the King.

"RESPICE STELLAM"

Encycl. Doctor Mellifluus, May 24, 1953.

(The eighth centenary of the death of St. Bernard.—
Predominating merits and qualities of the Saint.)

578
(22,
47,
175) To this warm love of Jesus Christ was joined a most sweet and tender devotion towards His glorious Mother, whose motherly love he repaid with the affection of a child, and whom he jealously honored. So great was his confidence in her most powerful intercession, that he did not hesitate to write: "It is the will of God that we should have nothing which has not passed through the hands of Mary" (a). Likewise: "Such is the will of God, who would have us obtain everything through the hands of Mary" (b).

579
(88) And here it is well, Venerable Brethren, to bid you all consider a page in praise of Mary than which there is perhaps none more beautiful, more moving, more apt to excite love for her, more useful to stir devotion and to inspire imitation of her virtuous example: "Mary... is interpreted to mean 'Star of the Sea.' This admirably befits the Virgin Mother. There is indeed a wonderful appropriateness in this comparison of her with a star, because as a star sends out its rays without harm to itself, so did the Virgin bring forth her Child without injury to her integrity. And as the ray does not diminish the brightness of the star, so neither did the Child born of her tarnish the beauty of Mary's virginity.

580
(122,
133) "She is therefore the glorious star, which, as the prophet said, arose out of Jacob, whose ray enlightens the whole earth, whose splendor shines out for all to see in heaven and reaches even unto hell.... She, I say, is that shining and brilliant star, so much needed, set in place above life's great and spacious sea, glittering with merits,

578a *In vigil. Nat. Domini, Serm. III, 10.*
578b *Serm. in Nat. Mariæ, 7.*

all aglow with examples for our imitation. Oh, whosoever thou art that perceiveth thyself during this mortal existence to be rather drifting in treacherous waters, at the mercy of the winds and the waves, than walking on firm ground, turn not away thine eyes from the splendor of this guiding star, unless thou wish to be submerged by the storm! When the storms of temptation burst upon thee, when thou seest thyself driven upon the rocks of tribulation, look at the star, call upon Mary.

"When buffeted by the billows of pride, or ambition, 581
or hatred, or jealousy, look at the star, call upon Mary. (128,
Should anger, or avarice, or fleshly desire violently assail (130,
the frail vessel of thy soul, look at the star, call upon 136,
Mary. If troubled on account of the heinousness of thy 167)
sins, distressed at the filthy state of thy conscience, and
terrified at the thought of the awful judgment to come,
thou art beginning to sink into the bottomless gulf of
sadness and to be swallowed in the abyss of despair, then
think of Mary. In dangers, in doubts, in difficulties, think
of Mary, call upon Mary. Let not her name leave thy lips,
never suffer it to leave thy heart. And that thou mayest
more surely obtain the assistance of her prayer, see that
thou dost walk in her footsteps. With her for guide, thou
shalt never go astray; whilst invoking her, thou shalt never
lose heart; so long as she is in thy mind, thou shalt not be
deceived; whilst she holds thy hand, thou canst not fall;
under her protection, thou hast nothing to fear; if she
walks before thee, thou shalt not grow weary; if she shows
thee favor, thou shalt reach the goal" (a).

We can think of no better way to conclude this En- 582
cyclical Letter than in the words of the "Doctor Mellifluus" (154)
to invite all to be more and more devout to the loving
Mother of God, and each in his respective state in life to
strive to imitate her exalted virtues. If at the beginning of

581a *Hom. II super "Missus est," 17.*

the twelfth century grave dangers threatened the Church and human society, the perils besetting our own age are hardly less formidable.

(The lessening of faith brings about the corruption of morals.)

583
(169) Therefore, as the Doctor of Clairvaux sought and obtained from the Virgin Mother Mary help for the troubles of his times, let us all through the same great devotion and prayer so strive to move our divine Mother, that she will obtain from God timely relief from these grave evils which are either already upon us or may yet befall, and that she, who is at once kind and most powerful, will, by the help of God, grant that the true, lasting, and fruitful peace of the Church may at last dawn on all nations and peoples. *(Conclusion.)*

THE MARIAN YEAR

Encycl. *Fulgens Corona*, September 8, 1953.

The Definition of the Immaculate Conception

584
(66,
101) The radiant crown of glory, with which the most pure brow of the Virgin Mother was encircled by God, seems to Us to shine more brilliantly, as We recall to mind the day on which, one hundred years ago, Our Predecessor of happy memory, Pius IX, surrounded by a vast retinue of cardinals and bishops, with infallible apostolic authority, defined, pronounced, and solemnly sanctioned "that the doctrine which holds that the most blessed Virgin Mary at the first moment of her conception was, by a singular grace and privilege of the omnipotent God, in virtue of the merits of Jesus Christ, Savior of the human race, preserved from all stain of original sin, is revealed by God, and therefore to be firmly and resolutely believed by all the faithful" (a).

584a Cf. above, no. 62.

The entire Catholic world received with joy the pronouncement of the Pontiff, so long and anxiously awaited. Devotion of the faithful to the Virgin Mother of God was stirred up and increased, and this naturally led to a great improvement in Christian morality. Furthermore, studies were undertaken with new enthusiasm, which gave due prominence to the dignity and sanctity of the Mother of God. 585
(18,
66,
137)

Lourdes, confirmation of the definition of 1854

However, it seems that the Blessed Virgin Mary herself wished to confirm by some special sign the definition which the Vicar of her Divine Son on earth had pronounced amid the applause of the whole Church. For indeed four years had not yet elapsed when, in a French town at the foot of the Pyrenees, the Virgin Mother, youthful and benign in appearance, clothed in a shining white garment, covered with a white mantle and girded with a hanging blue cord, showed herself to a simple and innocent girl at the Grotto of Massabielle. 586
(66,
155)

And to this same girl earnestly inquiring the name of her with whose vision she was favored, with eyes raised to heaven and sweetly smiling, she replied "I am the Immaculate Conception."

This was properly interpreted by the faithful who from all nations, and almost countless in number, flocked in pious pilgrimage to the Grotto of Lourdes, aroused their faith, enkindled their devotion, and strove to conform their lives to the Christian precept. There also miraculous favors were granted them, which excited the admiration of all, and confirmed that the Catholic religion is the only one given approval by God. 587
(155)

In a special manner was its significance grasped by the Roman Pontiffs, and when, in the space of a few years, 588
(155)

the devotion of clergy and people had raised there a wonderful church, they enriched it with spiritual favors and generous gifts.

Dogma of the Immaculate Conception

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

Scriptural basis

590 In the first place, the foundation of this doctrine is
(59, revealed in Sacred Scripture, where we are told that God,
63, the Creator of all things, after the sad fall of Adam, addressed the serpent, the tempter and corrupter, in these
68, words, which not a few Fathers, Doctors of the Church, and many approved interpreters applied to the Virgin
70) Mother of God: "I will put enmities between thee and the woman, and thy seed and her seed" (a).

Now, if at any time the Blessed Mary were destitute of divine grace even for the briefest moment, because of contamination in her conception by the hereditary stain of sin, there would not have come between her and the serpent that perpetual enmity spoken of from earliest tradition down to the time of the solemn definition of the Immaculate Conception, but rather a certain subjection.

591 Moreover, since the same holy Virgin is saluted full
(59) of grace and "blessed among women" (a), by these words, as Catholic tradition has always interpreted, it is plainly indicated that "by this singular and solemn salutation, otherwise never heard of, it is shown that the Mother of God was the abode of all divine graces, adorned with

590a Gen. 3:15.

591a Luke 1:28.

all the gifts of the Holy Spirit, yea, the treasury well nigh infinite, an abyss inexhaustible, of these gifts, so that she was never subject to the one accursed" (b).

The teaching of the Fathers

This doctrine, unanimously received in the early Church, has been handed down clearly enough by the Fathers who claimed for the Blessed Virgin such titles as: "Lily among thorns, Land Wholly Intact; Immaculate; Always Blessed; Free from All Contagion of Sin; Unfading Tree; Fountain ever Clear; the One and Only Daughter not of Death, but of Life; Offspring not of Wrath but of Grace; Unimpaired and Ever Unimpaired; Holy and Stranger to All Stain of Sin; More Comely than Comeliness itself; More Holy Than Sanctity; Alone, Holy Who, Excepting God, Is Higher Than All; By Nature More Beautiful, More Graceful and More Holy Than the Cherubim and Seraphim Themselves and the Whole Host of Angels" (a). 592 (63, 68)

If these praises of the Blessed Virgin be given the careful consideration they deserve, who will dare to doubt that she, who was purer than the angels, and at all times pure, was at any moment, even for the briefest instant not free from every stain of sin? Deservedly, therefore, St. Ephrem addresses her Divine Son in these words: "Really and truly Thou and Thy Mother are alone entirely beautiful" (a). 593 (87)

From these words it is clearly apparent that there is only one among holy men and women about whom it can be said that the question of sin does not even arise, and also that she obtained this singular privilege, never granted to anyone else, because she was raised to the dignity of Mother of God.

591b Cf. above, no. 49.

592a Cf. above, no. 51, 54.

593a *Carmina Nisibena*.

Agreement of Theologians

594 This high office which the Council of Ephesus
(24- solemnly declared and sanctioned against the heresy of
27, Nestorius—an office than which nothing greater can be
68, imagined—demands the fullness of divine grace and a soul
72, immune from stain since it requires the greatest dignity
77) and sanctity after Christ. Yea, indeed, from this sublime
office of the Mother of God, seem to flow as it were from
a most limpid hidden source, all the privileges and graces
with which her soul and life were adorned in such ex-
traordinary manner and measure.

For as Aquinas correctly states: "The Blessed Virgin,
because she is the Mother of God, has a certain infinite
dignity from the infinite Good, which is God" (a). And a
distinguished writer develops and explains this in these
words: "The Blessed Virgin is the Mother of God; therefore,
she is the purest and most holy, so that under God a
greater purity cannot be understood" (b).

595 And again, if we consider the matter with attention,
(21, and especially if we consider the burning and sweet love
25- which Almighty God had, and has, for the Mother of His
27, only-begotten Son, for what reason can we even think
68) that she was, even for the briefest moment of time, sub-
ject to sin and destitute of divine grace? Almighty God
could certainly, by virtue of the merits of the Redeemer,
bestow on her this singular privilege; that therefore He
did not do so we cannot even suppose. It was fitting that
Jesus Christ should have such a Mother as would be
worthy of Him as far as possible; and she would not have
been worthy if, contaminated by the hereditary stain even
for the first moment only of her conception, she had been
subject to the abominable power of Satan.

594a Cf. *Summa Theologica*, I, q. 25, art. 6 ad. 4.
594b Cornelius a Lapide, in Matt. 1:16.

Nor can it be asserted that the Redemption by Christ 596
was on this account lessened, as if it did not extend to (69)
the whole race of Adam; and that, therefore, something
was taken away from the office and dignity of the divine
Redeemer. For if we carefully and thoroughly consider
the matter, we easily perceive that Christ the Lord in a
certain most perfect manner really redeemed His Mother,
since it was by virtue of His merits that she was preserved
by God immune from all stain of original sin.

Wherefore the infinite dignity of Jesus Christ and
His office of universal redemption is not diminished or
lowered by this tenet of doctrine; rather it is greatly
increased.

Non-Catholics and Reformers are therefore mistaken, 597
when, because of this pretext they find fault with, or dis- (127)
approve of, our devotion to the Virgin Mother of God, as
if it took something from the worship due to God alone
and to Jesus Christ. The contrary is true, because any
honor or veneration which we may give to our heavenly
Mother undoubtedly redounds to the glory of her Divine
Son, not only because all graces and all gifts, even the
highest, flow from Him as from their primary source, but
also because "the glory of children are their fathers" (a).

Universal belief

Wherefore, right from ancient Church times, this 598
tenet of doctrine both among pastors and in the minds (17,
and hearts of the people became daily more illustrious 62)
and more widespread. The writings of the Fathers bear
witness to it; the Councils and the Acts of the Roman
Pontiffs declare it; and finally the ancient liturgies, in
whose Sacred Books this feast is mentioned as traditional,
testify to it.

597a Prov. 17:6.

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

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

*Accord between Immaculate Conception
and Assumption*

601 But that most precious gem, with which one hundred
(66, years ago the sacred diadem of the Blessed Virgin was
68, adorned, seems to Us today to shine with brighter light,
96) since by Divine Providence it was given to Us, toward the
close of the Jubilee Year of 1950—and gratefully do We
recall it—to define that the Mother of God was assumed

600a Cf. above, no. 56.
600b *Ibid.*

body and soul into heaven, and thus to satisfy the wishes
of the faithful, which had been more urgently expressed
after the solemn definition of the Immaculate Conception.
For then, as We Ourselves wrote in the Apostolic Letter
Munificentissimus Deus, "the faithful were moved by a
certain more ardent hope that the dogma also of the cor-
poral Assumption of the Virgin Mary into heaven should
be defined as soon as possible by the supreme magisterium
of the Church" (a).

Henceforth, it seems that the faithful can with greater 602
and better reason turn their minds and hearts to the mys- (68,
tery of the Immaculate Conception. For the two dogmas 98-
are intimately connected in close bond. And now that the 99)
Assumption of the Virgin Mary into heaven has been
promulgated and shown in its true light—that is, as the
crowning and complement of the prior privilege be-
stowed upon her—there emerge more fully and more
clearly the wonderful wisdom and harmony of the divine
plan, by which God wishes the most Blessed Virgin Mary
to be free from all stain of original sin.

And so these two very singular privileges, bestowed 603
upon the Virgin Mother of God, stand out in most splen- (59,
did light as the beginning and as the end of her earthly 70,
journey, for the greatest possible glorification of her virgin 74,
body is the complement, at once appropriate and marvel- 90,
ous, of the absolute innocence of her soul, which was free 98-
from all stain; and just as she took part in the struggle of 101)
her only-begotten Son with the wicked serpent of hell,
so also she shared in His glorious triumph over sin and its
sad consequences.

How to celebrate the Marian Year

Yet this centenary celebration should not only serve 604
to revive Catholic Faith and earnest devotion to the (67)

601a Cf. above, no. 486.

Mother of God in the souls of all, but Christians should also, in as far as possible, conform their lives to the example of the same Virgin.

605
(32, 116) Such as all mothers are deeply affected when they perceive that the countenance of their children reflects a characteristic likeness to their own, so also our most sweet Mother wishes for nothing more, never rejoices more than when she sees those whom, under the cross of her Son she has adopted as children in His stead, portray the lineaments and ornaments of her soul in thought, word and deed.

606
(130) But if this devotion is not to consist of mere words, is not to be a counterfeit coin of religion, or the weak and transitory affection of a moment, but is to be something sincere, true and efficacious, it is necessary that each of us should, according to his condition of life, avail of it for the acquisition of virtue. The commemoration of the mystery of the most holy Virgin, conceived immaculate and immune of all stain of original sin, should, in the first place, urge us to that innocence and integrity of life which flees from and abhors even the slightest stain of sin.

607
(82, 104, 131, 136) And it seems to Us that the Blessed Virgin who, throughout the whole course of her life, both in joys, which affected her deeply, as well as in distress and atrocious suffering, through which she is the Queen of Martyrs, never departed from the precepts and example of her own Divine Son; it seems to us, We say, that she repeats to each of us those words, with which she addressed the servers at the wedding feast of Cana, pointing as it were to Jesus Christ: "Whatsoever He shall say to you, do ye" (a).

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(136) This same exhortation, understood, of course, in a wider sense, she seems to repeat to us all today, when it is evident that the root of all evil by which men are harshly

607a John 2:5.

and violently afflicted and peoples and nations straitened, has its origin in this especially, that many people have forsaken Him "the fountain of living water and have dug for themselves cisterns, broken cisterns, that can hold no water" (a) They have forsaken Him who is "the Way and the Truth and the Life."

If, therefore, there has been a wandering, there must be a return to the straight path.

If the darkness of error has clouded minds, it must be dispersed immediately by the light of truth.

If death—death in the true sense—has seized upon souls, eagerly and energetically must life be taken hold of. We mean that heavenly life, which knows no ending, since it comes forth from Jesus Christ; which, if we faithfully and confidently pursue in this mortal exile, we shall surely enjoy forever with Him in the happiness of the eternal home.

This is what she teaches us, to this the Blessed Virgin Mary exhorts us, our most sweet Mother who, with true charity, loves us more than any earthly mother.

(The present evils point to the timeliness of returning to Jesus Christ.)

Program of Marian Year

Without doubt all these principles of Christianity, which the Virgin Mother of God incites us to follow with eagerness and with energy, can be entirely and lastingly productive only when actually put into practice.

Taking this into consideration We invite everyone of you, Venerable Brethren, by reason of the office that you exercise, to exhort the clergy and people committed to you to celebrate the Marian Year which We proclaim to be held throughout the whole world from the month of December next until the same month of the coming year.

608a Jer. 2:13.

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(34)

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(136)

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(157)

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(157) At that date just a century will have elapsed since the Virgin Mother of God, amid the applause of the entire Christian people, shone with a new brilliance, when, as We have said, Our Predecessor of immortal memory solemnly decreed and defined that she was absolutely free from all stain of original sin.

Confidently do We trust that this Marian celebration may bring forth those most desired and salutary fruits which all of us long for.

613
(17-19, 151) But to facilitate matters and make the project more successful, We desire that in each diocese there be held for this purpose appropriate sermons and discourses, by means of which this tenet of Christian doctrine may be more clearly explained so that the faith of the people may be increased and their devotion to the Virgin Mother of God become daily more ardent, and that thenceforth all may take upon themselves to follow in the footsteps of our Heavenly Mother, willingly and with promptitude.

614
(152) And since in all cities, towns and villages, wherever the Christian religion thrives, there is a shrine or an altar in which the sacred image of the Blessed Virgin is enshrined for the devotion of the Christian people, We desire, Venerable Brethren, that the faithful should assemble there in great numbers and should offer to our most sweet Mother not only private, but also public supplications with one voice and with one mind.

At Lourdes

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(152) But where, as is the case in almost all dioceses, there exists a church in which the Virgin Mother of God is venerated with more intense devotion, here on stated days let pilgrims gather in great numbers and publicly and in the open give glorious expression to their common faith and to their common love toward the Virgin most holy.

We have no doubt that this will be done in an especial manner at the grotto of Lourdes, where there is such ardent devotion to the Blessed Virgin Mother conceived without stain of sin.

At Rome

But let this holy city of Rome be the first to give the example, this city which from the earliest Christian era venerated the heavenly Mother, its Patroness, with a special devotion. 616 (158)

As all know, there are many sacred edifices here in which she is presented for the devotion of the Roman people; but the greatest, without doubt, is the Liberian Basilica, in which the mosaics of Our Predecessor of pious memory still glisten, an outstanding monument to the divine maternity of the Virgin Mary, and in which the "Salvation of the Roman People" (*Salus Populi Romani*) benignly smiles.

Here especially let the suppliant citizens flock, and before that most sacred image let all put forth pious prayers, imploring especially that Rome, which is the principal city of the Catholic world, may also give the lead in faith, in piety and in sanctity.

(*Intentions for the Marian Year: Renewal of Christian life, the persecuted Church, Our separate Brethren, World Peace.*)

PRAYER FOR THE MARIAN YEAR

Prayer, *O Immaculate Virgin*, composed by Pius XII, November 21, 1953.

Enraptured by the splendor of your heavenly beauty and impelled by the anxieties of the world, we cast ourselves into your arms, O Immaculate Mother of Jesus and our Mother, Mary, confident of finding in your most loving heart the satisfaction of our ardent desires, and a safe harbor from the tempests which beset us on every side. 617 (22, 29, 134)

618 (76, 102) Though dejected by our faults and overwhelmed by infinite misery, we admire and praise the unequalled richness of sublime gifts with which God has filled you, above every other creature, from the first moment of your Conception until the day on which, after your Assumption into heaven, He crowned you Queen of the Universe.

619 (122, 123) O crystal Fountain of Faith, bathe our minds with the eternal truths! O fragrant Lily of all holiness, captivate our hearts with your heavenly perfume! O Conqueror of evil and death, fill us with a deep horror of sin which makes the soul detestable to God and a slave of hell!

620 (84, 134) O well-beloved of God, hear the ardent cry which rises up from every heart in this year dedicated to you. Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and the humble, quench hatreds, assuage the hard ways of men, safeguard the flower of purity in youth, protect the Holy Church, make all men feel the attraction of Christian goodness. In your name, which sounds ever in the music of heaven, may they recognize that they are brothers, and that all nations are members of one family, upon which may there shine forth the sun of a universal and sincere peace.

Receive, O most sweet Mother, our humble supplications, and above all obtain for us that, one day, happy with you, we may repeat before your throne that hymn which today is sung on earth around your altars: You are all beautiful, O Mary! You are the glory, you are the joy, you are the honor of our people! Amen.

A PICTURE OF THE BLESSED VIRGIN

R. M. to the Italian Catholic Action, December 8, 1953.

621 (134) We intensely desire to speak familiarly to you as a father speaks to his own children, taking part in their

joys, confiding his worries to them, and sharing with them his wishes.

Since this day on which exactly a hundred years ago Our glorious Predecessor Pius IX, in virtue of his infallible power, added another gem to the crown of our common Mother by proclaiming her Immaculate (a) is also the feast of our Mother, We have before Our eyes the holy Virgin's image. On this day We invite you to gaze on her until you feel her charm, to imitate her and feel her protection and support. We have as guide the Sacred Liturgy which does not tire of calling her: *pulchra ut luna*, fair as the moon; *electa ut sol*, bright as the sun; terrible as an army set in battle array, *terribilis ut castrorum acies ordinata* (b).

Mary's beauty

Above all, Beloved Sons and Daughters, look at Mary: "beautiful as the moon" "*pulchra ut luna*." It is a way of expressing her exalted beauty. How beautiful the Blessed Virgin must be! How often have we been struck by the beauty of an angelic countenance, by the charm of an infant's smile, by the fascination of a pure glance! Surely in His own Mother's countenance God has gathered together all the splendors of His divine artistry. Mary's glance! Mary's smile! Mary's sweetness! The majesty of Mary, Queen of heaven and of earth! As the moon shines resplendent in the dark heavens, so is Mary's beauty set apart from all other beauties, which are but shadows beside her. Mary is the most beautiful of all God's creatures. You know, beloved Sons and Daughters, how easily human beauty, which is like the shadow of a flower, enraptures and exalts a kind heart. What would it ever do before the beauty of Mary, if it could gaze on it unveiled, face to face? This is why Dante Alighieri saw in Paradise, in the midst of "more than a million

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(84)

621a Cf. above, no. 31 ff.

621b Office of the Assumption.

rejoicing angels... a beauty beaming which was a joy in the eyes of all the other saints!" Mary! (a)

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(84,

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But that countenance reveals more than mere natural beauty. God by a miracle of His almighty power has poured into her soul the fullness of His riches; He has made pass into Mary's glance something of His own super-human and divine dignity. A ray of beauty from God shines in His Mother's eyes. Do you not think that Jesus' countenance, that countenance which the angels adore, must have reproduced in some way the lines of Mary's countenance? For every son's countenance mirrors his mother's. *Pulchra ut luna*. Blessed is he who can see you, Mother of our Lord, who can find his happiness with you; may we be able, Mary, to remain with you, in your house to serve you forever.

Mary's Splendor

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(30,

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But the Church does not compare Mary solely to the moon; again making use of Sacred Scripture she uses a more vivid figure when exclaiming: "O Mary, thou art bright as the sun" (*Electa ut sol*) (a).

Sunlight is far different from moonlight; it is light that warms and vivifies. The moon shines upon the Polar icefields, but the icefields remain compact and barren just as darkness and frost endure on moonlit winter nights. Moonlight does not give warmth nor bring life. The sun is the source of light, warmth and life. Now Mary, beautiful as the moon, shines brightly as the sun and irradiates life-giving warmth. Whenever we speak of her, or speak to her, let us not forget that she is really our Mother, for through her we received divine life. She gave us Jesus, Himself the Source of grace. Mary is the Mediatrix and Dispenser of graces.

622a *Canto XXXI, 130-133.*

624a *Canticle of Canticles 6:9.*

Electa ut sol. Under the sun's light and warmth, plants grow on the earth and bear fruit; under the influence and with the help of Mary, that other Sun, good thoughts fructify in souls. Perhaps, already at this moment, you are filled with the glory that emanates from the Immaculate Virgin, the Mother of divine grace, the Mediatrix of all graces. Oh! could We but have the voice of St. Bernard who never tired of praising, of singing, and of exulting before the Virgin's throne! Oh, that we had the tongues of angels to enable us to tell the beauty and grandeur of their Queen!

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(52,

104,

106)

Beloved sons and daughters, think over the story of your own lives. Do you not notice therein a pattern of graces received from God? You are then able to add the thought, "Mary took a part in the granting of such graces." Flowers bloomed and fruits ripened in my life thanks to the warming influence of the Woman who is "bright as the Sun."

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(47,

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Have you been praying this morning? Well, the grace which urged you to accomplish an act of such exquisite piety was, perhaps, a special grace from Mary, a grace that came to you through her.

At the moment you are listening to Our Message in honor of the Virgin. Have a few words of it perhaps entered more deeply into your hearts, stirring in them good sentiments and a yearning for fervor? This also is a grace that came to your souls through Mary's intercession, with the light from Mary, that heavenly Sun.

Are you hoping one day to reach Paradise through the grace of perseverance to the last moment of your lives? Are you trusting to die in the grace of God? This grace also will come to you, as those devoted to Mary, through a smile of hers, as a ray from that Sun.

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(52)

Mary's Strength

But the Church takes another figure from Holy Scripture and applies it to the Virgin. Mary is, in herself,

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(82,

123) beautiful as the Moon. She shines like the sun and radiates beams of light, but against the "enemy" she is also strong and terrible like an army in battle-array, "Acies ordinata."

In this day of exultation and joy God knows how we should like to forget the harshness of the times we are experiencing. But the dangers threatening the whole human race are so great that we must never, so to speak, forbear to utter our cry of warning. The "enemy" is pressing against the Church's gates and is threatening souls. And here is another timely view of Mary, of her strength in conflict.

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(59,
70,
82) Already after Adam's pitiful act, the first mention of Mary, according to not a few of the holy Fathers and doctors, tells us of the enmity between her and the serpent, the enemy of God and man. As necessary as it is for her to be faithful to God, so necessary is it that she be victorious over the devil. Preserved from all stain, Mary crushed the head of the tempting and corrupting serpent. Whenever one draws near Mary, the serpent flees, even as, when the sun rises, darkness disappears. Where Mary is, Satan is not; where the Sun is, the dark is powerless.

Imitate those characteristics of Our Lady

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(79-
80,
130) Beloved sons and daughters of Catholic Action, oh, if that threefold splendor of Mary could become your light! If the three figures taken from Holy Scripture were to apply in reality to each of you and to the whole Association!

First of all we desire that you, as sons and daughters of Mary, should try to reproduce in your own souls her superhuman beauty. To that end you should like her keep perfectly united to Jesus. Let Jesus be in you, and be yourselves in Him to the end that your lives may be fused with His life. Let the splendors of the faith prevail in your minds; may you, like her, see things, judge them and

speak of them according to God. And, as far as possible, let your own hearts aspire to the integrity of her heart which shared nought with others, but kept its warmth, its life and love for God. With the eyes of the mind, with the ardor of your hearts, cultivate absolute devotion to God. Sons and daughters of Mary, you should bear in your souls the features of your heavenly Mother. Through this gloomy and muddied world you must send streams of light and the sweet odor of purity undefiled.

Secondly, we should wish you to be like the sun that warms and vivifies the persons and things around you. 631
(39,
133) Everywhere let your presence be conspicuous for the fire of your charity. The devil has deluged the world with hate. Be instant in rekindling love! So many people are still bad because, up till now, they have not been sufficiently loved. Vivify everything that comes under the influx of your rays. Be like Mary, be with her the means of life to souls that are dying of hunger and cold, that, if stirred by your words and incited by your examples, might return to their Father's House.

Finally, apply also to yourselves the third figure of Mary: be strong against the "enemy." Here it is a matter 632
(131,
165) not only of spiritual advantage for each of you but of your cooperation for the good of souls. All Catholic Action which must be, in its members, beautiful as the moon and vivifying as the sun, must contrive to be as strong against the "enemy," as an army in battle-array. This family gathering takes an aspect of a "mustering of forces" of the leading lay contingent of the great Catholic army of Italy.

(Victory is certain, but we must be prepared for any struggle. To unite for spiritual restoration of Italy under the Bishops' leadership. Appeal to the little ones to pray.)

And now, we kneel and recite with you a prayer. Let 633
(52) us join in making sweet assault on our heavenly Mother.

O Virgin fair as the moon, the delight of heaven, on whose countenance the blessed gaze and the angels see themselves reflected, make us, your children, like unto you, and let our souls receive a ray of your beauty, which does not fade with the years but shines forth in eternity.

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(122) O Mary, Sun of heaven, reawaken life where there is death and enlighten spirits sunk in darkness. Reflected on the countenances of your children, grant us a reflection of your light and fervor.

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(80,
82,
136) O Mary, strong as an army, grant victory to our legions. We are so weak, and our enemy rages in his pride. Yet, under your banner we feel sure of conquering him; he knows the force of your foot; he fears the majesty of your glance. Save us, O Mary, fair as the moon, bright as the sun, strong as an army in battle array, supported not by hate but by the flame of love. Amen.

SUFFER WITH MARY

R. M. to the Sick, February 14, 1954.

(Since the opening of the Marian Year, the Pope has thought of the sick.)

636
(167) The Mother of God, indeed, bends over you with loving tenderness, eager to dry the tears of the afflicted who run to her maternal bosom as to a secure haven in the storm. So also the Vicar of Christ relies upon you, the precious jewels of God's Church and her powerful source of spiritual energy, to obtain in this holy year the many sorely needed blessings mentioned in Our Encyclical "Fulgens Corona" (a) for the good of humanity and of the Church herself.

636a Cf. above, no. 584.

We wish, in all tenderness, to whisper to each of you, 637
"Soul in anguish, why do you rebel? Let the rays of light (85,
which come from the Cross of Jesus fall on the dark my- 116,
stery of suffering. What evil had He done? Look! Over 167)
your bed, in the hospital ward, perhaps there is a picture
of the Madonna. What evil did she do? And so, tortured
soul, oppressed by trouble, listen: Jesus and His Mother
certainly did not suffer through their own fault, but vol-
untarily and in full conformity with the divine design
Have you ever wondered why?"

(Suffering that purifies.—Do not rebel.)

Even the misfortunes of the innocent, therefore, are a 638
mysterious manifestation of the divine glory. Lest you be (43,
wearied by long reflections, look at the Holy and Immacu- 85,
late Mother: she holds in her lap the lifeless body of her 116)
Divine Son. Could you possibly imagine that the Sorrowful
Mother would murmur against God? That she would ask
the reasons for such suffering? We would not have been
redeemed, if that Mother had not seen her Son die in tor-
ment, and there would not have been for us any possibility
of salvation.

(Fruitfulness of Christian Suffering.)

TEACHER OF VIRGINITY

Encycl. *Sacra Virginitas*, March 25, 1954.

(Merits and privileges of virginity consecrated to
God.—Arduous virtue but possible.)

The best way to protect and foster an unsullied and 639
perfect chastity, as proven by experience time and again (132,
throughout the course of centuries, is solid and fervent de- 136,
votion to the Virgin Mother of God. In a manner, all other 166)
helps are contained in this devotion. There is no doubt
that whoever is sincerely and earnestly stirred by this de-
votion is well inspired to be always on the watch, to pray

without ceasing, to receive the Sacraments of Penance and the Holy Eucharist. Therefore, as a father, We exhort all priests, religious men and women, to entrust themselves to the special protection of the holy Mother of God, who is the Virgin of virgins, the "teacher of virginity," as Ambrose says (a), and the most powerful Mother of those in particular who have vowed and consecrated themselves to the service of God.

640 That virginity owes its origin to Mary is the testimony (136, 166) of Athanasius (a), and Augustine clearly teaches that "The dignity of virginity began with the Mother of the Lord" (b). Pursuing the ideas of Athanasius, Ambrose holds up the life of the Virgin Mary as the model of virgins. "Imitate her, my daughter...! Let Mary's life be for you like the portrayal of virginity, for from her, as though from a mirror, is reflected the beauty of chastity and the ideal of virtue. See in her the pattern of your life, for in her, as in a model, her goodness plainly shows what you should correct, what you should copy and what preserve... She mirrors virginity. For such was Mary, that her life alone suffices for the instruction of all... Therefore, let holy Mary guide your way of life" (c). "Her grace was so great, that it not only preserved in her the grace of virginity, but bestowed the grace of chastity upon those upon whom she gazed" (d). How true is the saying of Ambrose, "Oh, the richness of the virginity of Mary!" (e) Because of this richness, it will be of great use for religious men and women, and for priests of our day, to contemplate the virginity of Mary, in order that they may more faithfully and perfectly practise the chastity of their calling.

639a *De institutione virginis*, c. 6, n. 46.

640a Cf. *De virginitate*.

640b *Serm.* 51, c. 16, n. 26.

640c St. Ambrose, *De virginibus* 1. 2, c. 2, n. 6, 15; c. 3, n. 19.

640d St. Ambrose, *De institutione virginis*, c. 14, n. 87.

640e *Ibid.*, 1. 2, c. 2, n. 6, 15.

But it is not enough, beloved sons and daughters, to meditate on the virtues of the Blessed Virgin Mary: with absolute confidence fly to her, and obey the counsel of St. Bernard, "Let us seek grace, and seek it through Mary" (a). In a special way entrust to her, during the Marian Year, the care of your spiritual life and perfection, imitating the example of Jerome, who asserted, "My virginity is dedicated in Mary and to Christ" (b).

(*Problem of vocations.—Exhortations.*)

MARY, FORTRESS OF THE CHURCH

R. M. to the Swiss Catholics, May 16, 1954.

(*Introduction.*)

But the beauty of the city bathed by the River Sarine is today far surpassed by the magnificence of her to whom your meeting is dedicated, Mary, Virgin conceived without stain and Mother of God. Her shining splendor is light and strength. It is a light which illumines the richness and depth of the truths of Christian faith. It is a force which overflows into the will and the heart and makes them capable of translating that faith into action, even to the last detail.

When We proclaimed the Marian Year to mark the centenary of the definition of the Immaculate Conception, We did so precisely with the intention and hope of seeing that living faith, through the powerful intercession of Mary, grow and strengthen itself in the Church herself and in her sons and daughters as a dam against the rising tide of materialism.

(*The duty of Catholics in the modern world.—Responsibility of leaders.*)

641a *Sermo de aquæductu*, n. 8.

