

DOWNLOAD PDF THE CONSIDERATION OF THE MOST PIOUS MOTHER THE VIRGIN MARY

Chapter 1 : Novena in Honor of the Nativity of the Blessed Virgin Mary

Mary, or Virgin Mary, is one of the most controversial woman in the history of religion. Mary, or Virgin Mary, is one of the most controversial woman in the history of religion. According to the New Testament Mary is the mother of Jesus. She was an ordinary Jewish woman of Nazareth, and she was impregnated by God in a sinless way.

Mariam, upon whom be peace. She has a prominent, significant, and revered role in the Quran and Islam. The story of the Blessed Mary is a truly beautiful one. She descended from the family of Amram, the father of Moses. Her parents were Anne and Joachim Imran in Arabic. They were both very pious, religious people. Anne was also immensely caring and motherly. She loved children, and both Anne and Imran yearned for a child. They were both very old, but by the grace of God, Anne conceived. They were both utterly overjoyed. Anne dedicated her unborn child to be a muharrar – a person freed from all worldly affairs and specially committed to the service of God. Anne realized her baby would need a father to raise her child. She was expecting a boy, who she believed would grow into a prophet. However, God sent her a girl. She prayed to God for refuge for her child. Lots were drawn to decide who would care for the child between several men. Zachariah had no children of his own. Many men tried to cheat and draw the lots in their direction, as they wanted to raise Mary, but the wind repeatedly drew it towards Zachariah. Zachariah was very good to Mary, who grew into an extremely righteous, gentle woman. She was so pious that she was given her own special section of the temple in which she was brought up to worship God and study her religion. She dedicated her days to God. God would provide Mary with food. When Zachariah would come to feed her, he would find that she already had provisions. At first he assumed that someone else in the temple had given it to her, but soon after he realized that the food was unseasonable. He asked Mary where it had come from. She replied that it was from God. Whilst Mary was in her temple, the Angel Gabriel came to her. He informed her that she would be giving birth to Jesus. Mary was a pious woman, and she was entirely chaste, so naturally she asked how this would happen. Mary went to a remote place, usually described as an island, as the time of labor drew closer. She was alone – Joseph was not with her, as he is in other tellings of the story. According to the Quran, Mary is completely alone. This gives her more of an honor. She was not only alone while giving birth, she also later endured the stigma of being a single mother. In that place and in that time, this was an extremely difficult thing. She had no one except God, and according to the Quran, she put her full and complete trust in Him, despite the enormity of the task. Mary, despite being Blessed, was as human as any of us, and she suffered the pangs of labor. She was comforted with food and water. She only had to shake the tree she lay under, and food would be provided to her. She eventually gave birth to Jesus, and returned to her home. Homecoming was not easy for Mary. Her people immediately accused her of being unchaste. They said that she was born of good people who she had shamed. Mary did not reply to them, but instead she pointed to the baby Jesus. The people mocked her, asking her how she could expect an infant to reply. Jesus, though he was only a baby, spoke to them. Immediately this shows that Jesus was a human as well, just as his mother was. Mary then brought up her son for the duration of her life. Mary was a great woman, not only for her story but for who she was. She was chosen by God to give birth to one of the most important figures in mankind. She was always kind, gentle, sweet, and pious. In Islam, she is very highly regarded. She has a chapter in the Quran entirely dedicated to her, and is seen as one of the most important women. Furthermore, the Prophet Muhammad, peace and blessings be upon him, said that the best women of humankind are four: In summary, Mary is one of the most revered women in history and in Islam. She was one of the greatest people in the history of humankind. The angels said to Mary: He has truly chosen you above all women.

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Chapter 2 : May Traditions and the Blessed Virgin Mary

She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ. The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without child, since Saint Anna was barren.

Despise not our petitions in our necessities, and deliver us from all dangers, O ever glorious and blessed Virgin! The dawn announcing the coming salvation of mankind is at hand. On this day a light broke forth to brighten the paths of men through all time. Let us hail the birth of her who attained the dignity of mother without losing the high privilege of a virgin. Let us imitate her holy life, that she may become our intercessor before the throne of her Son, our judge and redeemer. By becoming the Mother of God she became also our Mother. As Mother of the Redeemer she is also the Mother of the redeemed. Through Christ our Lord. Litany of Loreto Prayer: Renew our fervor in thy service, rekindle in our hearts the fire of thy love, and bid all virtues blossom there, which may cause us to find more and more fervor in thy gracious eyes. O Mary, may we feel the saving power of thy sweetest name! Let it ever be our comfort to call on that great name in all our troubles; let it be our hope in dangers, our shield in temptation, and in death our last aspiration. Pius IX, March 27, From all eternity she was predestined to become the Mother of His divine Son; therefore, says Pope Pius IX, God loved her above all created beings, and in His special predilection made her the object of His divine complacency. With singular appropriateness we may apply to her the words of Holy Scripture, "I have loved thee with an everlasting love" Jer. Anselm, "they loved each other with an affection unsurpassed by any other. But let us also co-operate with the graces and favors which she obtains for us. Prayer of the Church: Remembering the wicked members of her family, she learned from them that temporal greatness, success, wealth, and glory are more dangerous to virtue than poverty, retirement, and work. Even possessed of the most excellent prestiges of the natural order, of ourselves we are nothing. And if thou hast received, why dost thou glory as if thou hadst not received? Therefore do not overestimate yourself; do not be conceited; do not strive for praise, honors, and high station; be not boastful or arrogant; do not presume on your merits; rather be distrustful of yourself and patiently bear affronts, neglect, and humiliations. However poor you may be, be content with your lot, remembering the words of the Apostle: For the desire of money is the root of all evils: With all our hearts we pray thee to vouchsafe in thy goodness to come down again and be born in spirit in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart. The holy Fathers rival each other in praising the virtue of this holy couple. Andrew of Crete remarks: The law of God was his rule of life. He was just, and never relaxed in the fervor of his love of God. Anna was no less noted for her meekness, continence, and chastity. Your life was pleasing in the sight of God, and worthy of her who was born of you. For their sake God is gracious to the children and lavishes His gifts on them. It is certainly a great privilege to be offered up to God immediately after birth by the hands of a pious mother. To have, from childhood up, the example and guidance of virtuous parents is certainly of the greatest importance. Humbly prostrate, with all our hearts we pray thee to vouchsafe in thy goodness to be born again in spirit in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart. A pious tradition tells us that she possessed the use of reason much earlier than other children. Her intellect was illuminated by supernatural light; her will was exempt from concupiscence. Being preserved from original sin, she surpassed in holiness, from the first moment of her existence, all angels and men. She possessed all virtues in the highest degree, because of her faithful co-operation with sanctifying grace and with the countless actual graces granted to her. She lived in constant communion with God, undisturbed by evil inclinations from within or temptations from without. Our life is a constant warfare. We must, however, not despair in this struggle, for if we are true children of Mary she will come to our aid. In all temptations Mary is the "Help of Christians" if we have recourse to her. But if we wish her to help us, we must not expose ourselves unnecessarily to temptation. This sad experience has come to many. Let us, therefore,

