

Behold Thy Mother

Missionary Sisters of the Holy Ghost
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Veni Sancte Spiritus per Mariam!

Dear Readers,

In my almost 35 years of working with, and counseling, men, women and children of all races, creeds and walks of life, I have found that every single one of them that was hardened in sin, was only able to break the bondage of that way of life, when they turned with pure and utter confidence to the Mother of God.

Over the years, watching transformation after transformation in souls, I came to realize just how true and powerful are the words of the beautiful and meaningful prayer, the *Salve Regina*. In that short, but dynamic prayer, we greet our Mother with the words, "Hail, holy Queen, Mother of Mercy, *our life, our sweetness and our hope!*"

There is nothing more tender, or more touching than to know that you have an advocate, and more than an advocate, a mother, who is your life, your sweetness and your hope. No matter what you have done in life, she is there with her loving heart of mercy to take you in her arms and bring you back to the Heart of her Son. In that loving prayer we literally beg Our Lady to turn her eyes of mercy toward us.

What a consoling thought to know in your heart, that the Queen of Heaven is so filled with mercy. Yes, Mary is a Queen, but we must remember, for our own consolation, that she is a most sweet, a most merciful Queen, who is completely dedicated to the well-being of sinners. That is why the Church wants us to greet her in this prayer as the *Queen of Mercy*.

In this issue we hope to bring you to somewhat of a deeper understanding of just how much Mary is there waiting to comfort and console you in your hour of need. She calls sinners to her breast and in her mercy she covers for them and gives them all the graces they need to be strong enough to go forward and sin no more. She is the powerful "Mediatrice of all Graces", and all we have to do is ask and in her mercy, she will provide all the graces necessary for our needs.

If you have fallen and fear approaching your loving, merciful Mother, just remember that neither angels nor saints can surpass Mary in loving God, so no one, after God, loves you or can love you as much as Mary. As St. Alphonsus tells us, "If we were to combine all the love that mothers bear their children, all the love of husbands for their wives, all the love of the angels and saints for their devoted clients, all this would not equal Mary's love for a single soul. Fear not then to approach your Mother, the Mother of Mercy."

My prayers and the prayers of our Sisters are with you. We thank you for your prayers and for your support.

In the Hearts of Jesus and Mary,

Reverend Mother Marie de Montfort, CMSS

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*The Triple Crown of Mary
the Crown of Motherhood, the Crown of Royalty,
and the Crown of Mercy.*



Mary was given this crown by the Blessed Trinity as: Daughter of God the Father, Mother of God the Son and Spouse of God the Holy Ghost.

Morning Offering

(In the spirit of Holy Slavery)

O Jesus, through the Immaculate Heart of Mary, in reparation for my sins, I offer Thee all my prayers, works, joys and sufferings of this day and of my entire life, for all the intentions of Thy Most Sacred Heart, in union with the Holy Sacrifice of the Mass validly and licitly offered this day throughout the world, the infinite graces and merits thereof to be dispensed in accord with Thy Divine Will for the salvation of souls, the conversion of sinners, and the special intention recommended for this month:

Intentions for:

May: That all the members of the Church Militant may grow in fervor in the practice of their holy faith.

June: The universal reign of the Sacred Heart of Jesus, our King, through the spread of devotion to Mary, our Queen.

July: The preservation of the purity and modesty of our youth during the summer months.

August: The conversion of sinners, and reparation to the Immaculate Heart of Mary.



**We Must Have Great Confidence in Mary,
as Our Queen of Mercy**

taken from: *The Glories of Mary* by St. Alphonsus Maria Liguori

The Church justly honors the great Virgin Mary and would have her honored by all men with the glorious title of queen, because she has been elevated to the dignity of mother of the King of Kings. If the Son is King, says St. Athanasius, his mother must necessarily be considered and entitled queen. From the moment that Mary consented, adds St. Bernardine of Siena to become the mother of the eternal Word, she merited the title of queen of the world and of all creatures. If the flesh of Mary, says St. Arnold, was the flesh of Jesus, how can the mother be

separated from the Son in His kingdom? Hence it follows that the regal glory must not only be considered as common to the mother and the Son, but even the same.

Mary, then is queen but let all learn for their consolation that she is a mild and merciful queen, desiring the good of us poor sinners. Therefore the Church bids us salute her in prayer and name her the Queen of Mercy. The very name of queen signifies, as Albertus Magnus remarks, compassion and provision for the poor, differing in this from the title of empress, which signifies severity and

rigor. The greatness of kings and queens consists in comforting the wretched, as Seneca says, so that whereas tyrants in reigning have only their own advantage in view, kings should have for their object the good of their subjects. Therefore at the consecration of kings their heads are anointed with oil, which is the symbol of mercy, to denote that in reigning they should above all things cherish thoughts of kindness and good will toward their subjects.

