

6 HESITATING MARIOLOGY

By Rev. STEPHEN RIGBY

IN an article in *The Downside Review*, January.] $\Theta^{\wedge, \eta} \Delta$:
I B«-»2innings of "Devotion to Our Lady, Doni . . . t. . .
■ speaks of the Fathers taking up scriptural re . . .
' with a growing penetration that goes deeper u h
hesitating Mariology of to-day. The expec v', b;, . . .
Blessed Grignon de Montfort should make pop . . . itV. †
'Treatise." and give a tremendous impulse, consequen . . .
to Our Lady, as an indication of God's beneficen
world wounded to death.

It is here suggested that, if the following pncip' . . . * . I
our Mariology would be less hesitating and mort P . . . j..

(1) Keep the distinction between Creator ant f
expunge the word 'exaggeration" from the -lanoo.s >| Tlic-
'He who deifies thee not, cannot praise thee too mi.< . . . v, lft...
is accredited to a Protestant divine, but he spoke ro * | xû<-r." . . .
4 The limits ' (to Mary's endowments as ' our Luc- *
and our Hope "), ' wherever they may be. wii†
another creature, exploring, as it were. Man· 'y |*|* *' ζ ρ; > IN
So wrote Abbot Voider in a passage that amplihe*
phrase about 'holiness, than which under G.* u ← " y
known, and no one but God can reach even in t
such language be taken to its logical conclusion^
find some word other than "exaggeration for 'illM . . .

Some, for instance, would say that it is exagi^..* ' , t v-
that Our Lady's sanctity at her conception <uT'''^T^ (a»:-rr)
all the angels and saints put together. Net. in the .!■ , . . .
Summer School book. Dr. Rhodes says that "great η . . .
not shrunk from holding it." ami lie stems to imp'J
tvaieie rs will win :h> day. If if h .ulmilGd ".'* j . . . I
of reason at her conception, and that her holiness at
greater than the combined holiness of angels ami y-, ζ- . . .
loifteal { .ntieipli- may iomt- iw : ■, h- r , on.

taise Mariology is not exaggeration, but th»' tube ap; j- ?
a true· princi'-. , it js u ir·, iJi!>. .pie thaf gr— " -
saints must have been given to her. it is a tab* upP.'*'''1'."1^ . . .
frm· priuipb- t.. ,ay »hut. Im i . . . » . l'rm . . . ■:
shgm.it.*. Hit-n fi.re Mars i-η(. . . vit »b . . .
the Passion is evinced by the stigmata, it cannot romparr «ξ.'
conformity of which the Church save: " O blessed tacu.n^ . ;
th.d. 'Ait'.- .jt th, xujftjtjr\ dea; !' merited l«: i-u'h
the Ix>rd. the martyr's palm.'

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Fattier Bellanti in the same Cambridge book calls attwrtn to

« hv considers false Mariology’. He spea d suggestion of
*r. rhe value of her intercession by some (gu riâîrvauxl was
v in Our Saviour. But surely St. Bernard of Gain aux

r-itive as anybody to the honour ot Jesus. doing he is
.nd without any disguise, uses this device. , analysed by
‘l’ing the argument ‘on three planes at on lilies of
in a splendid passage on the para „Tfl,,ture ; Jesus
‘i. Mary is Mother of God, but she is a mer , v|ng ; Mary
Lr. hut He is also God. and God is just as vie .|on of God;
! ?>v.- and no severity, but Mary herselt is a , love of
..-(> the love of Mary is nothing compare intercession is
: By this line of argument the value ot - a d’s part, but,
Tu-d by a suggestion of severity on <tur . supreme
; father’overtun. Our Lord’s position is constitute

l . ‘ipproachable. as well as the
- The Holy Ghost lives in the Church behev ing^ shoul(1 not
‘I teaching. To be over-anxious lest , -. being more
•r^arid. or that Protestants should be scan , . wrjtes Abbot
l han it behoveth to be wise. * Our dear J ‘credit for, and
‘. "understand much more than we give , jn their faith.

l <|| a always happy when they are ins builder, not only in
‘ i-X <.n his side’ is ‘pontifex or_b™J^ying the finding

•vriû :al sense, but in the sense of # Manv of the faithfu ,
■’|| theologians to the expectant laity. . Three Persons
‘ <anu. naw never realized cxphci \ munion. If

H’Cy Trinity are received m Holy or jumping to
l l is danger <of them smelling y became man as w
■’<·η that the Father and the Hθ|>/bdnging H<»ly i <jnmumon
‘ v . Y.) ! Fie-verit F. rrcr. when brin.^>nce i(f the Three

‘ - k. insisted on an act of iadh m th* P Eucharistic < m
l P - V rmhrr M. Vd.-b l K..al F n-- ‘

- n ; : [n accepting this Pi. lon\$ in one aJ ,.f\h’e
: . i i ,c !s...h Trinity < i » :il-d bh-’ ρ,^ .ρ

’/mg that what we adore - tn
l . . I ;,- P..TX..Π ! njlint<d the

‘ . : . . . »’ that ll. ‘ »he Fath’ . . »>>■ j \
‘ Hext hi wh.. sees <<e . ^ now that.