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avoid the danger and occasion of sin; and whenever evil approaches us in any shape, let us call upon Mary, and we may rest assured that she will assist us. Alphonsus, "if I place my trust in thee, O Mary, and if thou art my shield and protection against them. Humbly prostrate at thy feet, O Mary, we give thee our homage, and with all our hearts we pray thee to vouchsafe in thy goodness to be born again in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart. What a joy to Him to behold this stainless, immaculate child! And how great must have been the joy of the Son of God at the birth of her who was to be His Mother! From her He was to take that sacred body in which He was to dwell on earth, the blood of which He was to shed on the cross for our redemption, and in which He was to return to heaven to sit at the right hand of the Father. He will call her Mother, and regard her with all the filial tenderness of a child for his mother. As the Mother of Sorrows she will weep over His inanimate body taken down from the cross. But like Himself, she will leave the tomb, and reign at His side as the queen of heaven. How great, then, must have been His joy at the birth of this child! To make us realize the great privileges conferred upon her, the Church applies to her the words of Holy Scripture, "He that shall find me, shall find life, and have salvation from the Lord" Prov. Only when we consider Mary as the Mother of God, do we arrive at a right conception of her great dignity. Bonaventure exclaims, "God might have created a more beautiful world; He might have made heaven more glorious; but it was impossible for Him to exalt a creature higher than Mary in making her His Mother. Humbly prostrate at thy feet, we give thee our homage, and with all our hearts we pray thee to vouchsafe in thy goodness to be born again in spirit in our souls, that led captive by thy loveliness and sweetness they may ever live united to thy most sweet and loving heart. What, then, must have been their joy on beholding this new wonder of divine power and wisdom, the child Mary, destined to be their queen. Filled with admiration they exclaimed, "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array? And moreover, if, as Our Lord declares, the angels rejoice at the conversion of a sinner, how great must have been their joy at the birth of her who was to be the refuge of sinners and the mother of Him who was to be the Redeemer of sinners? Thus should we, also, celebrate the nativity of the Blessed Virgin by a grateful remembrance of the innumerable graces, individual and general, we received through her intercession. What cause, then, have we not for rejoicing at her birth! Bonaventure, "we have all received; the captive liberty, the sick health, the sad consolation, the sinner pardon, the just grace. With all our hearts we pray to thee, O Mary, to vouchsafe in thy goodness to be born again in spirit in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart. What joy must have filled the souls of the just when they heard the welcome tidings of the birth of Mary, the virgin Mother of the promised Messiah; how great their consolation at the rising of that dawn which preceded the Sun of Justice, whose splendor was to illuminate the darkness of them that sat in the shadow of death! Bernardine of Sienna applies to Mary the words of Holy Scripture, "I have penetrated into the bottom of the deep and have walked in the waves of the sea" Eccclus. Denis the Carthusian remarks, that when the name of Mary is mentioned in purgatory, the souls there imprisoned experience the same relief as when a sick person hears words of consolation on his bed of pain. We give thee our homage, and with all our hearts we pray thee to vouchsafe in thy goodness to be born again in spirit in our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart. Alphonsus writes of the name of Mary: It came from heaven and was given to the Mother of God by divine command. Methodius declares that the name of Mary is so rich in grace and blessing, that no one can pronounce it devoutly without at the same time receiving a spiritual favor. Let us never mention it except in reverence and devotion. Let us invoke Mary by it in all dangers of body and soul, mindful of the words of St. When the storms of temptation assail thee, and the rocks and quicksands of vexation and trial threaten to shatter thy bark of hope, look up to that bright star in the heavens, and call on the name of Mary. When the billows of pride and of ambition, when the floods of calumny are about to submerge thee, look up to this star and call on the name of Mary. When anger, avarice, and concupiscence convulse the peace of thy soul, look up to this star and call on Mary. We give thee our homage, and with all our hearts we pray thee to vouchsafe in thy goodness to be born again in

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our souls, that, led captive by thy loveliness and sweetness, they may ever live united to thy most sweet and loving heart.

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Chapter 3 : Munificentissimus Deus (November 1,) | PIUS XII

Let us, in particular, venerate, especially through liturgical worship and the rosary the Virgin Mary, the Mother of God, conceived without sin, daughter and handmaid of the Father, mother of the Son, and spouse of the Holy Spirit.. let us especially promote devotion to her among the people.

Who is the Virgin Mary? Murdock *Sons of God: Queen of Heaven* "The goddesses have stories to tell. One such storyâ€”far too long ignoredâ€”is that, in their original, unadulterated form, they were parthenogenetic. Marguerite Rigoglioso, *Virgin Mother Goddesses of Antiquity 1* "There is but one god and goddess, but many are their powers and names: But have a care in speaking these things. They should be hidden in silence as are the Eleusinian mysteries; sacred things must needs be wrapped in fable and enigma. Nor are they mentioned in non-gospel Christian writings earlier than the purported time of Church father Ignatius d. Hence, according to Near Eastern tradition there appeared a Jesus, son of Mary, over a thousand years prior to the Christian era. Moreover, like Jesus, who was called "Emmanuel" Mt. In early Christian times, Mary herself was believed to have been born of a virgin, which, if taken literally, would represent a virgin [or miraculous] birth prior to Christ, rendering his own nativity unoriginal and mundane, rather than miraculous and divine. What it proves, nonetheless, is that fabulous Christian claims are based on pious speculation, not historical fact, speculation by the faithful that changes from era to era, depending on the need. As it turns out, the Virgin Mary is, like Jesus Christ, a mythical character, founded upon older goddesses. Following on the heels of goddesses such as Aphrodite, Astarte, Cybele, Demeter, Hathor, Inanna, Ishtar and Isis, Mary is "both virgin and mother, and, like many of them, she gives birth to a half-human, half-divine child, who dies and is reborn. Zeus, Father of the gods, visited Semeleâ€”in the form of a thunderstorm; and she gave birth to the great saviour and deliverer Dionysus. Zeus, again, impregnated Danae in a shower of gold; and the child was Perseusâ€” Devaki, the radiant Virgin of the Hindu mythology , became the wife of the god Vishnu and bore Krishna, the beloved hero and prototype of Christ. With regard to Buddha, St. Before her, Neith the Virgin of the World , whose figure bends from the sky over the earthly plains and the children of men, was acclaimed as mother of the great god Osirisâ€” The old Teutonic goddess Hertha the Earth was a Virgin, but was impregnated by the heavenly Spirit the Sky ; and her image with a child in her arms was to be seen in the sacred groves of Germany. The Scandinavian Frigga, in much the same way, being caught in the embraces of Odin, the All-father, conceived and bore a son, the blessed Balder, healer and saviour of mankind. Quetzalcoatl, the crucified saviour of the Aztecs, was the son of Chimalman, the Virgin Queen of Heaven. Even the Chinese had a mother-goddess and virgin with child in her arms; and the ancient Etruscans the sameâ€” In addition to the omnipresent mother-and-child imagery beginning at least five millennia ago are the black virgin-mother statues found all over the Mediterranean and especially in Italian churches, representing the very ancient Egyptian goddess Isis, as well as the later Mary, having been refigured or "baptized anew" as the Jewish Mother of God. Usener argues that the early Gentile Christians must have attributed to Christ what their pagan ancestors had attributed to their pagan heroes; hence the Divine sonship of Christ is a product of the religious thought of Gentile Christiansâ€”. Conrady found in the Virgin Mary a Christian imitation of the Egyptian goddess Isis, the mother of Horusâ€”" Concerning the usurpation of the Virgin Mother by Christianity, which simply constituted the changing of the goddess from one ethnicity to another, in *The Paganism in Our Christianity* apologist Sir Arthur Weigall observes: The pre-Christian virgin goddess Myrrha was the mother of the god Adonis, who tradition holds was born at Bethlehem, "in the same sacred cave that Christians later claimed as the birthplace of Jesus. His incarnation was accomplished by the descent of the Holy Ghost upon the Virgin Maya. The infant Buddha, soon after birth, spoke to his mother, saying: At my will the planets of the air, the wholesome winds of the seas and the silences of hell are disposed. My name, my divinity, is adored throughout the world, in divers manners, in variable customs and in many names, for the Phrygians call me the mother of the gods; the Athenians, Minerva; the Cyprians, Venus; the Candians, Diana; the Sicilians,