Kings should, then principally occupy themselves with works of mercy, but not to the neglect of exercise of justice toward the guilty when it is required. Not so Mary, who although queen, is not queen of justice, intent on the punishment of the guilty, but Queen of Mercy, solely intent on compassion and pardon for sinners. Accordingly the Church requires us explicitly to call her Queen of Mercy. The High Chancellor of Paris, John Gerson, meditating on the wonder of David -- "These two things have I heard, that power belongeth to God, and mercy to thee, O Lord" (Ps. 61: 12-13) -- says



the Lord has divided the kingdom of God consisting of justice and mercy. He has reserved the kingdom of justice for Himself and he has granted the kingdom of mercy to Mary, ordaining that all the mercies dispensed to men should pass through Mary's hands, and should be bestowed according to her good pleasure. St. Thomas confirms this in his preface to the Canonical Epistles, saying that the holy Virgin, when she conceived the Divine Word in her womb and brought Him forth, obtained half of the kingdom of God by becoming Queen of Mercy, Jesus Christ remaining King of Justice.



The eternal Father constituted Jesus Christ King of Justice, and therefore made Him the universal judge of the world. Hence the prophet sang: "Give to the king thy judgment, O God: and to the king's son thy justice" (Ps. 71:20). Here a learned interpreter takes up the subject and says: "Oh Lord, thou hast given to thy Son thy justice, because thou

hast given to the mother of the king thy mercy." And St. Bonaventure happily varies the passage above quoted by saying: "Give to the king thy judgment, oh God, and to his mother thy mercy." Ernest, Archbishop of Prague, also says that the eternal Father has given to the Son the office of judging and punishing and to the mother the office of compassionating and relieving the wretched. Therefore the prophet David predicted, if I may thus express it, that God Himself would consecrate Mary Queen of Mercy, anointing her with the oil of gladness in order that all of us miserable children of Adam might rejoice in the thought of having in heaven that great queen so full of mercy and pity for us.

And how well Albertus Magnus applies here the history of Queen Esther, who was indeed a type of our Queen Mary. We read in the fourth chapter of the Book of Esther that in the reign of King Assuerus there went forth throughout his kingdom a decree commanding the death of all the Jews. Then Mardochai, who was one of the condemned,

Queen Esther's plea to the King prefigures the Queen of Mercy's plea for us before the King of Kings.



committed their cause to Esther, that she might intercede with the king to obtain revocation of the sentence. At first Esther refused to take on herself this office, fearing that it would excite the anger of the king more. But Mardochai rebuked her and bade her remember that she must not think of saving herself alone, as the Lord had placed her on the throne to obtain salvation for all the Jews: "Think not that thou mayst save thy life only, because thou art in the king's house, more than all the Jews" (Esther 4:13). Thus said Mardochai to Queen Esther, and thus might we

poor sinners say to our Queen Mary, if ever she were reluctant to intercede with God for our deliverance from the just punishment of our sins. Think not, that you may save your life only because you are in the king's house more than all men. Think not, oh Lady, that God has exalted you to be queen of the world, only to secure your own welfare; but also that you, being so greatly elevated, may more compassionately relieve us miserable sinners.

Assuerus, when he saw Esther before him, affectionately inquired of her what she had come to ask him.

"If I have found favour in thy sight, O king,... give me my people for which I request."
(Esther 7:3)



Then the queen answered, "If I have found favour in thy sight, O king,... give me my people for which I request" (Esther 7:3). Assuerus heard her and immediately ordered the sentence to be revoked. Now if Assuerus granted to Esther, because he loved her, the salvation of the Jews, will not God graciously listen to Mary, in his boundless love for her, when she prays to Him for those poor sinners who recommend themselves to her, and when she says to Him: If I have found favor in Thy sight, oh King, my King and my God, if I have ever found favor with Thee,

give me my people for whom I beg. If Thou lovest me, she says to Him, give me, my Lord, these sinners on whose behalf I entreat Thee. Is it possible that God will not graciously hear her? Is there anyone who does not know the power of Mary's prayers with God? "The law of clemency is Mary's prayers with God? "The law of clemency is on her tongue" (Prov. 31:26). Every prayer of hers is a law established by Our Lord, that mercy shall be exercised toward those for whom she intercedes. St. Bernard asks why the Church names Mary the Queen of Mercy. And he

answers, because we believe that she opens the depth of the mercy of God, to whom she will, when she will, and as she will, so that not even the vilest sinner is lost if Mary protects him.