641b *Epist.* 22, n. 18.

644
(137) Give also to your brothers and sisters the example of a genuine love for the Church. Where there is love for Mary, there is love for the Church. Wherever there is devotion to the Church, there is also devotion to Mary. The one implies and stimulates the other.

(*Christian optimism.—The pope entrusts the Swiss people to Mary.*)

CHILDREN OF MARY

All. to the Children of Mary, July 17, 1954.

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(101, 130) In the Encyclical "Fulgens Corona," by which We proclaimed the Marian Year now in progress, We asked that the year be marked by a more attentive study by all the faithful of Mary's prerogatives with a view to imitating her better and praying to her even more. We also invited them to take part in festivals, congresses and pilgrimages organized in honor of the Mother of God (a). Now you, dear Children, have fulfilled Our desires to the letter, with an eagerness and haste which brings joy to Our heart and makes Us prophesy the richest results for your international Association—for your different groups and for each among you.

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(46, 134, 151) Who is better prepared than you to understand fully the deep meaning of these events? Are you not by special title children of the Immaculate, by individual consecration long thought about, often renewed, and loyally practised? For this reason the year must mark a notable date in your history. The canonization of St. Catherine Labouré seven years ago coincided providentially with the centenary of your Association. Even as its foundation served as a prelude to the definition of the dogma of the Immaculate Conception by inflaming with intense devotion souls moved by this great Marian privilege, so, too, the pilgrimage which you are making today at Rome should, We fervently

645a Cf. above, no. 610 ff.

hope, stimulate your warm piety and the generous spirit of your apostolic labors. We know that this is the chief interest of your directors and of the organizers of your groups. Through these means, even as in the past through the voice of her faithful servant Catherine Labouré, Mary wishes, We believe, to renew her invitation to fervent souls and to make them turn their gaze and their hearts towards her hands of grace, from which rays of light never cease to shine: "O Mary conceived without sin, pray for us who have recourse to thee."

Privileges of the Immaculate

And so, dear children of Mary Immaculate, may you put into this invocation, diffused through the whole Christian world by the Miraculous Medal, all the love and all the trust which your heavenly patron deserves. Mary is in truth the mother of all Christians; but the supernatural origin of your Association, the way you have applied yourselves to searching deeper into the grandeur of her privileges, and the love which marks your consecration to her, are all so many ties to unite you to the Immaculate in a particular way. Let your reverence for her be truly alive. Never fear to exalt her too much—she shines forth in eternity as the masterpiece of God, the most marvelous of creatures, the mirror most resplendent of the divine perfections. That she might become the Mother of God she received from her divine Son all the gifts of nature and of grace. That is why devotion to the Virgin, at least when correctly understood, far from subtracting from the glory of God, leads us rather directly back to that Author of all good who has willed her to be so great and so pure. Have great trust in the intercession of the most holy Virgin and ask her with all urgency to help you hold fast to your promise.

(*Obligations imposed by difficulties of the modern world.*)

647
(19, 22, 27, 126-129, 133)

Docility to Our Lady

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(30-
33,
42,
48,
108,
116)

Whatever kind of life God has in store for you, act from this day forward, with the help of the most Blessed Virgin, in keeping with that noble status which you assumed at Baptism. Mary, our Mother, will make us understand this divine sonship which gives man not merely the name of a child of God but also its reality, and she will make us love its obligations. Jesus Himself from His Cross on high ratified by means of a symbolic and efficacious gift the spiritual motherhood of Mary toward men when He pronounced the memorable words: "Woman, behold thy son" (a). He thus entrusted all Christians, in the person of the beloved disciple, to the most Blessed Virgin. The "Fiat" of the Incarnation, her collaboration in the work of her Son, the intensity of the sufferings endured during the Passion, and this death of the soul which she experienced on Calvary, had opened the heart of Mary to the universal love of humanity, and the decision of her Divine Son impressed the seal of omnipotence on her motherhood of grace. Henceforth, she consecrated that immense power of intercession with Jesus which her title of Mother confers on her to saving those whom Jesus points out to her from the heights of heaven, saying to her once again, "Woman, behold thy children."

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(39,
131)

Dear Children, ask the Immaculate Virgin to obtain for you a childlike spirit toward God. May she teach you to pray as she prays in her Magnificat, her face turned toward the Almighty with gratitude and joy. May she teach you docility, as she did at Cana when she advised the servants to do all that her divine Son might tell them. Last of all, may she obtain for you a far-reaching fraternal and apostolic charity, as she obtained it by her prayer in the midst of the first Christians gathered at the Cenacle.

648a John 19:26.

MARY'S VIRTUES

R. M. to Pilgrims at the Shrine of St. Anne of Auray,
July 26, 1954.

At the moment when the Venerable and worthy Cardinal-Archbishop of Rennes is getting ready to read the act of consecration which will renew your gift of yourselves, your families, your sick, your schools, your parishes, to the Immaculate Heart of Mary, the Father of all the faithful is following this great action with close attention and now comes to encourage you and bless you. If We may repeat the words which Our holy Predecessor, Pius X, addressed to Cardinal Labouré in 1906, We would like to tell you, on this solemn occasion, that "in the midst of the violence of which the Catholic faith is the object," it is from you in particular that "We expect... the greatest part of our joy."

Devotion of Bretons

Brittany, We know well, has always been a land of Mary, and such it wishes to remain. The signs of your devotion to the most Blessed Virgin are innumerable. How many churches in your dioceses are dedicated to her! How many crowned Virgins receive the homage of your daily prayers at the shrines of your countryside! How many in your families have received the name of Mary at Baptism! All of you, carry this blessed name of the Mother of God in your hearts! Honor it by your piety, honor it even more by your life!

May today's solemn consecration be for you a bulwark against temptations, a motive for confidence in prayer, a stimulus in the daily battle in the service of God. Anyone who has been consecrated to Mary belongs to her in a special way. He has become, as it were, a shrine of the most Blessed Virgin: the thought of Mary helps him to drive out vigorously all evil thoughts. Love of Mary gives

him the courage to undertake great things, to conquer human respect, to shake off egoism, to serve and to obey patiently. With his interior gaze fixed steadily on her, he falls in love with the purity, the humility, the charity, with which the soul of the Virgin was resplendent. He develops a hatred for sin, he battles against it in himself, and wages war on it with all his powers. When he sees the Immaculate One crush the infernal serpent at her feet, when he contemplates the Mother of God lifting her divine Son in her arms, his will can no longer take pleasure in evil. On the contrary, he is proud to belong to Jesus and Mary, and he knows that Mary is urging him to do all that Jesus commands or desires.

653
(134) Therefore, place yourselves with confidence under the mantle which with motherly arms she spreads out to take in all her children. May all the sons of Brittany find themselves united under her patronage; may they be her court and her guard of honor, and always and everywhere may they show themselves worthy sons of such a Mother.

654
(132, 175) In your history examples of extraordinary and fruitful devotion to Mary are not lacking. We will cite but one, undoubtedly the most remarkable,—that of St. Louis Marie Grignion de Montfort, whom We had the happiness of elevating to the supreme honors of the Church on July 20, 1947. The next day, while receiving numerous pilgrims from Brittany, the Vendée, and from the city of Poitiers, who had come to Rome on that occasion, We declared: "Assuredly, all of the saints have been great servants of Mary and all have brought souls to her. He (Saint Louis Marie) is without doubt one of those who have worked ardently and most effectively to make her loved and served" (a). Today, addressing Ourselves to all those who intend to make their consecration to the Immaculate Heart of Mary an important and permanent act, We say, "In

654a Cf. above, no. 431.

imitation of St. Louis Marie Grignion de Montfort and all of the saints of Brittany, make Mary loved and served."

Virtues of Mary

That supposes before all else that you yourselves will practice Mary's virtues: the charm of her Immaculate Heart; her recollection and spirit of prayer, of which the Gospel speaks when it twice recalls that she kept in her heart the memory of the graces of God and of the actions of the Child Jesus (a); the love of God, humble, ardent and joyous, which shines forth in the Magnificat; the love of others as well, of all, her relatives, her friends, all men—that incomparable charity which makes her fly to the service of her cousin Elizabeth as soon as she learns of her approaching motherhood, which makes her attentive to the plight of the bridal couple when the wine begins to fail at the marriage feast of Cana, which at the end unites her so sorrowfully and so profoundly to the sufferings of her divine Son for the salvation of the human race. Yes, the most Blessed Virgin, whose station was so humble, of whom the Gospel reports so few things, almost all of whose life was filled with silence—the Blessed Virgin has seen God accomplish in her the greatest works, without losing that astonishing modesty which fills one with admiration. And that is why she remains the model for all Christians. With the Savior Himself, she remained hidden at Nazareth, united to Him in sweetness and humility, in the accomplishment of daily duty and domestic labors, in patience and prayer. We know of no miracle she performed, no extraordinary action, but she loved God with all her heart, all her soul, all her mind, and all her strength. This is the first commandment. And she loved her neighbor as herself. "There is no other commandment greater than these" (b).

655a Luke 2:19; 2:51.

655b Mark 12:30-31.

Marian Sodalties

656
(151) Nevertheless, the faithful who feel a special devotion toward the most Blessed Virgin often want to put their lives at her service and to join with others in spreading devotion to her. For centuries, the Church has had Associations placed under the patronage of Mary, which have played a providential role, often praised by Our Predecessors and by Ourselves, in the personal sanctification of many Christians and the exercise of apostolic zeal. We would like to speak, among other things, of the Marian Congregations, which We have called Catholic Action in the spirit of the most Blessed Virgin. Their nature and spirit is defined by the Apostolic Constitution *Bis sæculari* of September 27, 1948 (a). We have learned with joy that they are being promoted ardently in Brittany, and We hope that they may find in that land of the Virgin a fertile terrain, from which will spring forth legions of fervent apostolic souls. Why should they not accomplish there in dear Brittany, whose ancestral faith has known such brilliant ages and such ardent revivals, that which they have already achieved in the most diversified and widely-scattered nations of Christianity?

657
(72, 84) You would be surprised, dear sons and daughters of Brittany, if today, on this feast of St. Anne, and here at Auray, where she is venerated in a manner so moving,

656a Article 8 says: Associations of this kind are called Marian, not only because they take their name from the Blessed Virgin, but most of all because each and every member professes special devotion to the Mother of God and consecrates himself or herself, not of course under pain of sin, to work most seriously for one's own Christian perfection and eternal salvation and to that of others under the standard of the Blessed Virgin Mary; by virtue of that consecration the member is attached forever to the service of the Blessed Virgin Mary, unless he or she is expelled for some unworthy action or through instability he or she leaves the association. ASS. 40, 393.

We should fail to remember her whom you justly call the Good Mother. Love her well, this good St. Anne. Continue to place your homes under her protection. By bringing Mary into the world, she gave humanity the most marvelous of creatures, the holiest of women, the masterwork of God. Is not this reason for you to love her and honor her in a particular way? 175)

FILIAL OBLIGATIONS

R. M. to Brazilian Marian Congress, September 7, 1954.

(*Our Lady's place in Brazil's history.*)

You have wisely chosen to study Mary's incomparable splendors, embodied in the dogmas of her Immaculate Conception, her divine Maternity and her glorious Assumption into Heaven. 658
(10, 136)

Thus, the Congress will contribute to make your piety ever more enlightened and conscious and, as a result, your love purer, your gratitude deeper, your trust in your August Queen and Patroness and Mother, who has always enriched you with so many proofs of her love, firmer. But it will also serve to make you better acquainted with the duties which are imposed by your filial obedience, so that your enthusiasm will not weaken nor the fruits vanish with the last echoes of the celebrations.

All of you, who are on your knees at the feet of the Immaculate Queen and Patroness of Brazil, have sworn to her redoubled fidelity and love, and therefore it is urgent that you rise up as sworn champions of her maternal sovereignty, pledged to take no rest until you see her ruling as sovereign over everything and everyone. First, over yourselves, in your own life and activities, as loving children who are proud to imitate their Mother's virtues; then around you, over your families, over your social classes and your associations and over all private and public ac- 659
(110-111, 131, 176)

tivities; so that your great Nation may show itself worthy of its heavenly Queen and Patroness, making itself outstanding in this great Crusade for a better world, which should be the fruit of the Marian Year, and with all the more valor and zeal, because then the greater will be the influence which you can exercise in the whole Continent and in the Assembly of Nations.

OUR LADY'S MESSAGE TO MODERN SOCIETY

Letter *La piedad del pueblo*, to the Marian Congress of Bolivia, August 13, 1954.

660 The devotion of the people of Bolivia toward the
(70, most Blessed Virgin Mary has gathered in your historical
75, city of Sucre the faithful of your nation, presided over by
76, their prelates, for the purpose of celebrating, in this Year
80) consecrated to Mary, the Second National Marian Congress, thus solemnly to do homage to the Queen of Heaven.

Ever since We expressed the wish of commemorating the definition of the Immaculate Conception of the Blessed Virgin Mary We have been exhorting Our children to consider the greatness of this privilege, which bears witness to the fact that the Mother of Jesus was at all times full of grace, and the model of the highest virtues, in order that, attracted by the splendor of such eminent beauty, they should themselves seek to imitate her faithfully.

Thus this Congress, which has been summoned with a view to stimulating devotion toward the Holy Virgin in your dear country, is an answer to Our paternal appeal and a cause of deep satisfaction to Us; for in it We see the promise of the fruits that will be gathered from this Holy Year.

Esteem for our divine sonship

661 The dogma of the Immaculate Conception presenting
(82, us Mary as exempt from original sin and as having at no
131) time fallen a victim to sin is a loving invitation for us to

follow, as far as possible, that high example by keeping our souls always pure. Once regenerated in baptismal waters, it becomes immaculately white, but by evil doing it wanders far from the straight path and becomes stained again. If the fault be serious the soul loses God's grace and deserves eternal punishment. Is there a greater misfortune than this?

The essential matter for a Christian is not to offend God, not to commit sin, to act in such a way that the soul at all times lives in God's grace.

True sons and daughters of Mary strive to resemble such a holy Mother, and for that purpose they must struggle against their passions, against the world's temptations, against everything that might lead them to sin.

In this way they will show their appreciation for the great gift that makes them God's children and will constantly lead a fervent Christian life.

Restoration of the family

Now, if sin is the cause of such ill to individuals, its consequences are still worse when committed in the bosom of the family. One of the greatest needs of the world at the moment is the restoration to the home of the sacred and Christian character which it held among our peoples in other ages. Conjugal fidelity, family peace and mutual help of the spouses, and the religious education of the children are the basis for happiness in domestic society. Sins against these three things produce enormous evils. Mary, in the life of Nazareth, is a model of family virtues: all must learn from her the standards of life to which they are obliged. In other times, families came together at the close of day to honor the Queen of Heaven by the recitation of the Holy Rosary. The devotional life of the family and the piety inculcated in the children fostered vocations to the priesthood and to the religious life. The way in which setbacks and sufferings were borne taught the

662
(82,
164)

Christian spirit of sacrifice. If Mary is imitated, the family will be the nursery of virtues, and peace will always reign therein.

Integrity of Faith

663
(122, 123, 136) In the world of today, full of snares and dangers, many are boldly struggling to disseminate error among the faithful. A daring propaganda, open or secret, is infiltrating among Catholics with the aim of alienating them from the loyalty due to Christ and to the true Church, and of eradicating the faith from their souls as well. And unfortunately, besides those who valiantly defend its beliefs, some are to be found who abandon them. How these defections must hurt the heart of Mary! She who has given us the author of our Redemption, Jesus Christ, will watch over the firmness of the faith of the faithful and will enlighten them so that they may recognize the enemy's snares.

(Confide these intentions to Our Lady.)

UNIQUE SANCTITY OF MARY

R. M. to the Canadian Marian Congress, August 15, 1954.

(Role of Our Lady in the history of French Canada.)

664
(72, 79-80, 166) Lift up your hearts, then, beloved children, and let Canada from coast to coast and even to the frozen fields of the North echo the praise and prayer that rise from grateful, loving hearts to swell the chorus of three centuries in veneration of her whom the dying Christ gave you for Mother. Lift your eyes for a moment from this earth laden with sin to contemplate the purity of Mary's life; turn for a brief space from the weaknesses of human nature and recall that the Virgin has never wavered in her burning love of God, has never weakened her complete union with Christ Jesus. Her Son's holiness was unthinkably beyond and above that of His Mother; but her growth in holiness

so far surpasses all other created holiness as to reach unapproachable heights of splendor before the dazzled gaze of saints and angels.

Oh, sinless, pure, grace-filled soul! When will men learn to value the gifts of this passing world at their true worth; to understand that Truth is a more precious possession than wealth; that a soul sanctified by God's love is a greater treasure than empires; that a world at enmity with God has lost its right to hope for lasting peace, because justice without God has a hollow ring? 665
(70)

Oh, Mary, Virgin Mother of God and our Mother, accept the homage of affection and veneration which the Congress of Trois-Rivières brings to your throne in the name of all the faithful of Canada. Show them always the path that leads to union with your Divine Son; protect them against the evil spirits that lurk along the way, so that one day they may join their Mother and the whole court of heaven in adoration of the one true God forever. 666
(136)

(Conclusion.)

DEMANDS OF CONSECRATION TO MARY

R. M. to the Belgian Marian Congress, September 5, 1954.

The miraculous statues that on this day have passed over the square of Koekelberg in triumphant procession are eloquent testimony that Belgium is a Marian land. Most of them have received your homage for many centuries, while others have appeared recently as a renewed indication of Mary's living presence among you. But whether old or new, unhesitatingly you bring to them all your trust; you lay before them your difficulties, your sufferings and your hopes. Bound intimately to the life of your people, these statues shared with you many difficulties and agonies; they have been present at the magnificent expan- 667

sion and astounding accomplishments of Catholicism in your country. Each day, you pour forth your prayers at their feet, gain the courage to carry on a patient struggle against all forms of evil, and receive the good things of body and soul and those thousands of kindnesses which a Mother never ceases to shower on her children.

668 Thus you have good reason to come in pilgrimage
(76, from all parts of Belgium to a site that you consider
126, sanctuary of your faith and in national homage to gather
154) there your most famous statues, representatives of the
other countless images scattered everywhere in your
churches, your chapels, along the roads, in your homes.
The different titles by which you invoke Mary illustrate
the infinite richness and unlimited goodness of the Creator
without stain, the Immaculate Virgin and Mother of
God, whom the world will never cease to praise and whose
goodness it will never exhaust.

The demands of consecration

669 As proof of your gratitude, you wish to make an act of
(132) consecration to this glorious sovereign. Weigh well, dear
sons and daughters, the full importance of this act and the
obligations it involves. By putting under Mary's mantle
your personal, family, and national activities, you ask her
protection and her aid in all your undertakings. But you
also promise her to avoid anything that could displease her
and to conform your whole life to her direction and her
desires. A Mother's love can make the most severe de-
mands on her children, when their good is at stake. She
will not tolerate the family's honor to be harmed by their
conduct. Indeed she longs for them to perform brilliant
deeds that she may rejoice with them over their success
and merits.

Mary expects you, heirs of a long tradition of fidelity
in the service of Christ, to carry on at the present time the
age-old struggle that divides good from evil.

Demand of fidelity

First of all, she asks you to remain firm in faith. Even 670
if you do not have to suffer open persecution, as is, alas, (132,
the lot of so many in other countries, you must defend 136,
yourselves against a materialism which little by little is 168)
invading society, its institutions and its activities. With
many, this materialism reveals itself in the search for a
comfortable life, fully secure for the morrow, but a life
closed to supernatural realities, to all appeal to devotion,
and incapable of grasping the needs—at times the crying
needs—of other social classes or other peoples. It is so easy
to forget that temporal well-being is not the principal end
of human life and that there are other riches infinitely
more precious and lasting, those of divine charity, which
make man forgetful of self in order to give himself to God
and His work. The Blessed Virgin's role is to let men
glimpse a reflection of heaven among all the cares that
chain them to this earth and to remind them untiringly that
the sufferings of this world are not worthy to be compared
with the glory that God is preparing for His children.

Family sanctification

Consecration to Mary will sanctify your homes. Who 671
better than the Blessed Virgin can preserve the intimacy (111,
and fervor of family affections and elevate them by com- 115,
municating to them the purity of that completely faithful 164)
love of which God has made her the custodian? Who in-
spires mothers with the courage and patience necessary to
take care of the countless family needs, to train their chil-
dren in piety, to defend them against the snares which a
paganized world constantly lays under their feet? It is in
the bosom of the family, through constant daily contact,
that the image of the parents is impressed on the souls of
the children, that the experience of Christian life is trans-
mitted. It is there that a vigilant and tender presence is
needed; one might say that there is the chosen place

where the Mother of Jesus continues the work that was hers *par excellence*, the motherly care of the Son of God, which is now prolonged in the members of His Church. May Mary reign in your homes, not only because you placed her image or statue there but also because you often pray to her together, come to her for her advice and practice her virtues.

Source of vocations

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(80,
131,
137) It is not to be wondered at if, in hearts especially devoted to her, the Queen of Virgins awakens the desire to imitate the perfection of her love for Christ and men. Following the counsels of the divine Master, young men and women leave their homes and endeavor by a life of prayer, renunciation and charity to call down on souls the graces of salvation and also to show them the way by word and example. We especially remember, not without emotion, Belgium's magnificent missionary efforts, and all the religious Congregations which, at the price of heavy sacrifices, proclaim Christ's message in Africa and in many other parts of the world. Maintain this glorious tradition which bears witness to the vitality of your Catholicism and does honor to the Church and her divine Head!

Apostolic zeal

673
(137) The Blessed Virgin also inspires the lay apostolate in its diverse forms, in particular those of Marian associations and Catholic Action groups. For souls desirous of living out the teaching of Jesus more sincerely and more fully, for those who burn to make it known to others, in particular to their fellow workers, for him who wishes to restore the order of justice and charity in social institutions and to bring to the temporal social order a reflection of the perfect harmony that unites the children of God, the Virgin Mary obtains the grace of the apostolate. She puts on their lips words that convince without hurting and she animates them with a wise zeal and a humble, patient,

devoted affection, without which the apostle runs the risk of growing tired very quickly. Nourished by a deeper understanding and more lively affection for their Sovereign and their Patroness, the Marian associations will redouble their supernatural ardor in their prayers, mortifications and conquering ardor, which is fitting to those who care little for their own personal advantage and have only in mind an ever greater fidelity in fulfilling their obligation to Mary.

Mary leads to the Eucharist

You have wished to conclude this Marian day by assisting at Holy Mass and receiving Holy Communion. You could not more effectively confirm the promises made to the Blessed Virgin. Mary has no other desire but to lead men to Christ and to introduce them to the heart of the central mystery of Christianity, that of the Redemption. She continues to give to the Church the Son she brought into the world in Palestine. If she loves to see her children assembled for a stirring manifestation of faith and love, it is to lead them together to the mystical Bread, symbol of unity, of peace and of the eternal joy of heaven.

May Jesus, through Mary, continue to reign over your nation, your homes and in the depths of your souls. He raise among you an ever more numerous and more ardent group of apostles, priests, religious and laity. May He maintain in your country the Christian spirit in all its generosity and an ever more fervent devotion toward the Blessed Virgin. May you in all truth be able to repeat to her enthusiastically the words of the beautiful hymn: "Among us, be thou Queen!"

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(39,

52,

119)

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(52,

125)

QUEENSHIP OF MARY

Encycl. *Ad cæli Reginam*, October 11, 1954.

676
(101-106, 154, 168) The Christian people have had recourse to the Queen of Heaven since the early days of the Church. To her they addressed humble prayers and devout hymns of praise in their joys and still more in their trials and dangers. Never was there a lessening of confidence in the Mother of the Divine King Jesus Christ, and never did that faith weaken, which teaches us that the Virgin Mary Mother of God is supreme in her motherly care of the world, just as she is crowned with glory in the happiness of heaven.

677
(129, 168) In our own times what calamities We have seen! Cities and towns and villages have been reduced to ruins; the evil passions of men have passed all bounds, like a flood of evil, and caused fearful havoc. At times there has been no justice, and enticement to evil has triumphed everywhere. We are filled with grief at this alarming state of affairs, and therefore We have recourse with confidence to Mary Our Queen. To her We make known not only Our devotion but that of all those who glory in the name of Christian.

Devotion of His Holiness Pope Pius XII to Mary

678
(96, 104, 154, 157) We recall with pleasure the following events:
On the first of November 1950, the Holy Year, We proclaimed the dogma of the Assumption of the Blessed Virgin Mary into heaven (a), where, present in body and soul, amid the choirs of angels and saints, she reigns with her only-begotten Son. On that day We were surrounded by an immense multitude of Cardinals, Bishops, priests, and faithful people who had come from all over the world. One hundred years have now gone by since Pope Pius IX defined that the Mother of God was conceived

678a Cf. above no. 482 ff.

QUEENSHIP OF MARY

385

without any stain of original sin. To mark that event We proclaimed Our Lady's Year (b) now in progress, and it is a great consolation to Us to see devotion to the Virgin Mother of God everywhere revived and her principal churches throughout the world thronged with pilgrims. Especially do We rejoice to see the multitudes which flock to the Church of St. Mary Major in Rome, to show plainly their faith and their warm love of our heavenly Mother.

It is well known how We take every opportunity to exhort all the faithful to love their kind and powerful Mother with a great and tender love, as children should. This We do when We receive the faithful in public audiences, and when We broadcast messages to those at a distance. And here We single out for special mention the message We broadcast to the people of Portugal on the occasion when the miraculous image of the Virgin Mary which is venerated at Fatima (a) was crowned with a golden crown. We called that broadcast the Message of the "Royalty of Mary."

And now to crown these many examples of Our devotion to the great Mother of God, which the Christian people have so eagerly followed; to bring Our Lady's Year now ending to a happy and successful conclusion; and to give a willing assent to the numerous requests addressed to Us from all over the world; We have decided to institute the liturgical feast of the Blessed Virgin Mary the Queen.

Our intention in this letter is not to propose a new truth for the belief of the faithful, for the title of Queen and the reasons which justify the royal dignity of Mary have always been known and have been handed down in the ancient documents of the Church and in the sacred liturgical books. We simply wish to go over again these

678b Cf. above no. 584 ff.
679a Cf. above no. 407 ff.

ancient documents, which recount the praises of our heavenly Mother, thus to foster an increased devotion to her for the spiritual gain of all the faithful.

Faith in the Queenship of Mary

682 The woman whose Son is the Son of the Most High
(27, who "will reign in the house of Jacob forever" (a), "the
77, Prince of Peace" (b), "the King of kings and Lord of
104) lords" (c), this woman has received from God singular
privileges of grace above all other creatures; this has been
the belief of the Christian people from the earliest times,
and because of the close relationship between Mother
and Child, it was easy for them to acknowledge the Mother
of God as Queen of all.

Homage of the Fathers

683 It is not surprising then that ancient writers in the
(26, Church, relying on the words of the Archangel Gabriel,
104, who foretold that Mary's Son would reign forever, and
105) on the words of Elizabeth reverently greeting her as
"Mother of my Lord," should call Mary "Mother of the
King," "Mother of the Lord" (a), thus making it clear that
she received special and outstanding excellence from the
royal status of her Son.

684 So St. Ephrem, with a poet's fervor, represents our
(101, Lady as saying, "Let heaven hold me in its embrace, for
105) I am more honored than heaven. Heaven was not your
Mother, but you made heaven your throne, and the Mother
of the King is far more worthy of honor and veneration
than his throne" (a). And in another place he thus addresses
her "Empress, Maiden and Mistress, Queen and Lady,

682a Luke 1:32.

682b Isa. 9:6.

682c Apoc. 19:16.

683a Cf. Luke 1:32-33.

684a Hymn de B. Maria.

guard and protect me, lest Satan, the author of ruin, rejoice over me and the wicked enemy triumph over me" (b).

St. Gregory Nazianzen calls Mary "Mother of the King 685
of the whole Universe," "Virgin Mother who gave birth to (104,
the King of the whole world" (a). Prudentius says Mary 105)
was filled with wonder that "she should be the Mother of
the God-Man who is King over all" (b).

This royal dignity of the Blessed Virgin Mary is clearly 686
taught by those writers who call her Mistress, Ruler, (105)
Queen. In a sermon ascribed to Origen, Mary is not only
called by Elizabeth "Mother of my Lord" but also "You
are my Sovereign Lady" (a).

St. Jerome teaches the same when speaking of the 687
various meanings of the name Mary and says, "In the (105)
Syrian language Mary means Lady" (a), and after him
St. Peter Chryologus: "Mary in Hebrew means Lady, and
the angel calls her Lady, so that the Mother of God should
be free from all fear, since the authority of her Son made
her our Lady in fact and in name" (b).

St. Epiphanius, Bishop of Constantinople, writing to 688
Pope St. Hormisdas, says that prayers should be said to (105)
maintain the unity of the Church "through the grace of
the holy and undivided Trinity and the intercession of our
Lady Mary, the holy and glorious Virgin Mother of
God" (a). Another writer of the same time turns to the
Blessed Virgin, seated at the right hand of God, and asks
her to pray for us, calling her "most holy Mother of God
and Mistress of mortal men" (b).

684b *Oratio ad S. Dei Matrem.*

685a *Poëmata dogmatica*, 18, 58.

685b *Dittochæum*, 27 PL

686a *Hom. in S. Lucam hom. 7.*

687a *Liber de nominibus hebræis* PL XXIII, 886.

687b *Sermo 142, De Annuntiatione B.V.M.*

688a *Relatio Epiphani Ep. Constantin.*

688b *Inter opera S. Modesti, Encomium in Dormit.*

689 St. Andrew of Crete often ascribes the dignity of
(105) Queen to the Virgin Mary; he writes: "Today God Himself, who took human form from the womb of His ever Virgin Mother, takes her out of this world as Queen of the human race". And again, "Queen of the whole human race in name and, in fact, placed above all that is under God" (a).

(690 St. Germanus addresses the humble Virgin in these
(105) words: "Be seated, Lady, it is fitting that you should sit in the highest place, for you are Queen, glorious above all kings", and he calls her "Mistress of the inhabitants of the earth" (a).

St. John Damascene calls her "Queen, Lady, Mistress" (b), and "Mistress over all creatures" (c). And by one ancient writer of the Western Church, she is called "Blessed Queen," "Queen forever beside her Son, the King," whose "head is adorned with a golden crown" (d).

Finally, St. Ildephonsus of Toledo gathers together all the titles of honor in this salutation, "My Lady, my Mistress, holding sway over me, Mother of my Lord... Mistress among servants, Queen among sisters" (e).

The Popes and Theologians

691 It is from these and innumerable other ancient proofs
(105) that theologians have drawn their doctrine acclaiming the Blessed Virgin Queen of all created things, Queen of the world, and Mistress of all.

The Supreme Shepherds of the Church have always thought it their duty to foster the devotion of the Christian people to our Heavenly Mother and Queen. Not to men-

- 689a *Homilia II, III in Dormitionem Sanctissimæ Deiparæ.*
690a *In Præsentationem Ss.mæ Deiparæ, 1, 2.*
690b *Homilia I in Dormitionem B.M.V.*
690c *De fide orthodoxa, 4, 14.*
690d *De laudibus Mariæ PL 283 A.*
690e *De virginitate perpetua B.M.V.—PL 96, 58 AD.*

tion the documents of recent Popes, let Us recall the following: in the seventh century, Our Predecessor St. Martin I, called Mary "Our Glorious Lady ever Virgin" (a), and St. Agatho, in a synodal letter, read to the Fathers of the Sixth General Council, says she is "Our Sovereign Lady, really and truly Mother of God" (b). And in the eighth century, Gregory II, in a letter to the Patriarch St. Germanus, read in the Seventh General Council with the acclaim of all the Fathers, calls her "Sovereign Mistress of all and true Mother of God," and again "Mistress of all Christians" (c).

We may well recall the following also: Our Predecessor Sixtus IV, in the Apostolic Letter in which he approves the doctrine of the Immaculate Conception of the Blessed Virgin, begins with these words, in which Mary is called the "Queen ever watchful who intercedes with the King, her Son." And Benedict XIV calls her "Queen of heaven and earth to whom the King of kings has in some measure committed His empire" (a). 692 (28, 103-104)

St. Alphonsus Liguori, gathering together all the testimonies of former times, writes: "Because the Virgin Mary was raised to the sublime dignity of being the Mother of the King of kings, the Church has rightly given her the title of Queen" (a). 693 (105)

Praise by the Liturgy

The Sacred Liturgy, which gives a true picture of the traditional belief of the Christian people, has never ceased in East and West to sing the praises of our Heavenly Queen. 694 (105, 141)

- 691a *Epist. 14.*
691b *Epist. 3.*
691c *Epist. 20.*
692a Cf. above, no. 2 ff.
693a *The Glories of Mary, p. 1, c. 1.*

695 "O Mother of God, today you are taken up to heaven
(104- in the chariots of the Cherubim, the Seraphim wait on you,
105) the multitudes of the heavenly host bow down before
you" (a). "O just and blessed (Joseph) because you are of
royal descent, you are chosen above all others to be
the spouse of the pure Queen, who will give birth in a
wonderful manner to Jesus the King" (b). "I will sing a
hymn to the Queen Mother, and I will draw near to her
with joy, and gladly will I celebrate her wonders. . . . O
Lady, we cannot praise you as you deserve, because you
gave birth to Christ the King, and you are exalted above
the Seraphim. . . . Hail, O Queen of the world, Hail, O
Mary, Mistress of us all" (c).

696 "O Mary, center of the whole world . . . you are greater
(105) than the Cherubim and the six-winged Seraphim. . . .
Heaven and earth are filled with your holiness and
glory" (a).

697 The Latin Church joins in with the sweet sounding
(105) "*Salve Regina*" (Hail, Holy Queen), and the delightful
antiphons "*Ave Regina Cœlorum*" (Hail, Queen of Heaven),
"*Regina cœli lætare*" (Queen of heaven, rejoice), and the
others which are said on the feasts of the Blessed Virgin
Mary: "The Queen stands at your right hand in a vesture
of gold." "Heaven and earth acclaim thee mighty Queen."
"Today the Virgin Mary has ascended to heaven: rejoice,
because she reigns with Christ forever" (a).

698 To these must be added the Litany of Our Lady, in
(105, which the faithful are daily invited to invoke her as Queen.
141, In the fifth glorious mystery of the Rosary—Mary's mys-
145) tical crown—the faithful have now for many centuries
meditated on her royal sway over heaven and earth.

695a Armenian Liturgy, hymn at Matins of Assumption.

695b From *Menæo*, Byzantine Liturgy.

695c *Ibid.* Hymn Acathist.

696a *Anaphora* B.M.V.

697a Feast of the Assumption.