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Proserpina; the Eleusinians, Ceres; some Juno, others Bellona, others Hecate; and principally the Ethiopians who dwell in the Orient, and the Egyptiansâ€do call me Queen Isis. Mary, Goddess of the Moon The virgin-goddess "Queen of Heaven" is prevalent in the ancient world for the reason that she is astrological or astrotheological, symbolizing the moon, the earth, Venus, Virgo and the dawn. In Christ Lore , Hackwood describes the astrotheological development of this theme: This connects her directly with astronomic lore. The ornamentation of many continental churches often includes a representation of the Sun and Moon "in conjunction," the Moon being therein emblematical of the Virgin and Childâ€. Indeed, she was "the Great Goddess, the mother of all the gods. She was believed to have brought forth the transcendent Sun-god without the aid of a male partner, very much as in the Memphite Theology Ptah created all things virtually ex nihilo by thinking as the "heart" and commanding as the "tongue. This important information regarding the Virgin is found in ancient texts, such as the Eclogues 37 BCE of the Roman poet Virgil, in which is described or "prophesied" the "return of the virgin," i. In the ancient zodiacs of India and Egypt, there is seen this virgin nursing a male child, with sun rays around his headâ€which is emblematical of the infant sun at the winter solstice, and of his being then in the sign of the Virgo. The ritual of the nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, "The Virgin has brought forth! The light is waxing! No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddessâ€. As does Latin authority Macrobius 5th cent. CE , the Paschal Chronicle recounts that the newborn sun Horus was presented to the public every year at the winter solstice, as a babe in a manger. The pertinent part of the Chronicle reads as follows: CP, While the masses have been kept in the dark, the knowledgeable elite have been aware of what the Virgin truly represents, even as they have attempted sophisticatedly to explain "her" relationship to the "earthly" life of "our Lord. All the mysteries of the incarnation of our Saviour Christ; and all the circumstances of his marvellous life, from his conception to his ascension, are to be traced out in the constellations, and are figured in the stars. Another example of the ancient astrotheology appears in the observance of the "Assumption of the Virgin," celebrated in Catholicism on August 15th, when the Virgin Mary was "assumed" or "taken up. The goddess is not only the moon and Virgo but also the dawn, who daily gives birth to the sun. By eminent Christian Egyptologist E. Even Christian writers have understood the connection between the Virgin and the dawn, as exemplified in "one of the homilies of St. Amedus on the Virgin," which includes the following regarding Mother Mary: She is the health salus of all, the reconciler conciliatrix of the whole world, the inventress of grace, the generatrix of life, the mother of salvation. Drexler gives a long list of the statues of Isis which thereafter were used, sometimes with unaltered attributes, as those of the Virgin Mary. From Pagan mythology Christianity had unconsciously taken over many a wonderful story and had incorporated it into the life of Jesusâ€ â€many of the old heathen gods had been taken into the Church as saints. Castor and Pollux became St. Damien; Dionysos, many of whose attributes were attached to St. John the Baptist, still holds his place as St. Denis of Parisâ€. All over Christendom, pagan sacred places were perpetuated by the erection of Christian chapels or churches on the same sites; and there are hundreds of shrines dedicated to the Madonna on ground once sacred to nymphs or goddesses, while the holy wells or springs of heathendom are now the holy wells of the Church. The statues of Jupiter and Apollo became those of St. Paul; and the figures of Isis were turned into those of the Virgin Maryâ€. Not only was the worship of Isis usurped by that of Mary but also the countless apparitions believed by prior worshippers to be the Egyptian goddess were subsequently asserted to be appearances by the Virgin Mary. Although many Christians feel that such visions of "Mary" and "Jesus" prove the validity of their belief system, the fact is that apparitions of numerous gods and goddesses to their millions of followers have been quite common globally, in a wide variety of cultures, beginning centuries and millennia prior to the Christian era. The purported appearance of a god or goddess does not, therefore, prove the validity of any particular religion, or it would ensue that every faith in which believers have allegedly seen their god or gods would constitute the "one, true religion. In its most poetic, feminine manifestation, the

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ancient astrotheology reached exquisite zeniths befitting the Divine Mother of All, flawlessly formless beyond all cultural camouflage and ethnic exteriority. Legge, Francis, Forerunners and Rivals of Christianity: Macrobius, The Saturnalia, tr. Virgin Mother Goddesses of Antiquity. Siculus, Diodorus, The Antiquities of Egypt, tr. Edwin Murphy, Transaction Publishers,

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Chapter 4 : Prayer of Pope Pius XII Consecration to the Blessed Virgin - Prayers - Catholic Online

To begin with, the Protoevangelium records that when Mary's birth was prophesied, her mother, St. Anne, vowed that she would devote the child to the service of the Lord, as Samuel had been by his mother (1 Sam.). Mary would thus serve the Lord at the Temple, as women had for centuries (1 Sam.), and as Anna the prophetess did at the time of Jesus' birth (Luke).

A plenary indulgence, on any one day, in each month, to those who shall have practiced this devotion for a month, saying besides seven Hail Marys, followed each time by the above invocation. Confession, communion, and prayer for the intentions of the Pope. Pius IX, June 18, In the same manner the pious devotion of the faithful selected seven events in the life of the Blessed Virgin Mary, and gives itself to their religious contemplation. According to this exhortation of Holy Scripture it is our duty to remember and meditate often on the sorrows of the Blessed Virgin Mary. We ought never to forget that our sins were the cause of the sufferings and death of Jesus, and therefore also of the sorrows of Mary. Holy Church celebrates two feasts in honor of the sorrows of Mary; she approved of the Rosary and of many other devotions in honor of the Seven Dolours, and enriched them with numerous indulgences. Let us practice these devotions to enkindle in our hearts a true and ardent love for our sorrowful Mother. Christ, have mercy on us. Lord, have mercy on us, Christ, hear us. God the Father of heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, one God, have mercy on us. Holy Mary, pray for us. Holy Mother of God, pray for us. Holy Virgin of virgins, pray for us. Mother of Christ, pray for us. Mother of divine grace, pray for us. Mother most pure, pray for us. Mother most chaste, pray for us. Mother inviolate, pray for us. Mother undefiled, pray for us. Mother most amiable, pray for us. Mother most admirable, pray for us. Mother of good counsel, pray for us. Mother of our Creator, pray for us. Mother of our Redeemer, pray for us. Virgin most prudent, pray for us. Virgin most venerable, pray for us. Virgin most renowned, pray for us. Virgin most powerful, pray for us. Virgin most merciful, pray for us. Virgin most faithful, pray for us. Mirror of justice, pray for us. Seat of wisdom, pray for us. Cause of our joy, pray for us. Spiritual vessel, pray for us. Vessel of honor, pray for us. Singular vessel of devotion, pray for us. Mystical rose, pray for us. Tower of David, pray for us. Tower of ivory, pray for us. House of gold, pray for us. Ark of the covenant, pray for us. Gate of heaven, pray for us. Morning star, pray for us. Health of the sick, pray for us. Refuge of sinners, pray for us. Comforter of the afflicted, pray for us. Help of Christians, pray for us. Queen of angels, pray for us. Queen of patriarchs, pray for us. Queen of prophets, pray for us. Queen of apostles, pray for us. Queen of martyrs, pray for us. Queen of confessors, pray for us. Queen of virgins, pray for us. Queen of all saints, pray for us. Queen conceived without original sin, pray for us. Queen of the most holy rosary, pray for us. Lamb of God, who takest away the sins of the world: Spare us, O Lord. Graciously hear us, O Lord. Have mercy on us, O Lord. Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ. Let us pray Grant, we beseech Thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body, and by the glorious intercession of blessed Mary, ever Virgin, may we be freed from present sorrow, and rejoice in eternal happiness. Through Christ our Lord. Immaculate Conception, Nativity, Purification, Annunciation, and Assumption; under the usual conditions, to all who shall have said it daily during the year. Pius VII, September 30, These indulgences are granted for the litany alone; hence the prayers following may be omitted. Prayer Ever glorious Blessed Virgin Mary, queen of martyrs, mother of mercy, hope, and comfort of dejected and desolate souls, through the sorrows that pierced thy tender heart I beseech thee take pity on my poverty and necessities, have compassion on my anxieties and miseries. I ask it through the mercy of thy divine Son; I ask it through His immaculate life, bitter passion, and ignominious death on the cross. As I am persuaded that He honors thee as His beloved Mother, to whom He refuses nothing, let me experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection, now and at the hour of my death. Ejaculation Mother of Sorrows, queen of martyrs, pray

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Chapter 5 : Mary's Assumption

Thus, during the earliest period of scholastic theology, that most pious man, Amadeus, Bishop of Lausarne, held 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.