But it may perhaps be feared that Mary disdains interposing in behalf of some sinners, because she finds them so laden with sins. Perhaps the majesty and sanctity of this great queen should alarm us? No, says St. Gregory, in proportion to her greatness and holiness are her clemency and mercy toward sinners who desire to amend, and who have recourse to her. Kings and queens inspire terror by the display of their majesty, and their subjects are afraid to enter their presence. But what fear, says St. Bernard, can the wretched have of going to this Queen of Mercy, since she never shows herself terrible or austere to those who seek her, but all sweetness and kindness? Mary not only gives, but she herself presents to us milk and wool: the milk of mercy to inspire us with confidence, and the wool to shield us from thunderbolts of divine justice.



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Mary, An Ocean of Mercy for Poor Sinners
taken from The Way of Alphonsus Liguori



There is no doubt, says St. Bernard, that Jesus is the only mediator of justice between men and God, who in virtue of His merits can, and according to His promises will, obtain for us pardon and divine grace. But because men recognize and fear in Jesus Christ the Divine Majesty which dwells in Him as God, it was necessary that another advocate should be assigned to us to whom we could have recourse with less fear and more confidence. This is Mary, than whom we can find no advocate more powerful with the Divine Majesty and more compassionate toward us. We would greatly wrong the

mercy of Mary, continues the saint, if we should fear to cast ourselves at the feet of this most sweet advocate, who is in nothing severe or terrible but in all things is kind, lovely, and compassionate. Read and consider as much as you will all the history found in the Gospels, and if you find any act of austerity in Mary, the fear to approach her. But you will never find any. Go then joyfully to her, for she will save you by her intercession.

Exceedingly beautiful is the exclamation which William of Paris puts in the mouth of a sinner who has recourse to Mary: "Oh mother of my God, I come to you full of

confidence, even in the miserable state to which I find myself reduced by my sins. If you reject me I will plead with you, for in a certain sense you are bound to help me, since all the Church of the faithful calls you and proclaims you Mother of Mercy. You, oh Mary, are so dear to God that He always graciously listens to you. Your great mercy has never failed. Your sweet condescension has never despised any sinner, however enormous his sins, who has had recourse to you. Could the whole Church falsely and in vain name you her advocate and the refuge of sinners? No, never let it be said that my sins prevent you, my mother, from exercising the great office of mercy which you hold, by which you are at the same time the advocate and mediator of peace between God and man, and next to your Son the only hope and secure refuge of sinners. Whatever of grace and glory is yours, even the dignity of being Mother of God itself, if I may speak, you owe to sinners, since for their sake the Divine Word has made you His mother. Far from

this divine mother, who brought forth into the world the fountain of mercy, be the thought that she should refuse her compassion to any sinner who recommends himself to her. since, then, Mary, your office is that of peacemaker between God and man, may your great mercy, which far exceeds all my sins, move you to aid me."

Console yourselves, then, you who are faint of heart. I will say with St. Thomas of Villanova: "Take heart, miserable sinners. This great Virgin, who is the mother of your judge and God, is the advocate of the human race." Powerful and able to obtain whatever she wishes from God; most wise, for she knows every method of appeasing Him; universal, for she welcomes all and refuses to defend none.

*"Take heart,
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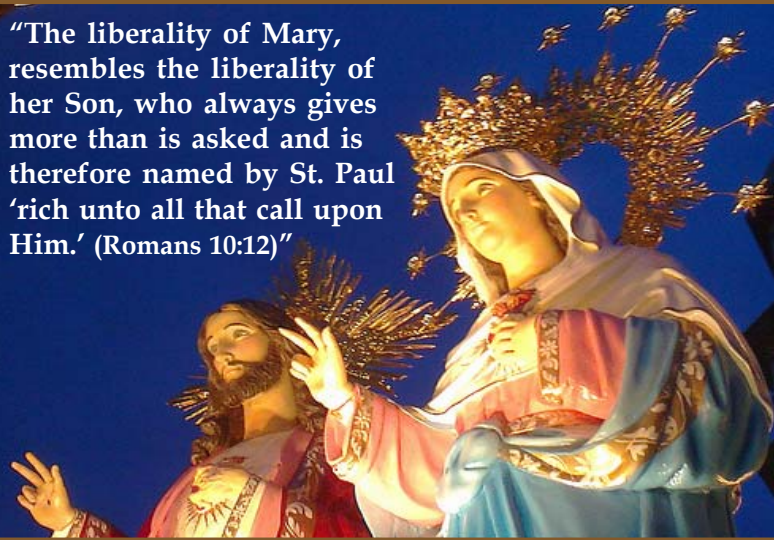


St. Bernard, speaking of the great mercy of Mary for us poor sinners, says that she is the very land promised by God, flowing with milk and honey. St. Leo says that to the Virgin such compassion has been given that she not only deserves to be called merciful, but should be called mercy itself. And St. Bonaventure -- considering that Mary was made the Mother of God for the sake of us sinners and that to her was committed the charge of dispensing mercies, and considering, moreover, the great care she has for all

those in misery, which renders her so rich in compassion that she seems to desire nothing else than to relieve the needy -- says that when he looked on Mary it seemed to him he no longer beheld divine justice but only mercy, with which Mary is filled.