Christian art

Sacred art, founded on Christian principles, faithfully 699
expresses the simple and spontaneous piety of the faithful. (105)
Ever since the Council of Ephesus it has pictured Mary
as Queen and Empress, seated on a royal throne, adorned
with royal emblems, crowned with a diadem, surrounded
by angels and saints, and dominating, not only the forces
of nature but also the evil influence of Satan. Pictures
and images of the Blessed Virgin Mary have always given
expression to her royal dignity and have been noted for
their artistic workmanship and beauty. What could be
more expressive than the picture of our divine Redeemer
Himself placing on His Mother's brow a crown of glory!

The Popes have encouraged this devotion of the 700
people and have often crowned with their own hands, (105)
or by means of their delegates, famous images of the
Virgin Mother of God.

Mary's titles to Queenship: her Motherhood

From ancient documents, handed down in the Church, 701
and from the sacred liturgy, it is clear that the chief reason (24,
for the royal dignity of Mary is her divine Motherhood. 104,
The Gospel, speaking of the Son to be conceived by the 114)
Virgin, says: "He shall be called the Son of the Most High
and the Lord God shall give unto Him the throne of David
His Father, and He shall reign in the house of Jacob for-
ever, and of His kingdom there shall be no end" (a), and,
again, Mary is called "Mother of the Lord" (b). Hence it
is easy to conclude that Mary is herself Queen, since she
gave birth to a Son, who at the very moment of His con-
ception, by reason of the hypostatic union of His human

701a Luke 1:32-33.

701b Luke 1:43.

nature with the Word (c), was even as man King and Lord of all things.

702 St. John Damascene, therefore, can rightly say: "She
(104) became Mistress of all creation when she became Mother of the Creator" (a). And we can also say that the first to proclaim the royal office of Mary was the heavenly messenger, the Archangel Gabriel.

Her Co-redemption

703 But the Blessed Virgin Mary is to be called Queen not
(41, only on account of her divine Motherhood but also be-
104) cause by the will of God she had a great part in the work of our salvation.

"What thought," says Pius XI, "could give us greater joy and consolation than this, that Christ is our King not only by natural right but by the right He won over us as our Redeemer. Would that all of us who forget our Savior would remember 'you were not redeemed with corruptible things such as gold or silver . . . but with the precious blood of Christ as of a lamb unspotted and undefiled'. We are no longer our own, since Christ has bought us with a great price" (a).

704 Now in this work of Redemption the Blessed Virgin
(42, Mary was closely associated with Christ, and so the
45, sacred liturgy sings: "Holy Mary, Queen of heaven and
52, Mistress of the world, stood in sorrow at the cross of our
104) Lord Jesus Christ" (a). Wherefore, according to a devout disciple of St. Anselm in the Middle Ages, "Just as . . . God by His power creating all things is Father and Lord

701c . . . *Inde facile eruitur ipsam quoque esse Reginam, quippe quæ Filium genuerit, qui eodem momento quo conceptus est, propter hypostaticam humanæ naturæ cum Verbo unionem, Rex etiam ut homo, erat et rerum omnium Dominus.*

702a *De fide orthodoxa*, 1. 4, c. 14.

703a *Quas primas*, December 11, 1925.

704a Feast of the Seven Dolors of the B.V.M., *Tractus*.

of all, so the Blessed Virgin Mary restoring all things by her merits is Mother and Mistress of all; for God is Lord of all things because by His command He gave them their nature, and Mary is Mistress of all things because she restored them to their original dignity by the grace which she merited" (b). For "Just as Christ, because He redeemed us, is by a special title our King and our Lord, so too is Blessed Mary (our Queen and our Mistress) because of the unique way in which she cooperated in our redemption. She provided her very substance for His body, she offered Him willingly for us, and she took a unique part in our salvation by desiring it, praying for it, and so obtaining it" (c).

From these considerations we can conclude as follows: 705
Mary in the work of redemption was by God's will joined (13-
with Jesus Christ, the cause of salvation, in much the 14,
same way as Eve was joined with Adam, the cause of 22,
death. Hence it can be said that the work of our salvation 28,
was brought about by a "restoration" (St. Irenaeus) in 39,
which the human race, just as it was doomed to death by 44,
a virgin, was saved by a virgin. 104)

Moreover, she was chosen to be the Mother of Christ "in order to have part with Him in the redemption of the human race" (a).

"She it was, who, free from all stain of personal or original sin, always most closely united with her Son, offered Him up to the Eternal Father on Calvary, along with the sacrifice of her own claims as His mother and of her own mother love, thus acting as a new Eve on behalf of all Adam's children, ruined by his unhappy fall" (b).

From this we conclude that just as Christ, the new Adam, is our King not only because He is the Son of God, but also because He is our Redeemer, so also in a

704b Eadmero, *De excellentia Virginis Mariæ*.

704c *De mysteriis vitæ Christi*, disp. 22, sect. 2.

705a Cf. above, no. 319.

705b Cf. above, no. 383.

somewhat similar manner the Blessed Virgin is Queen not only as Mother of God, but also because she was associated as the second Eve with the new Adam (c).

706 Jesus Christ alone, God and Man, is King in the
(12- strict, full and absolute sense; but Mary shares in His
13, royal dignity in a secondary way, dependent on the sover-
46, eignty of her Son. She is Mother of the Christ God and
49, is His associate in the work of redemption, in His conflict
101- with the enemy, and in His complete victory. It is from
108) this union with Christ the King that she reaches a height
of splendor unequalled in all creation. From this she has
her royal power to distribute the treasures of the kingdom
of the Divine Redeemer. From this union with Christ, her
motherly intercession with her Son and with the Father
has a power that never fails.

Queenship of excellence

707 It is certain, therefore, that most holy Mary is raised
(23, by her dignity above all creation and that she comes first
26) after her Son. "You are far above all creation . . . what can
be more sublime than this joy, O Virgin Mary? What can
be more excellent than this grace which you alone have
received from God?" (St. Sophronius) (a) To these praises
St. Germanus adds his tribute: "Your honor and dignity
surpass all creation; the angels take second place to you
in excellence" (b). And St. John Damascene goes so far
as to say: "Immeasurable is the difference between the
servants of God and the Mother of God" (c).

705c *Inde procul dubio concludere licet, quemadmodum
Christus, novus Adam, non tantum quia Dei Filius est, Rex
dici debet, sed etiam quia Redemptor est noster, ita quodam
analogiæ modo, Beatissimam Virginem esse Reginam non
tantummodo quia mater Dei est, verum etiam quod nova
veluti Heva cum novo Adam consociata fuit.*

707a *In Annuntiationem B.M.V.*

707b *Hom. 2 in Dormitionem B.M.V.*

707c *Hom. 1 in Dormitionem B.M.V.*

To understand this supreme degree of excellence 708
which raises the Mother of God above all creation, it is (68,
a help to note that from the first moment of her concep- 75)
tion she was filled with an abundance of grace far beyond
that of all the saints. Hence Pope Pius IX wrote that
Almighty God "placed her far above all the angels and
all the saints, and so filled her with every heavenly grace
taken from His own divine treasury, that she was always
free from all stain of sin, all beautiful and perfect, pos-
sessing such a fullness of innocence and holiness to be
found nowhere outside of God, and which no one but God
can comprehend" (a).

Queenship of efficiency

The Blessed Virgin has not only been given the high- 709
est degree of excellence and perfection after Christ, but also (11,
she shares in the power which her Son and our Redeemer 47,
exercises over the minds and wills of men (a). For if the 108,
Word of God, through the human nature assumed by Him, 116)
works miracles and gives grace, if He uses Sacraments
and uses His saints as instruments for the salvation of
souls, why should He not use His Blessed Mother's office
and activity to give us the gifts of Redemption? "She has
a mother's care for us, she is active in the affairs of our
salvation, she is concerned for the whole human race; she
has been made Queen of heaven and earth by God, exalted
above all the choirs of angels and all the saints. Standing
at the right hand of her only-begotten Son, our Lord Jesus
Christ, she pleads strongly for us with a mother's prayers,
and what she seeks she finds, nor can she ask in vain" (b).

708a Cf. above, no. 31.

709a *Præterea Beata Virgo non solummodo supremum, post
Christum, excellentiæ ac perfectionis gradum obtinuit,
verum etiam aliquam illius efficacitatis participationem, qua
eius Filius ac Redemptor noster in mentes et in voluntates
hominum regnare iure meritoque dicitur.*

709b Cf. above, no. 65.

Pope Leo XIII proclaimed that almost unlimited power was given to the Blessed Virgin Mary in distributing graces (c), and St. Pius X added that Mary undertakes this office "as by a mother's right" (d).

710 Therefore, let all the faithful rejoice to be subject to
(102) the authority of the Virgin Mother of God, whose power is a Queen's, and whose love is a Mother's.

711 Theologians and preachers must take care, in all these
(20) questions relating to Our Lady, to avoid deviating from sound doctrine, lest they fall into a twofold error: let them avoid unfounded opinions expressed in words which go beyond the truth; and let them avoid too narrow an outlook in considering the singularly sublime and almost divine dignity of the Mother of God, which, the Angelic Doctor teaches, must be ascribed to her "on God's account, for He is the infinite Good" (a).

712 However, in this as in all other points of Christian
(4, Doctrine, everyone has "an all-embracing standard of
18) truth ready to hand" in the living, teaching Authority of the Church, which Christ set up "to make clear and explain in detail what was left obscure and only implicitly contained in the deposit of faith" (a).

Feast of Mary the Queen

713 We have now gathered evidence from all sides to
(105) show that the Virgin Mother of God is preeminent with a royal dignity. The monuments of Christian antiquity, the liturgical prayers, the religious sense of the Christian people, the works of art, all speak as one. We have shown that the theological arguments resting on the deposit of divine faith serve only to confirm the same truth. All

709c Cf. above, no. 169.

709d Cf. above, no. 235.

711a *Summa theol.* 1, q. 25, a. 6, ad 4.

712a *Encycl. Humani generis.*

these testimonies unite into one swelling symphony to extol the very summit of the royal dignity of the Mother of God and of men, who has all creation beneath her "as she is raised above the choirs of angels to the kingdom of heaven" (a).

We are convinced, after due consideration, that the Church will benefit greatly if this truth, so clearly proved, is made to shine before all men by being held up like a bright light. Therefore, by Our Apostolic Authority We decree and institute the feast of Mary the Queen, which is to be celebrated throughout the whole world every year on the 31st of the month of May. We also order that the consecration of the human race to the Immaculate Heart of the Blessed Virgin be renewed on that day, and We have great confidence that it will usher in a happy era of Christian peace and the triumph of religion.

Recognition of her rule

And now let everyone, with more confidence than ever before, approach the throne of mercy and grace of Mary, our Queen and Mother. Let them ask for help in adversity, for light in darkness, for comfort in mourning and weeping. But most of all, let them strive to break away from the slavery of sin and profess an unchangeable obedience to their Queen and a tender devotion to their Mother. Let her churches be thronged with crowds of people to celebrate her feasts; let her rosary beads be in the hands of all, and gather the faithful together in churches, in homes, in hospitals and prisons, in small groups or large crowds, to recite her praises. Let the name of Mary be held in honor: it is sweeter than honey and more precious than jewels. It is a name adorned with majesty and venerable with a mother's charm; it is a name never to be cursed—only a foul mind would think of such a thing; it is a name only to be spoken with the greatest respect.

713a Office of the Assumption.

716 Let all strive to imitate the sublime virtues of our
(36, heavenly Queen and most loving Mother, each in his own
128, way working to make his dispositions and his conduct like
131) hers. The result will be that all Christians, by honoring and
imitating our Queen and Mother, will feel that they are
indeed brothers. Thus will they grow tired of envy and
greed, promote social concord, respect the rights of the
weak, and love peace. Let no one think he is a child of
Mary, and sure of her most powerful protection, unless he
shows himself gentle and chaste and just after her example,
and contributes to true brotherhood, not merely by re-
fraining from injuring others, but by positively helping
and consoling them.

Fruits of that recognition

717 In certain countries of the world, men and women
(121, are unjustly persecuted for the name of Christ, and de-
167) prived of the freedom due to them by right divine and
human, and no complaints and no protests, however
justified, have availed to end the evil. May the ever Sov-
ereign Lady of all things, who can crush all aggression
beneath her virgin foot, turn her eyes of mercy towards
her innocent and afflicted children, disperse the clouds
and still the tempest. May she grant them without delay
to enjoy full freedom to practice their religion openly, so
that being of one mind according to the Gospel teaching,
they may become shining examples of virtue in their hard
lot, and thus contribute also to the strength and progress
of their countries.

718 It is our fervent hope that the feast which We
(108, institute by this letter, so that all may acknowledge and
125, venerate the kindly and maternal power of the Mother of
169) God, will greatly contribute to the cause of peace, daily
disturbed by vexing problems. Is she not God's rainbow,
placed in the sky in the sight of God as a sign of the

covenant of peace? (a) "Look up at the rainbow, and
bless the maker of it; how fair are those bright colors that
span heaven with a ring of splendor traced by an Almighty
hand." Whoever, therefore, pays honor to the Mistress of
angels and of men—and let no one think himself exempt
from paying the tribute of a grateful and loving heart,—
let him invoke her as Queen ever at hand to obtain our
peace. Let him respect and defend peace. Peace does not
mean unpunished wrong-doing nor unbridled freedom,
but an orderly living together, guided and commanded by
the will of God. Our Lady exhorts and commands us to
protect and extend this peace.

We devoutly hope that our Queen and Mother will 719
hear our prayers and will grant the joy of peace to a (100)
world riven with hate, and after this our exile will show
unto all of us Jesus, our peace and our joy eternal. Most
lovingly then do We give to you, Venerable Brethren,
and to your flocks, Our Apostolic Blessing as an omen of
God's almighty help and a proof of Our own love for you.

RICHES OF MARY'S HEART

R. M. to the Spanish Marian Congress, October 12,
1954.

(*Spanish sanctuaries.—The consecration of Spain to
the Immaculate Heart of Mary.*)

Most beloved children, this manifestation of your de- 720
votion to the most pure Heart of the Virgin Mary, seat of (43
that love, of that sorrow, of those most sublime affections 79,
which had so great a part in our Redemption, especially 82,
when she kept vigil at the foot of the Cross, doubtlessly 141)
merits attention. This devotion is, indeed, merited by that
Heart, symbol of an interior life, whose moral perfection,
merits and virtues surpass all human conceiving. It is only

718a Cf. Gen. 9:13.

just that you should nourish and manifest this devotion, if not for any other reason, at least for that of belonging to the country of St. Anthony Mary Claret, untiring apostle of this devotion, whom We Ourselves have raised to the highest honor of the altars.

721 Today more than ever before that devotion is needed, (128, because clouds are gathering on the horizon. At times it 134, seems that darkness is blotting out the road more and 141) more, and the boldness of the ministers of hell seems to grow greater. For these very reasons, We believe that all humanity must flee to this port of salvation (the Immaculate Heart of Mary). We have indicated this as the principal purpose of the Marian Year. Men must take refuge in this fortress, must trust in this sweet Heart which, in order to save us, asks only prayer and penance, asks only cooperation.

722 Promise it to her, most beloved sons from all parts (159) of Spain. Promise her to live a life of piety that will become more intense, more profound and more sincere every day. Promise her to watch over that purity of morals which was always the glory of your people. Promise her never to open your doors to certain ideas and principles whose effects you already know from sad experience. Promise her not to allow the solidity of your family hearth, the cornerstone of all society, to be broken. Promise her to repress the desire for immoderate joys and greed for the goods of this world, a poison capable of destroying the most robust and healthiest of organisms. Promise her to love your brothers, first of all the humble and the needy, who are so often offended by pompous displays of luxury and pleasure! Then she will always continue to be your special protectress.

723 Before your throne, therefore, O Blessed Virgin of the (132, Pillar, let Us say, paraphrasing the words which We Our- 159) selves pronounced on a solemn occasion, that as common father of the Christian family, as Vicar of Him to Whom

all power was given in heaven and on earth, We entrust, offer and consecrate to you, to your Immaculate Heart, not only all the multitude there present, but also the whole Spanish nation, so that your love and protection may hasten the triumphal hour of the reign of God, and all human generations, at peace among themselves and with God, may proclaim you Blessed, singing with you from one end of the earth to the other the eternal Magnificat of glory, love and gratitude to the Heart of Jesus, the sole refuge where they can find truth, life and peace.

MARY'S TEARS

R. M. to the Marian Congresses of Sicily, October 17, 1954.

(*Fidelity and Christian riches of Sicily manifested by its Marian devotion.*)

It is true that up to the present this Apostolic See has not in any way made known its judgment concerning the tears which are said to have been shed by an image of her in the humble house of some workingmen. Nevertheless, it was with lively emotion that We read the unanimous declaration of the Episcopate of Sicily of the reality of the event. Without doubt Mary is eternally happy in heaven and suffers neither pain nor sadness. And yet, she does not there remain insensible, but rather feels love and pity for the suffering human race, to which she was given as a Mother when she stood, sad and weeping, at the foot of the Cross, to which her Son was nailed. Will men understand the mysterious language of those tears? Oh, the tears of Mary! On Golgotha they were tears of compassion for her Jesus and of sadness for the sins of the world. Does she still weep for the wounds produced anew in the Mystical Body of Jesus? Or does she weep for her many sons, whose errors and sins have extinguished the life of grace and who gravely offend the divine majesty? Or are they

724
(43,
85,
100,
116,
170)

tears of expectation for the delayed return of her other children, once faithful, and now led astray by mirages into the ranks of God's enemies?

(Lead back prodigals by fidelity to Christian life.)

FRUITS OF DEVOTION TO MARY

R. M. to the Lebanese Marian Congress, October 18, 1954.

Under the Eastern sky

725 "I was exalted like a cedar in Lebanon, and as a cy-
(57, press tree on Mount Zion. . . . Come over to me, all ye that
68, desire me, and be filled with my fruits" (a). These words
101) of Scripture, which the liturgy applies to the Blessed Vir-
gin Mary, come to mind at this moment in which We have
the joy of addressing you, beloved sons and daughters of
the noble Lebanon nation, who have assembled in the
splendor and fervor of a magnificent ceremony to cele-
brate with the universal Church the centenary of the
definition of the dogma of the Immaculate Conception.

Yes, go to Mary, lift your hearts to her, implore the
abundance of her graces with the confidence of children,
that our Savior's Mother, who lived here below under the
same pure and deep Eastern sky, will once again look down
on your land with special satisfaction. Does not the Church
herself evoke your Lebanese mountains as a particularly
privileged place for praising the Virgin? It is there that
the Holy Spirit contemplates her and enraptured by the
splendor of her immaculate purity calls her thence to
heavenly glory: "Come from Libanus, my spouse, and thou
shalt be crowned" (b).

726 The rare privilege which thus joins the name of your
(151) fatherland with the cultus of the Virgin Mary creates for

725a Eccl. 24:17, 26.

725b Canticle of Canticles 4:8.

all of you the special duty of responding with still greater faithfulness to her motherly appeals. And We are pleased to think that the manifestations of your National Marian Congress, over which We have desired to preside through Our Legate, Our dear Son, the Cardinal Patriarch of Venice, will certainly revive and increase in you a sound, lasting and enlightened devotion toward the Immaculate Virgin. From last May 38, hymns and prayers have continued to be sent up unceasingly in her honor from the streets and churches during the glorious journey of the Statue from the Sanctuary of Harissa through mountains and vales, towns and villages. And the motherly heart of the Virgin will have throbbed with delight at seeing so many souls purified by the Sacraments and so many lives again consecrated to the service of her Divine Son; she will have been moved on beholding the fervor of the Christian multitudes and the zeal of the whole people to take part in her praise.

Fruits of Marian devotion

Such Marian piety is a token of hope for your dear 727
fatherland. Youth will derive therefrom a firm attachment (37,
to the ideal of purity which Mary proposes to the human 40,
race wounded by sin; and by invoking the assistance of 130,
her who crushed the serpent's head, they will be able to 135,
overcome the repeated attacks of temptation. 165)

Fathers and mothers of families will place their homes
under her care and will wish to meditate upon the ex-
ample of the Holy Family of Nazareth.

Active members of Catholic Action will look up to
Mary, who is the surest means of leading souls to Jesus,
and they will, through her intercession, implore divine
grace, without which their action would remain fruitless.

Priests above all and every consecrated soul should
bear in mind that Jesus, when about to die, entrusted His
Mother to them in the person of St. John. These will
gather round her in increased veneration, united more

than ever among the fruitful diversity of their rites by a common love for the Holy Virgin, and a common desire to promote her cultus.

And upon the social life of your fatherland the Mother of the Divine Savior will cause to shine the ideal of her Divine Son's message of charity and brotherly love, of truth and justice. She, whom all generations call blessed, is the honor of womanhood, the hope of the poor, the comfort of the afflicted and the oppressed. She is now, as in the time of King Achaz, the sign of God's mercy: "Behold a Virgin shall conceive and bear a Son" (a).

Today also, if you are attentive and faithful to her teachings, she will be a sign of salvation for your venerable Eastern Christian communities.

Devotion in the East

728
(24,
27,
63,
68)

The entire past of your ancient Christian communities confirms the long tradition of your filial piety towards the holy Virgin Mary. Was it not on Oriental land, at Ephesus, that the Church first officially proclaimed Mary's Divine Maternity, that supreme prerogative which implies in its inexhaustible richness the privileges of the Immaculate Conception celebrated in this Marian Year? The Fathers of the Eastern Church have greatly contributed on throwing light on this twofold glorious mystery, and it is to your honor never to have ceased proclaiming that the Mother of God was from the first instant of her life preserved from original sin.

(*Exhortation to fidelity under the protection of Our Lady of Lebanon.*)

727a Is. 7:14.

MARIOLOGY

R. M. to the International Mariological Congress, October 24, 1954.

It was Our expectation when We proclaimed the celebration of this Marian Year throughout the world that it would produce many salutary and religious fruits. It was Our special hope that among these fruits the year would see a more profound study of the unique dignity of the Mother of God, of her glorious gifts and privileges and a clearer presentation of these to the Christian people. Hence it was with great pleasure that We learned of the plan to convoke a Mariological Congress here in Rome toward the end of the Marian Year. We not only approved this project from the start, but We also showed it special favor and endorsed it with Our blessing. 729 (17)

You have come, beloved children, from all parts of the Catholic World to Rome so that, near the tomb of the Prince of the Apostles and under the auspices of him to whom the words "Strengthen thy brethren" (a) were addressed, you could pursue your expert and learned discussions on the honor, grace and power of this great Virgin and Mother—all in accordance with the norms of sacred doctrine.

The basis of Mariology

Since Mariology is included in the theological studies, it must first of all be based upon the solid foundation of theological doctrine. The more profound the investigation, and the more accurately the truths of Mariology are compared and linked up with each other and with other truths of sacred theology, the more necessary is this solid foundation. This was the method employed with laudable zeal after the solemn definition of the dogma of the Im-

730
(7.
19,
136)

729a Luke 22:32.

maculate Conception of the Blessed Virgin Mary by Our Predecessor, Pius IX, and which in our times has produced ever increasingly good results.

The magisterium

731 Studies such as these are not always easy and obvious, (4, since in pursuing them and in perfecting them what are 18, called "positive" and "speculative" subjects are both required, each of which is governed by its own standards and laws. And the work of research even in matters of Mariology is safer and more rewarding to the extent that everyone remembers the truth that "in matters of faith and morals the immediate and universal standard of truth for every theologian" (a) is, as We have said, the Church's sacred teaching authority. For, as We explained in the Encyclical letter *Humani generis*, God has given this sacred teaching authority to His Church "to clarify and to explain things that are contained only in an obscure and, as it were, implicit way in the deposit of faith" (b). The Divine Redeemer has entrusted this deposit, to be explained and interpreted in an authentic way, to the Church's teaching authority alone. Under the mandate and guidance of the Church the theologian is assigned the great duty of investigating this deposit thoroughly, of examining well and explaining the nature and interrelations of the individual truths according to the norms of sacred doctrine.

Scripture and Tradition

732 In doing this work the two sources of Catholic doctrine, the Scriptures and Tradition, must be carefully considered. In the books of both the Old and the New (1, 3, 28, Testaments, the Sacred Scriptures tell us many glorious 88) things about the Blessed Virgin. In fact, her magnificent

731a Encycl. *Humani generis*.
731b Ibid.

privileges and gifts, her virginal motherhood and unspotted holiness, are expressly asserted therein. The description of the Virgin presented there in outline appears in such living colors that it almost constitutes a portrait. But the man who considers it possible to define adequately and to explain correctly the Blessed Virgin's great dignity and sublimity from the Sacred Scriptures alone, or who thinks that the same Sacred Scriptures can be explained properly without taking Catholic Tradition and the sacred teaching authority sufficiently into account is very far from the truth. On another occasion We said that "what is called positive theology cannot be considered as completely equivalent to historical science," and this certainly applies here (a).

Church's living faith

It is likewise wrong to neglect or to ignore the sacred teaching authority and the Church's life and worship, as manifested over the course of centuries, when investigating or explaining the documents of Tradition. Sometimes individual documents of antiquity when considered only by themselves give little enlightenment. But when put together and compared with the Church's liturgical life, with the faith, devotion, and piety of the Christian people—which the same teaching authority sustains and directs—they become magnificent testimonies of Catholic truth. Indeed the Church, throughout the centuries of its life, not only in teaching and defining the faith, but also in its worship and in the Catholic people's exercise of piety and devotion, is ruled and guarded by the Holy Spirit and "is infallibly directed to the knowledge of revealed truths" (a) by the same Spirit. Hence the students of Mariology, when they are investigating and considering the testimonies of past ages and of our own period, must, by all means, keep in

733
(4,
6,
18)

732a Ibid.
733a Cf. above, no. 521.

mind the perpetual and ever effective guidance of the Holy Spirit, so that they may rightly examine and express the meaning and the importance of what has been said and done.

Errors to be avoided

734 (18, 20, 69, 76, 127) If these standards are strictly observed, Mariology will make genuine and permanent progress in inquiring ever more profoundly into the Blessed Virgin's gifts and dignity. And thus this study will go along the correct middle way, avoiding whatever falsely and intemperately goes beyond the bounds of truth, while keeping apart from those who are filled with a kind of unreasonable fear of conceding more than they ought to the Blessed Virgin, or, as they frequently say, a fear that some honor and confidence is withheld from the Divine Redeemer Himself when His Mother is honored and invoked with filial reverence.

Now the Blessed Mother of God, as a descendant of Adam, has no privilege of grace which she does not owe to her Son, the Redeemer of the human race. Consequently when we admire the Mother's eminent gifts and rightly praise them, we are admiring and praising the divinity, the goodness, the love, and the power of her Son. Whatever we may do to praise the Mother upon whom He has showered so many graces will never displease the Son.

735 (11, 26, 119) Those gifts which the Son has bestowed upon the Mother are so great as to surpass or to equal that of the divine motherhood. Mary, as the Angelic Doctor says, has a certain infinite dignity from the infinite good that is God by the very fact that she is the Mother of God (a). Although it is true that, like ourselves, the Blessed Virgin is a member of the Church, still it is no less true that she is a unique member of Christ's Mystical Body.

736 (17) Therefore, We ardently desire, Beloved Sons, that, keeping these norms in mind, you take up the matters you

735a Cf. *Summa Theol.* p. I, q. 25 a. 6, ad 4.

are going to deal with in your sessions and discuss and debate them with erudition, learning, expertness and piety. May your united efforts bring about (and this is the desire of everyone) the fullest increase in the praises rendered Mary, God's Mother and ours, and in the honor paid the Divine Redeemer who has adorned her with such great graces and gifts. 19)

EXERCISE OF THE ROYALTY OF MARY

All. in St. Peter's Basilica, November 1, 1954.

The marks of homage and devotion toward God's Mother which the Catholic world has shown ever increasingly in recent months, in public demonstrations and in the humble undertakings of private piety, are a splendid proof of its love for the Virgin Mary and of its faith in her incomparable privileges. To crown all these manifestations with a solemnity especially significant of the Marian Year, We have wished to institute and celebrate the Feast of the Queenship of Mary. 737 (157)

Feast of Mary, Queen

None of you, beloved sons and daughters, will marvel at this or think it is a question of giving Our Lady a new title. Have not faithful Christians been repeating for centuries those invocations of the Litany of Loreto which salute Mary with the name of Queen? And does not the recitation of the Holy Rosary, in which we piously meditate upon the joys, sorrows and glories of God's Mother, conclude with the radiant remembrance of Mary received into heaven by her Son and crowned by Him with a royal diadem? 738 (105)

It was not Our intention to introduce anything new but rather to have shine forth before the world's gaze a truth which, in the present circumstances, is capable of 739 (141)

remedying its ills, of freeing it from its anguish, and of leading it toward the way of salvation which it so anxiously seeks.

More than earthly queenship

740 The Queenship of Mary must not be considered—and
(102, much less the Kingship of her Son—in analogy with the
106, realities of modern political life. True, the marvels of
110) heaven can be represented only through the ever imper-
fect words and expressions of human language; but this
does not mean that, in order to honor Mary, one must
adhere to a determined form of government or a parti-
cular political structure. Mary's Queenship is a supernal
reality which at the same time penetrates men's innermost
hearts and touches all that is spiritual and immortal in
their very essence.

741 The origin of Mary's glories, the solemn moment which
(28, lights up her whole personality and mission, is that in which
42, she, full of grace, replied to the Archangel Gabriel with
82, "Fiat" ("Be it done"), expressing her consent to God's plan.
101, Thus did she become the Mother of God and Queen, re-
169) ceiving the royal office of watching over the unity and
peace of the human race. We have firm confidence that,
through her, mankind will little by little progress along
this way of salvation; she will guide the rulers of nations
and the hearts of their peoples toward concord and charity.

The benefits of her Rule

742 At the present hour, then, when world unity and
(136, peace, nay more, the very sources of life are endangered,
168) what can Christians do except turn their eyes toward her
whom they see vested with royal power? At one time she
sheltered in her mantle the Divine Child, first-born of all
creatures and of all creation (a). So now may she deign

742a Cf. Col. 1:15.

to shelter all men and all people in her watchful tenderness; may she deign, as Seat of Wisdom, to manifest the truth of the inspired words which the Church applies to her: "*Per me reges regnant, et legum conditores justa decernunt; per me principes imperant, et potentes decernunt justitiam*"—"By me kings reign and lawgivers decree just things. By me princes rule, and the mighty decree justice" (b). While the world at present struggles unceasingly to achieve unity and insure peace, the invocation of Mary's reign—surpassing all earthly means and all human plans, which are always in some way defective—is the voice of Christian faith and hope, strengthened and reinforced by divine promises and by the inexhaustible aid which Mary's rule has provided for the salvation of mankind.

Force of our Queen's exemplary soul

Yet, from the unending goodness of the most Blessed 743
Virgin, whom We invoke today as Royal Mother of Our (123)
Lord, We also expect other benefits not less precious. Not
only must she bring to nought the dark plans and wicked
works of those who are enemies of a united and Christian
mankind, but she has also to communicate to modern men
something of her own spirit—We mean that courageous
and even bold will which, in difficult circumstances and
in the face of dangers and obstacles, is able unhesitatingly
to make the necessary decisions and put them into effect
with an unconquerable energy, so that it sweeps along in
its wake the tired, the weak, the doubtful and those who
no longer believe in the justice and nobility of the cause
they must defend.

Who does not see how completely Mary embodied 744
this spirit, deserving thereby the praise given to the (80,
"valiant woman"? Her "Magnificat," that canticle of joy 82)

742b Prov. 8:15-16, Common of the Feasts of Our Lady.

and of invincible confidence in the Divine Power whose works she undertook to carry out, fills her with holy daring, with a strength unknown to nature.

745 (82) How earnestly do We wish that all those who today have the responsibility of ensuring the right and proper conduct of public affairs would imitate her example. Instead, is it not perhaps true that there is evident in their ranks at times a sort of tiredness, of resignation, of passivity, which prevents them from facing directly the arduous problems of our days with firmness and perseverance? Some of these persons, it would seem, occasionally drift with the current, instead of dominating events by sound and constructive action.

746 (82, 105) Is it not then urgent that all the forces of life now held in reserve be mobilized, that those who are not yet fully conscious of the dangerous psychological depression into which they have fallen be aroused? Although Mary's Queenship is most appropriately symbolized by the "acies ordinata," the army set in battle array, surely no one will conceive of any warlike intentions, but only of that strength of mind which We admire in Our Lady to a heroic degree, which comes from the knowledge that one is truly striving for the establishment of God's order in the world.

747 (46, 135) * May then Our invocation to the Queenship of God's Mother obtain for men who are solicitous of their responsibilities the grace to overcome despondency and indolence at this hour when no one may allow himself a moment's rest, when, in so many countries, just freedom is oppressed, truth obscured by the machinations of lying propaganda, and the forces of evil seem to be loosed upon the earth!

Her Queenship is a service

748 (44) The Queenship of Mary can suggest to rulers of nations attitudes and counsels corresponding to the needs

of our day. But she does not neglect others, never ceasing to pour forth upon all the peoples of the earth and upon all classes of society the abundance of her graces. After witnessing at the foot of the Cross the awful spectacle of the Passion of Our Lord, in which she had offered the most difficult sacrifice that could be asked of a Mother, she continued to lavish her maternal care upon the first Christians, adopted children. A Queen more truly than any other by her elevation of soul and her excelling divine gifts, she never ceases to bestow all the treasures of her affection and loving attention upon a humanity so much in need of compassion. The reign of Mary is far from being founded on the exaction of her rights or on a wish for haughty dominion. Her reign has only one inspiration, the total giving of herself with the highest and fullest generosity.

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104,
106,
118)

So it is that Mary exercises her Queenship: accepting our homage and deigning to hear even the humblest and least perfect prayers. Therefore, desiring as We do to interpret the sentiments of all Christian peoples, We raise to the most Blessed Virgin this fervent supplication:

749
(106,
135)

Prayer to Mary, Queen

From the depths of this vale of tears where sorrowing humanity makes weary progress—through the surges of this sea of ours endlessly buffeted by the winds of passion—we raise our eyes to you, O most beloved Mother Mary, to be comforted by the contemplation of your glory and to hail you as Queen of heaven and earth, Queen of mankind.

750
(102)

With legitimate filial pride, we wish to exalt your Queenship and to recognize it as due to the sovereign excellence of your whole being, O dearest one, truly Mother of Him who is King by right, by inheritance and by conquest.

751
(104)

Reign, O Mother and Queen, by showing us the path of holiness and by guiding and assisting us that we may never stray from it.

752 In the heights of heaven you exercise your primacy
(84, over the choirs of angels who acclaim you as their Sover-
100, eign, and over the legions of saints who delight in behold-
102, ing your dazzling beauty. So, too, reign over the entire
106) human race, above all by opening the path of faith to
those who do not yet know your Divine Son.