May is the month when Catholics traditionally focus on Mary, the Mother of Jesus. The practice dates back at least years and is still observed around the world today. May is seen as the beginning of new life and the start of summer, in Europe Asia, and northamerica, which makes this a logical time for the celebrations of Mary, who brought life into the world. The month of May, a month which the piety of the faithful has long dedicated to Mary, the Mother of God. Our heart rejoices at the thought of the moving tribute of faith and love which will soon be paid to the Queen of Heaven in every corner of the earth. We are delighted and consoled by this pious custom associated with the month of May, which pays honor to the Blessed Virgin and brings such rich benefits to the Christian people. Since Mary is rightly to be regarded as the way by which we are led to Christ, the person who encounters Mary cannot help but encounter Christ likewise. May of Devotions This month of devotions in the church calendar is characterised by special hymns and the use of flowers, which bring nature into the church. The celebration of May as a holy month for Mary has been ratified by several popes through the ages. Perhaps the most well-known of the May Marian devotions is the crowning of a statue of Mary with flowers. This became particularly popular in the nineteenth and twentieth centuries, with a procession of school-age boys and girls dressed in their finery, following the statue in a procession. In this ceremony, the statue is decorated at its base with flowers and one of the girls would be chosen to crown Mary with flowers. This practise is echoed on a smaller scale throughout the Catholic world with families decorating a statue or picture of the Virgin Mary in their own homes. Marian shrines also receive particular attention during this special month and, again, are decorated with flowers. Pilgrims sometimes undertake a journey to reach a particular shrine, praying the rosary along the way. The lady chapel of a church or cathedral is often also decorated with flowers during May. Marian devotions have sometimes been criticised by people who misunderstand Catholic devotion to Mary the Mother of God. Mary is not worshipped in the way that Catholics worship God. She is honored as the mother of Jesus and as a woman free from sin. Devotions to Mary are an integral part of Catholic life. But when it comes to explaining clearly and precisely the content of the title, the matter is not so simple. Theologians are well aware of what this imports, namely certain limitations that have to be remembered, and a transcendence that also must be kept in mind. For example, the quality of our life as children of God, a life Mary helps to obtain for us, ennobles and enriches incomparably our purely human life. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation. Even after the month of May passes, a remnant of this remains if we have profited from those thirty-one days especially consecrated to Our Lady. We are left with an increased devotion, a keener confidence and, so to speak, such an increased intimacy with Our Lady that in all the vicissitudes of life we will know how to petition her with respectful insistence, hope in her with invincible confidence and thank her with humble tenderness for all the good she does us. Our Lady is the Queen of Heaven and Earth and, at the same time, our mother. We enter the month of May with this conviction, and it becomes more deeply rooted in us when we leave it, strengthening our faith and increasing our fortitude. The month of May teaches us to love Mary Most Holy for the glory she rightly possesses and for all that she represents in the plans of Divine Providence. It also teaches us to be more constant in our filial union with Mary. Let desire many great things for the glory of God. Let us always ask Our Lady for everything. And let us, above all, ask her for that which the Sacred Liturgy beseeches of God: We should ask, through the mediation of Our Lady, that God once again send us the Holy Ghost with the plenitude of His gifts so that His kingdom may be created anew and be purified by a renewal of the face of the earth. In the Divine Comedy, Dante wrote that praying without the patronage of Our Lady is like wanting to fly without wings. Let

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us then confide to Our Lady this heartfelt yearning and desire. The hands of Mary will be for our prayer a pair of pure wings that will carry it with certainty to the throne of God. This was the recommendation of all the Popes, for Catholics. And the month of May, coinciding at least in part with the Easter season, is highly propitious to illustrate the figure of Mary as a Mother who accompanies the Community of disciples gathered in unanimous prayer, waiting for the Holy Spirit cfr Acts 1: This month, therefore, could be an opportunity to return to the faith of the early Church, and together with Mary, to understand that today too, our mission is to announce and testify with courage and joy to the crucified and risen Christ, the hope of mankind. With the complete revision of indulgences in and the decreased emphasis on specific indulgences, it no longer carries an indulgence; however it certainly falls within the category of the First General Grant of Indulgences. A partial indulgence is granted to the faithful who, in the performance of their duties and in bearing the trials of life, raise their mind with humble confidence to God, adding "even if only mentally" some pious invocation. The following practices which are recommended by the Magisterium are offered as suggestions for honoring Our Lady during Her month. The ecclesial community addresses this antiphon to Mary for the Resurrection of her Son. A partial indulgence is granted to the faithful, who devoutly recite this according to the formula indicated for the time of the year. It is a praiseworthy practice to recite these prayers in the early morning, at noon, and in the evening. Queen of Heaven, rejoice, alleluia: For he whom thou hast deserved to bear, alleluia, V. Hath risen, as he said, alleluia. Pray for us to God, alleluia. Rejoice and be glad, O Virgin Mary, alleluia. Because the Lord is truly risen, alleluia. O God, who by the Resurrection of thy Son, our Lord Jesus Christ, has vouchsafed to make glad the whole world, grant, we beseech thee, that through the intercession of the Virgin Mary, his Mother, we may attain the joys of eternal life. Through the same Christ our Lord. Weiser explains the origin of the rosary and how to pray it properly. These consist of a long series of invocations to Our Lady, which follow in a uniform rhythm, thereby creating a stream of prayer characterized by insistent praise and supplication. This beautiful litany can be recited alone, or after praying the rosary, particularly during the month of May, dedicated to Mary. A partial indulgence is attached to those who pray this litany. Consecration and Entrustment to Mary. The Roman Pontiffs have frequently expressed appreciation for the pious practice of "consecration to the Blessed Virgin Mary" and the formulas publicly used by them are well known. Louis Grignon de Montfort is one of the great masters of the spirituality underlying the act of "consecration to Mary". He "proposed to the faithful consecration to Jesus through Mary, as an effective way of living out their baptismal commitment. Holy Mary, Mother of God and Virgin, I choose thee this day for my queen, patron, and advocate, and firmly resolve and purpose never to abandon thee, never to say or do anything against thee, nor to permit that aught be done by others to dishonor thee. Receive me, then, I conjure thee, as thy perpetual servant; assist me in all my actions, and do not abandon me at the hour of my death. The scapular is an external sign of the filial relationship established between the Blessed Virgin Mary, Mother and Queen of Mount Carmel, and the faithful who entrust themselves totally to her protection, who have recourse to her maternal intercession, who are mindful of the primacy of the spiritual life and the need for prayer. These are witnesses of faith and a sign of veneration of the Holy Mother of God, as well as of trust in her maternal protection. The Church blesses such objects of Marian devotion in the belief that "they help to remind the faithful of the love of God, and to increase trust in the Blessed Virgin Mary. Asking for her help in our daily difficulties. Towards Heaven leads and guides the devotion to the Virgin Mary.

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Chapter 6 : Catholic Mariology - Wikipedia

Our special devotion to Mary the Mother of God during May has deep roots in Church tradition, but its most current form dates from the eighteenth century and the Jesuit church in Rome, the Gesu.

Her parents were Francesco Gallo and Barbara Basinsin. Francis and Matthew in Naples. He father was said to be a severe and greedy man, who allegedly had a fiery temper, and from him the saint and her mother had very much to suffer. He subjected them to ill-treatment and excessively hard work, which caused them both health issues. However her mother, Barbara Basinsin, was a gentle and pious person who was patient in bearing with the brutal conduct of her husband. John Joseph of the Cross, O. Francis de Geronimo, S. J God, it seems, was pleased to foreshadow the birth of this blessed child by two extraordinary signs pointing to her future sanctity. During the pregnancy her mother was reportedly being tormented by evil spirits and afraid for herself and for the child in her womb she decided to visit St. Peter of Alcantara, who was known at that time for his life of heroic virtue and penance. The Saint blessed her with a crucifix, and after reciting some prayers, he stated "Be not afraid, and take good care of the child God is sending to you, for she will become a great saint. Peter of Alcantara to which this holy priest was attached as a 3rd Order Franciscan. In addition, almost the same exact words were also addressed to her by St. J , who said that God had a noteworthy future mission for her child, and that He would one day raise her child to an extraordinary degree of holiness. But the Lord, who for the good of our souls is often pleased to unite sufferings and difficulties to the graces He may also give to us, that we may resign ourselves completely to His Holy Will, permitted that she should be no longer able to nourish the child herself through breastfeeding, and she was therefore obliged to hire a person to breastfeed for her a wet nurse. Apparently the woman who took the position concealed from the parents that she was no longer producing milk, and the child began losing weight quickly. Full of the most bitter sorrow at this sight, and not knowing any other person to whom she could entrust her child, the mother took her in arms, and with tears in her eyes she presented her before an image of the Blessed Virgin Mary, saying: Thanks much in part to the spiritual guidance of her pious mother, from a young age little Anna-Maria showed herself to be a devout and disciplined soul, especially noteworthy in the practice of devotions and her desire to always please God. This illness quickly progressed to such an extent that there was a fear she was going to die, so her mother called for the parish priest to administer the last Sacraments of the Church. Rescued from this danger, she passed, by orders of her parents, from the trade of weaver to that of sewer of gold ribbons, which was the occupation of her mother, as well as of her sisters. She denies a marriage offer from a wealthy young man, and becomes a 3rd Order Franciscan When she reached her sixteenth year, her modesty, manners, innocence and humility drew to her the affections of a certainly wealthy young man, who sought her hand in marriage. The father, rejoicing at the prospect of the fortune which he imagined would benefit his own interests through the marriage, gave his consent without consulting his daughter. When he sent for her and communicated his intention, he was astonished to hear her answer: On the contrary I wish to be clothed with the religious habit of St. Peter of Alcantara, and for this I now ask your permission. During all this time the poor girl was motionless, and did not attempt to defend herself, rejoicing to suffer for Jesus Christ, and offering as first fruits to her Heavenly Spouse the cruelty of an earthly father, who refused to give permission for his daughter to be joined to the King of kings, and to contract spiritual relationship with Him. St Mary Frances of the Five Wounds of Jesus Her father then shut her up in a room, where he kept her many days on bread and water, prohibiting both mother and sisters from seeing her. Thus closed up, she occupied the hours in one continued prayer, beseeching the Lord to save her from this furious storm, grieving not for herself but for the anxiety it caused the rest of the family. The Lord was moved by the piety of His servant, and through a certain Father Theophilus, a devout and pious priest, he enlightened the blinded father, so that he completely changed his mind and, calling together the family, confessed his error, and permitted Anna Maria to embrace the state of life she had determined upon. She did not speak, tears choked her utterance, and falling at the feet of her