In a word, Mary's mercy is so great that, as Gueric the Abbot says, her love can never for a moment cease to bring forth for us the fruits of mercy. And what but mercy, exclaims St. Bernard, can flow from a fountain of mercy? For this reason Mary was called the

“The liberality of Mary, resembles the liberality of her Son, who always gives more than is asked and is therefore named by St. Paul ‘rich unto all that call upon Him.’ (Romans 10:12)”



olive tree, like a fair olive tree in the plains (Ecclus. 24:19), for as the olive tree produces nothing but oil, the symbol of mercy, thus from the hands of Mary nothing but graces and mercies proceed. If, then, we have recourse to this mother and ask of her the oil of her mercy, we cannot fear that she will refuse us as the wise virgins refused the foolish, answering, “[No,] lest perhaps there be not enough for us and for you.” No, for she is indeed rich in that oil of mercy. She is called by the Church not only prudent but most

prudent, and by this we may understand, as Hugh of St. Victor says, that Mary is so full of grace and mercy that there is enough for all without exhausting her.

But why, I would ask, is it said that this fair olive tree is in the midst of the plains, and not rather in a garden surrounded by walls and hedges? In order that all may easily see her, Cardinal Hugo answers, and thus may easily have recourse to her to obtain relief from their necessities. And what more secure refuge can we find, says

Rebecca gave more than she was asked, so Mary gives more than we pray for.



the devout Thomas a Kempis, than Mary’s compassionate heart? There the poor find shelter, the sick medicine, and afflicted consolation, the doubtful counsel, the abandoned help.

Wretched should we be if we did not have this Mother of Mercy, mindful and solicitous to help us in our miseries. “Where there is no wife,” says the Holy Ghost, “he mourneth that is in want” (Ecclus.36:27). This wife, remarks St. John Damascene, is certainly Mary, without whom the

sick man suffers and mourns.

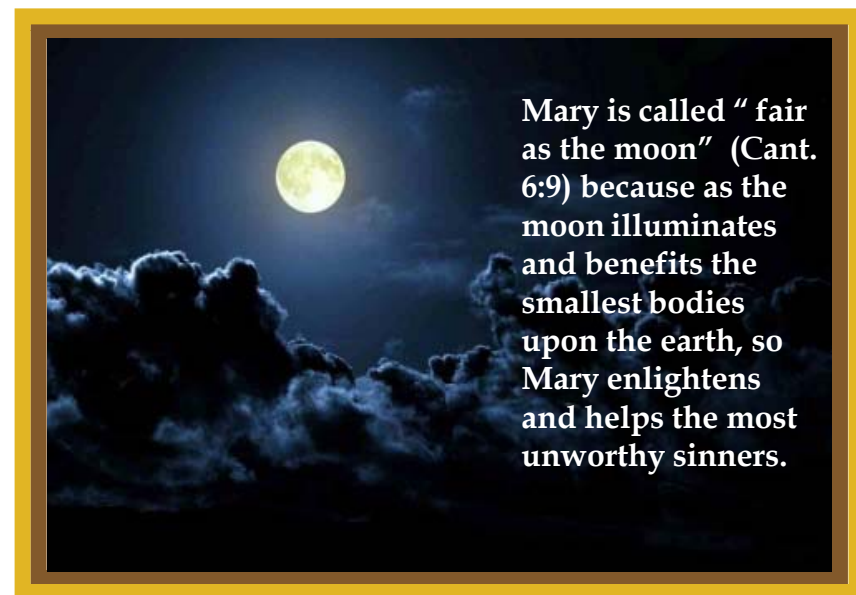
Rebecca was the type of Mary, who, when Abraham’s servant asked her for a little water, answered that she would give him water enough not only for himself but for his camels also (Gen. 24:19). Hence the devout St. Bernard, addressing the Blessed Virgin, says; Oh Lady, not to the servant of Abraham only but also to his camels give from thy overflowing pitcher. By which he means to say: Oh Lady, you are more merci-

ful and liberal than Rebecca, therefore you do not rest contented with dispensing the favors of your unbounded compassion only to the servants of Abraham, by whom are meant the faithful servants of God, but you bestow them also on the camels, who represent sinners. And as Rebecca gave more than she was asked, so Mary gives more than we pray for. The liberality of Mary, Says Richard of St. Laurence, resembles the liberality of her Son, who always gives more than is asked and is therefore named by St. Paul "rich unto all that call upon him" (Rom. 10:12).