753 Reign over the Church, which acknowledges and
(105, extols your gentle dominion and has recourse to you as
121) a safe refuge amid the calamities of our day. Reign
especially over that part of the Church which is persecuted
and oppressed; give it strength to bear adversity, constan-
cy never to yield under unjust compulsion, light to avoid
falling into the snares of the enemy, firmness to resist
overt attack, and at every moment unwavering faithfulness
to your kingdom.

754 Reign over men's minds, that they may seek only
(164, what is true; over their wills, that they may follow solely
176) what is good; over their hearts, that they may love nothing
but what you yourself love.

755 Reign over individuals and over families, as well as
(106, over societies and nations; over the assemblies of the
136) powerful, the counsels of the wise, as over the simple
aspirations of the humble.

Reign in the streets and in the squares, in the cities
and the villages, in the valleys and in the mountains, in
the air, on land and on the sea; and hear the pious
prayers of all those who recognize that yours is a reign of
mercy, in which every petition is heard, every sorrow
comforted, every misfortune relieved, every infirmity
healed, and in which, at a gesture from your gentle hands,
from death itself there arises smiling life.

Obtain for us that all who now in every corner of
the world acclaim and hail you Queen and Lady may one
day in heaven enjoy the fullness of your kingdom in the
vision of your Divine Son, who with the Father and the
Holy Ghost, liveth and reigneth for ever and ever. Amen.

OUR LADY'S DESIRES

All. to the Cardinals and Bishops, November 2, 1954.

The consideration of the new liturgical feast of Mary, 756
Mother of God and Queen of Heaven and Earth, which (102,
We only recently solemnly proclaimed, swells Our holy 118,
joy; for it is only fitting for her children to rejoice when 136,
they see an increase of honor given their Mother. Yet 138)
though she is Queen of all, the Blessed Virgin Mary rules
over you, and your plans and undertakings, by a special
title and in a more intimate way, for she has long been
invoked under that singular and glorious title of Queen
of the Apostles. For, being the Mother of fair love, and
of fear, and of holy hope, what does she desire more
eagerly and strive for more earnestly than that the authen-
tic worship of the true God be ever more deeply implanted
in souls, a more genuine charity glow in them, a pure fear
of God rule their plans, a hope, solidly based on the
promise of immortality, be a solace in this sad exile on
earth?

TO THE SACRED HEART THROUGH THE HEART OF MARY

Letter *Cum percepimus*, to the Superior General of the
Missionaries of the Sacred Heart, November 14, 1954.

(*Congratulations on the centenary of the Institute.*)

From the recently instituted liturgical feast of the 757
holy Virgin Mother of God, Queen of Heaven and earth, (127)
and also from the venerable religious rite with which, in

the Roman Church dedicated to our Lady of the Sacred Heart, you are about to set a golden crown upon her statue, We avail Ourselves of this opportunity to exhort you, under the guidance of so great a Lady and so powerful a Patroness, to exert yourselves in all ways ever more deeply to love and honor the Heart of Jesus Christ.

758 Certain of reaping the plentiful fruits of eternal life, (80, one may come near to the Heart of Jesus by honoring 136, religiously and devoutly His Immaculate Mother and by 141) paying frequent homage to her Virginal Heart, the treasure-house of all virtues. Do, therefore, set the example of increasing, with ever more ardent zeal, the maternal dominion of Mary, and strive diligently to make her radiant image shine brightly in your own minds and in the example given by your own lives; may it be your special honor to reach this height of perfection.

INVITATION TO CANA

R. M. to the National Marian Congress of India, December 8, 1956.

(India's Marian devotion, expression of pure faith.)

759 Let not those without the Household of the Faith mis- (26, take for a moment the meaning, the source and the scope 115, of your age-old devotion to Mary. 127, 139)

Every flower your children lay at her feet, every song you sing to her matchless beauty, every appeal to her power and compassion must be known for what it is, first and finally: the expression and reflection of your personal dedication, after her example, to the living Christ; to the Divine Child whom she deserved, albeit through no merit of her own, to bear at Bethlehem; to the Divine Teacher, who deigned to be taught human wisdom at her holy home in Nazareth (a); to the Divine Victim and Victor

759a Luke 2:51-52.

over sin and death, whose redemptive Sacrifice she saw completed on Calvary.

To Jesus, then, through Mary, leads the spiritual path of that authentic Marian devotion you proudly and publicly profess once more today, at the close of her historic Centenary. 760 (47, 52, 136)

If you have entrusted to her maternal care and vigilance the most delicate and urgent of your family and social problems—witness the ardent resolution of your successive Marian Congresses—the light and strength you seek is not hers to give but only to procure from the Sacred Heart of her Son and Savior. She is the crystal-pure Channel, not the Fountain, of that superabundant divine grace you beg through her Immaculate Heart for home and Church and country.

Continue above all, dearly beloved, to make it clear from your deeds, especially from your corporate program for moral reform and social justice, that the devotion of men and nations to Our Lady must never be restricted to pious sentiment, however noble its motivation, however exalted its object. She is the first to insist an action to confirm your protestations of love, to complement your Christian prayer for help. Her perennial answer to every supplication rings sweetly yet sharply down the ages and across the seven seas from Cana's marriage feast: "Whatsoever He shall say to you, do ye" (a). 761 (128, 136-139)

MYSTICAL ROSE

All. to a group of rose growers, May 10, 1955.

(Creation, God's garden.—The symbolism of the rose among pagans, in the Church.)

761a John 2:5.

762 (71, 143, 147, 148) Everywhere the rose signifies Christian joy and becomes under this aspect an emblem of Mary, the "great cause of our joy." At first the rosary represented a garden of roses offered to Mary, an ornament of her image, a symbol of her graces. Later the Virgin herself was compared to a rose, and now Christians invoke her twice, in the Litany of Loreto, under the symbol of the Queen of flowers: "Mystical Rose" and "Queen of the most holy Rosary." This last title evokes without doubt a great victory of Christianity over the infidels but, much more still, the shining conquests of the faith over evil and over ignorance of religion.

When Mary appeared to St. Bernadette on the rock of Massabielle, where the speckled rosebush grew, each of her feet was adorned with a rose in full flower. She whom the Church had just proclaimed the Immaculate manifested in this way, to a poor and artless child, the fullness of her perfections and the charm of her goodness.

763 (76, 84) The liturgical development of the symbol of the rose in the cult of Mary should not at all astonish us, for man has instinctively chosen the most beautiful of flowers as an offering to the most beautiful of creatures. This spontaneous gesture is repeated in various practices of piety among the learned and the unlettered. Spiritual authors have often treated this theme and admirably developed its significance.

764 (150) Gentlemen, We like to think that you find encouragement in your work from the mere thought that the month of roses is and always will be the month of Mary. Thus, while cultivating the flowers that are the adornment of the soil so often unprofitable and difficult for men, you are naturally led to honor the Creator, to lift your hearts toward her who bears the beautiful title of Mystical Rose, the honor and the joy of the human family.

"A WOMAN'S HELP"

All. to the Canadian Women's Press Club, July 2, 1955.

(*Duties of Women Journalists.*)

Your most welcome visit to Eternal Rome, ladies of the Press Club, coincides with the Church's feast of Mary's visit to Elizabeth. The ever heartening strains of her *Magnificat* reminds Us once more that the restoration of a high moral tone to the life, labor, and love of the human family through the merits of Our Lord and Savior was first and forever accomplished with the aid a woman, ever humbly alert to the responsibilities of her maternal mission among the children of men. 765 (40, 41)

May the blessing of the Son of God, through the intercession of His Immaculate Mother, attend your every personal or collective effort to respect and serve His image in your readers, and speed the coming of His Kingdom in the hearts of all His people.

THE PIETÀ

All. to a group of South Africans visiting graves in War Cemeteries, October 19, 1955.

(*Consolation in bereavement.*)

You will be visiting the monuments and hallowed shrines of Our beloved Rome; and as you enter St. Peter's Basilica, We would ask you to pause for a few moments at the first Chapel on the right. The masterpiece of Michelangelo will tell you a story of another Mother, a valiant Mother, the most perfect model of a mother's pure and ardent love that is forged in the fires of sacrifice and heroic submission to the designs of Divine Providence. It was she who stood beneath the Cross when death claimed her Son. During this month of October, the month of the Holy Rosary, the Church particularly tells over in prayerful med- 766 (33, 116, 142, 144)

itation the joys, the sorrows, the exultant glory of that most blessed of all mothers. You have known some of her joys, some of her sorrows. It is Our fervent prayer that you, and the dear ones who have gone before you, may be granted a share in her glory.

GUIDE OF APOSTLES

Letter *Quidquid Malabarensi*, to the Superior General the Third Order of Carmelites of Malabar, October 30, 1955.

(*Zeal for the Third Order in Malabar.—Necessity for uniting prayer to action and action to prayer.*)

767
(49,
78,
165,
168) May the Blessed Virgin Mary, the Glory of Carmel, whom you honor so fervently and love so ardently grant you her assistance.

Never let your eyes, your minds or your souls be turned away from the brightness of that Star. Look at Mary! In dangers, difficulties, doubts, think of Mary! Implore Mary! Let not her name depart from your lips, nor her thought from your hearts (a).

May this exhortation of the Mellifluous Doctor be ever present to your minds: "By following her thou dost not wander, praying to her thou dost not despair, thinking of her thou dost not make mistakes. If she support thee, thou dost not fall; if she be propitious to thee, thou reachest thy goal (b).

Therefore in your apostolic labors and the difficulties of your ministry take refuge under her very powerful patronage. If she beseeches her divine Son, you will experience with certainty that there is nothing which you, sustained by divine grace, are unable to bring to a successful issue.

767a Cf. St. Bernard, Hom. 2 super "Missus est," no. 17.
767b Ibid.

POLAND'S QUEEN

Letter *Gloriosam Reginam*, to the Polish Bishops, December 8, 1955.

For a long, long time the people of Poland, with a devotion difficult to equal, have honored and venerated the glorious Queen of countless triumphs, that incomparable Woman, adorned with a crown of stars, clothed with the sun, who for us gave birth to the Sun of Justice. In return for her devoted children's testimony of their homage, that Mother of God and of men, whose bounty matches her power, has often granted graces generously to that people, in a way more clearly recognizable than the dangers among which it walked were hidden. 768 (40, 159)

If the whole of Polish history bears full witness to this, the issue proves it in a special way. That issue came about exactly three centuries ago, in the solemn celebrations at Christmas, and it has been immortalized by abundant documents both civil and religious.

(*At the time of the Reformation, Czestochowa was the defence of freedom.—King John Casimir proclaimed Our Lady Queen of Poland.*)

These facts, which merit a lasting place in our memory, show in a marvelous way that Mary, the Mother of God, is always near to afford the Polish people help in every vicissitude, especially at this time, when the Catholic faith, the infinitely precious legacy which your forefathers left you, and at the same time the strong and close union with the Apostolic See, which is your strength and your people's honor, are in danger. 769 (122, 154)

Through the vigilance of your heavenly benefactress and patroness, those close ties with the Roman See, the Seat of Truth, in spite of continued deceitful allures, never loosened or broke down the ages. Not only is that to the surpassing credit of the Polish people, but it is also for them a powerful incentive to resist with strong determin-

ation atheism's attempts at dissolving those ties. Atheism, alas, employs every device to devitalize and corrupt your people, a people so faithful to the Catholic religion.

(In the struggle put your trust in God's strength.)

770 Furthermore, to dispel anxiety, you must lift your
(46, eyes to the Mother of God, your Queen, in a renewal of
47, devotion; having crushed the infernal serpent under her
123) heel, she is the mediatrix and dispenser of reward for your every conquest. That gracious Mother will not abandon her beloved Polish people, as your renowned poet, Adam Mickiewicz sings: "They are Mary's champions; they live for her name." But they themselves, unshakable in the Catholic faith which they profess, must remember that it remains for them to imitate the fidelity and inherit the glory of their forefathers.

Under her powerful protection that glory will illumine your fatherland after the storm; it will be the golden light of a happy era and a glory that will long endure.

(Insidious forms of present persecution.—Prayer for a glorious future.)

MIRROR OF GOD'S SANCTITY

All. to "Catholic Relief Services," December 8, 1955.

771 Coming hither on such a festal day as this you cannot
(27, but expect to hear a word about Mary, about that pre-
58, cious unparalleled privilege which from the first instant
68- of her existence flooded her soul with grace divine, making
72, it reflect in its sheer white beauty the infinite holiness
75) of her God, who was to become her Son. A privilege it was, indeed, that drew to her at once her Creator's love, while it emphasized the sad lot common to men born an object of God's wrath, a privilege that adds glory to the redemptive power of the divine sacrifice on Golgotha. In honoring Mary, in every thought of her, we do homage to the superabundant mercy and love of the Redeemer of

men, all of whom He wishes to draw into union with Himself through grace and His Holy Spirit.

(Exhortation to help the poor in the spirit of faith and charity.)

DOCILITY TO GRACE

All. to the Women's Section of UNESCO, January 26, 1956.

(In view of the extension of modern science, necessity of deepening interior life.—Spiritual conditions of culture.)

And how can we here omit to evoke the sweet image of the Blessed Virgin Mary? If she was worthy to give the world its Savior, was it not because she was always, from the first instant of her existence (and particularly at the time of her explicit consent to God's designs upon her), filled with the Holy Spirit, and that she agreed without hesitation to the divine intentions in her regard, and corresponded with them unreservedly? May the holy Mother of God attract and direct you by her example! May she guide your noble efforts for the restoration, among the men of today, of full moral and religious integrity, together with the sense of true values, and the will to respect and promote them.

772
(25,
82)

A MOTHER'S TEARS

R. M. to the faithful of Ecuador, April 22, 1956.

(Introduction.)

The Virgin wept. Her tears were first prophesied by St. Simeon's words (a), and later forcibly fulfilled even to the letter, in that woman who stood beneath the Cross of her Divine Son (b). Those tears obtained for us grace and salvation.

773
(43,
120,
122,

773a Luke 2:35.

773b John 19:25.

168) According to the reports of witnesses, the Virgin, even in the midst of her eternal felicity, and as a sign of her motherly solicitude for her children's salvation, showed anguish and sadness to the point of appearing about to burst unrestrainedly into tears, when witnessing your nation subverted by persecution, stained with blood, and driven to extremes through sectarian hatred, to such a degree that the ancient and sacred inheritance of the faith was endangered, especially if the plan for dechristianizing the education of children should be carried through.

Who could doubt that it was that anguish and sorrow which obtained from heaven the necessary strength to restrain the power of evil and prepare this spring-time of souls, the fruits of which you have now the joy to contemplate?

774 They were tears but precious tears which, beloved
(85, sons, deserve your most sincere gratitude.

100) They were sorrows but sorrows of which you are now enjoying the fruits, and in which you must rightly see a very special token of her maternal love.

Therefore, celebrations and rejoicing are most appropriate, as also the golden crown, if all this reminds you once more of the sublime paradox which makes of motherhood a source of tears, and converts every mother, conscious of her own mission, into a heroine of duty.

Our Mother's comfort

775 But all your homage and these splendid celebrations
(170) would amount merely to some noise which the wind carries away, if your devout consideration did not stop for a while to think: "The Virgin wept, but is she not perhaps weeping again today, and maybe through my own fault?"

776 As a matter of fact, beloved children, with what
(85, eyes could she, for example, behold a life of faith reduced

to a number of outward manifestations, deprived of that inner supernatural spirit which gives value to everything, and without which external acts are worthless? 135, 139)

What will be the effect upon her of seeing a heart full of pride and arrogance, regarding the poor and humble with contempt, and seemingly unable to do anything but appear superior to any one who dares come into his presence?

Will she find the love due to her Divine Son, the obedience due to the Church, the observance of God's commandments and the Church's precepts?

The Virgin wept, beloved sons, and we should not be truthful, as we ought to be, if we were not to tell you that We are very much afraid that she may be weeping still, though of course We do not doubt that you are giving her consolation and joy by your filial piety, more especially at this particular time.

True filial piety

It is Quito, the legendary and historical Quito, which standing on the banks of the proud Pichincha, and crowned with volcanic summits, seems to be slumbering and dreaming of glory in the serene peace of its high vale; it is Quito, the city of the enchanting "Azucena" (whom We Ourselves have had the peculiar satisfaction of raising to the highest honor of the altar), which has today prepared this triumph for its sorrowful Mother, thereby paying an old debt of gratitude, in which that which counts more than gold and precious stones—as in any filial gift—is the heart with which it is offered. 777 (128, 177)

It is a happy city for, as the Holy Spirit tells us: "He that honoreth his mother is as one that layeth up a treasure" (a); a joyful city, and a joyful country if you be true to what, on this solemn occasion, you have promised, because, as we said, paraphrasing the expression of a great

Doctor of the Church (b), it is right that your first thought should have been that of honoring your Mother, and thereafter should have come the intention of avoiding sin and of leading a better life. But if, some day, such intention were to be forgotten; in that case you did not really show your gratitude, and honors and praises are worth nothing.

(Prayer to Mary on behalf of Ecuador.)

DEVOTION TO THE HOLY HEARTS

Encycl. *Haurietis aquas*, May 15, 1956.

(Devotion to the Sacred Heart.—Its foundations.—Its history.—Its manifestations.)

778
(13,
37,
44,
141,
177)

That graces for the Christian family and for the whole human race may flow more abundantly from devotion to the Sacred Heart, let the faithful strive to join it closely with devotion to the Immaculate Heart of the Mother of God. By the will of God, the most Blessed Virgin Mary was inseparably joined with Christ in accomplishing the work of man's redemption, so that our salvation flows from the love of Jesus Christ and His sufferings intimately united with the love and sorrows of His Mother. It is, then, highly fitting that after due homage has been paid to the Most Sacred Heart of Jesus, Christian people who have obtained divine life from Christ through Mary manifest similar piety and the love of their grateful souls for the most loving heart of our heavenly Mother (a).

The memorable act of consecration by which We Ourselves, in the wise and loving dispositions of Divine Providence, solemnly dedicated the Church and the whole world to the Immaculate Heart of the Blessed Virgin Mary is in perfect accord with devotion to the Sacred Heart.

777b St. Augustine, *Enarr. in Ps. 75*, no. 14.

778a Cf. above, no. 373 ff.

TEACHER OF SANCTITY

Apost. Const. *Sedes Sapientiae*, May 31, 1956.

The Seat of Wisdom, Mother of the God of all knowledge, and Queen of the Apostles, the most holy Virgin Mary, to whose veneration We have dedicated an entire Holy Year, is rightly held to be, in a special way, the Mother and Teacher of all who embrace the state of acquiring perfection while striving to carry on the apostolic warfare of Christ the High Priest. In order to devote themselves successfully to the undertaking and development of this high vocation, which is on the one hand religious and on the other priestly and apostolic, these individuals stand in great need of her guidance and help. For she has been appointed Mediatrix of all the graces which look toward sanctification and is properly called Mother and Queen of the Catholic priesthood and apostolate. Wherefore We earnestly implore her favor that she who obtained divine light for Us as We drew up these norms may likewise lend gracious assistance to those whose duty it will be to put them into effect.

(Principles are given and General Statutes approved which are to form and direct those called.)

THE SAFEGUARD OF THE FAITH

All. to the pilgrims of Lichtenstein, July 27, 1956.

(The small extent of the State compensated for by the stupendous natural beauties and Catholic traditions.—Remain firm in the faith.)

There exists a powerful aid to remaining faithful to the Catholic faith in any kind of society, even in that of our present days. You yourselves have acknowledged such aid through a precious collection of Marian Year stamps, which came among the gifts We received from you. This

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gift is a sign of the living and authentic devotion to the Virgin Mary among you and in more than one of your neighboring regions.

Venerate her as a sacred inheritance from your forefathers. Be faithful to Mary! You will have no fear for your faith and your true happiness.

God grant you His grace!

MOTHER OF ORPHANS

Prayer: *Salve, O Vergine*, composed by Pius XII, August 28, 1956.

781 Hail, O Virgin most pure, most powerful Queen whom
(100, the human family invokes by the sweet name of Mother!
121, We who cannot invoke an earthly mother either because
162) we never knew her or were very soon deprived of such
a sweet and necessary support, we turn to thee, certain
that thou shalt be a mother to us in a special manner.

If, indeed, because of our condition, we arouse in every one feelings of pity, compassion and love, we shall awaken such feelings to a much higher degree in thee, the most loving, most tender and most merciful of all pure creatures.

O true Mother of all Orphans, we take refuge in thy Immaculate Heart, certain of receiving therein all the comfort for which our bereft hearts are yearning.

We place all our trust in thee so that thy maternal hand may guide and support us along the steep paths of this life.

782 Bless all those who assist or protect us in thy name;
(37, reward our benefactors and the chosen souls that devote
52, their lives to us. Above all, be ever to us a Mother, model-
131) ing our hearts, enlightening our minds, strengthening our
wills, adorning our souls with every virtue, and keeping
away from us the enemies of our God who would wish
to ruin us forever!

Finally, dearest Mother, our delight and our hope, lead us to Jesus, the blessed fruit of thy womb, so that if we have not enjoyed the sweetness of a mother here below, we may hereafter, in everlasting life, enjoy thy motherly love and thy presence, together with that of thy Divine Son who lives and reigns with the Father and the Holy Spirit forever and ever. Amen!

THE SERVANT OF GOD

R. M. to the Federation of Italian Women on pilgrimage to Loreto, October 14, 1956.

(Welcome.)

How We would like to see all the women of Italy and 783
of the world, with your spirit and ardor, crowd around the (131,
throne of the Virgin so that her lofty example might teach 163,
them the secret of every greatness and the best way to carry 166)
out in their own lives God's designs, which correspond
to the deepest and purest aspirations of their hearts! The
constant tradition of the Church in proposing Mary to
Christian women as the sublime model of a Virgin and a
Mother shows the high esteem that Christianity nourishes
for womanhood and the immense trust which the Church
herself rests in woman's power for good and in her mission
on behalf of the family and of society.

(The dignity of woman; her equality with man as a child of God; her proper vocation: motherhood, virginity.—The program of the Federation; interior life, social and civic action.)

Beloved daughters, listening to Our words on the 784
green slopes of the Shrine of Loreto, and all of you who (82,
are in the equally sacred intimacy of your own homes, We 114)
cannot say good-bye without alluding again to the spiritual
presence of Mary, Blessed among women, in the hope

of drawing from her maternal Heart, on concluding Our exhortation, inspiration and a promise of efficacious assistance.

When the Archangel Gabriel told the humble Handmaid of the Lord of the lofty mission that God had marked out for her, her profound humility could not see anything in herself proportionate to the grandeur of the destiny announced to her. With the voice of a handmaid who is ready and willing to serve but not knowing how she could, she answered, "Quomodo fiet istud"—"How shall this be done?" The Archangel reassured her, reminding her of the power of the Most High and that nothing is impossible to God (a).

(Lesson of courage and confidence.)

OUR LADY OF THE EMIGRANTS

R. M. to the faithful of Argentina, December 2, 1956.

785
(78) With the splendor and magnificence of which you are capable, most beloved children, you the Catholics of Argentina, with that devotion and fervor with which We are well acquainted, are preparing to receive your beloved Mother, the Virgin Mary, whose name has, of itself, always been sufficient to awaken your highest enthusiasm and energies. You are preparing to welcome her under her new title, "Our Lady of the Emigrants," as a new gift from heaven to your souls craving for peace, mercy and maternal affection, as a new opportunity of manifesting your devotion and charity, together with all the other virtues with which you are adorned.

786
(78, But had not, perhaps, the Argentine nation honored its most holy Mother already during the whole of its

784a Luke 1:34 ff.

history, from the Sanctuary of Lujan, almost at the gates of Buenos Aires, to the Virgin of the Miracle of Salta, or our Lady of Consolation at Santiago del Estero? 160)

Who can count the churches, chapels and hermitages which you dedicated on your soil to the Virgin of the Holy Rosary, not to mention the famous shrine of Our Lady of Carmel at Cordoba and that of Our Lady of Mercy at Cuyo, honored by your Capital itself?

Who does not know of your fervent devotion to Our Lady of the Valley of Catamarca, and of a thousand other titles, so numerous that it is difficult to choose among them?

(Argentina, prepared by Divine Providence for immigration.—Present immigration movement.)

Today, this whole immigration movement is being entrusted to the gentle hands of the most loving of mothers. May "Our Lady of the Emigrants" watch over these children and through her powerful intercession obtain for them those graces of which they stand so much in need in the course of their difficult labors. 787 (100, 167)

(Prayer to Our Lady of the Emigrants.—Setting forth the needs of those seeking her protection.)

PRAYER OF PILGRIMS TO LOURDES

Prayer: *Dociles à l'invitation*, composed by Pius XII, May 17, 1957.

Obedient to the invitation given in thine own maternal words, O Virgin Immaculate of Lourdes, we hurry to thy feet at the humble grotto, where thou didst vouchsafe to appear to point out the way of prayer and penance to those gone astray and to dispense the graces and wonders of thy supreme goodness to the sick. 788 (155, 178)

O gracious Queen, accept the homage and the prayers that the peoples and the nations, caught in bitter straits, trustingly raise to thee.

789 O resplendent vision of Paradise, dispel from our
(37, minds the darkness of error by the light of Faith! O mystical
121, garden of roses, comfort the broken hearts of men
131) with the heavenly perfume of hope! O inexhaustible fountain of saving waters, refresh with the floods of divine charity hearts that are dry.

Grant that we, thy children, may be consoled in our sorrows, protected in danger, and sustained in our struggles! May we love and serve thy dear Son Jesus in such a way that we may deserve eternal joy before thy throne in heaven above. Amen.

A PRAYER FOR CHRISTIAN WOMEN

Prayer: *O piena di grazia*, composed by Pius XII, May 26, 1957.

790 O Mary, "full of grace and blessed among women" (a),
(55, stretch out the hand of thy motherly protection, we be-
57) seech thee, upon us who gather round thy queenly throne as thy handmaidens, obedient to thy command and resolved with thy help to bring to realization in ourselves and our sisters the ideals of truth and Christian perfection.

Our eyes are fixed on thee in admiration, immaculate Virgin; thou who art loved by the Heavenly Father above all others! O Virgin Spouse of the Holy Spirit! Tender Mother of Jesus! Obtain for us from thy Divine Son the grace to reflect thy sublime virtues in our conduct, according to our age and condition of life.

791 Grant that we may be spotless and pure in our thoughts
(163) and in our behavior; gentle, affectionate, and sympathetic companions to our husbands; to our children solicitous, vigilant and wise mothers; prudent administrators of our homes; exemplary citizens of our dear country; faithful

790a Luke 1:28, 42.

daughters of the Church, ever ready to allow ourselves to be guided by her in thought and deed.

Help us, loving Mother, to be truly devoted to the 792
duties of our state of life; help us make our homes true (163)
centers of spiritual life and active charity, schools where consciences will be rightly formed, gardens where every virtue will flourish. Give us thy help that in social and political life we may be patterns of deep faith, of consistent and gracious Christian practice, of incorruptible integrity, and of well-balanced judgment based upon the solid principles of religion.

Bless these our resolutions which you have inspired us to make and the trials you have helped us to bear; may we with your aid come to see their abundant fruits in time and in eternity. Amen.

CENTENARY ENCYCLICAL

Enycl. *Le pèlerinage*, to the Cardinals and bishops of France, July 2, 1957.

The pilgrimage to Lourdes, which We once had the 793
happiness of making, has left in the depths of Our heart the (115)
most happy memories. We went there to preside, in the name of Our Predecessor, Pius XI, at the Eucharistic and Marian celebrations which closed the Jubilee Year of the Redemption. It is therefore a great pleasure to Us to learn that, on the initiative of the Bishop of Tarbes and Lourdes, the city of Mary is making ready to celebrate with all due splendor the centenary of the Apparitions of the Immaculate Virgin in the Grotto of Massabielle, and that for this purpose an international committee has been set up, under the presidency of the most Eminent Cardinal Eugene Tisserant, Dean of the Sacred College. We desire to associate Ourselves with you, dear Sons and Venerable Brethren, in thanking God for the singular favor granted to your country and for the countless graces bestowed in the

course of the past century on the multitude of pilgrims. At the same time We wish to exhort all Our sons to renew in this jubilee year their confident and fervent devotion towards her who, in the words of St. Pius X, deigned to establish at Lourdes "the seat of her boundless kindness" (a).

Sanctuaries and Apparitions of Our Lady in France

794
(152, 159) Every Christian land is a land of Mary, and there is no land redeemed by Christ's blood but loves to proclaim Mary as its Mother and Patron. This truth stands out in bold relief as we recall the history of France. The devotion to the Mother of God goes back to the time when the Gospel was first preached in the land; and among the most ancient sanctuaries of Mary, Chartres still draws many pilgrims: young men and women especially go there in their thousands. The Middle Ages, which, particularly with St. Bernard, sang the glories of Mary and honored her mysteries, saw the wonderful flowering of your cathedrals dedicated to our Lady—Le Puy, Rheims, Amiens, Paris and so many more. From far off their spires proclaim the glory of Mary Immaculate; they make it shine in the pure light of their stained-glass windows and the harmonious beauty of their statuary. Above all they bear testimony to the faith of a people which felt impelled to soar upwards and raise in the skies of France a lasting witness to its love of Mary.

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(159) In towns and in the countryside, on the tops of hills or on cliffs above the sea, sanctuaries dedicated to Mary, whether humble chapels or great basilicas, came gradually to spread over the land their protective shadow. Princes and shepherds, countless numbers of the faithful, in the course of centuries made their way to the shrines of the Blessed Virgin, whom they invoked under titles expressive of their confidence or their gratitude. In one place it was Notre-Dame de Miséricorde (our Lady of Mercy), de Toute

793a Letter, July 12, 1914, cf. above, no. 259.

Aide (of All Help) or de Bon Secours (of Succor); in another Notre-Dame de la Garde (our Lady of Protection), our Lady of Pity or of Consolation; elsewhere the pilgrim called upon our Lady of Light, of Peace, of Joy or of Hope; or again he invoked her as our Lady of Virtues, or Miracles or of Victories—a veritable Litany, still incomplete, of titles that tell of the blessings that, in the course of ages, the Mother of God has shed over every province of the land of France.

Yet the nineteenth century, after the storm of the revolution had passed, has many claims to be regarded 796
(150) as the century of Mary's special favor. To take only one example: everyone has heard of the "miraculous medal." This medal, revealed in the heart of the French capital to a humble daughter of St. Vincent de Paul—one whom We had the joy of inscribing on the roll of the saints—and struck with an image of "Mary conceived without sin," has worked miracles in all parts of the world, some spiritual and some material. A few years later, from February 11 to July 16, 1858, it pleased our Lady to grant a new favor. In the region of the Pyrenees she appeared to a devout and innocent girl, the child of a Christian family which knew poverty and hard toil. To quote Our own words: "she came to Bernadette, she entrusted her secrets to her, made her her collaborator, the instrument of her own maternal tenderness and of the merciful omnipotence of her Son, to restore the world in Christ by an unmatched outpouring of redemptive grace" (a).

Lourdes

There is no need for Us to recount to you what then 797
(155) happened at Lourdes; but we are today in a better position to see those events in their true spiritual perspective. You

796a All. of April 28, 1935, at Lourdes: Eugenio Cardinal Pacelli.

know well, dear Sons and venerable Brethren, the amazing way in which the message received by this child from the Immaculate Virgin compelled acceptance by the world in spite of ridicule, doubt and opposition. You know too how firm and pure was the testimony she bore and how, after being prudently tested by the episcopal authority, it was sanctioned by that authority as early as 1862.

798 (155) Already the crowds were gathering there, and they have never ceased to flock towards the grotto of the Apparitions, the miraculous spring and the sanctuary raised at Mary's request. The unending procession of the humble, the sick, and the afflicted touches the heart, whether it is the thousands who come on a diocesan or a national pilgrimage or whether it is one troubled soul who comes, unknown to anyone else, seeking the truth. "Never in any place on earth," We have said, "will you find a comparable procession of the suffering or such radiant peace, serenity and joy" (a). Never, we might add, will anyone know the sum total of the blessings that the world owes to the help our Lady gives. "Happy the cave in which Christ's Mother was seen! Honored those rocks from which gushed the waters that bring life" (b).

Lourdes and the Popes

799 (155) This hundred years of devotion to Mary has, so to speak, woven close bonds between the See of Peter and the shrine in the Pyrenees, which it is a pleasure to Us to recall; nor can one doubt that the Virgin Mary herself desired it so. "What the Sovereign Pontiff at Rome defined by his infallible teaching authority, the Immaculate Mother of God wished, it would seem, to confirm by her own

798a Ibid.

798b *O specus felix, decorate divæ Matris aspectu! Veneranda rupes, unde vitales scaturere pleno gurgite lymphæ!*
Office of the feast of the Appearance.

mouth when, a little later, she revealed herself by a celebrated Apparition in the grotto of Massabielle" (a). Not that the infallible word of the Roman Pontiff, the authentic interpreter of divine truth, stood in need of any confirmation from on high to gain the assent of faith from Catholics; but it was with heartfelt gratitude that the faithful and their pastors received from the lips of Bernadette the heaven-sent assurance: "I am the Immaculate Conception."

Thus, it is not surprising that Our Predecessors were pleased to multiply their favors towards this sanctuary. (155, 158) Already in 1869 Pius IX, of holy memory, rejoiced that the opposition raised against Lourdes by the malice of men served only "to manifest with greater force the clear evidence of the fact" (a). And strong in this assurance he heaped spiritual favors on the newly-built church and had the statue of our Lady of Lourdes crowned. Leo XIII, in 1892, granted the proper Office and Mass for the feast of "the Apparition of the Blessed Virgin Mary Immaculate," which his successor was soon to extend to the universal Church. The ancient text of Scripture would thenceforward find a new application: "Arise my love, my beautiful one and come: my dove in the clefts of the rock, in the hollow places of the wall" (b).

Towards the end of his life the same great Pope personally opened and blessed the reproduction of the grotto of Massabielle in the Vatican gardens; and about the same time he composed a prayer to our Lady of Lourdes in which he asked with confidence: "that in her power the Virgin Mother, who in times past cooperated by her love in the birth of the faithful in the Church, may

799a Decree *de Tuto* for the canonization of St. Bernadette, July 2, 1933.

800a Letter of September 4, 1869, to Henri Lassere.

800b *Surge, amica mea, speciosa mea, et veni: columba mea in foraminibus petræ, in caverna maceriarum.* Cant. 2:13-14.
Gradual for the Mass of our Lady of Lourdes.

still be the instrument and guardian of our salvation; that she may bring back tranquillity and peace to troubled hearts and hasten, in society and in the family, the return to Jesus Christ" (a).