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father, she kissed his hand in a transport of joy, and then retiring to her room returned thanks to the Divine Goodness for the grace she had received. She began at once to prepare with extraordinary fervor to receive the habit of St. Peter of Alcantara, choosing for the entire sacrifice of herself the eighth day of September, on which day the Church celebrates the Nativity of the Mother of God, Mary Most Holy. Francis of Assisi, and the Sacred Passion of Jesus. Ecstasies and other various Mystical phenomenon are noted And it is precisely from the names taken by Sister Mary Frances of the Five Wounds of Jesus that we can see how much she was devoted to torments endured by our Lord in His passion, seeking to emulate the Virgin Mary and St Frances of Assisi in their devotion to Jesus at the foot of the Cross. In fact, ever since she was a small child she made the Way of the Cross each day at the local parish Church, and it was said to be her very favorite act of devotion, apart from attending Holy Mass everyday. In fact, not a day would pass that she did not go to the Church to pray and meditate on the Way of the Cross, and a torrent of tears usually accompanied her prayer. Henceforth in this article, all the events that will now be related concerning various mystical gifts given to her by Our Lord, is documented extensively in the sworn statements of numerous witnesses, as contained in the official documents for her cause for canonization. And so it was that various people who happened to be in Church while Mary Frances of the Five Wounds of Jesus was making her daily way of the Cross would see her suddenly collapse to the ground, usually after having reached the second or third Station, seemingly in great pain, and she would remain senseless upon the ground for quite some time. At first it was believed by the local townspeople that these falls were the effect of epilepsy or some similar illness; but during one of her "falls" during the Stations of the Cross those around her in Church noticed that a few of her bones were visibly disjointed from the fall, so her priest-confessor was immediately called to examine her, and having blessed her with the Sign of the Cross, he ordered her under obedience to come back to her senses, and those surrounding saw that not only did she return to herself, but her bones also were restored to their places with a "popping" sound that was heard by everyone present, and it was then realized that the falls were not of natural origins, but obviously an extraordinary gift given by God. Mary Frances wept when she heard of the judgment formed of her by the townspeople, since in her humility she ardently desired to lead a life hidden and crucified in Jesus Christ, and so she prayed that the ecstasies might no longer take place in public. Giovanni Pessiri, a priest of virtue and charity has testified in the most solemn manner to the truth of these facts, which he himself witnessed during the many years he was acquainted with her. As time went on it was discovered that during the meditations which she made on the Passion of Jesus on Thursdays and Fridays of each week, and especially in the month of March, she became changed both internally and externally into the image and likeness of Jesus Christ, and in the end was marked by Him with the impression of His Sacred Stigmata, as shall be presented below. The gloves she wore to cover her Stigmata Gift of Prophecy To the many mystical gifts given to her Lord united those of prophecy and revelation of future things, so that notwithstanding all her efforts and artifices to conceal herself, the fame of her sanctity increased day after day. In the year Mary Frances learned by Divine revelation that in the following year a great famine would desolate the Kingdom of Naples, and afterwards would be followed by a deadly plague. She told Father Pessiri and others: She herself, however, in the beginning of that year was stricken down by the epidemic, and reduced so low that she received the last Sacraments, nor did she recover till the epidemic had entirely abated. On another occasion it was revealed to her by the Lord that a certain Marguerite Troise, a penitent of her own Confessor, would be clothed with a habit like her own on the approaching solemnity of Pentecost. This young woman, Marguerite, was not known by either Sister Mary Frances or her priest director, but the latter made diligent enquiry and found out where she was. Come to find out, everything seemed opposed to the fulfillment of the prophecy—the nearness of the predicted date, the extreme poverty of the girl and the lack of any assistance from relatives or friends. On the predicted day she received the funds necessary for a dowry from somebody who was inspired at the moment, was clothed with the holy habit of St. According to the express prediction of Sister Mary Frances, she became her inseparable companion, and lived the most familiarly with her for fifty years, even up to her death, and survived to be able to give plentiful first hand legal testimony at the

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canonization process concerning the virtues and graces with which the goodness of God enriched and adorned His chosen servant, Mary Francis. Statue covered in little gifts, tokens of gratitude Her guardian Angel Mary Frances of the Five Wounds not only was gifted with visions of Jesus, but she also reportedly had frequent visits from her Guardian Angel, for whom she had a singular affection and devotion, which she for her part tried as much as possible to communicate to others. Great was the joy and strength she drew from the almost continual presence and conversation of this blessed spirit. The rule for such discernment was that at the appearance of a purported heavenly visitor, she was to immediately say "Blessed be Jesus and Mary! Thus her Angel taught her a most important means for "testing the Spirits". Mary Frances receives the Stigmata As mentioned earlier in this article Mary Frances had a very deep devotion to the Passion of her loving Spouse, Jesus Crucified, and how she reflected on His sufferings in the Way of the Cross each day, and how during this holy exercise she was often called to a share in His mortal agonies, to suffer in union with Jesus for the conversion of sinners. For His part the Lord was pleased to reward her tender love for Him by a most singular privilege—namely, by impressing her with His Five Wounds, and by making her share in what He suffered for our eternal salvation. By freely consenting to suffer in union with Jesus for the conversion of souls, she would suffer all the Mysteries of the Passion, as recited in the Sorrowful mysteries of the Rosary. Thus, the stigmata was physically imposed upon her over the course of 5 successive Fridays during Lent, in the form and manner of the Sorrowful Mysteries of the Rosary, culminating on Good Friday 5th Sorrowful mystery--the Crucifixion with the visible wounds of Jesus impressed upon her hands, feet and side. As if she had suffered nothing, she then stood up, and, full of joy and gladness, began to put her little chapel in order. During the time she suffered the pain of the Passion, there came forth from her body a most delicious odor, which perfumed the whole room, an odor so agreeable, that no earthly fragrance could be compared with it. On Easter Sunday she was perfectly restored, not a trace or sign of her suffering remained except the Sacred Stigmata which her Divine Spouse left impressed in her, in order to comfort her heart and to testify that she had been raised to the incomparable honour of being the crucified spouse of Jesus. There were many persons who had witnessed the Stigmata. One of these, the Rev. Dean Pascal Nitti, testifies as follows: Thomas, have inserted my finger in them. The wounds were right through her hands; for my index finger being inserted in the wound met my thumb placed on the opposite side of her hand, an experiment I often repeated in later years during the Fridays of Lent, at which time the Sacred Stigmata were most perfect. Father Nitti ascertained this for himself, by holding her hands between himself and the light, when he saw the holes and the transparent skin that covered them. When the Lord did not permit that the wounds be hidden, Mary Frances of the five wounds of Jesus would wear handmade gloves in an attempt to hide them. Instruments used for acts of penance Her special assistance for the souls in Purgatory The Most Reverend Anselm Marin Toppi, Bishop of Termoli, relates the following, which he witnessed, and which is formally recorded in the Summary of the process for canonisation, No. Meanwhile, I heard a voice which told me to give thanks to God, for that the soul of my relative was freed from Purgatory. Returning to myself and feeling greatly consoled, I determined that very day to discreetly inquire with the Saint concerning this remarkable circumstance. Yet you ask me whether or not I have remembered her? Not content with preparing herself for the celebration of the birth of Jesus by recollection and continual prayer during the nine days preceding Christmas, she began her preparations for it from the first Sunday of Advent, by fasts, penances, disciplines, and by redoubling the fervor of her prayers and meditations. In the year , while the Saint and her companion Sister Mary Felix knelt before the nativity crib in their house, the latter suddenly saw Mary Francis rapt in ecstasy and conversing with some invisible person. Suddenly Mary Francis became so weak that she could scarcely keep herself from falling on the floor, and it became necessary to carry her into her own room; but as there was in her own room another little crib which she had made with her own hands, the ecstasy continued. When Mary Felix asked her afterwards who it was with whom she spoke with, she was silent, and did not answer; but being pressed on the point by a gentle questioning, Mary Frances shared all her confidence with her companion, and said to her secretly that the Lord appeared to her amidst a great light, and spoke to her thus: You alone give me