When the Samaritans refused to receive Jesus Christ and His doctrine, St. James and St. John said to their Master: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" (Luke 9:54). But the Saviour answered: "You know not of what spirit you are" (Luke 9:55), as if he had said, I am of so

mild and merciful a Spirit that I have come from heaven to save, not to punish sinners, and would you wish to see them lost? what fire? what punishment? Be silent, do not speak to me again of punishment; that is not my Spirit. But we cannot doubt that Mary, whose spirit is in everything so like that of her Son, is wholly inclined to exercise mercy. This is why Mary was seen by St. John clothed with the sun: "And a great sign appeared in heaven: A woman clothed with the sun" (Apoc. 12:1). On which passage St. Bernard remarks, addressing the Virgin: "You have clothed the sun, and are yourself clothed with it. Oh Lady, you have clothed the sun the divine Word, with human flesh, but He has clothed you with His power and His mercy."

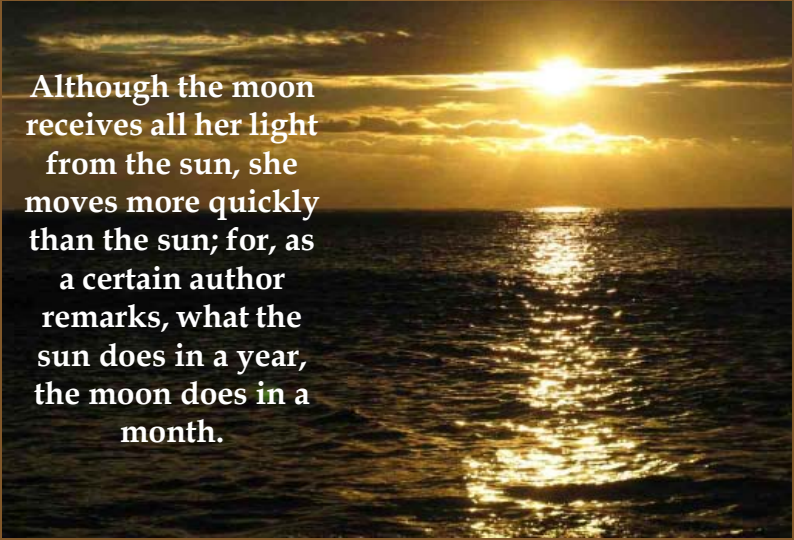
So compassionate, then, and kind is this queen, says St. Bernard, that when a sinner recommends himself to her mercy, she does not begin to examine his mer-



Mary is called "fair as the moon" (Cant. 6:9) because as the moon illuminates and benefits the smallest bodies upon the earth, so Mary enlightens and helps the most unworthy sinners.

its, and to judge whether he is worthy or not of being heard, but she graciously hears all and helps them. Hence St. Idelbert remarks that Mary is called "fair as the moon" (Cant. 6:9) because as the moon illuminates and benefits the smallest bodies upon the earth, so Mary enlightens and helps the most unworthy sinners. And although the moon receives all her light from the sun, she moves more quickly than the sun; for, as a certain author remarks, what the sun does in a year, the moon does in a month.

Hence, says St. Anselm, our relief is sometimes more immediate when the name of Mary is invoked than when we invoke the name of Jesus. Wherefore Hugh of St. Victor tells us that if because of our sins we fear to draw near to God, because He is an infinite majesty that we have offended, we should not hesitate to have recourse to Mary, because in her we shall find nothing to alarm us. She is indeed holy, immaculate, queen of the world, and Mother of God; but she is of our flesh, and a child of Adam, like our-




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selves.

In a word, says St. Bernard, whatever pertains to Mary is full of grace and mercy. For she, as mother of mercy, has become all things to all, and by her great charity has made herself a debtor to the just and to sinners, and opens to all the bowels of her compassion, that all may share it. As the devil, according to St. Peter, "goeth about seeking whom he may devour" (1 Pet. 5:8), so, on the contrary, says Bernardine de Bustis, Mary goes about seeking to whom she can

give life and salvation.

Let us conclude, then, with the beautiful and sweet exclamation of St. Bernard upon the words oh clement, oh merciful, oh sweet Virgin Mary. "Oh Mary, you are clement to the unhappy, merciful to those who pray to you, sweet to those who love you; and clement to the penitent, merciful to the advancing, sweet to the perfect. You show yourself clement by rescuing us from punishment, merciful by bestowing on us graces, sweet by giving yourself to those who seek you."