St. Pius X: Lourdes and the Eucharist

802 (155) The fiftieth anniversary of the dogmatic definition of the Immaculate Conception gave St. Pius X the occasion to attest in a formal document the historic link between this act of the Church's teaching authority and the Appearances at Lourdes: "Hardly had Pius IX defined as of Catholic faith that Mary was exempt from original sin when the Blessed Virgin herself began to work miracles at Lourdes" (a). A little later he created the episcopal title of Lourdes, joined with that of Tarbes, and signed the introduction of the cause of Bernadette's beatification.

803 (127, 131, 155) It was this great Pope too who stressed and encouraged the union which we find at Lourdes between the worship of the Blessed Sacrament and prayer to Mary: "devotion to the Mother of God," he notes, "causes to flourish there a burning love of Christ our Lord" (a). Nor could it be otherwise. Everything in Mary leads us towards her Son, our only Savior, by whose foreseen merits she was preserved immaculate and full of grace; everything in Mary lifts up our hearts to the praise of the Holy Trinity; and blessed was Bernadette who, as she recited her rosary before the grotto, learned from the lips and the eyes of the Blessed Virgin to give glory to the Father, the Son and the Holy Ghost.

804 (155) We too are happy to associate Ourselves with this testimony of St. Pius X: "the special glory of the sanctuary

801a Brief of September 8, 1901, cf. above, no. 216.

802a Encycl., *Ad diem illum* of February 2, 1904, cf. above, no. 222.

803a Letter of July 12, 1914, cf. above, no. 222.

of Lourdes is to be found in this fact—that people from all parts are drawn by Mary to adore Jesus Christ in the Blessed Sacrament, so that this sanctuary, at once the center of devotion to Mary and the throne of the mystery of the Holy Eucharist, would seem to surpass in glory all others in the Catholic world" (a).

Benedict XV granted new indulgences to this sanctuary, already so rich in spiritual privileges; and if the tragic circumstances of his pontificate made it impossible for him to testify to his devotion by public acts, he none the less willed to honor the city of Mary by granting to its bishop the privilege of wearing the pallium at the place where our Lady appeared. 805 (155)

Pius XI, who had himself gone as a pilgrim to Lourdes, carried on the work and had the joy of raising to the altars her to whom our Lady had appeared, known in religion as Sister Marie Bernard, of the Congregation of Charity and Christian Instruction. In so doing he verified, in a sense, our Lady's promise to the young Bernadette "to make her happy not in this world but in the next." And from that time onwards Nevers, where the body of the Saint is enshrined, has drawn many Lourdes pilgrims desiring to learn from her how to receive fittingly our Lady's message. 806 (155)

A little later this illustrious Pope, who had recently sent a Legate to honor the anniversary festivities of the Apparitions, decided to close the Jubilee Year of the Redemption at the grotto of Massabielle. For there, in his own words: "The Immaculate Virgin Mary appeared many times to the Blessed Bernadette Soubirous and there she lovingly called on all men to do penance, at that same grotto where the Apparitions took place, where she poured 807 (155)

804a Brief of April 25, 1911.

out graces and miracles" (a). "In truth," concluded Pius XI, "this sanctuary is now rightly regarded as one of the principal sanctuaries of Mary in the whole world" (b).

Pius XII and Lourdes

808
(155) To this chorus of praise We could not fail to add Our voice. We did so notably in Our Encyclical *Fulgens Corona* of September 8, 1953, recalling, like Our Predecessors, that "the Blessed Virgin Mary seemed to wish to confirm by a miracle the proclamation made by the Vicar of her Divine Son, to the joy of the whole Church" (a). And We recalled on this occasion how the Roman Pontiffs, realizing the importance of the pilgrimage, had never ceased to manifest their affectionate interest "by enriching it with spiritual favors and benefits."

809
(155) The history of these hundred years, which we have just outlined, is an effective illustration of the fatherly care shown by successive Popes, of which the last act was the closing at Lourdes of the Jubilee Year of the dogma of the Immaculate Conception. But We would like especially to remind you, dear Sons and venerable Brethren, of a recent document in which We gave encouragement to that missionary apostolate which has sprung up in your beloved country. We had it at heart to call attention to "the outstanding merits that France has gained for herself over the course of centuries in the progress of the Catholic faith." And so "We turned Our mind and Our heart to Lourdes where, four years after the definition of the dogma, Mary Immaculate herself confirmed supernaturally by her Apparitions, by her words and by miracles what the supreme Teacher had declared" (a).

807a Brief of January 11, 1933.

807b Ibid.

808a Cf. above, no. 584.

809a Apost. Constit. *Omnium Ecclesiarum*, August 15, 1954.

Today We still turn towards the world-famous sanctuary which is preparing to welcome on the banks of the Gave the crowd of pilgrims for the centenary. And if for a century past fervent prayers, public and private, have there obtained from God, by the intercession of Mary, so many graces of healing and of conversion, We have the firmest confidence that in this jubilee year our Lady will once more respond generously to the expectations of her children. But above all We have the conviction that she is urging us all to take to heart the spiritual lessons of her Apparitions and to pledge ourselves to walk in the path she has so clearly traced out for us.

The lessons of Lourdes

These lessons, which are a faithful echo of the Gospel message, manifest in striking contrast the judgment of God as opposed to the vain wisdom of this world. In a society which was hardly aware of the evils which were eating away its very roots, which covered up its wretchedness and its injustices with a veil of brilliant and carefree prosperity, the Immaculate Virgin, whom sin had never touched, showed herself to an innocent girl. With motherly compassion she cast her eyes over this world, redeemed by the blood of her Son but where sin daily spread ruin, and uttered her urgent appeal: "Repentance, repentance, repentance." She asked also for acts expressing it: "Go and kiss the ground in penance for sinners."

But gestures were not enough; to them prayer must be added: "You must pray to God for sinners." As in the days of St. John the Baptist, as at the beginning of our Lord's ministry, the same stern command shows men the way to return to God: "Repent" (a). And no one could venture to say that in our days this appeal for a conversion of heart is no longer to the point.

812a Matt. 3:4, 17.

But the Mother of God could never come to her children without a message of pardon and of hope. Already the water was flowing at her feet: "All you that thirst, come to the waters, and you shall draw salvation from the Lord" (b). Bernadette was the first to drink at the spring, in obedience to our Lady's command; but later there would come to it all those who suffer in soul or body. "I went and washed and now I see" (c), the grateful pilgrim would be able to say, like the blind man in the Gospel. But as for the crowds who pressed around our Lord, so at Lourdes the cures of physical infirmities are at the same time acts of compassion and signs that the Son of Man has power to forgive sin. At the sacred grotto our Lady calls us to a conversion of heart and the hope of pardon. Can we turn a deaf ear to her appeal?

813
(155) This jubilee year will be really and truly a great year if men respond by humbly recognizing their own sinfulness. The Church would rightly expect countless blessings if every pilgrim going to Lourdes—and, for that matter, every Christian united in heart to the centenary celebrations—were really to sanctify himself first of all, "not in words nor in tongue, but in deed and in truth" (a).

814
(155) Everything there encourages us to become holy, for nowhere so much as at Lourdes does one feel the urge to prayer, self-forgetfulness and charity. No one can witness unmoved the devotion of the stretcher-bearers and the serene peace of the sick, the brotherhood which unites the faithful from different parts of the world in the same prayers, the spontaneous mutual help, the unaffected fervor of the pilgrims kneeling before the grotto. When they see all these things, ordinarily good Christians feel drawn to a life more completely given to the service of God and of

812b *Omnes sitientes, venite ad aquas, et haurietis salutem a Domino.* Office of our Lady of Lourdes.
812c John 9:11.
813a 1 John 3:18.

their brethren, the less fervent become conscious of their lukewarmness and take up again the serious practice of prayer, while hardened sinners and even unbelievers are often touched by grace. At least, if they are sincere, they do not remain quite insensible to the witness of the "multitude of believers who have but one heart and soul" (a).

Yet the experience of a few short days on a pilgrimage 815
does not generally suffice to impress indelibly on men's (155)
hearts Mary's appeal for a genuine spiritual conversion. We therefore exhort the pastors of dioceses and all priests to rival one another in zeal to make sure that the pilgrims for the centenary benefit by an adequate preparation for their pilgrimage. In the course of the pilgrimage it must be brought home to them what they are engaged upon; and afterwards there must be a "follow-up," so that the action of grace may be deep and lasting. Every pilgrimage should have for its fruit a return to the frequentation of the sacraments, a regard for the moral law in all the circumstances of life and enrollments in Catholic Action and other good works commended by the Church. Only thus will the vast flow of pilgrims to Lourdes foreseen in 1958 bear, as our Lady herself expects, the fruits of salvation so needed by mankind in our times.

The Evils of Materialism

But though the conversion of the individual pilgrim 816
must be the first consideration, this alone is not enough. (155)
We exhort you, dear Sons and venerable Brethren, in this jubilee year to rouse the faithful committed to your care to make a collective effort for the Christian renewal of society in response to Mary's appeal. It was the prayer of Pius XI at the time of the Marian celebrations in the Jubilee Year of the Redemption "that blinded souls should receive the light of truth and justice, that those whom

814a Acts 4:32.

error has led astray should be led back to the right path, that a just liberty should everywhere be granted to the Church and an era of peace and true prosperity drawn upon the nations" (a).

The world today has many just causes for pride and for hope; but at the same time it is subject to a terrible temptation to that materialism which Our Predecessors and We Ourselves have so often denounced.

817
(155) It is not only the basis of that philosophy, already condemned, that underlies the politics and economic system of a portion of mankind; it is manifested also in that love of money which, in proportion to the large scale of modern enterprises, weighs heavily upon the lives of so many people. It betrays itself in the cult of the body, the excessive seeking for comfort and the shunning of any kind of austerity in life; it extends to the contempt of human life—even unborn life which it destroys before it has seen the light of day. It is present in the unbridled pursuit of pleasure which parades its shamelessness and tries to seduce souls still innocent, through literature and entertainments; it reveals itself in regardlessness for our brother's welfare, in the selfishness which crushes him and the injustice which denies him his rights. In a word it is a conception of life as regulated solely in view of material prosperity and earthly satisfactions. "My soul," the rich man said, 'thou hast much goods laid up for many years. Take thy rest; eat, drink, make good cheer.' But God said to him: "Thou fool, this night do they require thy soul of thee" (a).

All should labor for the renewal of Christian society

818
(155) Our Lady, with motherly love, has raised her voice to alert to its dangers a society which often denies even

816a Letter of January 10, 1935.
817a Luke 12:19-20.

the supreme rights of God and, wishing to gain the whole world at the price of its soul, runs the risk of losing it. Therefore let priests preach fearlessly to all men the great truths of salvation. There can be no lasting renewal but one founded on the irrefragable principles of faith; and it is for priests to form the consciences of a Christian people. If Mary Immaculate, having pity on our wretchedness but with clear sight of our real needs, has come to remind men that the first step is religious conversion, those who are ministers of God's word must point out with supernatural assurance to the faithful the narrow way which leads to life. They will be gentle and patient, for this is the spirit of their calling, yet without ever toning down the demands of the Gospel. They will learn in the school of Mary to live only to give Christ to the world and, if need be, to stand at the foot of the cross and await with faith the hour of Jesus.

The faithful must rally round their priests and collaborate in this effort for a renewal of Christian life. Let them 819
(155) ask themselves whether they could not do something more for the cause of God in that place, in those circles, where His Providence has placed them. Our thoughts turn first of all to the many souls consecrated to God and devoted to innumerable good works in the Church. The vows of religion bind them more than all others to strive till victory is gained against the uncontrolled desires for independence, riches and pleasures let loose over the world. At the call of Mary Immaculate it will be their determination to oppose the assaults of the powers of evil with the arms of prayer and penance and the victories that charity can win.

Our thoughts turn at the same time to Christian families, to adjure them to remain faithful to their irreplaceable 820
(164) mission in society. Let them in this jubilee year consecrate themselves to the Immaculate Heart of Mary. This act of

piety will be a precious spiritual help to them in their duty of chastity and conjugal fidelity and will preserve the atmosphere of purity in the home where children are growing up. More, it will make the family, revitalized by devotion to Mary, a living cell in the social body, working from within for its regeneration.

821 (155) Beyond the family circle, professional and civic contacts also afford to Christians who are anxious to work for the renewal of society a vast field for action. Gathering at the feet of Mary and ready to learn from her, they will first of all make a searching examination of conscience and root out from their hearts false judgments and selfishness. We have reason to fear that we are acting a lie if our love of God does not translate itself into an effective love of our brothers. Christians of all classes and nations must unite among themselves in truth and charity, laying aside mutual misunderstandings and suspicions.

822 (155) Our complicated social structure and economic pressure sometimes put a strain on men's good will and seem to paralyze it. But if it is true, as Our Predecessors and We Ourselves have often insisted, that the possibility of social and political peace is primarily a moral question, no reform can be fruitful and no agreements enduring without a change and a purification of men's hearts. To this our Lady of Lourdes calls all men in this jubilee year.

Mary's invitations

823 (167) And if Mary seems to choose some of her children as her favorites, singling them out for special care, it is because Jesus showed a special love for children, the poor and the sick: "Come to me, all you that labor and are burdened, and I will refresh you" (a).

823a Matt. 19:11, 18.

"Go to her," We say to those who are oppressed by poverty and defenceless against the hardships of life and the indifference of men. "Go to her," We say to those who have inward trials to bear and to the sick and infirm, who are received and honored at Lourdes as the suffering members of Christ. "Go to her and receive peace of mind, strength to fulfill the duties each day brings and joy in sacrifice." The Immaculate Virgin, who knows the secret ways of grace in men's souls and the silent work of the supernatural leaven in the world, knows the priceless worth in the eyes of God of your sufferings united with those of our Savior. They will contribute powerfully, We are sure, towards that Christian renewal of society which We beg God to grant by the intercession of His Mother.

825 (155, 171, 172) May Mary, at the prayer of the sick and the humble and of all the Lourdes pilgrims, look down upon all those who still remain outside the one fold of the Church and upon those who are seeking and thirsting for the truth and lead them to the fountain of living waters. May she cast her glance over those vast continents and territories where Christ is so little known and so little loved and obtain for the Church, ever young, holy and apostolic, the liberty and the joy of responding to the expectations of mankind.

826 (155) "Will you be good enough to come," the Blessed Virgin said to Bernadette. This courteous invitation, which imposes no constraint but speaks to the heart and gently invites us to respond freely and generously, the Mother of God extends once more to the sons of France and to the whole world. Christians will not turn a deaf ear to this appeal. To all of them, as a conclusion to this letter, We would say with St. Bernard: "In dangers, in straits, in doubts think of Mary, call upon Mary... Following her, you will not lose your way; praying to her, you will not despair; thinking of her, you will not go astray; if she holds you, you will not fall; under her protection you

need have no fear; under her guidance you will not tire; if she be kind, you will reach your journey's end" (a).

827
(155) We are confident, dear Sons and venerable Brethren, that Mary will hear your prayers and Ours. This we ask of her on the feast of the Visitation, a day specially fitting to honor her who, a century ago, visited the land of France. And while We invite you to sing to God with the Immaculate Virgin the Magnificat of your gratitude, We call down upon you and your flocks, upon the sanctuary of Lourdes and its pilgrims and upon all who are responsible for the centenary celebrations, the most abundant outpouring of graces. In pledge of which, from the bottom of Our heart, with constant and fatherly love, We impart to you the Apostolic Blessing.

WOMAN'S IDEAL

All. to the World Union of Women's Organizations of Catholic Action, September 29, 1957.

(*Women's advancement.—The apostolate of Truth.—Woman's relation to God; to Christ.*)

828
(12, 27-28, 41, 104, 112, 121) The union between Christ and woman has its greatest charm and most perfect fulfillment in the person of the Virgin Mary. "And the Word was made flesh and dwelt among us" (a). It was through the Virgin Mary that God assumed human nature and joined the race of the sons of Adam. Her dignity as Mother of God brought singular graces and extraordinary privileges upon Mary: preservation from original sin and all personal fault, the splendor

826a *In periculis, in angustiis, in rebus dubiis, Mariam cogita, Mariam invoca . . . Ipsam sequens, non devias; ipsam rogans, non desperas; ipsam cogitans, nor erras; ipsa tenente, non corruis; ipsa protegente, non metuis; ipsa duce, non fatigaris; ipsa propitia, pervenis. . . . Hom. II super Missus est.*
828a John 1:14.

of the virtues and the gifts of the Holy Spirit, an intimate participation in all the mysteries of the life of Christ, in His sufferings, in His death and resurrection, in the continuation of His work within the Church, and in His sovereignty over all creatures. All this she was given because she was the Mother of God, and because as such she was called upon to play a unique role in the redemption of the world.

What are the consequences of all this for you and your apostolate? First, you should derive from it a great pride in your sex. It was a woman whom the power of the Most High overshadowed; it was a woman from whom, without the cooperation of man, the Second Person of the Trinity took flesh and blood. Though life shows the depths of vice and degradation to which women may sometimes sink, Mary shows the heights to which women can rise, in Christ and through Christ, attaining a position far above all other creatures. 829 (72, 88, 163)

What civilization or religion has ever urged women to attain such heights and such perfection? Modern humanism, laicism, Marxist propaganda, the most developed and widespread non-Christian cults offer nothing comparable to this vision, so glorious and so humble, so transcendent and yet so easily accessible!

We wanted to outline for you the ideal of womanhood as faith presents it; you find it in Mary and it can be explained by the intimacy of the bonds which united her to Christ. In the conduct of your personal life and in the exercise of your apostolate, never lose sight of her example. Let it inspire your words, your attitudes, and your efforts in the task of emphasizing the dignity of woman and the nobility of her mission. 830 (79, 130-131, 163)

However, it is not enough simply to know Mary and her greatness. One must also draw closer to her and live in the light of her presence. It would be almost a contradiction, if a Catholic woman working in the apostolate did 831 (38, 50, 133,

136) not foster fervent devotion for the Mother of God. Devotion to Mary will make possible in you a better understanding of Christ and a more intense union with His mysteries. You will receive Christ from the arms of His Mother and she will permit you to love and imitate Him. Pray to her that she may give you the strength to follow Him to the end with faith and ardent love! Pray to her that she may help you to lead the women of today along the road that leads to Him!

(*Woman's dependence upon the Church.—The apostolate of love.—The apostolate of action.*)

THE LOURDES JUBILEE

Apost. Const., *Primo exacto*, November 1, 1957.

832 The first century has passed since the apparitions at
(137, Lourdes of the Virgin Mary, conceived without sin. Out
155, of Our ardent devotion to her We wish Catholics in all
158) parts of the world to celebrate this anniversary in a fitting
manner. We believe that the best way to do this is for all
to endeavor to take as their model the lofty virtues of
God's Mother and to imitate these virtues with all their
strength. Holy pilgrimages will contribute to this end; for
the faithful, individually or in groups, will undoubtedly
come during this jubilee year to Lourdes. There, without
distinction of race or nationality, but united by Christian
bonds and nourished by the same strong faith and effective
charity, they will raise fervent prayers to God through the
most powerful intercession of the Immaculate Virgin.

The treasury of the Sacraments

833 Twenty-five years ago Our Predecessor of happy
(155) memory, Pius XI, wrote to the Bishop of Tarbes and
and Lourdes (a), during similar celebrations, that there

833a Letter, *Quod tam alacri*, A.S.S. 27, 5.

was no more fitting or worthy way for Christians to celebrate these solemnities than to be cleansed in the Sacrament of Penance and take part in the Sacrifice of Calvary renewed every day in an unbloody manner. With paternal affection We repeat this same exhortation. The Eucharist is, in fact, the center and greatest expression of the Christian life. From it our souls draw supernatural strength and divine grace, with the help of which we can overcome the dangers of the present age and attain the happiness of future life. The Sacrament of the Eucharist and the august Sacrifice of the Altar—being gifts of such a nature that one cannot conceive any greater, gifts that seem also to reach the heights of the infinite love of Christ Himself and almost to exhaust His mercy—these gifts require our active and effective love; such a love, We mean, as sustains and influences the will, the activity and the entire course of our life. We can, furthermore, do nothing that is more agreeable to our most sweet Mother Mary during the solemnities of this Jubilee Year than profit by these treasures of the divine Redemption, uniting ourselves ever more closely to her only-begotten Son, who for all mortal men is "the way, the truth, and the life" (b).

The message of Lourdes

The Blessed Virgin Mary, when she appeared in the grotto of Lourdes to an innocent and unspoiled child, exhorting her, and through her all men, not only to pray but also to perform voluntary acts of Christian penance. We therefore desire that all Christians, in order to expiate their sins and the sins of others, strive not only to check and control their passions, but also to perform, whenever possible, various voluntary acts of mortification and penance during the Jubilee Year. All must remember, moreover, that the first and most necessary acts of penance they must perform are the work, the pains, and the

834
(155)
833b John 14:6.

sufferings that are an inseparable part of every man's life. These toils, these anxieties and sufferings, must be so borne by Christians that, like the hosts of the mystical sacrifice, they may become an offering in the sight of God. Thus Christians will not only make fitting reparation to God, who is offended by their sins and the sins of others; they will not only obtain from Him heavenly gifts and comforts; but those things that grieve the soul will be lightened for them, according to the comforting words of the Divine Redeemer: "Come to me, all you who labor and are burdened, and I will give you rest... and you will find rest for your souls" (a).

(*Jubilee Indulgence granted to pilgrims.*)

MARY, MODEL OF LIFE AND ACTION

All. to Marian congregations of Italian women, April 26, 1958.

(*The Church relies on Marian congregations.*)

835
(131, 151) ... It is unnecessary to tell you once again with what hope and confidence We regard Congregations of the Blessed Virgin Mary, as one of the vivid forces that for the most part silently but effectually are laboring in the Lord's vineyard.

When We stated that you were "Catholic Action" *pleno iure*, We wanted, of course, to bestow on your rules and work the acknowledgment they deserve, but, above all, We intended to pledge you to a generous and united action, in close touch with the Sacred Hierarchy.

If We were to say that you corresponded with Our intentions but poorly, We should not be fair; but, nevertheless, We do not feel We can refrain from urging you to continue along the way you have taken, that is to say, to put forth every effort to be perfect members of the Con-

834a Matt. 11:28-29.

gregation, in conformity with the demands of your rules: souls that look to Mary, as their model in life and in action: of life in the Church, and of action for the Church.

Model of life in the Church

First and foremost look to Mary as your model of life in the Church. 836 (10,

It is usually said that the essence of devotion to the Blessed Virgin consists first in a sentiment of respect and veneration in keeping with her dignity as Mother of God; then in a feeling of confidence in her power and goodness; and finally in a feeling of filial love, that endeavors to reciprocate in some manner her motherly love. 72, 84, 129, 130, 133)

But veneration would not be true, confidence would not be really deep, and love would not go beyond sentiment and words, if the soul who claims to be devoted to Mary did not make it her study to imitate her virtues and reproduce in herself her life.

We are well aware that some of her qualities can be only the subject of our wonder and ecstatic admiration; for example, her Immaculate Conception, fullness of grace, virginal and divine maternity. As the royally privileged daughter of the Father, she is indeed, after Jesus, the brightest ray of His glory, the most stupendous reflection of His image, the most beautiful work from His hands. In these respects, any effort to reproduce her in us, as she actually is, would prove fruitless. She is God's masterpiece even though her beauty, like that of the Moon, is a reflected beauty: "fair as the moon" (a).

However, this should certainly not prevent you from looking to Mary, and still less prevent you from imploring her assistance in the continual effort you will surely make to become clothed with at least some ray of her super-human beauty. 837 (133, 136)

836a Cf. Cant. 6:9.

You must therefore learn from her to view things rightly and wholly and to live by faith. In imitation of her, proclaim that there is nothing in heaven for you except God; that you do not wish for anything on this earth save Him. Protest that your sole good is to remain united to God, to put your hopes in Him (a).

838
(82,
112,
131,
136)

To this feeling of yours, to this desire will correspond your action, this being also dedicated entirely to God, as Mary's actions were entirely dedicated to Him. Such joyful conformity with God's Will was a prerogative of hers. We desire, therefore, dear Daughters, that such an attitude and such a prerogative should become your own attitude and prerogative. Be ready, not only to comply with any order or any express call from God, but also with any sign from Him, were it only a slight whisper murmured in the depth of your soul. It should not matter to you whether God offers you joys or, on the contrary, calls you to sorrow; prepare yourselves always to maintain Mary's attitude of readiness to serve. Prepare yourselves to pronounce her "fiat." And you shall be blessed, if, chosen by the Lord to suffer with Him, to be crucified with Him, you nevertheless say your "Magnificat." In you also great things will be done by Him who is powerful "qui potens est" (a).

Model of action in behalf of the Church

839
(117-
118)

Secondly, look to Mary as a model of action on behalf of the Church. It must be well known to you when it was and how it was that Mary, from the beginning, participated intimately in the life of the Church. With Mary, the Mother of Jesus, "cum Maria matre Iesu" the Apostles were assembled, persevering with one mind in prayer "perseverantes unanimiter in orationem" (a), when the Cenacle was

837a Ps. 72:28.

838a Cf. Luke 1:49.

839a Acts 1:14.

shaken by a mighty wind, and the small community of the faithful was quickened by the Holy Spirit who filled each of them with His gifts.

Shortly afterwards, Mary could behold the first sowing and the first miraculous gathering of the Christian harvest. St. Peter spoke to the crowd and with his speech—listened to by all in their own languages—called forth the first fruits of the Church.

From that day of blessing for the young community 840
of Jerusalem, Mary, as a most gracious Mother, has never (120-
ceased to watch over the Church of Christ. No circum- 121,
stance, and more especially, no hour of anxiety or grief, 136,
has come to the Church without her feeling Mary's ma- 170)
ternal assistance.

Whenever it seemed that night was about to darken the world, the Blessed Virgin Mary, the Morning Star, was seen to rise in the skies. When sweat of overwhelming fatigue bathed the Church's brow, when her eyes were filled with tears, when her flesh, like the flesh of Jesus, was tortured, and even nailed to the Cross, the Church had at all times beside her Mary, the Mother of Sorrows. And in the same way as her devoted children's perseverance is due to her, so was it always she who encouraged her children who had strayed to come back, and who welcomed them with infinite tenderness.

Through her intercession the Church, when the subject of violent attacks or of base treachery, has never lacked protection. And so, the story of the Church's triumphs is the story of Mary's triumphs.

Look at Mary, beloved daughters. Thinking with the 841
Church—as your rule prescribes (a)—let her anxieties, sor- (137)
rows, hopes and joys be yours. No one of you would think that she can be a perfect member of the Congregation by

contenting herself with attendance at Mass in a chapel, with psalms and prayers and, perhaps, an appropriate spiritual exhortation.

But neither is it right to think that you can be perfect members of the Congregation by striving only to procure for yourselves the highest degree of Christian perfection without concern for others.

You are not like that, beloved daughters. In the field of the Church—which is the world—there is so much land that needs ploughing, so many furrows to be sowed, so many plants to cultivate, so many harvests to gather. This necessarily entails that the work of every one, including you, members of the Congregation, will be active wherever the Church comes into being; where she grows and expands under suffering and groaning; where she struggles fearlessly; where she conquers and triumphs.

(*Collective action of members of the Congregations.—Organic, community character of that action.*)

THE MADONNA OF REPOSE

Prayer: *Vergine benedicta*, composed by Pius XII, June 2, 1958.

842
(50,
52,
168,
169)

Blessed Virgin who, under the title of Repose, dost remind us of the succoring pity with which thy Maternal Heart is open to thy children, hear our prayer!

Through thy powerful intercession, O Mary, may minds and hearts find repose in abandoning themselves to the Will of the Heavenly Father, in the consciousness of their frailty, in faith in divine promises, in the hope of eternal blessings, and in adhering lovingly to thy Crucified Jesus who has made our crosses His own.

If we be protected by thee, O Mary, calm amid earthly perturbation will not be an empty word. It will be repose for the strong, watchful against hostile forces; repose for the pure, away from worldly corruption. And

as through thee we shall have had peace in this life, so, at the end of our pilgrimage in time, we shall enjoy peace for ever and ever. Amen!

THE LAST APPARITION TO BERNADETTE

R. M. to the Pilgrims of Lourdes, July 2, 1958.

In guarded silence, as in that of February 11, this last vision ravished the child's soul by its ethereal beauty. "Never," she said, "have I seen her so beautiful!"

After five months, the manifestations of piety from the crowds, as also, alas, men's disputes, had rendered famous that grotto in the Pyrenees. However, on the evening of July 16, 1858, the Lourdes' Apparitions terminated almost without witnesses, in contemplation and admiration of the virginal beauty of the Mother of God: "Tota pulchra es, O Maria!"

You should also know how to keep silence in your souls, dear children, and to open your minds to the contemplation of the divine splendors realized in Mary. Besides, does not this paternal exhortation—which We are addressing to you on this anniversary day—contain the spiritual lesson of the ancient and venerable tradition of Carmel, which caused to flourish, all through the centuries, wonderful contemplative vocations? In this age, greatly disturbed by so many passions and deceived by so many delusions, lift your eyes to God: they will become more clear-sighted and serene in enabling you to judge the things of the world. And whereas merciless slavery crushes the spirits of millions of men, roots out from their hearts both knowledge and love of God, and makes them bow down as slaves to earthly ambitions alone, gather in again with faith the last lesson of those apparitions of Mary, that of silent prayer in a soul docile to grace and illumined by the vision of eternal life!

(*Invitation to prayer.*)

VIRGIN, SPOUSE AND MOTHER

All. to the women of Italian Catholic Action, July 13, 1958.

(The two paths: Virginity or Marriage.)

844
(21,
88,
131)
There is a Woman,—you know it,—upon whom God willed to fix His eyes with infinite tenderness, as He had destined her to be His Mother. His all-powerful love kept her virginal glory intact, and in addition He bestowed on her the crown of a Spouse and the dignity of a Mother. Look on Mary as your model, unsurpassed and unsurpassable. Look on Mary, the Lily of the Valley, who, nevertheless, through the operation of the Holy Spirit bore fruit and gave Jesus to the world.

If you look on her and imitate her, your freshness shall remain unblemished; your perfume unaltered; and your attractiveness unchangeable.

THE MARIAN WORK OF PIUS XII

Encycl., *Meminisse juvat*, July 14, 1958.

845
(121,
158
177)
We deem it advisable to recall that when new dangers threaten the Christian people and the Church, spouse of the divine Savior, We, as Our Predecessors have done in past centuries, turn Our prayers to the Virgin Mary, most loving Mother, and We invite all the flock entrusted to Us to place themselves confidently under her protection.

While the world was assailed by a frightful war, We did everything to exhort cities, peoples and nations to peace and to recall the minds torn by contention to mutual agreement in the name of truth, of justice and of love. Nor did We restrict Ourselves to this but, seeing that We were about to exhaust human means and resources, We, with several letters of admonition, instituting a holy campaign of prayer, invoked heaven's help through the power-

ful intercession of the Mother of God to whose Immaculate Heart We consecrated the whole human family (a). But, if the world conflict continues, a just peace will not come nor will men find themselves united in fraternal unity.

(The constant causes of trouble: the secularization of institutions; the persecution of the Church.)

And since We trust so much in the protecting intercession of the Virgin Mary, We express the ardent wish that in every part of the earth Catholics, during the novena which usually precedes the Feast of the Assumption of the august Mother of God into heaven, should offer public prayers, particularly for the Church, which, as has already been stated, is in certain areas vexed and afflicted. 846
(39,
121,
131,
158,
169,
177)

During the Holy Year, 1950, We proclaimed not without divine inspiration that the Blessed Virgin was assumed body and soul into heaven (a). We solemnly declared her Queen of Heaven and proposed her to be venerated by all under that title (b). A century after she appeared with all the richness of her graces to an innocent child at the Grotto of Lourdes, We invited the multitude of pilgrims to benefit from her maternal graces (c). We nourish the hope with certainty that she will not in any manner put aside and reject these Our wishes and the prayers of all Catholic people.

(Invitation to join virtue to prayer.)

If Christian morals flourish again as they did at the time of the apostles and martyrs, we can then hope with certain trust that the Blessed Virgin Mary, desirous as she is that as many of her sons as possible be preserved in virtue, will obtain for us a most benevolent fulfillment of our prayers. From the solicitous prayers directed to her

845a Cf. above, nos. 344, 355, 369, 373.

846a Cf. above, no. 482 ff.

846b Cf. above, no. 676 ff.

846c Cf. above, no. 793 ff.

by so many voices, we may also hope for more peaceful and happier times for the Church of her only-begotten Son and for the whole of human society.

RESTORATION OF THE KINGDOM OF CHRIST THROUGH MARY

R. M. to the International Marian Congress at Lourdes, September 17, 1958.

(*Word of welcome.*)

847
(134-137, 155) Do not doubt, beloved members of the Congress, that it was Mary who, in a critical hour for mankind, wished to remind her wandering children of the true meaning of life, by showing forth her essential superabundance of grace, and her union with the other life that alone will give us true and perfect happiness.

It was she who deigned to teach men, with a mother's tenderness and instruction, the two essential means for reaching such a lofty goal: assiduous and trusting prayer and the indispensable Christian mortification sustaining it. Her supernatural prudence pointed out to men the safe road, that which passes under the care of her Son's representatives on this earth, the one that passes through the Church. Anxious to ensure the welfare of everyone, she made a strong appeal to the multitudes to flock together to drink the miraculous waters that heal both souls and bodies.

With ineffable sweetness, she wished in some way to remain among us to be our perpetual succor and sure refuge, strengthening our faith with fresh and countless wonders, sustaining our hopes with her inexhaustible and large-hearted mercy, and fanning the flame of our charity by her celestial beauty, her boundless kindness, and her blessings without number.

... Because she is today as she was a century ago, because we are sure that her solicitude and assistance

will never fail us, because from this blessed Grotto, O bountiful Mother, the torrent of your maternal blessings cannot cease to descend upon the earth, no more than can the water cease to run through these valleys and the sun diffuse warmth and light, We want to proclaim strongly at the end of this Congress, which in a certain way crowns this incomparable centenary, Our conviction that the restoration of the Kingdom of Christ through Mary cannot but become a reality, as it is impossible that such a seed, thrown with so great abundance, should not yield most abundant fruit.

Evil shall not prevail

We know well how the infernal powers are endeavoring in every way to lay waste the Blessed Virgin Mary's inheritance, by depriving youth of its innocence and modesty; by violating the sanctity and unity of marriage; by raising social classes against one another (as if all men were not brothers); by oppressing the Church wherever they can manage to take control; and by propagating the most radical materialism. But we likewise know what thirst for light and truth men harbor in their innermost hearts; what desire to find God pervades souls, even the souls of those who cannot show any outward sign thereof without risking loss of goods and lives; We know the power of the spiritual forces that are rising on all sides, as a harbinger of a splendid springtime.