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everything. However, such was the brightness of the light with which she was surrounded her when Jesus appeared that night, that she was rendered blind by it, and the next day Christmas , Mary Felix had to lead her by the hand to the Church of St. Lucia del Monte, where, having narrated everything to their common Confessor, Father Felix, he blessed her and at his precept of obedience, she returned to her former state. And now that Mary Frances was made the spouse of the Lord, as happened formerly to St. Catherine of Sienna and a number of other mystics, now at the simple mention of Jesus in the Crib or the events surrounding His Birth no matter what her infirmity was, her countenance would get inflamed, and she appeared to forget all her sufferings of the moment. A vision of the birth of Jesus in Bethlehem In the year , the Ven. Francesco Bianchi, for whom the spouse of Jesus Christ had a great respect, learned from her that on Christmas Eve of that year beginning at 3pm she was rapt out of herself, and that having performed the ceremony of placing the Holy Babe in the crib at 6pm she again fell into an ecstasy, during which she was conducted in spirit by the Lord into the grotto of Bethlehem, where He showed her the place He was born in, how wretched and poor it was, and how there was a very cold rain during the time of His birth, causing significant discomfort for the holy family. These visions deeply increased her love and devotion to Jesus, Mary and Joseph. Child Jesus statue that miraculously moved its arms and legs In relation to the Child Jesus we have yet another wonderful event to relate. Mary Frances was a skillful weaver, and on one occasion she made a beautiful outfit for a statue of the Infant Jesus. Suddenly the small statue raised its arms and stretched its legs in such a way that she was easily able to reclothe it with the new outfit. Her Holy Death Towards the end of her life her body was tortured with a host of ailments, though her spirit was joyful and yet very serious. She was foretold of her death one year before it was to occur, and she prepared for it in every way possible, most especially through a deep contrition and frequent confession. On the day before her death she told Fr. Giovanni that she "will be departing tomorrow. She had passed the whole night lying in the one position, and uttering low, plaintive groans, which, however, she ceased when Father Pessiri suggested to her some sentiment connected with the Passion of Jesus Christ. When morning came, although her eyes were closed and her teeth clenched, so that she could hardly be distinguished from a corpse, Father Giovanni asked her if she would like to receive Holy Communion, to which, unable as she was to speak, she made a sign of assent. He celebrated Mass, and whilst he presented to her Jesus her Spouse in the Most Holy Sacrament, she rallied a little, bowed her head in adoration, and then with open mouth communicated. Immediately after, she fell into an ecstasy of most indescribable sweetness, during which she repeated in a clear voice: Blood stained undershirt of St Mary Frances Midday arrived, and those good Priests in attendance, thinking they had a few minutes to spare, left for their own houses with the intention of returning as soon as possible. Indeed the Saint had already predicted that she would leave this world without many being aware of the event, for as she changed colors every moment, she always seemed on the point of dying. Suddenly Father Pessiri approached with a blessed candle, and after giving her Sacramental Absolution, presented the crucifix to her, in order to ascertain if she had departed.

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Chapter 7 : Pope Pius XII on Mary's Queenship

The parallel between Hannah, the mother of the prophet Samuel, and Hannah, the mother of Mary, is intriguing. There are a number of times in the Quran where names and relations are not accurate—the most obvious in this case is Imran, which is closer to Amram (the father of Miriam, Aaron, and Abraham) than Joachim.

In general, the theology and history of Mary the Mother of God follow the chronological order of their respective sources, i. Jerome [1] maintains that the Hebrew verb has the meaning of "crushing" or "bruising" rather than of "lying in wait", "guarding". Still in his own work, which became the Latin Vulgate, the saint employs the verb "to crush" *conterere* in the first place, and "to lie in wait" *insidiari* in the second. According to our version, and the Vulgate reading, the woman herself will win the victory; according to the Hebrew text, she will be victorious through her seed. As it is quite commonly admitted that the Divine judgment is directed not so much against the serpent as against the originator of sin, the seed of the serpent denotes the followers of the serpent, the "brood of vipers", the "generation of vipers", those whose father is the Devil, the children of evil, *imitando, non nascendo* Augustine. But seed not only may denote a particular person, but has such a meaning usually, if the context allows it. He saith not, and to his seeds, as of many; but as of one, and to his seed, which is Christ. Finally the expression "the woman" in the clause "I will put enmities between thee and the woman" is a literal version of the Hebrew text. The Hebrew Grammar of Gesenius-Kautzsch [3] establishes the rule: Peculiar to the Hebrew is the use of the article in order to indicate a person or thing, not yet known and not yet to be more clearly described, either as present or as to be taken into account under the contextual conditions. Since our indefinite article serves this purpose, we may translate: Hence the prophecy promises a woman, Our Blessed Lady, who will be the enemy of the serpent to a marked degree; besides, the same woman will be victorious over the Devil, at least through her offspring. The completeness of the victory is emphasized by the contextual phrase "earth shall thou eat", which is according to Winckler [4] a common old-oriental expression denoting the deepest humiliation [5]. Critics have endeavoured to represent this passage as a combination of occurrences and sayings from the life of the prophet written down by an unknown hand [6]. The credibility of the contents is not necessarily affected by this theory, since prophetic traditions may be recorded by any writer without losing their credibility. But even Duhm considers the theory as an apparent attempt on the part of the critics to find out what the readers are willing to bear patiently; he believes it is a real misfortune for criticism itself that it has found a mere compilation in a passage which so graphically describes the birth-hour of faith. According to 2 Kings It appears that an alliance had been concluded between Phacee, King of Israel, and Rasin, King of Damascus, for the purpose of opposing a barrier to the Assyrian aggressions. Achaz, who cherished Assyrian proclivities, did not join the coalition; the allies invaded his territory, intending to substitute for Achaz a more subservient ruler, a certain son of Tabeel. While Rasin was occupied in reconquering the maritime city Elath, Phacee alone proceeded against Juda, "but they could not prevail". Immediate preparations must be made for a protracted siege, and Achaz is busily engaged near the upper pool from which the city received the greater part of its water supply. Hence the Lord says to Isaias: The scheme of the enemies shall not succeed: Syria will gain nothing, it will remain as it has been in the past: Ephraim too will remain in the immediate future as it has been hitherto: Achaz had abandoned the Lord for Moloch, and put his trust in an alliance with Assyria; hence the conditional prophecy concerning Juda, "if you will not believe, you shall not continue". The test of belief follows immediately: The king prefers Assyria to God, and Assyria will come: Still the general Messianic promises made to the house of David cannot be frustrated: Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil and to choose the good. For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings. The relation of the virgin to Emmanuel is clearly expressed in the inspired words; the same indicate also the identity of Emmanuel with the Christ. The connection of Emmanuel with the extraordinary Divine