Fear Not to Approach Your Queen, for She is Your Mother.

taken from:
The Way of
St. Alphonsus Liguori

Not by chance nor in vain do the servants of Mary call her mother. They cannot invoke her by any other name and are never weary of calling her mother: mother indeed, for she is truly our mother, not according to the flesh but the spiritual mother of our souls and our salvation. Sin, when it deprived our souls of divine grace, also deprived them of life. Hence, when they were dead in misery and sin, Jesus our Redeemer came with an excess of mercy and love to restore to us by His death upon the cross that lost life, as He has Himself declared: "I am come that they

may have life, and may have it more abundantly: (John 10: 10). More abundantly because, as the theologians teach us, Jesus Christ by His redemption brought us blessings greater than the injury Adam inflicted upon us by his sin; he reconciled us to God and thus became the father of our souls, under the new law of grace, as the prophet Isaias predicted, "the Father of the world to come, the Prince of Peace" (Isa.9:6). But if Jesus is the father of our souls Mary is the mother, for in giving us Jesus she gave us true life, and offering upon Calvary the life of her Son for our salvation

she then brought us forth to the life of divine grace.

At two different times, Mary became our spiritual mother. The first time was when she was found worthy of conceiving in her virginal womb the Son of God, as Albertus Magnus says. St. Bernardine of Siena teaches us that when the most holy Virgin, on the annunciation of the angel, gave her consent to become the mother of the eternal Word, which consent He awaited before making Himself her Son, she by this act demanded of God our salvation. She was so earnestly engaged in obtaining it that from that time she has borne us, as it were, in her womb, as a most loving mother.

St. Luke says, speaking of the birth of our Saviour, that Mary "brought forth her first-born son" (Luke 2:7). Therefore, says a certain writer, if the evangelist affirms that Mary brought forth her first-born, is it to be supposed that she afterward had other children? But the same author adds that if it is of faith that Mary had no other children according to the flesh except Jesus, then she must have other spiritual children and these we are. And this explains what is said

of Mary in the holy Canticles: "Thy belly is like a heap of wheat, set about with lilies" (7:2). St. Ambrose explains this: "Although in the pure womb of Mary there was only one grain of wheat, which was Jesus Christ, yet it is called a heap of grain, because in that one grain were contained all the elect of whom Mary was to be the mother." Hence, wrote William the Abbot, Mary in bringing forth Jesus, who is our Saviour and our life, brought forth all of us to life and salvation.

The second time in which Mary brought us forth to grace was when on Calvary she offered to the eternal Father with so much sorrow of heart the life of her beloved Son for our salvation. Wherefore, St. Augustine asserts, having then co-operation the spiritual mother of all who are members of our head, Jesus Christ. This is also the meaning of what is said of the Blessed Virgin in the sacred Canticles: "They have made me the keeper in the vineyards: my vineyard I have not kept" (1:5). Mary, to save our souls, was willing to sacrifice the life of her Son, as William the Abbot remarks. And who was the true soul of Mary but her

Jesus, who was her life and all her love? Wherefore St. Simeon announced to her that her soul would one day be pierced by a sword of sorrows; which was the very spear that pierced the side of Jesus, who was the soul of Mary. And then she in her sorrow brought us forth to eternal life, so that we may all call ourselves children of Mary's sorrows. She, our most loving mother, was always and wholly united to the divine will. That is why, St. Bonaventure remarks, when she saw the love of the eternal Father for men, who would have His Son die for our salvation, and the love of the Son in wishing to die for us, she too, with her whole will, offered her Son and consented that He should die so that we might be saved, in order to conform herself to that exceeding love of the Father and Son for the human race.

Be joyful, then, all you children of Mary. Remember that she adopts as her children all those who wish her for their mother. Joyful: for what fear have you of being lost when this mother defends and protects you? Thus says St. Bonaventure, everyone

who loves this good mother, should take courage and repeat: What do you fear, oh my soul? The cause of your eternal salvation will not be lost, as the final sentence depends upon Jesus who is your brother, and upon Mary who is your mother. And St. Anselm, full of joy at this thought, exclaims in order to encourage us: "Oh, blessed confidence! Oh, secure refuge! The mother of God is my mother too. With what certainty may we hope, since our salvation depends upon the sentence of a good brother and a kind mother!" Hear, then, our mother who calls us and says to us: "Whosoever is a little one, let him come to me" (Pro. 9:4). Little children have always on their lips the word "mother," and in all the dangers to which they are exposed and in all their fears they cry, "Mother! Mother!" Most sweet Mary, most loving mother, this is exactly what you desire, that we become little children and always call upon you in our dangers and always have recourse to you, for you wish to aid and save us, as you have saved all your children who had recourse to you.