Did you not yourselves see those multitudes flocking together during this year to the holy Virgin's feet with peace and serenity such as if they were living in a world without problems, and not on the contrary on the brink of an unprecedented catastrophe?

Did you not also see them stretching out their hands to one another, and smiling fraternally as if they did not belong to nations who, yesterday, full of hatred were looking at each other from one trench to another? Did you not behold them, as they besieged the confessionals and knelt

down in endless lines to receive the celestial manna, praying untiringly, with arms outstretched, in front of the grotto, or singing Mary's praises at nightfall in luminous processions?

Did you even not see them, all of them; the faithful full of fervor, the regenerated sinners, those privileged by Mary's blessings or patients returning with their ills, did you not see them reentering their homes with brows radiant with the light of God and animated with the most fervent desire to lead a better life, a new life under the blue mantle of her whose smile they will never forget?

Prayer to Mary

849
(48,
137,
155,
169)

It has been said that at Lourdes a window was opened looking out towards heaven. Let us add that if through that window it has been given us to enjoy heavenly glory in anticipation; through it also, continually, there flows down a torrent of light and blessings reviving confidence in the destiny of the human race, who, though anxious to ensure development and progress, is still more desirous of serenity and peace.

Beloved children, do implore for the world, in this solemn hour, all the graces which appear to you necessary and timely—each according to the needs he is aware of—, but ask above all that hatreds and dissensions may vanish; that the impudent voices of covetousness and pride be reduced to silence; and that the joyful and beneficial Sun of that Peace so greatly desired, the Peace of Christ “which surpasses all understanding” may finally shine upon the earth, in men's hearts, in their social and international relations, as a natural consequence of the full application of the Gospel! With your prayers, invoke the Kingdom of Christ to which your most beloved Mother urges you with her example, and for which her maternal intercession procures for you all the necessary means; does she not in

fact hold a privileged post because of the function which Providence wished to give her in the life of the Church and in that of each of its members?

This is why, O most sweet Mother and most powerful Advocate, you wanted to set your spotless foot on that rock in the Pyrenees, and to make of that unknown vale an immense sanctuary of which the clouds in heaven are the canopy; a sanctuary where your Most Beloved Son would be continually honored in the Sacrament of His love, received with fervor in thousands of breasts, which are perhaps still tasting the sweetness of reconciliation, and would be constantly invoked by the trembling lips of those who confide to Him sufferings that nothing in the world can remedy. 850
(48,
102,
137,
155)

May this be your work, O Sovereign of Angels and Queen of Peace! Do not let those triumphs remain confined within the narrow limits of your shrine, but as an irresistible torrent flowing through the ample valleys reaches the heights and crosses over them to fill everything with its rushing waters, so may they expand over the whole world, purifying souls, curing ills, smoothing over difficulties, vivifying all things in order that, through your powerful intercession and constant assistance, the Kingdom of Christ, “A Kingdom of Truth and Life, a Kingdom of Sanctity and Grace, a Kingdom of Love and Peace may finally come to be!” (a)

(*Invocation to St. Bernadette.—Blessing.*)

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JOHN XXIII

(1958 -)

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ROME AND LOURDES

All. at St. Mary Major, February 15, 1959.

(From Venice to Lourdes, then to Rome the year was marked for the Pope by Our Lady's watchfulness over him.)

Oh! the spectacle of the huge crowds at Lourdes, which with voices loud and penetrating joined in Our prayers of thanksgiving! How that spectacle represents the the similarity between the new construction, a marvel of modern technical skill, and the ancient basilica on the Esquiline! Both are destined to be the epitome of the beauty of all the shrines dedicated to the Mother of Jesus. The basilica at Rome and the new one at Lourdes, together both seem to cry aloud: *The Pope's house, Mary's house!* On the Esquiline, Pope Liberius, and near the Grotto of Massabielle, Pope Pius X, Pontiff and Saint!

851
(39,
127-
128,
158)

It behooves Us for the edification of all to seize upon an outstanding trait of that association of time and circumstances. The adoring cultus of Jesus, our Savior, is the core of all devotion to His Blessed Mother. For we come to Jesus through Mary. And from the luster of St. Peter's successor, the Vicar of Christ on earth, devotion to Mary draws its inspiration and splendor.

In the fourth century on the Esquiline the temple of Pope Liberius towered up to its final splendor. At Lourdes three basilicas have risen, the first by that name called, then the Rosary Chapel, and now the third huge edifice which we have had the privilege to dedicate to St. Pius X. All three honor the name and watchful eye of Popes who summoned and trained their flocks to call on Mary in good and ill, in the joys and sorrows of our present era.

852
(28-
29,
127,
152,
158,
168)

Oh! what a conjunction in history of man's faith in and love for Jesus, signalized as it is by mighty architectural triumphs beginning on the Esquiline and leading us to the underground basilica of Lourdes! Behold! the latest

testimony to the fundamental principle of Christian doctrine! Love of Christ is love of Mary. He is our Divine Savior, she the Mother of us all. In that lies the aspiration of every good Christian; from childhood's first word to the last sigh of dying old age: *Holy Mary, pray for us!*

The fruit of the centennial celebration

853
(128, 152) From all this a second thought that engages Our attention and that of every Christian is the summons it gives for a practical application to individual lives and the lives of the crowds of pilgrims. That summons issues from the deposition of the daughter of Soubirous, the miller. It is a summons to humble and trusting prayer, to the practice of penance, to strong and solid piety,—a summons answered in the form of pilgrimages from every part of the globe, to venerate "*the ground which her feet trod*" (a), to follow in the footsteps of the good and loving Mother as she passes among her children.

A stay at Lourdes, as at any of the thousand or more world's shrines, has for its aim not only a seemly diversion or the satisfying of a vague, uncertain religious feeling, but rather the recollection of eternal truths, the soul's cleansing from sin and every other imperfection, and above all a participation in the Eucharistic mystery and banquet.

854
(155, 157) The Vision's instruction to Bernadette to scrape the ground with her hands, in order to cause the miraculous water to spring up, to eat of the bitter grass,—oh, how they smile in pity on hearing this, the so-called free thinkers!—the instruction to start urging the erection of a chapel, and to accept her destiny of lacking happiness in this world, but of being assured of joy and glory in heaven,—all that makes up the precious deposit of doctrine and grace required for the practice of Christian life on the part of everyone summoned to pass from darkness into light.

853a Ps. 131:7.

In this simple reminder of Lourdes' distinctive lessons we find the most precious fruit of the centennial celebrations.

Lessons that live

Now that a year has passed, we shall continue to practice our devotion as good Christians, as perfect Catholics, in all that is due to the Mother of God, whose mission from Bethlehem to Calvary was to manifest Jesus to the world, to walk in His footsteps and to remain united with His Apostles and disciples at all times and everywhere. His Apostles and disciples were appointed to the grave and momentous task of evangelizing all nations, to the difficult mission of bringing the Gospel to the poor and pardon to sinners: *evangelizare pauperibus, sanare contritos corde* (a).

From Mary we should with simple hearts beg that she obtain for us from her Divine Son Jesus even graces of the temporal and earthly order, for everything helps and human living needs such graces. But we should not merely ask for these and then stop there. The aim of our earthly pilgrimage is higher and more far-reaching; the search for means to attain it is of an order different from the mere satisfaction of what is near at hand and what should not claim all our time or our whole heart.

(*Pope's duty of recalling, when necessary, the austere lessons of discipline and penance.*)

By discipline and penance we hasten the advance of society's welfare and we make peace secure. How true this is! Without discipline we are not men; without penance we cease to be Christian. At Lourdes that lesson was made clear through the little one who *saw* and who transmitted it to the whole world. That lesson We shall continue to teach and preach for the spiritual profit of all and of each one in particular.

855a Luke 4:18.

(In the face of threats and actual disorders, we must pray for a revival of faith.)

Prayer to the Virgin

857 Immaculate Mary of Lourdes, be propitious to us al-
(126, ways, under all the titles it has pleased our fathers and
154, ourselves to address thee. Immaculate Virgin, we thank
158) thee and we bless thee for all the acts of homage and
love thou hast inspired in us and hast helped us to offer
throughout this centennial year of thy Apparitions.

We shall continue to greet thee, Mary, under the titles
which are for us as well as for thee the dearest and most
blessed, as our forefathers invoked thee in the basilica of
Pope Liberius under that gleaming arch that memorializes
thy veneration and thy divine Motherhood. In that re-
nowned sanctuary everyone calls you: "Safety of the Roman
people"—*Salus populi Romani*. Be that still, be that always,
Mary, our Queen.

858 At the end of the first world war, Our Predecessor,
(158, Benedict XV of venerated memory, took pleasure in plac-
169) ing beside thy ancient altar a white marble statue with
thy divine Child holding in His hand the olive branch of
peace; with that he decided that thou shouldst be called
and invoked as Queen of Peace (a).

We join the two titles together, Blessed Mother of
Jesus, our sweet Mother. Mary, Safety of the Roman people,
pray for us. Mary, Queen of Peace, preserve thy people
from every snare of evil and from war; make peace secure
for this city of Rome, which is thine, for our dear Italy,
for all the nations of the world, for thy Holy, Catholic
and Apostolic Church. Amen.

858a Cf. above no. 263.

LOURDES' LASTING MESSAGE

R. M. for the closing of the Marian Year at Lourdes,
February 18, 1959.

Beloved Brethren, on this occasion of the closing of 859
the centenary of the Immaculate Virgin's Apparitions at (137,
Lourdes, We feel it incumbent on Us above all to thank 155)
our Lord for the countless graces He has been pleased to
bestow on that time-honored shrine, which so often in
the past We had the pleasure of visiting.

This year of Jubilee was one of continuous prayer
before the Grotto of Massabielle, today happily restored
to the simplicity of its ancient estate. It was a year of
pilgrimages more numerous and more ardent, and the
wealth of religious fervor displayed affords Us a motive of
consummate hope. Christians by the thousands, of every
condition and nationality, united by similar faith in and
love for their heavenly Mother, betook themselves to
Lourdes. Were they not there as representatives of the vast
Catholic family and as witnesses of a human society that
yearns to live in brotherhood and peace? Blessed be our
Lady, who by attracting us to her Pyrenean shrine has
given the world that amazing spectacle of unity and love!

If by such public demonstrations we awaken the hid- 860
den operations of grace, our gratitude increases still more. (155)
How many minds groping in darkness discovered the light
at Lourdes! How many weary or hardened hearts felt the
warmth of a return to God! How many wavering wills the
strength to persevere! Whether in the silence of unuttered
prayer or amidst the thunderous acclamations of the Holy
Eucharist or of Mary, generous souls experienced the joy
of total surrender; there the sick received, if not always
a cure, at least, in the offering of their pains, resignation
and heart's ease, while the dying learned to surrender their
lives in peace. How beautiful in God's sight is that secret
story, engraved in hearts alone! It is the story of the vic-

tories of God, "who has rescued us from the power of darkness and transferred us into the kingdom of His beloved Son, in whom we have our redemption, the remission of our sins" (a).

Truly, "the mercies of the Lord I will sing forever" (b), for at the hands of His divine Mother the Lord has lavished His mercy on that city of prayer, of conversion, of miracles.

Lourdes, Pius XII and John XXIII

861
(158) These words of appreciation,—could We ever have thought at the opening of this Jubilee that divine Providence would afford Us the consolation of uttering them today in the name of all Christianity? Could We have forseen them on March 25 of last year, when We had the privilege of consecrating the huge underground basilica of St. Pius X—with its new architectural beauties—and the joy of recalling in Our discourse France's Marian glories? And, when on the same day We were celebrating the sainted memory of the Pontiff who was Our Predecessor in the See of Venice, We could no more imagine that We were about to succeed him in the Apostolic See of Rome.

Beloved Brethren, We thank God for having granted Us, a little before raising Us to the awe-inspiring pinnacle of the Supreme Pontificate, that prayerful pause in our Lady's presence and for having allowed Us there to drink in abundantly, like Elias on Mt. Horeb, the strength and peace of which We were soon to have need. That pilgrimage which We then performed, did it not have unknown to Us a still deeper meaning? You will recall how Pope Pius XI of illustrious memory providentially entrusted to Cardinal Pacelli, his Secretary of State, numerous missions to foreign lands. These formed in a way a presentation to the world of his worthy successor. Have We not Ourselves in the thoughtful authorization which Pius XII accorded

860a Col. 1:13-14.
860b Ps. 88:1.

Us of presiding over one of the most solemn anniversaries of this Jubilee the right to claim a mysterious indication of the designs of Providence, who was preparing Us for the precious task of continuing at a later day the apostolic labors carried on at Lourdes by Our Predecessor?

However that may be—We cannot forget it—the chief 862
merit of this Marian Year redounds to the credit of Pope (158)
Pius XII. It was he who wanted to give unusual splendor to this Jubilee and in his ardent devotion he hoped for immense spiritual good for mankind.

Several years before he foresaw with joy the approach of this centenary and from 1957 in an Encyclical Letter, then an Apostolic Constitution recounted the historic ties between the Papacy and the Pyrennean shrine. These communications proposed the Jubilee intentions and invited Catholics to the double effort of individual conversion and society's restoration to Christ (a). From February 11, 1958, onward, the Pope repeatedly delivered exhortations to pilgrims to Lourdes and less than a month before his death, in a moving radio message, he for the last time sang the glories of the Immaculate Virgin of Massabielle and reiterated his love for France which has the honor of possessing so glorious a shrine (b). A short time afterwards, that fatherly voice was stilled, and in the year dedicated to His holy Mother, God called to Himself Mary's renowned servant, whose pontificate will forever remain distinguished for the solemn achievements in favor of Marian veneration which his heartfelt devotion and exalted wisdom inspired.

Message to guide our actions

Today, Beloved Brethren, We make those exhortations 863
Our own. Like him, we anxiously desire that Christianity (136,
renew itself in a concerted transport of Marian devotion, 155,

862a Cf. above, nos. 793, 832.

862b Cf. above, nos. 842, 843, 847.

158, for, according to the Church's teaching, that can surely and
175) without delay lead souls to our Divine Savior, Jesus Christ. After the example of the Pontiffs who for a century have exhorted Catholics to give ear to the message of Lourdes, We beg you to listen with simple heart and right mind to the salutary warnings of God's Mother. Furthermore, let no one be surprised at hearing the Roman Pontiffs insisting on that important lesson passed on by the child of Massabielle. Since the Pontiffs are the appointed guardians and interpreters of divine Revelation contained in Holy Scripture and Tradition, they also have the duty of commending to the faithful's attention—when after mature deliberation they judge it opportune for the general good—the supernatural lights it has pleased God to grant freely to certain privileged souls. This they do, not to propose new doctrines, but to guide our actions: *Non ad novam doctrinam fidei depromendam, sed ad humanorum actuum directionem* (a). This is the case of the Lourdes' Apparitions, upon which excellent historical works have recently thrown conclusive light.

864 For this closing solemnity We have purposely chosen
(155, the feast of the saintly Bernadette. It is the anniversary of
175) of third Apparition at which she received Mary's promise that "she would be happy, not in this world, but in the next." Addressing the pilgrims gathered here amid numerous religious and civil dignitaries, whom it delights Us to greet, addressing Ourselves also to all those who are receiving Our message over the air waves, it is Our pleasure to propose the example of that child, poor and unknown, but privileged of God and destined to be the bearer of His gifts. "The weak things of the world," says St. Paul, "has God chosen to put to shame the strong, and the base things of the world and the despised has God chosen" (a).

863a St. Thomas IIa IIæ q. 174, a. 6, ad 3.
864a 1 Cor. 1:27-28.

Model of prayer to Mary, example of humble, smiling courage, eloquent in the silence which enveloped her once her mission was fulfilled, the saintly Bernadette draws us irresistibly to Lourdes' true spiritual center, the Grotto of Massabielle. There the voice of the Mother of God never ceases to reach her children's hearts. At the same time, the child of the visions, who had the courage to leave for good that spot of indescribable meetings, reminds us that Lourdes is but a point of departure; the grace received there is a treasure which, far from burying it fruitlessly, we should make fructify for God's glory and the service of the Church.

Beloved Brethren, our age, as you know, finds itself 865
making wondrous progress in science. In view of the (155) unfathomed possibilities offering themselves, humanity is, as it were, reeling with fanatic pride. And behold, in contrast, from Lourdes Bernadette exhorts us to humility and prayer; without fear We Ourselves earnestly pass on that exhortation to all who today run the grave risk of being so blinded by man's power as to lose sight of true religious values. "What does it profit a man to gain the whole world, but suffer the loss of his own soul?" (a) Again, from Lourdes an exhortation to penance and charity reaches us, to detach us from riches and to teach us to share these with those who are poorer than ourselves. We likewise make that appeal at this time when millions of men are aware—sometimes, alas, with rebellion in their hearts!—of the scandalous contrast between the prosperity of some and the lack for others of the bare necessities of life.

Pray to God, therefore, with confidence, Beloved Brethren, who are listening, and continue bravely to produce in yourselves and in those about you the needed adjustments requested by Our Lady. May the saintly Marie Bernard from her wintry shrine, where her precious

865a Matt. 16:26.

reliquary ceases not to be devoutly visited, watch over the Marian pilgrimages, from now on a century old, of which she was the providential instrument and from which We still look for so many graces for France, for the Church, for the world.

(*Blessing.*)

REMINDER OF THE PLAN OF DIVINE PROVIDENCE

All. at St.-Louis-of-the-French, February 18, 1959.

(*Morning message of Lourdes, Pope's visit to their national church.—Motives of joy for French.*)

866 A very great reason for joy to the whole world was
(155 the visit, eighteen times repeated, of Mary, the Mother of
159) Jesus and our Mother, to her children on this earth,—this earth, a garden of natural delights, yet to all poor mortals weeping and wailing throughout history also a vale of tears.

Those remarkable Apparitions of Mary in the middle of the 18th century bestow a special meed of honor on France, the land of saints and heroes, where the history of Christianity was inscribed in glowing and unforgettable pages. In the dispositions of Divine Providence, each nation has its mission; sometimes a name suffices to describe that mission. Now, when we say: "Regnum Galliaë, Regnum Mariaë," (the realm of France, Mary's realm), we proclaim to the letter the honor and love of Clovis' sons and countless descendants.

867 Certainly, the steady flow of pilgrims to the Grotto
(155) of Lourdes on French soil, originating in the Apparitions of the Immaculate Virgin—and it seems as if that flow, far from growing weaker, should grow still greater in an edifying crescendo—is a manifestation of religious fervor; at the same time it is for the whole world a gentle, insistent reminder to thoroughly Christian consciences as well

as to the less fervent. A reminder of a mysterious plan of Providence, it should, in view of the weighty problems of life and death, awaken, in each and every one, individual and collective responsibilities for the present and for the future.

Allow Us at this point to repeat some thoughts of 868
Our radio message of this morning, sent from Rome to (175)
the whole world.

The centenary year of the Lourdes Apparitions ends on this February 18. The liturgy dedicates this day to the cultus of the child who beheld the visions of Massabielle, Saint Marie Bernard, daughter of Soubirous, the miller. She, and she alone, received Mary's confidences and passed them on to the world. And the world—this is the great moral miracle—the world there believed, and there continues to believe.

(*The Pope repeats a portion of his morning message which may be found above, nos. 864, 865.—Invocation to his Predecessor, John XXII.*)

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ABBREVIATIONS

- 1881 *[Faint text]*
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- 2000 *[Faint text]*

INDEXES

ABBREVIATIONS

References

- AAS *Acta Apostolicæ Sedis*, Romæ, Typographia Vaticana, 1908-1955.
Gregory, Romæ, 1900-1904.
Leo XIII, Romæ, 1881-1905.
Pius IX, Romæ.
St. Pius X, Romæ, 1905-1914.
- ASS *Acta Sanctæ Sedis*, Romæ, 1865-1908.
- Aur J. J. Bourassé, *Summa aurea de laudibus B. V. Mariæ*, Paris, Migne, 1862-1866.
- Bl *Bullarii Romani, Continuatio*.
Summorum Pontificum Benedicti XIV . . . , Pie VIII, Prati, 1845-1854.
- BP Editions of the "Bonne Presse", 5, rue Bayard, Paris.
Texts and translations.
Years 1800-1878 — *Lettres Apostoliques de Pie IX, Grégoire XVI, Pie VII*.
— 1878-1903 — *Lettres Apostoliques de Léon XIII*.
— 1903-1914 — *Actes de S. Pie X*.
— 1914-1922 — *Actes de Benoît XV*.
— 1922-1939 — *Actes de Pie XI*.
— 1939-1958 — *Actes de Pie XII*.
- CD *Catholic Documents*.
- CT *Le Canoniste contemporain* (monthly), 10, rue Cassette, Paris, 1878-1922.
- CTS *Catholic Truth Society*, London.
- DC *Documentation catholique*, Maison de la "Bonne Presse", 5, rue Bayard, Paris.
- Denz. *Denzinger*.

- DR *Discorsi e Radiomessagi di Sua Santità Pio XII*, Milano, "Vita e Pensiero", 1939-1946 — Romæ, Typographia polyglotta Vaticana, 1946-1956.
- Marie Van den Berghe, *Marie et le Sacerdoce*, Paris, Vivés, 1875.
- NCWC *National Catholic Welfare Conference*, Washington, D.C.
- OR *Osservatore Romano*, Vatican daily.
- PDM *Papal Documents on Mary*, Doheny and Kelly.
- TPS *The Pope Speaks*, Quarterly.
- Univ. *L'Univers* (daily), Paris.

Nature of Documents

- All. — Allocution
 Encycl. — Encyclical
 Letter — Letter
 Apost. Const. — Apostolic Constitution
 Apost. Letter — Apostolic Letter
 R. M. — Radio Message

Numbering of text

In the margin of the text or in footnotes:

The numbers in bold type indicate the division of the Pontifical text, or refer to it.
 The numbers in brackets and in italics refer to the division of the Analytical Index, and facilitates the finding of texts on the same subjects.

In the indexes:

Read explanations before each index.

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 authority of the Church: 712, 731, 733.
 It has always recognized the harmony of Marian priv-
 ileges: 483, 728,
 the first of which, the divine maternity, was pro-
 claimed at Ephesus, where the Roman primacy was
 affirmed: 29, cf. (24).

Marian tradition in the Liturgy

- (5) – The style of speech of Marian tradition has passed
 into the Liturgy: 55.

which proceeds from the faith of the Church: 501,
 all tradition must be compared with the Church's litur-
 gical life: 733,
 which gives particular proof of the relation between
 the Immaculate Conception and divine maternity: 351.

Its Antiquity

- (6) – The Marian doctrine defended by the Eastern
 churches: 180, 728,
 appears from the earliest times in the Church which
 recognizes Mary as Mother of God: 115, 728.
 And which admits, from the most ancient times,
 her original innocence: 33,
 and her singular privileges: 519, 682.
 The dogma of the divine Maternity unites the Eastern
 Church and Western Church: 177, 728.

Principles of Marian Doctrine

- (7) – The foundations must be solid and theological: 730.

Divine Maternity

- (8) – Divine Maternity is the key to all Mary's prerogatives:
 429.
 It is the basis of all Marian privileges: 594, 682, cf.
 (27),
 principle of Mary's dignity and of graces: 303, 505,
 647.
 It is a unique grace: 682,
 which associates her to all the work of salvation: 82,
 motive of her corporeal Assumption: 498, 505, 507,
 cf. (98-99),
 and foundation of her Queenship: 413, 701, cf.
 (104).

The New Eve

- (9) – Mary has been designated as the innocent Eve: 519,
 534, 705.

and she is the antithesis of the disobedient Eve: 507,
 exempt from the fourfold curse of Eve: 50, 510,
 she accomplished her office at the foot of the Cross:
 359, 383,
 where she received the sons of Adam: 383.
 She is especially the Mother of the living: 534.

Mary's Supreme dignity

- (10) – Mary is elevated to the supreme dignity of Mother of God: 156, 707, cf. (26),
 the highest dignity of a creature: 111, 303,
 because of her link with the Hypostatic order: 413.
 Unique Dignity, almost divine: 200, 303, 505, 711,
 Head of God's work: 647, 675, 836,
 with a particular greatness and dignity: 207, 664,
 683,
 which fills her more than all the other creatures:
 618,
 with most singular privileges: 495, 682, 828,
 where God's work is no longer carried out according
 to common rules: 517.

Her Primacy

- (11) – Mary is raised above all other creatures: 10, 120, 122,
 495, 592, 735, 829.
 She is the first after Christ: 707,
 being the most perfect: 368,
 the nearest to her Son: 82,
 superior to the angels: 27, 82, 304, 707, 735,
 and to the Saints: 27, 708, 735,
 the most beautiful, the most pure, the most holy: 200,
 304, 505, 657, 664,
 the most meritorious, the freest: 22, 424,
 the most glorified: 2, 169.
 This dignity is the basis of her power: 269,
 the cause of her Assumption and of her supreme
 glory: 413, 475,

Her permanent union with Christ

- (12) – Mary is from all eternity in the decree of Christ's
 predestination: 31, 34, 520,
 united with Christ by a most intimate and indissoluble
 bond: 46, 127, 156, 198, 518, 704, 706, 828,
 as companion: 82, 183, 520, 705, 706,
 inseparable: 235, 256, 568,
 always with Him, according to the Scriptures: 127,
 518,
 following His steps: 440,
 sharing His lot: 495, 518,
 His life: 227,
 partaking in all His mysteries: 183, 225, 440,
 in His enmity against the devil: 46,
 in His work of Redemption: 82, 127, 214, 216, 234,
 282, 319, 326, 359,
 subject to Him as Eve was to Adam: 519.

United with Christ in every mystery

- (13) – Mary is "socia" in the Annunciation and in the
 Purification: 151,
 during the private life of Jesus: 227,
 during His public life: 235,
 in the act of Redemption: 151, 319, 413, 520-521,
 704, 778,
 at the foot of the Cross: 79, 151, 232, 241, 283,
 705,
 in His sacrifice: 69, 287, cf. (43-44),
 in the union of sufferings: 137, 233, 413,
 in His mediation: 287, cf. (37),
 in the distribution of the graces of the Redemption:
 234, 413, cf. (46), (48),
 with her efficacious intercession: 513, 706.
 She cannot remain corporally separated from Jesus:
 518.
 She shows His glory: 169, 706, cf. (101),
 His triumph: 46, 520, 603, 706,
 His kingdom: 137, cf. (103), (107),
 His royal power: 705-706.

Her analogy with Christ

- (14) – motive of her Assumption and of her Queenship: 413, 513, 519, 705.

The Principle of Convenience (held by Suarez)

- (15) God works in Mary all that is possible and convenient to her dignity: 517-518, 595.

Her solidarity with men

- (16) – It is through Mary that Christ communicates with the Mystical Body: 234, 828.
At the Annunciation she spoke in the name of mankind: 113, 194, 381.
she conceived Jesus in order that by means of the nature assumed from her He might be the Redeemer of men: 229.

*Development of Marian Doctrine**Realization of this Progress*

- (17) – Marian studies should be ever more stimulated: 461, 613, 736,
contemplating Mary's privileges: 482, 645, 729,
which the Church has always investigated: the Immaculate Conception: 483, 598, 613,
and the Assumption: 495, 504,
and thus acquire a greater knowledge of their harmonies: 495.
Doctrine and cult would reciprocally help each other in this progress: 36 ff., 497, 504.

Its Modalities and Conditions

- (18) – This progress goes from the implicit to the explicit, without adding anything to the revealed deposit: 45, 492, 712.
It must unite positive and speculative discipline: 731,
take into account the guidance of the Holy Ghost: 733.

and consider the Church's teaching authority as rule of faith: 712, 731.
The 1950 definition added new vigor to Marian theology: 585,
which must be kept alive: 613, 736.

Its Fruits

- (19) – The fruits of this progress are Marian piety and grace: 461,
faith, devotion, imitation of Mary: 613, 645,
zeal: 673,
union with Mary: 647,
honor given to Christ and to Mary: 736,
a closer union of Mariology with theological doctrines: 730.

Its deviations and errors

- (20) – Nestorius, condemned at Ephesus, claimed Mary to be only the Mother of Christ: 292, 297, 299,
before the Council of Ephesus he was already condemned by the Pope: 291, 302.
His error came from an error on the hypostatic union: 297.
The Albigenses denied Mary's Virginité and Maternity: 273.
The heretics who deny the Son also deny the Mother: 568.
He who denies the Immaculate Conception is a heretic: 63,
he who denies the Assumption is also a heretic: 525.
All exaggerations, minimizations and doctrinal fears must be avoided: 711, 734,
The image of Mary presented in sacerdotal vestments is to be condemned: 258.
It is a scandalous affair to affirm that the prophecy of Emmanuel (of Isaias) does not regard either in a literal sense, or typical sense, the Virgin and her divine Child: 11.

PART ONE

THE MYSTERY OF MARY

CHAPTER ONE

MARY'S INTEGRAL MATERNITY

§ I. Predestination of the Mother of God

a) *The fact*

- (21) – God filled Mary with His love: 2, 3, 31, and eternal affection: 483.
Divine Maternity is the first effect of this love: 122, 269, 844.
God inserted Mary in the plan of His Providence: 31, 157, 483,
loving her as Mother of God the Savior: 122, 595,
and bringing about its triumph: 462.
This love constitutes her special election: 2, 32, 269
before all other creatures: 31, 52, 122, 200.

b) *Its end*

- (22) – God chose her among many: 2, 9, 31,
to constitute her as Mother of the Incarnate Word:
2, 114, 127, 200, 269, 319, 368, 400, 531.
He wants her holy and full of grace: 31-32, 126, 647,
so that she may be "socio Redemptoris": cf. (13),
at the foot of the Cross: 267, cf. (116),
in the glory: 200, cf. (100),
mediatrix of all grace: 209, 578,
Mary help of the Church: 209, cf. (121),
realization of the design of divine mercy: 115.

c) *Its mode*

- (23) – This design of giving the Redeemer through Mary
was perfectly free: 226.

An identical decree predestined Christ and His
Mother: 34, 520,
placing Mary immediately after Christ: 53, 707,
cf. (11).

God permitted the fall having foreseen the Incarna-
tion, in Mary: 31.

§ II. Divine Maternity

a) *The mystery*

- (24) – The divine Maternity is a dogma which invests all
the Catholic faith: 1, 298,
it was proclaimed at Ephesus: 1, 177, 289, 292, 310,
594, 728.
Mary is the Mother of God: 114, 177, 200, 289, 299,
429,
thus raised above all other mothers: 127, 140,
because her Son is God: 299,
His human nature being personally united to the
Word: 701.
Mary most holy gives Christ a human body: 298, 301,
568, 829,
but not His soul, nor His divinity: 298, 301.
She is true Mother of Christ: 150, 194,
so that the Father and the Virgin have one sole
and identical Son: 32.
She is the Mother of the eternal Priest: 465,
of the Christ Head: 383,
she is the living monstrance: 256.

b) *Her free acceptance*

- (25) – Mary freely consented to fulfill this design: 113, 381,
accepting it by her "fiat": 131, 150, 381, 741, 772,
on behalf of mankind: cf (16).
Conscious of the greatness of her office: 372,
and of the divinity of her Son: 214,
Mary joyfully offered herself: 131,
as handmaid, to be Mother: 151, 429.

c) *Her greatness*

- (26) – Divine Maternity is a supreme and infinite dignity: 111, 156, 200, 303, 372, 429, 594, 707-708, 728, 735, in virtue of the Hypostatic Union: 299, 413, of the Unique Person of the Son Jesus: 301. It is the highest destiny of a human creature: 111, 303, 429, 594, 707, 735, an infinite grace came from God through Jesus: 214, a unique miracle: 368, without the merit of any creature: 759. Mary must be the worthiest of Mothers: 126, 595.

d) *Her riches and exigencies*

- (27) – Divine Maternity is the reason of all Mary's gifts and riches: 304, 429, 505, 594, 647, 682, 741, 828, and above all of the love that Jesus bears her: 305, 505, of her respect: 202, of her Immaculate Conception: 33, 67, 245, 351, 594, 595, 728, 771, of her impeccability: 238, 594, of the fullness of grace which makes her worthy Mother of God: 50, 126, 303, 594, and of her perfect sanctity: 32, 304, 505, 594.

e) *Its consequences*

- (28) – Divine Maternity is a virginal maternity: 368, 429, 502, 512, 520, 569, 732, 829, and it is the reason of the infinite tenderness of Mary's Heart: 426, of her corporeal incorruptibility and of her Assumption: 502, 505, 515, 520 cf. (98), of her corporeal glorification: 498, of her spiritual glory: 440, 741, of her queenship: 413, 701, cf. (104). It makes Mary the associate of the Redeemer: 82, 319, 413, 705, and conceives Christ as Savior: 229, through Mary God joined the race of the sons of Adam: 828.

Mary has a maternal right of dispensing Christ's merits: 235, 413, 709, cf. (46).

§ III. *Spiritual Maternity*a) *Mary Mother of men*

- (29) – The Mother of God is also the mother of men: 140, 168, 182, 183, 189, 209, 216, 230, 268, 282, 307, 372, 420, 535, 541, 648, 724, 768, our mother: 19, 65, 79, 116, 128, 164, 182, 186, 229, 326, 356, 440, 609, 617, 666, 716, mother of all: 326, 334, 369, 430, 574, always and ever known as such: 115; of Christ's members: 112, 128, 129, 168, 183, 229, 230, 307, 363, 383, 385, 430, 522, 647, 671, 719, mother of the living: 534.

b) *Mother of grace*

- (30) – Mary is the Mother of grace: 275, as principle of grace: 126, 210, 404. It is a *true* maternity: 624, constituted by Mary's love for men: 648. Like divine maternity, it is linked to the mystery of Christ: 183.

c) *Dignity conferred by Christ*

- (31) – Spiritual Maternity is a gift and a grace of Christ: 114, 128, 184, 268, granted on Calvary: 15, 114, 168, 285, 370, 648, 724, where Christianity was entrusted to Mary in the person of St. John: 79, 326, 537, 648. This maternity is sealed and rendered efficacious by the omnipotence of Christ: 648. It is the last Will, Christ's testament: 15, 115, 203, 268, 282, 327, 649, which reveals His love for us: 168.

d) *Accepted by Mary*

- (32) – At the foot of the Cross, Mary received us as adopted sons: 79, 114, 151, 164, 268, 282, 440, 605, in the person of St. John: 114, 168, 363, manifesting to us her maternal love: 282. We all became her children: 317, 440.

e) *Sources and grades of this maternity*

- (33) – Spiritual Maternity comes from the two loves of Jesus and Mary: 362. The love of Christ which gives to Peter his spiritual paternity, gives to Mary her Maternity of grace: 363. Her "Fiat", the collaboration with the work of Christ, the sufferings and mystical death, open Mary's heart to love towards humanity: 648. This maternity takes place under the Cross, where Mary generates Christians: 112, 114, 282, 440. It will be fully accomplished in Heaven: 169, 357, 473 ff. through her intercession: 649, cf. (48), and mediation: 194, cf. (37) ff.

f) *Characteristics of this maternity*

- (34) – Mary is our best Mother: 26, 129, 140, 183, 569, 609, universal Mother: 65, 186, 294, 327, 363, who loves all: 371, 411, loving Mother: 181, because God gave her a maternal heart: 65, 114, 285, 522, 559.

g) *Its mode of exercise*

- (35) – Spiritual maternity is a burden: 268, fatigue mission: 168, which Mary fulfills with promptness and generosity: 114, 168, She is endowed with a never failing fertility: 184, 742. She bears the spiritual Body of Christ: 230, constitutes a spiritual protection: 175, 268, which tends to bring about unity among Christians: 183.

h) *Consequences for us*

- (36) – While Mary exercises her office of Mother, her sons must contemplate her privileges: 482, 647, 660. In order to be called sons of Mary, they must be lovable, chaste, charitable: 716. Grace will make them sons of Mary, making them images of Jesus: 361. She generates us in the same faith and in the same love: 183.