‘dare familiar with the i ^ .really.. ,Tb - .(h (atechism
: - f.,|ni.ss.tf the Godhe-^i 7 Trindy n
‘ Hoiv Trinity is the Holy <nd . tn« pvrn

■■■l’ -a- Him*!· I »hr wl, ‘i* ■>-i.i;gh .l·’
- - - - <<· t ; *..■ -n,..-

l ‘ :n.in· ρiv;,...κ 7""% 7> d’--"
‘ l-if nu? theology of Holy Gh.^ when

■ V 7. ns arc umbr; r £ Kfth..r t , _
could lx. applied to tn^ .hr

we kneel before the Blessed Saeranicnt exposed. Will the Ev
ever be the centre of some Trinitarian mysticism ? It is pen.: "
to say that the possibility is not excluded.'1

no^ ^0Γ nofhin£ that the priest prays for the coal nf Li'..
purity his lips. It is not for nothing that St. Patrick pray*!
Christ should be in himself and in the heart, eyes and e.r-
hearers. It the preacher can explain such implication-
Eucharistic doctrine, he can penetrate deeply into Marian
He can, for example, vindicate for Our Lady th> f; '
Redemptrcss against those! who seem to wish that. wh>n <:
concerned, terms must be used only in their strictest
thus she may not he called Co-Redemptrcss. because <>niy ·Sl-)
can be the Redeemer in the accurate sense. Yon might ?■
Liat we may not call our earthly fathers by their title t-
iΓ sai<l : 'Call no man on earth your father.' <>r
call our mothers good because Our Lord said: 'Call in-
but God. What but 'Co-Redemptrcss' tits the v.i-η:u. *■
Pius X say's: 'All that Jesus merited for us *de condigno*. Mary:
— — *congruo* 'i Indeed, is not ' by divine courtesy a ii-ir r-
ot. *de congruo*, and may we not be courteous to the Que>n w.
hath delighted to honour ? Mav we not trust tr.< lb <
o be m the heart of the preacher telling him what his lips
and in the hearts of the faithful telling them what the.: *■".
hear ?

As to the tear of shocking Protestants. Faber disp*.'- ■
an inspired phrase. He condemns the 'untheological n.;sf.is-
some deceive themselves into thinking a fhenlogical m.' '
name y, a sort ot jealous ignorant accuracy in kv« pm~ 4'
- a^y apart, as if to speak .sightly as they dare <■! tn* M'
'°(l) would make truth more attractive in the w - of a
ord. *to vhtch the incredible abasement of Jexuf in ffi< >■<*
aJargreater stunding-block than the incredible eralfa: 11

Hotter has also been well put by Fat!.. r P'
Un.,n-Catholie has not already grasp* 4 1:.. - -
titi.f/fn i i* Inhr)ite and independent excellence ... E.<.: .: '
"n, TM jicP".fl<h-'!>t: exeelk-nec of even th* greatest ..f Hi- ' - '
he ^{*v>nie} to him by anv verbal distinct;...
I < x I z ::Why' l had TMther trust him to

(3> -TH?5' V hourflf -'f God's Mother -han l dm
book: hJforAr"A> DT>rs nre ..Ur lwst guides. In tie Can ; '
Our Ladv's i m' ^r' ^k-wh-s has an exhilarating - v

perhaps in theory, isi.ften'b!?! — k,l'W' Th* Trin':l i'
to suggest that riftin).. i:?. !f?(l ')* practice. Tn· π·
de Montfort fora>t tfo* Alpon>us Liguori and H'
"i t\· fit-...-n.-a': o. i: "

‘HESITATING MARIOLOGY

* nv 4 inconvnæn^s.
 .'. if.ver. But the suggestion involves mai theologian
 I <rf
 ..,ll but unrivalled eminence as a (lc Monfort,
 .'. v. In the ease of both St. Alphonsus and <rf JesuS
 I that oneself is more sensitive abou' . ymissionary
 - .t sandal to souls than these men of vast praetn
 .:;:«e. -nirit is to show
 7.-ration the. Saints and Doctors in such a SI . it is &
 f\;t <f harmony with the prc-Detormation P tir^inis huius
 ; tbv blight of Luther. ' λ ae misons m£4 QUod tamen a
 <v rrawcllentiam vel pilo minuere s'W > manet eos
 !;!i- audio factitatum. Propter quoi differed from, and
 . nisi maturius respiscant. ta.' . of Lutheranism
 iidatvd Luther's work. Jansenism arcs still suffer
 ' ded its poison into Catholic "lll™cran contagion where
 * . il.» we not also suffer from the L nonization is surety
 ' L.dy is concerned? The forthcoming <protestant fog ^hat
 ' :!e+ui.itv for dispersing some oi ; f the old Irish ana
 ' h her. and for breathing the clear a :—
 - -Χικηñ litanies, and of Chaucer s

ll- itt- is thvr noon. Thou Q.,ce" mercy here
 Th.it thou n'arl caus· «i uraec a t'acorde.
 God vouched saut thunih I hee "
 t.-r Cri-tes bhsful l r' alltrc
 U-r- n.-w th· b<>we bent in sVII'f'
 V a wa, iird. of justice and ,“>X'here:
 T?.. rightful God n»ld< oi «!· 'IU -we desyrc.
 B:¶ ti.urth Th·* han we grace. g R1GBY.

... , bv Father O'Flynn

l : 'i.'F.d .r, quou-d in. the article nier.tior-l