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Mary is the hope of all. Modern heretics cannot bear the fact that we salute Mary in this way, by calling her our hope. Hail, our hope, *spes nostra salve*. They say that God alone is our hope, and that he who places hope in a creature is accursed of God (Jer. 17:5). Mary, they exclaim, is a creature, and as a creature how can she be our hope? Thus say the heretics, but notwithstanding this the Church requires all the clergy and all religious daily to lift their voices and in the name of all the faithful to invoke Mary by the sweet name of our hope, the hope of all: "Hail, our hope!"

In two ways, says the angelic St. Thomas, we can place our hope in a person, as the principal cause and as the intermediate cause. Those who hope for some favor from a king hope for it from the king as sovereign or hope for it from one of his ministers or a favorite as intercessor. If the favor is granted, it comes in the first place from the king, but if it comes through the medium of his favorite he who has asked the favor justly calls the intercessor his hope. The King of heaven, because He is infinite goodness, greatly desires to enrich us with His graces. But because confidence is neces-

sary on our part, in order to increase our confidence He has given us His own mother for our mother and advocate, and has given her all power to aid us. He therefore wishes us to place in her all our hopes of salvation and every blessing. Those who place all their hope in creatures, without dependence upon God, as sinners do,



who to obtain the friendship and favor of man are willing to displease God, are certainly cursed by God as Isaias says. But those who hope in Mary as Mother of God, powerful to obtain for them graces and life eternal, are blessed and please the heart of God, who wishes to see that noble creature honored who more than all men and angels loved and honored Him in this world.

Hence we justly call the Virgin our hope, hoping, as Cardinal Bellarmine says, to obtain by her intercession what we could not obtain by our prayers alone. We pray to her, says St. Anselm, so that the dignity of the intercessor may supply our own deficiencies. Therefore, the saint adds, to supplicate the Virgin with such hope is not to distrust the mercy of God but only to fear our own unworthiness.



Mary... Our Perfect Model for Imitation and Our Powerful Aid for Help

Excerpts taken from:
True Devotion to Mary

Our life, our sweetness, and our hope...

It is Mary alone who has found grace before God without the aid of any other mere creature; it is only through her that all those who have since found grace before God have found it at all; and it is only through her that all those who shall come afterward shall find it. She was full of grace when she was greeted by the Archangel Gabriel, and she was superabundantly filled with grace by the Holy Ghost when He covered her with His unspeakable shadow; and she has so augmented from day to day and from moment to moment this double plenitude, that she has reached a point of grace immense and inconceivable; in

such sort, that the Most High has made her the sole treasurer of His treasures, and the sole dispenser of His graces to ennoble, to exalt; and to enrich whom she wishes; to give entry to whom she wills into the narrow way of heaven; to bring whom she wills, and in spite of all obstacles, through the narrow gate of life; and to give the throne, the sceptre and the crown of king to whom she wills.

When Mary has struck her roots in a soul, she produces there marvels of grace, which she alone can produce, because she alone is the fruitful Virgin who never has had, and never will have, her equal in purity

and in fruitfulness.

Mary has produced, together with the Holy Ghost, the greatest thing which has been or ever will be -- a God-Man; and she will consequently produce the greatest saints that there will be in the end of time. The formation and the education of the great saints who shall come at the end of the world are reserved for her. For it is only that singular and miraculous Virgin who can produce, in union with the Holy Ghost, singular and extraordinary things.

When the Holy Ghost, her Spouse, has found Mary in a soul, He flies there. He enters there in His fulness; He communicates Himself to that soul abundantly, and to the full extent to which it makes room for His Spouse. Nay, one of the great reasons why the Holy Ghost does not now do startling wonders in our souls is because He does not find there a sufficiently great union with His faithful and inseparable Spouse. I say inseparable Spouse, because since that Substantial Love of the Father and the Son has espoused Mary, in order to produce Jesus Christ, the Head of the elect, and Jesus Christ in the elect, He has never repudiated her, because she has always been fruitful and faithful.

25

Mary is the Queen of heaven and earth by grace, as Jesus is the King of them by nature and by conquest. Now, as the kingdom of Jesus Christ consists principally in the heart or the interior of man -- according to the words, "The kingdom of God is within you" -- in like manner the kingdom of our Blessed Lady is principally in the interior of our Blessed Lady is principally in the interior of man; that is to say, his soul. And it is principally in souls that she is more glorified with her Son than in all visible creatures, and so we can call her, as the saints do, the Queen of All Hearts.

Mary gives no entrance to the heavenly garden except to those whom it is her pleasure to make saints.