§ IV. *Mediation (exercise of spiritual Maternity)*a) *Mary is the universal mediatrix*

- The mystery: God came on earth by means of Mary: 13.
- (37) – Tradition unanimously claims the universal mediation of Mary: 115, 261. She is the "*Mediatrix mediatorum*": 272, 343, between Christ and the Church: 22, "*Mediatrix to the Mediator*": 81, 194, 233, 287, 319. All is accomplished through the intercession of Mary: 23, 114, 171, 323, 338, 356, 450. By means of her, Christians receive divine life: 778. We go to Jesus through Mary: 113, 256, 263, 431, 464, 727, 782, 789. She is always well accepted by her Son: 114, 370. Mary's charge is not contrary to Christ's mediation: 194. This office of hers appears especially in the Rosary: 149, 195 ff., (142) ff.

Willed by God

- (38) – God willed this mediation: 113, 114, 163, 255, 263, 407, 440, 778; that we might receive Jesus from Mary most holy: 226, 831, and that she should give Him to the world: 400, even if God is obliged by this mediation: 226.

Its principal object and aim

- (39) – The proper mode of this mediation is predisposing: 194.
 It is principally accomplished for our salvation: 23, 64, 65, 126, 127, 149, 160, 161, 171, 216, 233, 705, to repair our fall: 52, 201, 287.
 She leads us to Jesus: 175, 224, 227, 228, 260, 534, 674,
 and introduces us into the Redemption: 674,
 she makes us sons, by giving us a filial spirit: 224, 649,
 and offers us divine life: 228, 624, 631.

Its characteristics: above all mercy

- (40) – Mary is the Mother of mercy: 15, 18, 65, 67, 114, 115, 126, 152, 159, 275, 334, 362, 407, 440, 475, 537, 768, with sentiments of maternal bounty: 22, 95, 109, 114, 128, 426, 765, 842.
 She is most tender, compassionate, indulgent: 26, 114, 115, 126, 140, 160, 175, 186, 285, 347, 356, 362, 371, 398, 411, 432.
 She moves divine mercy: 4,
 of which she is a sign: 253, 727,
 and the realization: 115.

Several other characteristics follow

Mary is the necessary mediatrix: 235,
 permanent: 149,
 maternal, welcoming: 114, 115, 148,
 worthy and pleasant: 82, 149, 194,
 faithful and courageous: 114, 115,
 powerful: 114, 149, 574, 768.

*b) Mary is Co-redemptrix**Relation between Mary and the Redemption*

- (41) – Mary has ties with the Redemption: 82, 319, 704,
 she begins it: 127,
 cooperates with it: 169, 194, 212, 267, 765, 828,

takes an effective part in it: 214, 216, 257, 282, 326,
 and redeems mankind: 267, 383,
 as associate with the Redeemer: 82, 214, 234, 334, 703-705, 778,
 and is therefore co-Redemptrix: 326, 334.

Co-redemption mediate or indirect

- (42) – Mary is Mediatrix because she is Mother: 113, 194, 382,
 because she donates Christ the Savior: 164, 194, 218, 226, 287, 440, 624.
 With her free consent to the Incarnation: 113, 194, 381, 428, 648, 741,
 she donates and prepares the victim of the Sacrifice: 151, 231, 257, 440, 704.
 The body and blood of Christ were taken from Mary: 195.
 She generates the Author and the Consumer of our faith: 225.
 She donates us true Wisdom: 404,
 the source of life and benediction: 156, 624.
 She is the Mother of Christ for our salvation: 245.
 Mediatrix in the stable at Bethlehem: 195,
 at the Visitation: 150, 195, 202,
 at Cana: 202, 428.
 She accompanied Christ to the foot of the Cross in His work of Redemption: 326.

Direct co-redemption

- (43) – Mary acquires every grace because of her participation at the Cross: 268, 828,
 united to her crucified Son: 137,
 uniting her sufferings to those of her Son: 151, 161, 326, 638, 720, 778,
 and her tears: 140, 538, 724, 773.
 Because of her charity and her heart: 241, 655, 720,
 she dies with Jesus: 151, 267.

She is, by means of this union, Reparatrix: 287,
and cause of salvation: 550, 638.
She redeemed men: 326.

By means of sacrifice

- (44) – Mary presents the Victim of salvation: 231, 287, 383,
she offers Him for us to the divine Justice: 12, 151,
267, 383, 705.
She gives herself as Mother and Mediatrix: 114,
offers her love and her maternal rights: 267, 268,
383, 705.
She is willingly present at the sacrifice of the Redeem-
er: 151, 257, 267,
offering her sacrifice of mother: 748.
From the Annunciation to Calvary, Mary intimately
united herself to the Sacrifice of her Son: 69.

By merit

- (45) – Mary, through her merits, takes part in the Redemp-
tion: 149, 214, 704,
in a manner proportionate to her sanctity, and her
union with Christ: 234.
She merits “de congruo” what Christ merited “de
condigno”: 234.
She completes the Passion of Christ more than all
other creatures: 384.
She gathers the heritage of work which her Son left
her: 114.
On the Cross Christ confirms this divine plan on
Mary: 114.

c) *Mary dispenser of grace*

She takes part in the distribution of grace

- (46) – Mary also fulfills her office of Mother in the Cenacle:
cf. (117).
As she has been Reparatrix: 233, 268,
she is mediatrix in the distribution of graces: 23,
114, 149, 170, 194, 233, 255, 271, 275, 287, 323,

373, 407, 413, 450, 624, 779,
Mediatrix mediatorum omnium: 272.
Mary is minister of graces: 103, 113, 171, 234, 275,
288, 317, 428,
their dispenser: 81, 97, 155, 169, 235, 263, 287,
361, 407,
distributor: 4, 413, 624, 706, 748, 770,
treasurer: 278, 361, 365, 404, 706.
She administers them: 361,
showers them on every social class: 748,
without exception of persons: 361.
The three stages of the distribution of graces are: from
God the Father to Christ; from Christ to Mary; from
Mary to us: 155.

Mary's proper role in this distribution

- (47) – Mary makes us a present of her superabundant full-
ness: 126, 156, 229,
she is the channel: 4, 155, 359, 709, 760,
neck channel: 234,
and not source nor creative power of grace: 234,
760.
All good comes from Mary: 163, 209, 268, 343, 578,
who intervenes in all concessions of grace: 323, 626.
God uses Mary to distribute grace: cf. (46),
and to fulfill every miracle: 202, 271.
The help that she grants from heaven is more effica-
cious and extended: 169,
because she knows best what concerns us: 129.

d) *Mediatrix through her intercession*

Place that prayer has in Mary's mediation

- (48) – Mary is mediatrix with her prayer: 13, 15, 123, 163,
222, 247, 261, 849, 850,
which upholds and substitutes our prayer: 156.
Mary intercedes on our behalf: 146, 287, 558, 647,
845,
with a unique intercession: 207,
most powerful: 275, 435, 436, 647, 648,

assiduous: 27.
 Mary is thus our advocate: 13, 153, 219, 233, 287,
 323, 325, 386, 407, 432, 850,
 universal: 436.

Privileges of Mary's prayer

- (49) – Mary is heard because she is Mother, because she is full of grace, because she is united to Christ: 13, 149, 156, 706,
 her intercession is always efficacious: 26, 65, 107, 370, 387, 706, 767,
 she is in closest contact with God, sees our needs better: 207,
 she has the greatest maternal tenderness: 207,
 she enjoys the greatest favor of God: 156, 207, 208,
 she is the person united closest to Christ: 706.
 Mary has rights of possession on the Heart of Jesus: 386.
 She brings about a return of warm affection to the hearts of men: 323.
 This intercession constitutes Mary intercessor of the Omnipotent: 27, 207, 261, 269, 356, 767.

Its fruits

- (50) – They appear at Cana: 370,
 at Pentecost: 98, 199, 254, 649.
 Mary continues to have the Holy Ghost descend on Priests: 466,
 showers invisible graces on the Church: 222, cf. (121).
 She works out our salvation: 126, 219, 704,
 she obtains faith for us: 230, 831, 842,
 repose and abandonment in God: 842,
 despair disappears: 18,
 she calms Our Lord: 93, 261, 367,
 she obtains His assistance: 123,
 she assures heaven: 268, 454,
 realizes human fraternity: 533,
 she worked numerous miracles at Lourdes: 222,
 cf. (155).

Mary is the Mediatrix of our prayers

- (51) – Mary exercises her mediation with regard to our prayers: 26, 115,
 which she presents to God: 26, 219, 256.
 She stands by them: 129, 156, 179, 199,
 renders them efficacious: 115, 116, 156, 248.
 She makes up for the unworthiness of those who pray: 115.
 She unites herself to our prayers: 216.

Secondary consequences of her mediation

- (52) – Prayer causes Mary's bounty to flow on her sons: 633,
 makes us grow in the knowledge of God: 171, 172,
 404, 625, 643, 782,
 in sanctity: 322, 626, 642, 782,
 assures sanctity: 229, 256, 268, 282, 550, 627, 704,
 builds up the Mystical Body: 247, 381,
 makes us love the Church: 381,
 grants peace and pleases God: 4, 13, 22, 52, 154, 156,
 216, 251, 365, 842,
 opens Heaven: 4, 13, 140, 172, 256, 308, 627,
 puts the devil to flight, and obtains victory over present enemies: 172, 340, 782.

CHAPTER TWO

MARY'S PRIVILEGES

(53) – God's design prepared wonderful privileges for the Mother of God and of men and these privileges are in harmonious proportion with her dignity: 483, 495.

§ I. Relations between Mary and the Blessed Trinity

a) *To the three Divine Persons*

(54) – Mary is related to the Three Divine Persons of the Blessed Trinity: 32, 413, 522, 524.

b) *To the Father*

(55) – Mary is the spouse of the Father: 502,
His first Daughter: 413, 790.
She has, with the Father, one sole and same Son: 32.
The perfect purity of the Mother is required by that of the Most Holy Father: 53.

c) *To the Son*

(56) – Mary is the Mother of the Word: 301, 413, cf. (24).

d) *To the Holy Ghost*

(57) – Mary is the Spouse of the Holy Ghost: 199, 413, 790.
His temple: 514,
Through her prayers, the Virgin cooperated in the mystery of the Incarnation and in the sending of the Holy Ghost on the Apostles: 199, 384.
The Holy Ghost lovingly contemplates Mary's purity: 725.
She conceived, by means of the Holy Ghost, Him, from Whom the Holy Ghost proceeds: 32.

§ II. The Immaculate Conception

Privilege

(58) – Mary was conceived without original sin: 62, 239, 319, 584 ff., 771.
This is a unique and wonderful privilege: 238, 350, 660,
prelude to all other privileges of Mary: 350.

It is contained in Sacred Scripture

(59) – The Sacred Scripture illustrates it: 61, 62, 590,
in the third chapter of Genesis, according to the interpretation of the Fathers and of the Liturgy: 56, 590, 603.

The enmity between Mary and the devil appears in it: 46, 64, 219, 226, 421, 590, 603, 629, 652.

The Ark of the Covenant and other Biblical figures symbolize Mary's total victory: 47.

The liturgy applies to Mary the origin of uncreated Wisdom: 34.

The absolute purity of her who is called "full of grace" appears in the Angelic Salutation: 591.

No passage of the Sacred Scripture is contrary to the Immaculate Conception: 44.

Attitude of the Supreme Pontiffs before the Definition

(60) – Many Popes encouraged the doctrine of the Immaculate Conception: 28, 39, 61,
by favoring its veneration, by precisely declaring the object of the feast: 28, 37, 38, 39, 40, 60.
The interventions of Alexander VII: 40, 41, 42,
of Gregory XVI: 18,
of Pius IX: 21, 37.

The teaching of the Church, before the Definition

(60) – Original innocence of Mary was always the object of the Church's teaching: 45, 56,
as a truth received from God: 33, 45.

This truth is the object of the constant sentiment of the Church: 35, 56, 61, 238, 589, 600, it is zealously defended by the Roman Church: 35, 36, 38, 39.
The development of the doctrine declared by the Councils: 598,
especially by the Council of Trent: 44.
This doctrine is propagated by the bishops: 33.
The faithful, in agreement with their pastors, make it an object of devotion and of love: 61, 238.

The Liturgy and the Immaculate Conception

- (62) – Faith in the Immaculate Conception is manifested by veneration: 33, 37, 39, 55, 598,
the ancient liturgies testify to it: 598,
especially in the Orient: 599,
the Roman liturgy: 17, 20, 25, 37,
celebrated the Immaculate Conception: 33, 38;
at the time of Pius IX, this worship continued to make progress: 28.

The Patristic Tradition

- (63) – This tradition, in its complex, testifies the doctrine of the Immaculate Conception: 45, 46, 61, 590.
The Fathers note this privilege in the Sacred Scriptures: 56,
in the protoevangelium: 46, 47,
in the prophetic symbols and biblical types: 47,
in the "full of grace", and in the words of Elizabeth's blessing: 49.
They say that an all pure Mother is in conformity with divine sanctity: 53.
For them, this privilege is required for a perfect victory over the devil: 52, 53,
for a perfect grace: 46, 54, 592,
in order to be compared to an innocent Eve: 50.
The praises which the Fathers give to Mary imply this privilege: 51, 54, 592.
The Oriental tradition has always proclaimed this privilege: 728.

The Council of Trent declared that nothing could be cited from tradition against the Immaculate Conception: 44.

The Theologians

- (64) – Universities and Religious Orders are supporters of this privilege: 43.
The Sorbonne in a particular manner: 277.
Suarez believes that it can be defined: 517.

Preparation for the Definition

- (65) – Petitions from the hierarchy: 19, 28, 58, 59,
princes: 28, 409,
faithful: 16, 19, 20, 21, 25, 56, 58.
The definition was preceded
by prayers: 25,
by consultations and study: 20, 21, 24, 29, 57, 59,
which favorably agreed on the definability and on the opportune time: 30, 61, cf. (96).

The definition of the dogma and its results

- (66) – The canonical text of the definition: 62,
consecrates the constant faith of the Church: 62, 589.
It renders glory to God and to Mary most holy: 61,
throws new light on Mary's prerogatives: 57.
It has been the source of great good for the Church: 245, 251,
induces us to respect and obey the Church: 221, 244,
prepared the definition of the Pontifical Infallibility: 220, 222,
invoked the divine reply to the apparitions at Lourdes: 222,
where Bernadette was the confidant of the Immaculate: 283 bis,
prepared the definition of the Assumption: 486, 586, 601.

It gave new vigor to Marian devotion: 27, 584, 585, 726.

It strengthens faith in the dogmas of original sin, of the Redemption, of the Church and throws light on the problem of human suffering: 242, 243, 590.

It condemns those who deny these truths, the unbelievers, the rationalists and materialists: 66, 242, 243, 244.

Anniversaries of the definition

- (67) – The fiftieth: 220, 221,
brings about the conversion of sinners: 251.
The centenary enlivens faith: 604.

Supreme reason of the Immaculate Conception

- (68) – The doctrine of the Immaculate Conception is based on the relations that exist between Mary and the Most Blessed Trinity: 32, 53, 725,
the dogma of the divine Maternity: 31-33, 66, 238, 245, 351, 594, 728, 828,
Mary's soul reflects in its beauty the holiness of her Son: 771,
God's continuous love for Mary: 595,
the abundance of Mary's initial grace: 52, 660,
her total victory over the devil and sin: 52, 238, 421, 590,
her primacy among the Saints: 708,
Mary's constant and total purity: 47, 592,
the fact that this privilege was possible and convenient: 595.
The origin of faith in this Marian privilege lies in the absolute opposition between God and sin: 238.
It is given its proper value by the definition of the Assumption: 484, 485, 601, 602, 603.
This privilege is in harmony with the office of "socio Redemptoris": 52, 82.

Mary is perfectly redeemed

- (69) – The privilege of the Immaculate Conception is due to the merits of Christ: 43, 62, 238, 239, 595, 596, 771.

Mary is also a daughter of Adam: 734.

She did not receive the grace of creation, but the grace of redemption: 325, 462, 596.

The privilege does not consist in a seed which remained incorrupted and came down to her, as Rosmini says: 38a.

Mary was redeemed, but in a more perfect manner: 43, 238, 462, 596.

She exalts her redemption and thanks the Lord in the *Magnificat*: 462.

Meaning and teaching of the privilege

- (70) – The Immaculate Conception reminds the world of the esteem it must have of spiritual goods: 660, 665,
it points out the unhappy condition of fallen humanity: 771,
it exalts the elevation of mankind fulfilled by the second Adam: 31.
The Immaculate Conception is the great sign of Mary's struggle and victory over sin: 46, 52, 239, 421, 485, 603, 629,
and over the devil: 32, 50, 52, 64, 421, 441, 590, 603.

§ III. Mary's Sanctity

a) *The privilege*

- (71) – God's work in Mary's interior life: 136,
ideally perfect, to make her His Mother: 54, 368,
and under her fully victorious: 47.
This perfect sanctity is manifested in the Sacred Scripture and in Tradition: 46, 732.

b) *Her sublimity*

- (72) – It is a supereminent sanctity which surpasses that of every other creature: 31, 69, 234, 304, 413, 440, 505, 594, 657, 664, 829.
Only Jesus' sanctity is superior to this: 664,
of which this is a reflection: 771, 836.

c) *Its reasons*

- (73) – This sanctity is willed by God: 647,
Mary's relationship with the Blessed Trinity calls
for it: 32,
for her divine Maternity: 31, 32, 304, 505, 828,
and her relationship with the hypostatic order: 413.
It is given by her innocence and her original
grace: 33,
and by the fullness of grace which God gave
Mary: 323.

d) *Its consequences*

- (74) – This sanctity throws its reflections on her body and
postulates the Assumption: 503, 603.
It exalts the dignity of the woman: 569.
Shines brilliantly, with its consequences, on the
Church: 569, cf. (121).
It is perfect liberty and total exemption from all in-
clinations to evil: 47, 52, 140, 304, 424, 644, 828.

e) *Original sanctity*

- (75) – The Immaculate Conception (takes for granted) that
Mary was full of grace from the first instant of her
existence: 771.
Her original sanctity is already the fullness of grace:
660, 771,
and perfect sanctity: 33.
It is an original grace, superabundant, which surpas-
ses that of all the Angels and all the Saints: 52, 54,
126, 708.
It is the blessing that countered the curse of Eve: 507.
It is the grace of redemption and not of creation:
cf. (69).

f) *Its progressive development*

- (76) – Mary has always grown in her original grace: 50.
Her "Fiat" transformed her life of sanctity: 372.

She received every good from her Son: 93, 122,
618, 734,
and most special graces: 303, 682,
of an infinite richness: 421, 668.
This habitual grace of Mary most holy: 156,
is always fullness: 31, 126, 189, 283 bis, 300,
440, 660,
and constitutes her the sanctuary of all graces: 54.
After Christ, Mary is the height of grace: 2, 31, 126,
304, 319, 413, 495, 735.

g) *Motives for this fullness*

- (77) – So that Mary might be worthy Mother of God: 50,
126, 283 bis, 303, 319, 594, 682.
And to bring about our salvation: 126, 156,
by sharing her fullness with us: 126.

h) *Consequences of this fullness*

- (78) – This fullness implies the Immaculate Conception:
cf. (58) ff.,
the Assumption: 507, cf. (89) ff.,
the highest glory: 440, cf. (100) ff.,
total victory over sin, the devil, death: cf. (123).

i) *Mary's interior union with Jesus*

- (79) – Because of this sanctity Mary was pleasing to
God: 219,
becoming the nearest creature to God and to Jesus:
cf. (11),
perfectly united to her Son, during all her life:
cf. (12),
in the intimacy and secrecy of her heart: 235,
382, 830,
adhering to all the mysteries of salvation: 225, 462,
828,
imbued more than anyone else with the spirit of
Christ: 381,

bringing about the perfection of the interior life: 720,
 most splendid union of divine perfections: 647.

j) *Mary most holy and her theological virtues*

- (80) – Mary has all virtues, in the highest degree, and she is the model of them: 137, 240, 314, 421, 437, 440, 655, 660, 720, 758, 828.
 Her faith is the motive of her beatitude: 171, 225, 227, 241, 630.
 Her hope is exercised, especially at the foot of the Cross: 241, 384, 744.
 She is immaculate in her faith and in her love: 219.
 Her charity towards God is ardent and continuous: 630, 635, 652, 655, 664.
 Her fraternal charity is manifested in the Visitation, at Nazareth and at Cana: 349, 655.
 Her love for the Child Jesus is love for the newborn Church: 384.
 She united her charity to the sufferings of the Crucifix: 151, 241, 655.
 At the foot of the Cross Mary loves Christ more than Peter does: 363.
 This love made Mary Mother of Mercy: 362, 408, 475, 537, 539, cf. (40).
 It is the condition of her spiritual maternity: 363, 672, cf. (31) ff.
 and it fills her with bounty: 140, 161, 275, 320, 426, 668, cf. (40).

k) *The virtue of religion in Mary most holy*

- (81) – Mary is also the model of prayer: 254, 843, cf. (49).
 This spirit of prayer is described in the Gospel: 655.
 Her prayer contributed to the Incarnation: 199.
 She asks pardon and faith for us: 230.
 She prayed for those who killed Christ: 241,
 for the unity of the Church, in the Cenacle: 196, 199,
 at the foot of the Cross she adored the Divinity: 241.

l) *Her moral virtues*

- (82) – Mary has all moral virtues: 425, 437, 660, 720,
 purity: 313, 372, 420, 441, 640, 652, 661,
 fortitude: 372, 384, 421, 441, 442, 628, 635, 743-746.
 Divine wisdom conciliates in her justice and mercy: 114.
 She is the perfect obedient person, obedient also to her Son: 50, 138, 372, 429, 455, 508, 531, 607, 741, 772, 838.
 she is full of humility: 2, 126, 313, 349, 372, 420, 531, 652, 655, 784,
 she is willingly poor, to be all God's: 135, 346, 352, 532, 655,
 she is faithful to God and to her own duties: 136, 313, 349, 372, 629, 772,
 she is silent: 655,
 she is foreseeing (at Cana): 372, 655,
 she is grateful (*Magnificat*): 462,
 she possesses all domestic virtues: 313, 349, 662.

m) *Her wisdom*

- (83) – Mary is the seat of Wisdom: 68, 173, 404, 441,
 she penetrates divine Wisdom: 152.
 She knows Jesus and His mysteries in a most singular manner: 227.
 She kept the divine mysteries in her heart: 168.
 At the Annunciation, she is conscious of her mission: 214, 372,
 and she knows that she conceives the Word of God: 214.
 She knows us perfectly and our needs: 129, 140.
 She prophesied, in the *Magnificat*, the cult which will be rendered to her: 436.

n) *Her beauty*

- (84) – The spiritual and corporal beauty of Mary: 53, 244, 368, 621-623, 660, 752, 836, 843.

- it surpasses that of all other creatures: 368, 437, 622, 657, 763.
- Christ's beauty originates from her: 623, 771.
- This corporal beauty, unique, comes from the fact that Mary is Virgin and Mother: 368.
- She appeals to and deludes all other artists: she appeals to them for her perfection; she deludes them because they are not able to draw her exquisite beauty: 368.
- o) *Her sorrows, her trials, her sufferings, her joys*
- (85) – Mary led a hidden life on earth: 532.
- She knew fatigue, and domestic worries: 346, 347, anxieties, sufferings, sorrow: 137, 151, 232, 384, 495, 432, 607, 637, 720, 724, 748.
- She did not suffer through her own faults: 637, but because of our sins: 140, 638, 655.
- She suffered, in a special manner on Calvary: 151, 241, 568, 648,
- as Mother of the members of the Mystical Body: 383,
- and because of our defections from faith: 663, 724.
- She has compassion on those who suffer injustice: 773.
- The tears of anxiety and of sadness which she shed in her apparitions, manifest her maternal love: 724, 774.
- Mary was joyful in accepting divine Maternity: 131, she felt familiar joys together with sufferings: 346, also on Calvary she experienced joy: 232.
- She received all her joys from her Son: 161.
- p) *Her merits*
- (86) – By means of her virtues and merits she reached the height of glory: 22, 137, 169.
- From the first moment of her existence, the Immaculate merited all God's love: 771.
- She did not merit Divine Maternity: cf. (26).
- She merited for us: cf. (45).

§ IV. Mary's Virginité

a) *The "Blessed Virgin"*

- (87) – The name of the "Virgin" is a glorious title, which is sufficient to designate Mary: 368, 639.
- She is purer than the Angels: 372.
- Her virginal purity is unique among the Saints: 569, 593, cf. (82).
- Her virginal life is a model of virtue: cf. (131).
- Mary's perpetual virginité was denied by the Albigenses: 273.

b) *Virginal Mother*

- (88) – Mary was, at the same time, Virgin and Mother: 368, 429, 499, 520, 569, 829, 844.
- She was virgin in conceiving, in bearing the child, and always during her life: 247, 512, 514, 580.
- This virginal maternity is a motive of the Assumption: 499, 502, 512.
- The Virgin Mary is the second Eve who saves humanity: 705.
- The virginal birth of Jesus was the fulfillment of the prophecies of Emmanuel, of Isaias: 11.

§ V. The Assumption of Mary

a) *Mary's death*

- (89) – The faithful admitted that Mary, following the steps of her Son, died: 495.
- The prayer "*Veneranda*" says that Mary underwent corporal death: 498.
- Mary died, because she did not receive the so-called grace "of creation," but the grace of "redemption," which does not confer the immortality of the body: 325.
- According to the Pseudo-Modesto, Mary was raised to life by Jesus Christ: 503.

h) *The privilege of the Assumption*

- (90) – The Assumption is a privilege: 521, which means not only the glorification of the soul, but also of Mary's body: 516, 524, which means exemption from the common law of death: 485, triumph over sin and over the consequences of sin: 603, and from the corruption of the tomb: 520. This privilege is noted only through faith: 493.

c) *It is based on Sacred Scripture*

- (91) – The Assumption is confirmed by Sacred Scripture: 505, 521. The victory of the "Woman" preannounced in the Old Testament, also contains implicitly the preannouncement of the Assumption: 506, 519. In the New Testament, the Assumption is contained in the greeting "*Gratia plena*" and "*Benedicta tu*": 507. This privilege also results from the constant association of Mary and Jesus: 518. The Assumption is also shown in the "Woman" of the Apocalypse: 506-507.

d) *The teaching of the Church*

- (92) – The Assumption is taught by the Church: 492, 521, and is unanimously held as object of faith: 471, 535. It was already believed in the first stages of the Church: 468, 472, it is taught by the ordinary and universal Magisterium as it is revealed truth to be believed: 492-493. The definibility of the Assumption is based on the infallibility of the Church: 472.

e) *The Liturgy*

- (93) – Liturgical cult is a proof of the Assumption: 492, 501. It underlines the link that runs between the Assump-

tion and the divine and virginal Maternity: 499, cf. (28). The liturgical testimonies of the Assumption are numerous: 496-500, 504, 521.

f) *The Fathers and Theologians*

- (94) – The principal patristic testimonies in favor of the Assumption: 501-503, free use of expressions taken from Scriptural texts: 506. Theologians and spiritual authors are all in favor of this privilege: 487, 505-517, their wisdom, their science, their studies develop it: 521, they show that the Assumption is included in the Deposit of faith: 488. The 20th century has thrown greater light on this Marian privilege: 483.

g) *The faith of Christians*

- (95) – The privilege of the Assumption is dear to the faithful: 516, 521. This is the faith of the Church: new and distinct proof among the theological motives: 495, 516. It is attested by the cult of sacred images: 496, by the Patronage of the Assumption over dioceses and religious Orders: 489, by the holy Rosary: 496, by petitions sent to the Pope: 405, 489, by the unanimous reply of bishops to the requests of the Holy See: 480, 491, by Church history: 469, 494, 495. The opinion contrary to the Assumption was judged temerarious for a long time: 516.

h) *The definition*

- (96) – Asked for at and after the Vatican Council: 405, 468, 487, 601,

prepared by enquiries and studies: 406, 469, 470, 471, 479, 490,
 which came to the conclusion that it could be de-
 fined: 406, 472, 491, 492, 517,
 and considered the definition opportune: 471, 473,
 521, 527,
 prepared by prayer: 406.
 It was solemnly promulgated: 524,
 by the authority of the Pope: 468, 523.
 Precise object of the definition is the assumption of
 Mary both body and soul into Heaven: 468, 524.
 It was defined as a dogma of faith, revealed: 492, 524.
 Pius XII recalls this definition: 547, 678, 845.

i) *Its fruits*

(97) – Above all God's glory: 475, 481, 522, 524, 543,
 the honor of her Son: 524, 543,
 the glory of Mary most holy: 473, 475, 481, 523-
 524, 543.
 Numerous graces and spiritual favors: 473, 530,
 numerous advantages for Religion: 481,
 an increase of faith in the resurrection of the
 bodies: 522,
 an increase of devotion to Mary most holy: 481, 522.
 This definition was the crowning of the definition of
 the Immaculate Conception: 526, 601.
 She shows the value of human life dedicated to do
 God's Will and to practices of charity: 522.
 It increases our desire to unite ourselves to Christ's
 Body: 522.
 It will benefit sinners and those erring in faith: 475.
 It brings remedy to the corruption of morals and
 materialism: 473, 522.
 It is a beneficial ray on the world: 467, 524, 526-527,
 543.

j) *Theological Reasons*

(98) – The definition was based on doctrinal reasons: 521.
 First of all on the divine Maternity: 505, cf. (28), (99),

on the love and honor of Christ towards His Mother: 505, 515, 518;
 on the Virginity of the Mother of God: 512, 514;
 on the union and likeness between Christ and His
 Mother: 502, 513, 521;
 on the unity of the decree of their predestination: 518;
 on Mary's victory over sin and death: 485, 509, 603;
 on the Immaculate Conception: 602-603;
 on the fullness of grace: 507-508;
 on the blessing of Mary which excludes the curse of
 Eve: 510;
 on the victory of the new Eve: 519;
 on Mary's personal perfection: 509, 512;
 It is only reasonable and fitting that not only the soul
 and body of a man, but also the soul and body of a
 woman should have obtained heavenly glory: 513;
 there are no relics of the body of Mary most holy on
 earth: 513.

k) *Link between the Assumption and other truths of faith*

(99) – The Assumption is linked to the other revealed
 truths: 502, 504, 521.
 It is the crowning of all Mary's privileges: 498, 520,
 521, 526,
 especially to the Immaculate Conception: 484, 485,
 602.
 It results from the divine and virginal Maternity: 499,
 502, 503, 505,
 and from the virginal integrity of Mary's body: 499,
 502-503, 512,
 from the dignity which is proper to her: 475,
 from her title of beloved spouse of God the Father:
 502,
 and from that of Queen of Heaven: 520.

§ VI. *Mary's Queenship and glory*a) *Mary in Heaven*

(100) – In Heaven, Mary is perfectly happy: 370, 539, 632,
 724,

- glorified also in her body: 493, 501, 512, 603, 623.
 She enjoys the vision of God and of Jesus' Humanity: 532, 536.
 She is also the object of the Angels' praise: 368, 535, 752.
 She crowns the Saints: 324,
 shows Christ to the elect: 539, 719,
 is the happiness of the Saints who contemplate her: 539, 752,
 and who unite themselves to her glory: 131, 140,
 and praise her: 64.
 She is full of love and of compassion for us: 247, 371, 724, 776, 781,
 and she does not cease to succor men: 288, 317, 748,
 especially by means of her intercession: 385,
 cf. (48) ff.
- b) *Crowned in glory*
- (101) – Mary is crowned in heavenly glory: 131, 153, 169, 368, 370, 385, 412, 506, 584, 676, 738,
 elevated next to God's throne: 22, 412, 684,
 at the right hand of Christ the Redeemer: 65, 67, 234, 412, 506, 520, 648, 709,
 partakes of His glory: 131, 152, 603, 725,
 in the highest place: 81, 137, 440, 509, 520, 535, 706,
 with particular dignity: 200, 683.
 This glory has its origin in the "Fiat": 741,
 and is fully accomplished in the Assumption: 169, 520,
 when Mary becomes the heavenly spouse: 506.
 Her title as Mother of Christ's members, is also a
 motive of glory: 383.
 This exaltation of Mary most holy is the first triumph
 of Christ: 568.
- c) *Her Queenship*
- (102) – Mary is the Queen of the Universe: 65, 137, 153, 369, 380, 412, 414, 527, 529, 618, 676, 709, 756, 845.

- Sovereign of the Church militant, suffering and triumphant: 363-364.
 Queen of Heaven: 65, 137, 190, 361, 506, 520, 539, 676, 740,
 of the Angels: 370, 372, 414, 535, 752, 850,
 of the Saints: 321, 364, 414, 467, 752.
 Our Queen: 164, 219, 370, 527, 710, 750-751.
 Queen of the Apostles: 168, 363, 400, 414, 756, cf. (165).
- d) *She reigns with Christ and for Christ*
- (103) – Mary partakes in Christ's empire: 3, 366, 413, 414, 692, 828,
 reigning side by side with Him: 137, 385, 414, 520, 527,
 reigning for Him: 169, 414,
 for the grace and love of God: 3, 414,
 and partaking, in a finite and analogical manner,
 in Christ's Kingship: 706.
- e) *The titles of Marian Queenship*
- (104) – It is above all a Queenship of excellence: 413, 429, 707-708, 748, 751.
 She is Queen because she was born from a kingly race: 135, 695,
 because she is Mother of God: 413, 682-683, 685, 701, 702, 828,
 because she is Mother of Christ the King: 413, 683, 692, 695, 701, 751,
 because she is the associated companion of Christ the King: 413-414, 682, 705, 706,
 because she is the second Eve of the second Adam: 705,
 another title comes from the Incarnation by means of her "Fiat": 702, 741.
 She is Queen by title of conquest, as co-Redemptrix: 414, 703, 704, 828.

