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Mary's Spiritual Maternity
According to Modern Writers

A DISSERTATION

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PREFACE

The past half century in the history of the Church has been marked by an ever increased attention to the role of the Blessed Virgin Mary in the devotion as well as the doctrine of the Church. This period has been called, and it seems rightly so, the Age of Mary. Along with this Marian trend, in recent years have appeared more and more Mariological texts, studies and doctrinal dissertations. To the writer's best knowledge, this is the first dissertation in Mariology at the Theological school of the Catholic University of America.

The writer hopes that, whatever be the limitations of this work, it may be some positive contribution to the understanding of the role of the Blessed Virgin Mary, God's Mother and ours.

The following pages are an abstract of the complete dissertation. Chapters 1, 3, and 4 are summarized while Chapter 2 is presented in full.

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CHAPTER I

Status Quaestionis

Introduction

The object of this thesis is to present the teaching of Catholic theologians and spiritual writers of approximately the past fifty years with regard to Mary's Spiritual Motherhood of men. The amount of literature on this subject, especially in recent years, in books, periodicals, and reports of Marian Congresses, provides a large background for such a study. Since it would be neither possible nor practical to include all this literature in this study, a group of principal writers has been selected to be considered more in detail while other writers have been introduced here and there by way of comparison or contrast.

The principal writers were selected as such for this study because they have contributed important, significant, or influential works dealing with the Spiritual Maternity. The majority are authors of general works on Mariology (Roschini, Garcés, Alastruey, Campana, Neubert, Keuppens, Lezpicier, Scheeben, Vassall-Phillips, Merkelbach, Plessis, Pohle-Pruess, Garrigou-Lagrange, and Schaefer); some have written *ex professo* works dealing principally with the Spiritual Maternity (Terrien, Bernard, Mayer, Plus, Schrijvers); and others have similar treatises on closely related topics, -- Mary's Mediation (Bover, Bainvel, Bittremieux), the Co-Redemption (Carol, Smith, Dillenschneider, Most). All these views when compared and contrasted would seem to provide a well-balanced approach to the Spiritual Maternity as seen by modern theologians and spiritual writers.

Throughout this thesis, quotations from the encyclicals and other pronouncements of the Popes will be introduced as directives and as providing emphasis and authority to arguments presented. This is in accord with the teachings of the recent principles outlined by Pius

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XII in *Humani generis* regarding the significance of Pa^al documents and the fact that the Magisterium of the Church is the "immediate and universal norm of truth." This teaching was applied to doctrines concerning the Ble^h Virgin by the same Pontiff in the encyclical on the Queenship, *Ad caeli Reginam*. Even though we have no *ex cathedra* decision of a pope nor a solemn pronouncement of an ecumenical council regarding the Spiritual Maternity, it must be remembered that, according to the Vatican Council, even in non-solemn pronouncements for the universal Church, the popes set forth things to be believed with divine and Catholic faith. Fortunately we have an abundance of papal texts on the Spiritual Maternity. Alois Baumann[^] gathers 228 such texts from the Council of Trent -- the first text is dated 1569 -- to 1947. Since 1947 Pius XII has added in the neighborhood of fifty more written or oral testimonies. The authority of all these texts is considered of extreme importance in this study. They are not taken lightly nor rationalized away, but accepted literally.

Article 1. Importance of the Spiritual Maternity

There was never a time when both popular devotion and theology, each in its own way, have been so occupied with Mary. Of all Mary's privileges and functions, the Spiritual Maternity has a singular importance, both on theological and devotional grounds. It is, perhaps, at the same time, the prerogative of Mary most taken for granted by all Catholics and yet least clearly understood. That it needs to be theologically explained is the contention of the French bishops in a collective statement announcing the year 1949 as a Marian year for France:

Too many Christians still do not know, at least with an enlightened and practical faith, in what a profoundly true sense the Virgin Mary is their Mother.... We ask theologians to render luminous this fundamental theme of the spiritual life, to the end that the souls of the faithful throw themselves open to the grace which the Virgin Mary will obtain for them, so as to

form in them her son, Jesus, and to make them live with the life of Christ. 4

This doctrine is important furthermore, because it is one of the key doctrines of Mariology. Gabriel Roschini summarized in eight headings the opinions of modern theologians on the question of the fundamental principle in Mariology. All but two of these eight contain the two notions of the Divine Maternity and the Spiritual Maternity. Of course all authors agree that the fundamental privilege and the one from which all the others proceed is the Divine Maternity. But many writers point out that, in a sense, the Divine Maternity exists for the Spiritual Maternity, since Mary became Mother of the Redeemer to be Mother of the redeemed.® J. Bainvel' says the two maternities are inseparable. Throughout a long article on the papal testimonies to the Spiritual Maternity, George Shea8 notes frequently the juxtaposition by the popes of the Divine and Spiritual Maternities by such phrases as "Mother of God and men," "God's Mother and ours," etc. The relation of these two maternities will be explained in further detail in chapter three.

Article 2. The Meaning of the Spiritual Maternity

What exactly is meant by the Spiritual Maternity? Some writers seem to have wrong or incomplete ideas about this doctrine. Included in this group would be those who refer to Mary's Motherhood of men in the metaphorical sense only. A number of our principal writers9 refer to such writers without giving specific references, and the author of this thesis has found none. Nevertheless, presuming this error is actually held, it consists in considering Mary to be not our real spiritual mother, but only *like* a mother towards us, since she prays for us, does favors for us, loves us like a mother would.

Others, including one of our principal writers, A. Mayer, 40 seem to base Mary's Motherhood in our regard solely on the words of Jesus on Calvary, by which words He gave her to us in the person of St. John. It is true, as will be shown later, that our Lord's words did refer

Π, Χ, Η, Π, Η, Γ, Ο, Ρ, Α, Τ, Ο, Ζ, Α, Ζ, Ο, Α, Μ, Τ, Ι, Ρ, Η, Ρ, Α, Ν, Τ

to the Spiritual Maternity. But if these words were the only basis for the doctrine, then the Spiritual Maternity would be merely an adoptive maternity in the sense of a human adoption, that is, a mere legal fiction, depending only on the word of the Saviour "Behold your Mother."

John Kanell and Franz Wiliam¹² speak of Mary's Spiritual Maternity as being her spiritual relation to Christ, based on her great sanctity, her union with Christ, her doing God's will. They refer to a Spiritual Maternity of Christ not of men. They deviate from the proper object by shifting from men to Christ.

Another error would be to identify too closely Mary's motherhood with that of the Church, to the extent of labeling the Church's motherhood real and Mary's only ideal, as L. Nau¹³ seems to do. It is true that the Church has always been regarded as a mother, already by the Fathers. St. Cyprian coined the phrase: "One cannot have God as father who has not the Church as his mother."¹⁴ The comparison of Mary with the Church, a virgin and mother also, was largely developed by the fathers likewise. E. Druwel¹⁵ explains that Mary is the type or figure of the Church precisely because she is the mother of the mystical Christ, of the Head and of the members. Like Mary, the Church also engenders Christ spiritually in men in making them members of His Body, His mystic prolongation. Druwez finds in the twelfth chapter of the Apocalypse the basis for this personification of the Church in Mary. But the point to be made here is that Mary's maternity of men is real because it is based on her causality, a secondary one under Christ, in both meriting grace for us and distributing it to us. The Church is not a mother in this total sense, and consequently the maternity of the Church is not the real one, as Nau claims. Terrien¹⁶ compares these two maternities and remarks that the Church, which is nothing else than the society of children of God, itself needs a mother. Granted that the Church is a mother in some sense, still it cannot satisfy by itself all one's aspirations for a mother, for it is not an individual woman, a physical person having the heart of a mother which nature prepares for every child who comes into the world.