All the rich among the people, to make use of an expression of the Holy Ghost, according to the explanation of St. Bernard -- all the rich among the people shall supplicate her face from age to age, and particularly at the end of the world; that is to say, the greatest saints, the souls richest in graces and virtues, shall be the most assiduous in praying to our Blessed Lady, and in having her always present as their perfect model for imitation and their powerful aid for help.



*A Powerful Prayer
to
Praise and Honor
our
Queen and Mother*

*The
Little Crown
of the
Blessed Virgin Mary*

"St. John the Evangelist saw a woman crowned with twelve stars, clothed with the sun, and the moon under her feet. According to the commentators, this woman is the Blessed Virgin Mary, with her virtues and her privileges, especially that of her divine maternity. Thus originated the *Little Crown of the Twelve Stars of the Blessed Virgin Mary*, which St. Joseph Calasanctius, St. John Berchmans and many other saints made it a practice to recite frequently.

"In order to make this prayer more attractive, St. Louis de Montfort added to each Hail Mary one of the praises of the Blessed Virgin, with the invocation, '*Rejoice, O Virgin Mary; rejoice a thousand times.*'

"It is this prayer which St. Louis de Montfort gave to his religious families (the Montfort Fathers and the Daughters of Wisdom) as their morning prayer. He also recommends it to all those who embrace the devotion of the holy and loving slavery of Jesus through Mary."

(True Devotion to Mary)

26

The Little Crown of the Blessed Virgin Mary

I. The Crown of Excellence



(To honor the divine Maternity of the Blessed Virgin, her ineffable virginity, her purity without stain and her innumerable virtues.)

1. Our Father...

Hail Mary...

Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world; thou didst give birth to Him Who made thee, and remainest a virgin forever.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

2. Hail Mary...

O holy and immaculate Virgin, I know not with what praise to extoll thee, since thou didst bear in thy womb the very One Whom the heavens cannot contain.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

3. Hail Mary...

Thou art all fair, O Virgin Mary,
and there is no stain in thee.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

4. Hail Mary...

Thy virtues, O Virgin, surpass the stars in number.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

Glory be to the Father...

II. The Crown of Power



(To honor the royalty of the Blessed Virgin, her magnificence, her universal mediation and the strength of her rule.)

5. Our Father...

Hail Mary...

Glory be to thee, O Empress of the world!
Bring us with thee to the joys of Heaven.

*Rejoice, O Virgin Mary;
Rejoice a thousand times!*

6. Hail Mary...

Glory be to thee, O treasure-house of the Lord's graces!

Grant us a share in thy riches.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

7. Hail Mary...

Glory be to thee, O Mediatrix between God and man!

Through thee may the Almighty be favorable to us.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

8. Hail Mary...

Glory be to thee who destroyest heresies and
crushest demons! Be thou our loving guide.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

Glory be to the Father...

III. The Crown of Goodness



(To honor the mercy of the Blessed Virgin toward sinners, the poor, the just and the dying.)

9. Our Father...

Hail Mary...

Glory be to thee, O refuge of sinners!

Intercede for us with God.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

10. Hail Mary...

Glory be to thee, O Mother of orphans!

Render the Almighty favorable to us.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

11. Hail Mary...

Glory be to thee, O joy of the just!

Lead us with thee to the joys of Heaven.

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

12. Hail Mary...

Glory be to thee who are ever ready to assist us

in life and in death! Lead us with thee to

the kingdom of Heaven!

*Rejoice, O Virgin Mary;
rejoice a thousand times!*

Glory be to the Father...



Let us pray

Hail, Mary, Daughter of God the Father; Hail, Mary, Mother of God the Son; Hail, Mary, Spouse of the Holy Ghost; Hail, Mary, Temple of the most Holy Trinity; Hail, Mary, my Mistress, my treasure, my joy, Queen of my heart, my Mother, my life, my sweetness, my dearest hope, yea, my heart and my soul! I am all thine and all that I have is thine, O Virgin blessed above all things! Let thy soul be in me to magnify the Lord; let thy spirit be in me to rejoice in God. Set thyself, O faithful Virgin, as a seal upon my heart, that in thee and through thee I may be found faithful to God. Receive me, O gracious Virgin, among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children. Grant that for love of thee I may despise all earthly consolations and ever cling to those of heaven; until through the Holy Ghost, thy faithful Spouse and through thee, His faithful Spouse, Jesus Christ thy Son be formed in me for the glory of the Father. Amen

Nihil Obstat:

Joseph D. Brokhage, S.T. D.
Censor Liborum

IMPRIMATUR

+Paul C. Schulte, DD.
Archbishop of Indianapolis
April 2, 1953