Queen of Martyrs, because of her sorrows: 137, 384, 413, 607.

Queen, because she is Mediatrix: 625.

Queen crowned at the Assumption: 618, 678.

f) *Teachings of faith*

(105) – The universal Queenship of Mary is a truth to be believed: 676,

it is not a new truth nor a new title: 681, 738, but it was always recognized and professed by the Church: 2, 368, 414, 676, 713, 753,

by the Popes: 691,

by the Liturgy: 2, 681, 686, 694-697,

by the Fathers: 681, 684-690, 715,

by theologians and spiritual authors: 691, 693,

in the Litanies and in the Rosary: 698, 738, 746,

in the coronation of the statues of Mary most holy: 700,

by Christian art: 699.

g) *The nature of this Queenship*

(106) – Mary's Queenship is not in the order of temporal queenship: 321, 740.

It is exercised in the heights of Heaven: 752, not as will of dominion, but as the total giving of herself: 748.

It is a *co-rulership*, together with Christ: 369, 706, in which she is at the same time both Mother and minister of the King: 413.

Maternal Queenship: 414, 659, 676, merciful: 414, 755 cf. (40),

of mediation: 415, 625 cf. (37),

by her prayer: 247, cf. (49), hearing and granting our prayers: 749, 755,

showing her benefits: 475, 706. A queenship of assistance, which encourages, forms and crowns Saints: 321, 709.

h) *Her power*

(107) – Mary is a powerful Mother and Queen: 114, 208, 251, 275, 356, 574.

This power is superior to the power of all other creatures: 81, 149, 269, 288, 317, 319, 369.

In all necessities, it is more powerful than the power of all the other Saints in each particular case: 436.

She exercises this power with her Son and on Him: 27, 67, 82, 269, 275, 319, 256, 440,

and by means of her Son on God's Heart: 356, 365, 367, 369, 440, 706,

by reason of her union with God: 371, 706,

who communicates to her almost all His power: 3.

i) *Aspects proper to such a power*

(108) – It is a saving power: 648,

irresistible: 26, 436,

clement and maternal: 161, 710,

which is exercised by means of a most efficacious patronage and protection: 26, 714, cf. (134).

Power of mediation: 64, 718, cf. (37), (40),

of distribution of graces: 81, 706, 709, cf. (46-47).

of intercession: 369, 463, 648, cf. (49),

can help the "wayfarers": 81, cf. (134),

and aid all their needs: 398, cf. (136).

j) *Mary's queenship is triumph and victory*

(109) – Mary is both triumphant and victorious with Christ: 373, 412, 603.

She overcame heresy, sin, the devil: 52, 64, 245, 373, 603, cf. (123).

k) *Her dominion*

(110) – She reigns over the interior life of each one of us: 322, 659, 709, 740,

over human society: 659,

watching over its unity and peace: 741,

opens the path of faith to the world: 400, 752.

1) *Her exigencies*

- (111) – This kingdom calls for our faith, submission, love, our service in the family and in society: 415.
It demands our prayer and the imitation of Mary's virtues: 415, 659, 671.

PART TWO

MARY'S LIFE

§ I. *Mary's life up to Pentecost*a) *Life with Christ*

- (112) – Mary's life on earth is all linked with the mysteries of Christ: 440, 828,
of which she is the guardian: 225,
she always assents to these mysteries: 462.
The Immaculate Conception and Assumption stand out at the beginning and at the end of the earthly life of Mary most holy: 603.
All Mary's actions were consecrated to God: 838.

b) *Before the Annunciation*

- (113) – In her Immaculate Conception, Mary is the dawn of salvation: 53.
She descends from a royal family: 135.
She leads a hidden and laborious life at Nazareth, performing no extraordinary miracles: 135, 655,
she lives a recollected life: 372,
setting there the first stones of the Church: 112.
God, because of the respect He bears her, entrusts her to St. Joseph: 202,
who, through a true marriage, partakes in her dignity as Mother of God: 111,
and power: 111.
St. Joseph was the happiness of Mary most holy, and he is the object of her love: 346.
Mary submits herself to St. Joseph: 349.

c) *From the Annunciation to the Crib*

- (114) – The "Fiat" is the origin of the mission and glories of Mary, Mother and Queen: 701, 741.
Mary is conscious of conceiving the Word of God: 214,
of her place and responsibility, as Mother of the Redeemer and Mother of men: 372.
She promptly answers the Angel: 372,
in the name of all Humanity: 381, cf. (25),
making possible the Passion and Resurrection: 568.
She becomes the spiritual Mother of men: 230, 430, 648, cf. (29) ff.
At the Visitation, Mary manifests her fraternal charity: 372, 655.

d) *From the Crib to Calvary*

- (115) – At Christmas the Child is found with Mary: 150.
It is she who offers Him in the Temple: 150.
She takes care of Jesus at Nazareth: 287, 671,
she instructs Him in human wisdom: 759,
she lives a hidden life with Him: 227, 346, 655,
working: 346,
she often recalls the acts of the child Jesus: 227.
She is the auxiliatrix of the miracle at Cana: 202, 237, 382, 478,
and there showed her vigilance and charity: 372, 655.
During the public life of her Son, she remains near Him: 227,
humble and patient: 372,
without publicly taking part in His work: 267.

e) *During Our Lord's Passion*

- (116) – Mary takes part in the agony of Gethsemani: 151.
She is at the foot of the Cross, standing: 12, 70-71, 151, 232, 266, 372, 720, 766,
and makes acts of faith, hope and charity: 71, 241, 358,
without murmuring: 12, 637-638,

- calm and recollected: 75,
 she prays for those who crucified Our Lord: 241,
 her heart pierced with sorrow: 71, 372, 495, 648,
 united, through love, to the sufferings of Christ:
 241, 267, 359, 828,
 Queen of Martyrs: 137, 257.
 She unites her rights and her love of a Mother to
 these sufferings: 267, 383, 705,
 by offering a maternal sacrifice: 151, 267, 383,
 748, cf. (44).
 She weeps over our sins: 538, 724,
 and completes the passion for the Church: 384.
 She is entrusted to St. John: 202, cf. (31-32).
 Christ gives her to us: 284, 370.
 She becomes our Mother and she receives us as her
 children: 114, 268, 282, 358, 363, 383, 440, 605,
 648, 664, 724, cf. (32).
 She was entrusted to the love of the Church: 2.
 This presence under the cross was in view of her
 future Assumption: 502.
- f) *From the Resurrection to Pentecost*
- (117) – The risen Christ appears to Mary: 72,
 He consoles her and reveals to her the future
 triumphs of the Church: 72, 76.
 She partakes in His Resurrection: 828.
 It is very likely that Mary was present at the Ascen-
 sion of Jesus into Heaven: 570.
 In the Cenacle she fulfills her office of Mother: 168,
 she prays with the Apostles and for them: 98, 153,
 199, 254, 372, 384, 649, 839.
- § II. *Mary in the Church, after Pentecost*
- a) *Mary on earth, at the early stages of the Church*
- (118) – After Pentecost, Mary remains on earth for the good
 of the new-born Church: 152, 172, 363, 839.
 She reveals God's designs to the Church, and recalls
 to her the truths of faith: 172, 225, 227.
 She loves the Church with the same love with which
 she loved the Word made flesh: 384.

- She cooperates in the birth and constitution of the
 Church: 216, 259, 384,
 Queen of the Apostles: cf. (103),
 she helps them to spread the Gospel: 168, 172,
 400,
 she incites them to love Jesus: 570.
 She exercises her solicitude on the first Christians:
 570, 748.
 She presents Christ to the Jews and to the pagans: 382.
- b) *Mary first member and Mother of the Church*
- (119) – Mary is a very special member of the Church: 735,
 849;
 she is its ornament: 64,
 she exercises an ecclesiastical role in it: 68.
 Mother of the Church: 2, 168,
 she bore the Head of the Church in her womb: 382,
 she always donates Him to the Church: 674.
 She receives men into the Church: 221.
- c) *Sovereign and Patroness of the Church*
- (120) – Mary is Sovereign of the Church: 364.
 Higher than Peter, like unto him she has dignity,
 authority, magisterium: 363.
 Peter possesses the Keys of Heaven; Mary possesses
 God's Heart: 365.
 She is the Patroness of the Church: 187, 188, 335,
 385, 419, 478.
 She protects the Church: 64, 288, 335, 366, 538, 840,
 and exercises on it, her maternal charity: 259, 773.
- d) *Mary's action in the Church*
- (121) – Mary's sanctity exercises an influence over all the
 Church: 209, 569.
 Mary takes part in the work fulfilled there by Christ:
 828.
 She always intercedes for the Church: 9, 27, 66, 168,
 222, 247, 385, 846.

- Mary never ceases to spend herself for the Church: 247, 259, 455, 840.
 She is the base, the center and the link of union between Christians: 176, 181, 186, 197, 533.
 She enrolls us in the Church: 174,
 and there strives for union in charity: 175-176, 384, 534.
 Seat of Wisdom, she illuminates Bishops, she helps them and renders all people docile to them: 68.
 Queen of apostolate, she inspires Doctors and promotes zeal of religion: 173, 186, 779, cf. (165).
 She procures the dominion and extension of the Church: 64, 172, 360, 428.
 She is the stronghold, the help and the support of the Church: 64, 66, 103, 165, 169, 209, 249, 259, 423, 538, 767,
 she is its constant refuge: 82, 212, 753,
 her hope: 64, 82, 217, 288,
 her star: 358, 419.
 Mary watches over the Church: 169.
 She defends it in dangers: 22, 103, 173, 212, 217, 308, 478, 845.
 Peace comes to the Church through Mary: 22, 83, 335, 378-379, 846,
 victory: 121, 125, 717, 840,
 liberty: 424, 717, 846.
- e) *Mary and the faith of the Church*
- (122) – Mary, Mother of the Author of faith, is, after Him, the base of it: 171, 178, 225.
 She is the source of faith: 172, 400, 619.
 Teacher of faith and of the knowledge of God: 227, 228, 235, 363,
 she upholds, confirms, fortifies faith: 172, 174, 179, 643,
 vigils over the integrity of the faith: 212, 663, 769, 840.
 She partakes in the doctrinal effort for the faith: 173, 175,

- she enlightens us on the doctrines of faith: 227, 634, 642, 643.
 She enlightens the world: 400, 476, 580, 624, 642,
 she works for the unity of the faith: 175, 198,
 for the spreading of it by means of the Apostles: 173, 178, 400, cf. (165).
 She defends the faith, and helps it to remain forever: 173, 418, 546.
 She manifests her anguish and sorrow when persecutions put faith into danger: 773.
 She is a refuge, when faith weakens: 308.
 Through her the faith of many was ensured against the Albigenses: 119.
 She guides us to Heaven, by means of the faith: 164.
- f) *Mary overcomes error, sin and satan* L
- (123) – Mary won victory over heresies: 3, 64, 66, 67, 83, 91, 119, 173, 174, 245, 284, 335, 400, 441,
 Nestorianism: 302,
 the Albigenses: 84, 105, 119, 125, 215, 341,
 Rationalism: 67, 215.
 She will overcome Communism: 341.
 The East will return both to Mary and to the Pope: 310, 727, cf. (161).
 Diverse innovators (Protestants) return to Mary: 306.
 Mary triumphed over death and sin: 46, 83, 519, 521, 619,
 and over satan: 3, 22, 50, 101, 226, 238, 249, 519, 663, 770.
 She fights against the enemies of the Catholic Church: 3, 83, 94, 217, 367, 628, 743.
 Mary gives us the strength to fight against our enemies: 273, 403, 458.
- g) *The Church's attitude towards Mary most holy*
- (124) – The Church loves Mary as its own Mother: 2.
 The Church unites itself to Mary in prayer: 98, 196, 197.
 It prays to Mary: 217, 365, 414,

especially in difficult hours: 3, 82, 96, 101, 102,
107, 162, 367, 845.
We must pray to Mary most holy for the Church: 141,
146, 356, 846.

PART THREE

MARIAN DEVOTION

§ 1. General cult and devotion

a) Importance and necessity

(125) – Devotion to the Blessed Virgin Mary is fundamental
in Christian life: 122, 325, 436.
It is, at all times, necessary: 165, 208, 235, 286, 356,
365, 444, 718,
especially in our day: 103, 367.
It is natural to the Christian heart, and sign of ortho-
doxy: 115, 170, 283, 317, 456, 457, 831,
is willed by God: 2, 235,
approved by Christ: 675,
and prophesied by Mary: 14, 436.
The Church teaches us always to pray to Mary: 139,
320, 414, 725.

b) Cult of hyperdulia

(126) – The nearest to God, Mary is superior to all praise: 9,
50, 165, 189, 440, 625, 647, 668, cf. (10) - (11).
Cult and special love of Mary have numerous motives:
432, 437, 440,
love of God for her, superior to His love for all
others: 122, 156, 300,
Mary's dignity: 10, 122, 200,
her divine Maternity: 129, 156, 186, 207, 255, 284,
296, 429,
her spiritual Maternity: 116, 128, 170, 186, 284,
308, 356, 432,
her closeness to mankind: 138,

her office of co-Redemptrix and Mediatrix: 12, 149,
155, 257, 356,
her intercession: 109, 146, 156, 206, 435,
her power and her certainty of being heard: 269,
356, 435, 437, cf. (107),
her bounty and mercy: 126, 356,
her favors bestowed in the past: 165, 742,
her beauty, worthy of admiration: 647.

c) Relation between this cult and the cult which is
rendered to God

(127) – The cult rendered to Mary ascends to God her Son:
61, 305, 568, 597, 647, 734, 757, 771, 803,
and unites itself to the cult rendered to Christ: 236,
255, 407, 759.
It is in close union with Eucharistic cult: 259, 418,
674, 756, 803, 823.
It does not take away anything from the cult rendered
to God: 206, 305, 597, 647, 734.

d) Conditions of Marian devotion

(128) – It must be nourished by doctrine: 461,
it must be united to the knowledge of Christ and of
His mysteries: 216,
faithful and docile to the Church: 244, 416, 434,
439,
to tradition and to Christian sense: 434,
animated by faith, hope, and love: 164, 236, 237,
359, 371, 539, cf. (136),
truthful and constant: 109, 174.
It must properly dispose us to the maternal influence
of Mary: 184.
obedient: 393, 398,
aim at imitating her: 581, cf. (130),
full of humility: 109.
It must be based on the conversion of the heart: 236,
239, 445, 447,
and desirous of moral reform and social justice: 281,
463, 652, 716, 722, 761, 777,
it must be united to holy works: 371, 394, 716, 722.

e) *Principal characters: confidence*

- (129) – Marian devotion is motive of hope in God: 23, 26, 82, 164, 574.
It is a sign of confidence in Mary: 95, 96, 109, 115, 156, 165, 170, 194, 212, 288, 339, 356, 367, 369, 398, 530, 538, 541, 571, 574, 647, 676, 836,
a filial abandonment: 170, 308, 356, 432,
a testimony of love: 189, 269, 281, 359, 405, 432, 677, 836.

f) *Imitation*

- (130) – Marian devotion is imitation of Mary's virtues: 138, 180, 240-241, 250, 305, 349, 398, 435, 437, 552, 555, 605-606, 645, 660, 836, 846,
taking her as a guide: 18, 139, 421, 441, 537, 581,
and as model and example: 69, 240, 421-422, 425, 461, 604, 630, 661, 727,
because she is more easily imitable: 134-135, 138, 240, 437.

g) *Mary teacher of Christians*

- (131) – Mary is for us mistress of all virtues: 138, 240-241, 314, 364, 425, 435, 536, 655, 659, 716, 782, 846,
especially of charity: 349, 364, 415, 422, 649, 655, 672, 716, 789,
of wisdom: 404,
of prayer: 254, 649, 803,
of docility: 649,
of obedience: 237, 398, 455, 607, 783, 838,
of submission: 75, 237, 349,
of humility: 349, 454, 531, 655,
of purity: 368, 454, 607, 639-641, 661, 727,
of amiability: 349,
of recollection: 74, 655,
of strength and resistance against temptations: 70, 73, 628, 661, 745, 782,
of attachment to the Church: 455,
of Catholic Action: 632, 727, 830, 835,
of family education: 312, 727,
of perfect life: 672.

h) *Consecration to Mary*

- (132) – One of the signs of devotion to Mary is the Consecration to her Heart: 373, 374, 380, 385, 389, 451, 454, 714, 723.
The Pope consecrated the world: 374, 380, 426-427, 451, 522, 844,
and Russia to the Immaculate Heart of Mary: 378, 576.
Louis XIII consecrated France to Mary: 279, 460.
This consecration attracts favors and blessings: 380, 451, 576, 669, 714-715, 723.
However it calls for duties and undertakings: 389-390, 652, 654, 669-670, 722, 727.
Virginity is a special consecration to Mary as St. Jerome teaches: 641.

i) *Marian life and presence.*

- (133) – The true devotion to Mary accomplishes its presence in us: 571, 831.
Like St. John, we receive Mary in us: 203, 537,
we admire her: 359, 580, 837,
we feel her love and her bounty towards those who love her: 128, 269, 281, 357, 647,
we make acts of charity with her: 631,
we respect her and ask her intercession: 437, 836,
we entrust our joys to her: 308,
we offer her our gratitude: 160, 183, 446.

j) *Patronage and protection*

- (134) – Mary exercises her most powerful patronage in every place: 22, 26, 81, 93, 107, 129, 234, 268, 282, 308, 440, 449,
she extends her maternal protection over us: 15, 18, 22, 81, 109, 219, 257, 268, 282, 305, 356, 366, 373, 387, 435, 574, 620, 653, 709,
she comes to our aid: 81, 126, 140, 373, 421, 441,
and is our auxiliatrix: 65, 69, 83, 100, 109, 129, 188, 217, 275, 282, 405, 440, 847,
she comforts and sustains us: 96, 140, 234, 476, 621.

She is our refuge: 64, 65, 109, 115, 161, 186, 234, 262, 550, 617, 721, 847.
 Being merciful she has pity on us: 126, 207, 367, 440, 537, 646, 715, 726.

k) *Fruits of Marian devotion*

1. In general

- (135) – Prayer to Mary honors her: 437,
 she hears in our voice, the voice of Jesus: 537.
 Filial devotion consoles her anguish during persecutions: 776.
 Devotion to Mary is the source of innumerable blessings: 7-9, 18, 115, 144, 154, 187, 223, 747.
 Mary hears those who pray to her: 81-82, 93, 97, 109, 116, 148, 157, 159, 162, 248, 275, 337, 373, 461, 564, 574, 749,
 especially if they pray to her in common: 125, 193.
 She anticipates our prayers: 126, 386.
 Our assiduous prayer makes her our daily mediatrix: 325.
 Mary remains faithful to her devotees: 157, 337, 386, 415,
 their zeal guarantees her powerful protection: 251, 319.
 This devotion is a title of glory: 144, 710.

2. In the soul of Christians

- (136) – Devotion to Mary develops the life of sanctity: 252, 255, 322, 395, 482,
 makes our soul like unto her Son: 361, 831.
 She leads us to the integral application of the principles of Christian life: 237, 452, 610, 630-632, 722.
 She increases virtue: 252, 659, 722, 756.
 She develops faith and the integrity of doctrine: 255, 402, 452, 663, 742, 780, 837, 847,
 keeps us from errors and from heresy: 284, 400, 439, 462, 577, 663, 780,
 nourishes hope: 155, 658, 742, 756, 847.

She enkindles love because of her beauty, her goodness, her favors: 847.

She increases our knowledge and love of Christ and our union with Him: 165, 228, 235, 434, 608, 652, 658, 666, 756, 760, 831,

worship of God: 536, 756,

obedience: 237, 607, 652, 658, 761,

humility and submission to God: 237, 432, 462, 652, 838,

purity: 237, 322, 368, 379, 536, 639-640, 652, 727,

fortitude and courage: 134, 395, 577, 652, 743, 760,

gives security and victory: 18, 441, 635, 758,

is the cause of the fruitfulness and joy of our life: 122, 780, 838,

furnishes the remedy to difficulties and temptations: 358, 462, 574-575,

uplifts the soul and at times the body also: 337, cf. (167).

It recalls the thought of Heaven, amidst worldly matters: 670.

It leads to final perseverance: 324, 840.

It obtains Mary's help at the hour of death: 189, 281-282, cf. (173),

prepares a great security in the sight of God: 26.

And Mary will bestow the crown of glory on her devotees: 190, 324.

c. Its fruits in the Church and in society

- (137) – Devotion to Mary obtains graces and help for the Church: 9, 102, 217, 379, 538.
 It restores and extends the kingdom of Christ: 252, 260, 400, 847, 849, 850,
 brings about a Christian renewal: 463, 585, 832, 848,
 inspires zeal for the apostolate and encourages religious vocations: 395, 571, 656, 672-673, 841,
 obtains the light of grace which leads to perfection: 474,
 attracts souls: 432,
 shows them the sure way to the Church by means

of her representatives: 847,
 obtains for us love of the Church: 381, 644,
 unites men: 186, 716, 848,
 is an invitation to moral reform and social justice:
 727, 761.

1) *Development of Marian devotion*

(138) – Development of Marian devotion is a testimony of love: 405.
 The Popes, the Church and Christians have taken this development to heart: 9, 10, 18, 42, 65, 93, 203, 212, 221, 320, 405, 482, 681, 715, 756.

m) *Deviations from Marian devotion*

(139) – Devotion to Mary is false if it is an interested devotion, sensible, or if it aims at sweet consolations: 393, 761, exterior, superficial; if it holds on to sin with the presumption of salvation by means of a miraculous conversion at the hour of death: 433, 776, purely ritual: 236, 433, 776, not efficacious: 115, excessive: 115.

Certain unbelievers manifest an apparent devotion to attract Catholics: 306.

Innovators reject Marian devotion and some Catholics follow them: 305.

Let us avoid unbelievers from falling into error regarding our Marian devotion: 759.

The wish to do without Mary is an error and a misfortune: 115, 235.

No person must blaspheme Mary's name: 715.

Who despises Mary by degrees also rejects Jesus: 568.

The enemies of our faith do not love Mary, because they do not love Jesus: 403.

Devotion to Mary takes nothing away from God: cf. (27).

§ II. *Diverse forms of Marian devotion*

(140) – The program of devotion to Mary does not mean

a monopoly in favor of other practices: it permits, among the diverse forms, the liberty of choice: 434.

a) *Mary's liturgical cult*

(141) – The first form is made up of Mary's great liturgical feasts: 500,

The Immaculate Conception: 33, 38-39, cf. (62),

The Annunciation and divine Maternity: 315-316, cf. (24),

The Assumption: 497, 500, cf. (93),

Mary's Queenship: 676, 680-681, 694, 698, 714-715, 718, 737, 739, cf. (105),

The most pure heart of Mary: 168, 362, 373-374, 380, 408, 426, 495, 603, 617, 648, 720-721, 758, 778,

pierced on Calvary: 532,

The Holy Name of Mary: 715,

Our Lady of the Rosary: 106, 120, 205, 373.

b) *The Rosary*

1. *Its institution*

(142) – Devotion of the holy Rosary: 83, 96, 166, to which the Church consecrated the month of October: 92, 146, 551, 766, owes its origin to Christ: 159, 551.

It is inspired, taught, recommended by Mary most holy: 119, 125, 166, 212, 274, 332, 339, recommended by Popes: 87, 89, 90, 185, 213, 275, 496,

propagated by St. Dominic: 85, 92, 119, 173, 212, 274-275.

2. *The Rosary honors God and Mary*

(143) – The Rosary glorifies God: 80, 89, 158, 205, honors Mary: 89, 96, 189, 190, 762, who wants it and is pleased with it: 100, 104, 117, 127, 129, 158, 159, 160, 184, 189, 214, 333, 557.

3. Its fitness and utility

- (144) – It is a very opportune form of devotion: 91, 99, 125, 189,
and responds to a providential design: 121, 154,
because it leads to the imitation of Christ and of
Mary most holy: 552, 555,
it leads us from Mary to Christ, and from Christ to
the Father: 155, 182,
by means of the meditation of the Mysteries of
Jesus and of Mary: 119, 131, 150-153, 161, 182,
183, 198, 766,
through the meditation on the Assumption and
coronation of Mary: 152-153, 482, 496, 766.

4. Excellence and Preciousness of the Rosary

- (145) – The Rosary is an excellent devotion and worthy of
God: 93, 158, 208,
is a short Gospel: 422,
which reassumes all Marian mysteries: 120,
and bears witness to Mary's queenship: 95, 698,
It is a perfect and an insistent prayer: 191, 552,
in which Christ unites Himself to us: 159,
unites to God's words, the words of the Angel and
of the Church: 92, 120, 552,
repeats the greeting to Mary: 156, 552.
The Rosary respects the hierarchy of prayer: 191, 205.
It unites vocal prayer to meditation: 92, 422, 552.
It is the battle-cry of faith and the symbol of piety:
120,
Mary's voice: 132,
a motive of confidence: 148, 156, 158,
the expression of Marian meditation: 149, 195.
Leads to imitating, praying and loving Mary: 472,
invites Mary to pray in our stead: 156.

5. General benefits of the Rosary

- (146) – This devotion is the source of many benefits: 81, 83,
96, 121, 147, 185, 188, 212, 274,

it has a particular efficacy: 92, 119, 120, 146, 205,
551.

- It induces God to have mercy on us: 124, 162, 205,
brings remedy to our ailments: 91, 93,
expands the fruits of Redemption: 91, 333.
It attracts the graces and favors of Mary: 89, 117, 119-
120, 124, 154, 159,
her maternal help: 160, 551,
her protection: 98, 121,
her patronage: 91, 93,
her mercy: 148, 158,
her bounty and care: 160,
her compassion: 183,
implores her omnipotence: 87.

6. The fruits of the Rosary for every single soul

- (147) – The Rosary unites the soul to Mary: 120, 182, 554.
It increases virtue in us: 117-118, 133, 147, 204, 552,
555,
preserves and strengthens faith: 89, 119, 120, 130,
162, 182, 552,
encourages and increases hope: 120, 154, 162, 522,
559,
nourishes devotion: 86, 99,
leads to Christ: 91,
bestows peace and joy: 129, 557, 762,
spreads devotion to Mary: 182, 211,
renders us worthy of such a Mother: 89, 183.

7. The fruits of the Rosary for the Church

- (148) – The Rosary obtains God's help for the Church: 104,
188, 556.
Merits for the Church: 204,
salvation and peace: 94, 103,
unity: 89, 167, 181, 183, 184,
extension: 167.
Defends it during calamities: 89, 101, 551, 556,
renders her victorious over the enemies of her faith:
86, 89, 94, 119, 132, 147, 205, 762,

over the Turks: 87, 88, 762.
especially over the Albigenses: 85, 86, 119, 125,

8. Need to propagate the Rosary

- (149) – Our love for the Church urges us to spread devotion to the Rosary: 192, 204.
Need to recite it especially in the family to obtain the grace of union among the members of the family: 191, 333, 554, 555,
and spread the Rosary all over: 188, 192, 333,
also in Eastern countries: 186.

c) Devotion of Mary's month and of the Scapular

- (150) – The month of May, consecrated to Mary, is an occasion of special devotion: 204, 345, 355, 369, 447, 448, 450, 764.
Devotion to the scapular: 452-454,
is a consecration and places us under Mary's protection; however it does not automatically guarantee salvation: 454.
Devotion to the miraculous medal: 796.

d) Confraternities, Associations, Congresses

- (151) – Confraternities, especially the Rosary confraternity and that dedicated to the Scapular of Our Lady of Mount Carmel, famous Marian devotion: 165, 205, 281, 647, 656.
Mary herself recommends it: 281,
together with Marian Associations or Congregations: 7, 15, 392, 395-396, 456,
they are recommended by the Popes: 656, 835.
cf. The Lay Apostolate: Marian Congregations
The members of these Congregations defend Mary's greatness, and spread her graces: 393, 647, 656.
The institution of the Children of Mary, opened the way to the definition of the Immaculate Conception: 646-647.
Marian Congresses must not only be a manifestation of praise, but they must also bring an increase of faith,

devotion and good morals: 252, 270, 286, 288, 459-461, 726.

Marian Conferences, held in dioceses, should study the Immaculate Conception, so as to bring about an increase of faith, devotion and the imitation of Mary: 613.

e) Pilgrimages and sanctuaries

- (152) – Marian devotion is favored by pilgrimages: 192, 397, 614;
by sanctuaries consecrated to Mary: 14, 204, 278, 615,
many of which are a testimony of faith and devotion to the Assumption: 278, 529, 650,
French cathedrals dedicated to Mary are to be particularly remembered: 278, 529, 794.

f) Icons (Holy pictures)

- (153) – Veneration to sacred images redounds to Mary's glory: 1, 181,
they are a sign of her benevolence: 14, 181,
especially "the Virgins" (thaumaturges): 408,
they help consecrated souls to overcome temptations: 652,
they recall our separated brethren of the East to unity: 481,
they are also venerated in the West: 181.
The crowned "Virgins" are a special sign of Marian devotion: 650.

§ III. Manifestations of Marian devotion

a) The history of Marian devotion: in the Church

- (154) – Marian devotion has always been honored in the Church: 2, 170, 362, 370, 676,
where Mary always exercised her efficacious and beneficial patronage: 83, 120, 125, 209, 212, 319, 450, 668,
with many *interventions*: 83, 105, 109, 165, 567,
where she appears serious when defending the

- rights of her Son: 462,
to save the faith in calamitous times: 173, 769,
for peace and salvation of mankind: 83, 547, 742,
for Christian civilization: 439.
- The devotion of Christians to Mary goes back to the
first centuries, as Tertullian says: 14, 300, 676,
then at Ephesus: 290, 294, 302,
in the 12th century: 582,
when Mary came to defend the Church against the
Albigenses: 105, cf. (123).
- This devotion is the antidote of Jansenism: 432.
- The blessings of Mary, after 1854: 223, 455, 474.
- Devotion to Mary flourishes today: 292, 362,
and knows new hopes: 93, 120, 294, 461, 679.
- This devotion is a guarantee of future protection from
Mary: 22, 105, 455.
- Our century has absolute need of Mary's humility,
simplicity and purity: 288, 420.
- b) *Apparitions: at Lourdes*
- (155) – Mary's apparitions at Lourdes: 215, 222, 318, 329,
586, 788, 793 ff., 827, 832, 843,
they are an occasion of honoring Mary: 331.
- They are a reply to the definition of the Immaculate
Conception: 222, 586, 799, 808-809.
- Lourdes is the throne of Mary's bounty: 253, 259, 846,
the center of a Christian Spring: 222, 587, 848,
a recall to the supernatural: 328, 567, 847,
an invitation to prayer and penance: 339, 788, 811-
812, 832-834, 843, 847,
a cenacle of Eucharistic devotion: 260, 803, 833,
850.
- The healing of bodies is ordinate to the healing of
souls: 260, 812, 832, 847.
- These apparitions confirm the Catholic religion and
are a confutation of the unbelievers and of the ra-
tionalists: 222, 253, 567, 587.
- At Lourdes a window was opened looking out towards
Heaven: 849.

c) *Fatima*

- (156) – The miracles of Fatima: 407-408, 410,
were the source of favors and graces: 408, 410, 560.
Mary most holy manifests her Patronage in them: 407,
411, 415,
and gives the message of her Queenship: 415, 679.
These miracles are a motive of confidence in Mary:
407.
- The coronation of Our Lady of Fatima is a gesture
of submission, fidelity, hope, which can assure world
peace: 415.
- It undertakes to regain Mary's Kingdom: 415.

d) *Marian years*

- (157) – A Marian year favors devotion to Mary: 611-612, 737.
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- Oct. 30, 1955 To the Superior General of the Third Order of Discalced Carmelite Friars of Malabar 767 AAS 42, 41 Transl.
- Dec. 8, 1955 To the Polish Bishops 768-770 AAS 48, 73 Transl.
- Dec. 8, 1955 To "Catholic Relief Services" 771 OR 12-12-55 TPS
- Jan. 26, 1956 To the Women's Section of UNESCO 772 OR 27-1-56 Transl.
- Apr. 22, 1956 To the faithful of Ecuador 773-777 OR 25-4-56 Transl.
- May 15, 1956 Enycl. 778 AAS 48, 309 NCWC
- May 31, 1956 Apost. Const. 779 AAS 48, 354 TPS
- July 28, 1956 To the faithful of the Principality of Lichtenstein 780 OR 29-7-56 Transl.
- Aug. 28, 1956 Prayer 781-782 OR 2-9-56 Transl.

- Oct. 14, 1956 To Catholic Italian Women 783-784 OR 15-10-16 Transl.
- Dec. 2, 1956 To the faithful of Argentine 785-787 OR 5-12-56 Transl.
- May 17, 1957 Prayer 788-789 OR 17-5-57 TPS
- May 26, 1957 Prayer 790-792 OR 24-5-1957 Transl.
- July 2, 1957 To the bishops of France 793-827 OR 14-7-57 CTS
- Sept. 29, 1957 To the World Union of Catholic Women's Organization 828-831 OR 30-9-57 TPS
- Nov. 1, 1957 Apost. Const. 832-834 OR 20-11-57 TPS
- Apr. 26, 1958 To the Girls of Marian Congregations 835-841 OR 28-4-58 Transl.
- June 2, 1958 Prayer to the Madonna of Repose 842 OR 5-6-58 Transl.
- July 2, 1958 Message to the Pilgrims of Lourdes 843 OR 17-7-58 Transl.
- July 13, 1958 To the young girls of Italian Catholic Action 844 OR 14-7-58 Transl.
- July 14, 1958 Enycl. 845-846 OR 16-7-58 CD
- July 17, 1958 Radio Message to the Marian International Congress 847-850 AAS 50, 741 Transl.
- JOHN XXIII
- Feb. 15, 1959 All. at St. Mary Major 851-858 OR 16-17-9-2-59 Transl.
- Feb. 18, 1959 Radio message on closing of Marian Year 859-865 OR 19-2-59 Transl.
- Feb. 18, 1959 All. at St.-Louis-of-the-French 866-868 OR 20-2-59 Transl.