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sign which was to be given to Achaz predisposes one to see in the child more than a common boy. Finally, the prophet calls Emmanuel "a rod out of the root of Jesse" endowed with "the spirit of the Lord. Whatever obscurity or ambiguity there may be in the prophetic text itself is removed by St. After narrating the doubt of St. Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel. We may infer from all this that Mary is mentioned in the prophecy of Isaias as mother of Jesus Christ ; in the light of St. Therefore will he give them up till the time wherein she that travaileth shall bring forth, and the remnant of his brethren shall be converted to the children of Israel. There can be no doubt that the Jews regarded the foregoing prediction as referring to the Messiah. The very words of the prophecy admit of hardly any other explanation; for "his going forth is from the beginning, from the days of eternity ". But how does the prophecy refer to the Virgin Mary? Our Blessed Lady is denoted by the phrase, "till the time wherein she that travaileth shall bring forth". It is true that "she that travaileth" has been referred to the Church St. Jerome , Theodoret , or to the collection of the Gentiles united with Christ Ribera , Mariana , or again to Babylon Calmet ; but, on the one hand, there is hardly a sufficient connection between any of these events and the promised redeemer , on the other hand, the passage ought to read "till the time wherein she that is barren shall bring forth" if any of these events were referred to by the prophet. Nor can "she that travaileth" be referred to Sion: Sion is spoken of without figure before and after the present passage so that we cannot expect the prophet to lapse suddenly into figurative language. Moreover, the prophecy thus explained would not give a satisfactory sense. The contextual phrases "the ruler in Israel ", "his going forth", which in Hebrew implies birth, and "his brethren" denote an individual, not a nation; hence we infer that the bringing forth must refer to the same person. It has been shown that the person of the ruler is the Messiah ; hence "she that travaileth" must denote the mother of Christ , or Our Blessed Lady. Thus explained the whole passage becomes clear: A woman shall compass a man". The text of the prophet Jeremias offers no small difficulties for the scientific interpreter; we shall follow the Vulgate version of the Hebrew original. But even this rendering has been explained in several different ways: Rosenmuller and several conservative Protestant interpreters defend the meaning, "a woman shall protect a man"; but such a motive would hardly induce the men of Israel to return to God. The explanation "a woman shall seek a man" hardly agrees with the text; besides, such an inversion of the natural order is presented in Isaias 4: Other commentators see in the woman a type of the Synagogue or of the Church , in man the type of God , so that they explain the prophecy as meaning, " God will dwell again in the midst of the Synagogue of the people of Israel " or "the Church will protect the earth with its valiant men ". But the Hebrew text hardly suggests such a meaning; besides, such an explanation renders the passage tautological: Some recent writers render the Hebrew original: According to the old law Deuteronomy This explanation rests upon a conjectural correction of the text; besides, it does not necessarily bear the Messianic meaning which we expect in the passage. The Greek Fathers generally follow the Septuagint version , "The Lord has created salvation in a new plantation, men shall go about in safety"; but St. Jerome too [10] understands the prophetic text of the virgin conceiving the Messiah. This meaning of the passage satisfies the text and the context. As the Word Incarnate possessed from the first moment of His conception all His perfections excepting those connected with His bodily development, His mother is rightly said to "compass a man". No need to point out that such a condition of a newly conceived child is rightly called "a new thing upon earth". The context of the prophecy describes after a short general introduction The fourth stanza, too, must be expected to have a similar ending. Moreover, the prophecy of Jeremias , uttered about B. According to Jeremias , the mother of Christ is to differ from other mothers in this, that her child, even while within her womb, shall possess all those properties which constitute real manhood [11]. Old Testament types and figures of Mary In order to be sure of the typical sense, it must be revealed , i. Individual pious writers have developed copious analogies between certain data of the Old Testament and corresponding data of the New ; however ingenious these developments may be, they do not prove that God really intended to convey the corresponding truths in the inspired text of the Old Testament. On the other hand, it must be kept in mind that not all truths contained in either Scripture or tradition have been explicitly proposed to the faithful as matters

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of belief by the explicit definition of the Church. According to the principle "Lex orandi est lex credenti" we must treat at least with reverence the numberless suggestions contained in the official prayers and liturgies of the Church. In this sense we must regard many of the titles bestowed on Our Blessed Lady in her litany and in the "Ave maris stella". The third antiphon of Lauds of the Feast of the Circumcision sees in "the bush that was not burnt" Exodus 3: The Office of the Blessed Virgin applies to Mary many passages concerning the spouse in the Cantic of Canticles [13] and also concerning Wisdom in the Book of Proverbs 8: The application to Mary of a "garden enclosed, a fountain sealed up" mentioned in Canticles 4: But especially Eve , the mother of all the living Genesis 3: Mary in the gospels The reader of the Gospels is at first surprised to find so little about Mary; but this obscurity of Mary in the Gospels has been studied at length by Blessed Peter Canisius [17], Auguste Nicolas [18], Cardinal Newman [19], and Very Rev. In the commentary on the "Magnificat" , published , even Luther expresses the belief that the Gospels praise Mary sufficiently by calling her eight times the Mother of Jesus. Joseph went from Nazareth to Bethlehem to be enrolled, "because he was of the house and family of David ". As if to exclude all doubt concerning the Davidic descent of Mary, the Evangelist 1: Paul too testifies that Jesus Christ "was made to him [God] of the seed of David , according to the flesh" Romans 1: If Mary were not of Davidic descent, her Son conceived by the Holy Ghost could not be said to be "of the seed of David ". Hence commentators tell us that in the text "in the sixth month the angel Gabriel was sent from God. Joseph , Annius of Viterbo proposes the opinion, already alluded to by St. Augustine , that St. The text of the third Gospel 3: In these explanations the name of Mary is not mentioned explicitly, but it is implied; for Jesus is the Son of Heli through Mary. Her parents Though few commentators adhere to this view of St. According to this document the parents of Mary are Joachim and Anna. The tradition as to the parents of Mary, found in the Gospel of James, is reproduced by St. John Damascene [24], St. Gregory of Nyssa [25], St. Germanus of Constantinople [26], pseudo-Epiphanius [27], pseudo-Hilarius [28], and St. Fulbert of Chartres [29]. Some of these writers add that the birth of Mary was obtained by the fervent prayers of Joachim and Anna in their advanced age.

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Chapter 8 : SEVEN SORROWS OF THE BLESSED VIRGIN MARY NOVENA – FIRST DAY | oneintheir

In the Catholic Church, the veneration of Mary, mother of Jesus, encompasses various Marian devotions which include prayer, pious acts, visual arts, poetry, and music devoted to the Blessed Virgin Mary.

Gertrude that the above prayer would release souls from purgatory each time it is said. The prayer was extended to include living sinners as well. Remember, O Lord, our friends and relatives who sleep in the hope of resurrection to eternal life, and all who have departed in faith. Forgive them their sins, voluntary and involuntary, which they have committed by deed, word, or intention. Place them in refreshing places, where all sickness, sadness and sighing have been driven away, and where the light of Your countenance shines and gladdens all Your saints forever. O God, you have authority over life and death. We pray to You for the eternal repose of Your servants. Heal the sorrow of those who are left to mourn. Grant unto us all that we may be in the company of Your Saints and elect in your everlasting kingdom. Eternal God, our Father, grant to the faithful departed the remission of all their sins, that they may enter without delay into their reward. This we ask through the Risen Christ, your Son and our Lord. Pardon their sins and faults and lead them into the heavenly sanctuary to take part in the liturgy of Paradise. Forgive them their sins and grant them a speedy and merciful deliverance from distress. May our hearts continue to be knit together in the love of Christ, and may we be reunited with them throughout the endless ages of ages. We thank you for the friends you had given us. We implore you to bring them home to you in the celestial places of light and joy. May we live with the sure expectation of a joyous welcome from them when you shall call us to yourself. Take our friendships into Your keeping and grant that they may endure in life everlasting. Implore Him, please, to release from the pains of Purgatory our parents, friends, and benefactors, that they may join the heavenly choirs in praising Him and in interceding for us. Be not severe in your judgments, but let some drops of Your Precious Blood fall upon the devouring flames and do You, O Merciful Savior, send your Angels to conduct them to a place of refreshment, light and peace. Be moved, O Lord, by the consideration of the fidelity with which they served You during life, and forget the faults which through human frailty they have sometimes committed; take them from this place of punishment and darkness, and bring them to the place of peace and light. Hear O Lord, my humble prayer, and grant this grace to those for whom I pray. As the last breath of life pours from me, take away all fear and let me embrace You with joy. Give me the grace to die, as did St. Joseph, with Jesus and Mary at my side. We pray for our brothers and sisters who have died. Grant them Your forgiveness and bring them to eternal life in the company of all Your saints. Prayer for the Holy Souls Immortal God, holy Lord, Father and Protector of all You have created, we raise our hearts to You today for those who have passed out of this mortal life. In Your loving mercy, Father, be pleased to receive them in Your heavenly company, and forgive the failings and faults they may have done from human frailty. Your only Son, Christ, our Savior, suffered so cruelly that He might deliver them from the second death. By His merits may they share in the glory of His victory over sin and death. For all the faithful who have died we pray, but in particular for those dear to us, parents, relatives, and friends. Nor do we forget all who did good to us while on earth, who helped us by their prayers, sacrifices, and example. We pray also for any who may have done us harm, and stand in special need of Your forgiveness. May the merits and prayers of our Virgin Mother, Mary, and those of all Your angels and saints, speak for us and assist them now. I offer Thee my sleep and all the moments of this night, and I pray Thee to preserve me from sin. May the Holy Angels assist me and keep me in peace, and may Thy blessing be upon me. Amen Prayer to Holy Souls in Purgatory Oh holy souls in purgatory, you are the certain heirs of heaven. Obtain for me through your intercession the grace to lead a holy life, to die a happy death, and to attain to the blessedness of eternity in heaven. In gratitude for your intercession I offer to God in your behalf the satisfactory merits of my prayer and work, my joys and sufferings of this day. We are confident that with all who have died in Christ they will be raised to life on the last day and live with Christ forever. We thank you for all the blessings you gave them in this life to show your fatherly care for all of us

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and the fellowship which is ours with the saints in Jesus Christ. Lord, hear our prayer: Welcome our brothers and sisters to paradise and help us to comfort each other with the assurance of our faith until we all meet in Christ to be with you and with our brothers and sisters forever. We ask this through Christ our Lord. An indulgence, applicable only to the Souls in Purgatory, is granted to the faithful who devoutly visit a cemetery and pray, even if only mentally, for the departed. The indulgence is plenary each day from the 1st to the 8th of November; on other days of the year it is partial. We pray also for all who are lost in war and prison, for those who have committed suicide and those who are lonely in life and death, that God may hear them and keep them in His heart. Dear Suffering Souls, who languish in your prison of pain and long to be delivered in order to praise and glorify God in Heaven, by your unfailing pity help me at this time, particularlyâ€¦. In gratitude for your intercession, I offer God on your behalf the satisfactory merits of all my works and sufferings of this day week, month or whatever space of time you wish to designate. Assist at Holy Mass and have a Mass offered for them, if possible. Offerings of the Precious Blood and the Way of the Cross are all powerful means of helping them and obtaining their help. Thy heart was pierced with a sword of grief when Simeon foretold to thee in the Temple the ignominious death and the desolation of thy divine and most dear Son, which thou wast destined one day to witness. By the great anguish of thy suffering heart, O gracious Queen of the universe, impress upon my mind, in life and in death, the sacred Passion of Jesus and shine own sorrows. Grant that your servant name , who has departed from this life, may be admitted into everlasting happiness through the intercession of the Blessed Virgin Mary and all your saints. Be not severe in Your judgments, but let some drops of Your Precious Blood fall upon the devouring flames. And, Merciful Savior, send Your angels to conduct them to a place of refreshment, light and peace. We are filled with the sure hope that our departed will rise again on the Last Day with all who have died in Christ. O Father, in your great mercy, accept our prayer that the Gates of Paradise may be opened for your servant. In our turn, may we too be comforted by the words of faith until we greet Christ in glory and are united with you and our departed. Through Christ our Lord. We therefore beseech Thee, help the souls detained in the flames of Purgatory, whom Thou hast redeemed by Thy Precious Blood. Hail Mary, our Deliverer, pray for us and for the souls in Purgatory. O Lord Jesus, by the precious Blood which Thou did shed in the Garden of Olives, deign to help and release the souls in Purgatory, particularly the soul that is most abandoned. O Lord Jesus, by the precious Blood Thou did shed during Thy scourging, deign to help and release the souls in Purgatory, particularly the soul that did most good during life. O Lord Jesus, by the precious Blood Thou did shed during Thy crowning with thorns, deign to help and release the souls in Purgatory, particularly the soul that was most devoted to the Blessed Virgin. O Lord Jesus, by the precious Blood which Thou did shed in the carrying of Thy Cross, deign to help and release the souls in Purgatory, particularly the soul that is suffering because of my bad example. O Lord Jesus, by the merits of the chalice of Thy precious Blood which Thou did present to Thine Apostles at the last supper, deign to help and release the souls in Purgatory, particularly the soul that is most devoted to the Blessed Sacrament of the Altar. O Lord Jesus, by the merits of the precious Blood which flowed from Thy sacred wounds, deign to help and release the souls in Purgatory, particularly the souls of those whose care Thou did confide to me on earth. O Lord Jesus, by the merits of the precious Blood which flowed from Thy Sacred Heart, deign to help and release the souls in Purgatory, particularly the souls that did most to propagate devotion to Thy Sacred Heart. O Lord Jesus, by the merits of Thy holy resignation on the cross, deign to help and release the souls in Purgatory, particularly the soul that has most to suffer through me. O Lord Jesus, by the merits of the tears shed by the Blessed Virgin at the foot of Thy cross, deign to help and release the souls in Purgatory, particularly the soul that is dearest to Thee. Let us Pray O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed, the remission of all their sins, that through pious supplications they may obtain that pardon which they have always desired, who livest and reignest with God the Father, in the unity of the Holy Spirit, God, world without end. May they rest in peace.

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Chapter 9 : The Virgin Mary - ReligionFacts

Now, in the accomplishing of this work of redemption, the Blessed Virgin Mary was most closely associated with Christ; and so it is fitting to sing in the sacred liturgy: "Near the cross of Our Lord Jesus Christ there stood, sorrowful, the Blessed Mary, Queen of Heaven and Queen of the World." [46] Hence, as the devout disciple of St. Anselm (Eadmer, ed.) wrote in the Middle Ages: "just as.

Most Evidence for the Assumption There had been a problem of how the Pope could define the Assumption. There seemed to be nothing in Scripture on it, and what things there were in the Tradition of the Fathers seemed to come not from an apostolic origin, but from some apocryphal stories that circulated chiefly beginning in the fourth century. A Pope is not required to specify precisely where in the sources of revelation he finds a given doctrine. Yet, those documents often do review various things that at least in a way seem to support the teaching. Christ has overcome sin and death by His own death; and one who is reborn in a heavenly way through baptism has, through Christ Himself, conquered sin and death. However, in accord with His general rule, God does not wish to grant the full effect of victory over death to the just until the end of time shall have come Yet God wished that the Blessed Virgin Mary be exempt from this general law. For she, by a completely singular privilege, conquered sin in her Immaculate Conception, and thus was not liable to that law of remaining in the corruption of the grave, nor did she have to wait for the end of time for the redemption of her body" AAS Their response was almost unanimous in the affirmative. The universal teaching of the authorities of the Church by itself, he tells us, gives us a proof Cf. Lumen gentium 25 and He next reviewed some of the outstanding statements of Tradition throughout all the centuries. This teaching is found at a very early date in the liturgical books. After the patristic age, the same doctrine was studied in detail by scholastic theologians. For example, the Pope quotes the words of St. Bernardine of Siena who " He was not satisfied to repeat the chief considerations which doctors of previous times had already proposed, but added others of his own. He then speaks of St. Francis de Sales, who "after stating that it would be wrong to doubt that Jesus Christ has kept in the most perfect way the divine commandment that children honor their parents, puts this question: We have given only a sample of the great review of earlier teachings given in the Munificentissimus Deus. After this survey, the Pope sums up: These place the revered Mother of God as it were before our eyes, as most closely joined to her Divine Son, and always sharing in His lot. Hence it seems practically impossible to think of her who conceived Christ, brought Him forth, gave Him milk, held Him in her hands and pressed Him to her heart as being separated from Him after this earthly life in body, even though not in soul" AAS The Key to the Doctrine But it seems that the precise ground for the definition is in the following passage just before the definition: The thought is brilliant. The Pope first recalled the New Eve theme, which we have seen. Then he focused on the fact, within that theme, that the New Eve had been closely associated with the New Adam in the struggle against sin and death. Still further, in the case of her Son, that struggle had brought glorification. Since the struggle was in common to both, then a common cause would have a common effect: Pius XII carefully refrained from saying in his own words at any point that she died. Some, even a few of the Fathers, had denied that she ever died, basing this on the fact that death was the result of original sin, which she lacked. However, because as Pius XII also said, she was "always sharing His lot," for this reason, likeness to Him, it seems much more probable that she did die. Excerpted and adapted from Theology Copyright c William G.