These three inadequate ideas expressed above, are contrary to the opinion of the vast majority of writers, including all our principal writers with the exception of Mayer as indicated. The common opinion is that this maternity is a real maternity but in the supernatural order, and it is compared by analogy of proper proportionality with the role of a mother in the natural order. This comparison is made by practically all our principal writers, e.g., Plessis, Neubert, Keuppens, Garrigou-Lagrange, Terrien, Campana and Merkelbach. They point out that a mother is one who gives life. The essence of maternity consists in conceiving and giving birth. For Mary to be our real mother in the supernatural order, that is, in the order of grace, she must really have had a share, though a subordinate one to Christ, in the production of our supernatural life. It was the Redemption that brought us spiritual life. Mary is our Spiritual Mother because she co-operated in our Redemption, beginning with her role in the Incarnation and culminating on Calvary where the Redemption was actually accomplished. Briefly, this is the basic thesis of the Spiritual Maternity according to our principal writers and the most common opinion.

Terminology may differ among writers while they are speaking of the same reality, the core of the Spiritual Maternity. Some may and frequently do speak of the Spiritual Maternity in terms of Mary's role in obtaining and distributing grace, which is the principle, the life-blood of the supernatural life. Whatever involves Mary's causality of grace, pertains essentially to the Spiritual Motherhood. Such, for example, are the following which are all fundamental aspects of this doctrine: Mary's Mediation; Maternity of Grace; Mediatrix of All Graces; Universal Intercession; Co-Redemptrix; Dispensatrix of All Graces; Mary's Merit; her relation to the Mystical Body; and her Fiat at the Annunciation. Needless to say, there is not unanimity as to the views on all these questions. But in this study it is taken for granted that whether or not authors use the term Spiritual Maternity, if they treat such questions as the above, they are writing on this doctrine.

All the above material on the meaning of the Spiritual Maternity is by way of giving some important preliminary notions concerning the doctrine in question. Many details will be added on these points in following chapters. In connection with the meaning of the Spiritual Maternity, it would seem well to present here the views on three specific questions, namely, the excellence, the extent and the adoptive nature of the Spiritual Maternity.

Excellence

Many writers¹⁸ argue that the Spiritual Maternity is more noble, more excellent, and vastly superior to the maternity in the natural order, for the reason that the supernatural life is far superior to the natural life. The relationships of the flesh are only figures and precludes to the spiritual bonds which are everlasting. They show how Mary possesses motherly virtues to a most excellent degree. Moreover, she not only gives us life once, as do our earthly mothers, but she can help us get back the life of grace frequently in life if necessary.

Extent

At first appearance it would seem that there is a sharp divergence of opinion regarding this question, whether one compares papal texts, texts of writers through the centuries, or statements of the modern writers. Some of our principal writers, e. g., Alastruey, Smith, Terrien, and Neubert¹⁹ state simply that Mary is the mother of all men and let it go at that. Others seem to restrict her maternity to the faithful, to Christians, or, as they say, to the Mystical Body, as for example, Bernard, Plus, and others.²⁰ Some use phrases that seem even more restrictive: "all who live supernaturally"²¹ and "those who have the state of grace."²²

G. Roschini²³ contends there is here only an apparent difference. He attempts to harmonize all views on this question by saying Mary is mother of all men similar to the way in which Christ is their Head. Christ is Head of some men, and Mary is their mother, *in actu*, of others

He is Head *in potentia*. *In actu* sinners are united to Christ only by faith (*secundum quid*), while the just are united by charity (*simpliciter*), and the blessed in heaven are united to Christ in an eminent degree (*per fruitionem patriae*). Christ is only potentially Head of non-believers, and Mary is their mother only *in potentia*. Mary cannot be mother of the damned in their present state since they do not in any way pertain to the body of Christ (Mystical Body).²⁴

By this explanation of the extent of Mary's Spiritual Maternity, Roschini seems to reconcile and harmonize all views on this question. Garrigou-Lagrange, Garces, Lopicier and Campana²⁵ all treat the question in practically the same way.

The Adoptive Spiritual Maternity

The point was made above that Mary's Spiritual Maternity is considered to be a real one as opposed to a merely adoptive one. Yet, one may object, the last six popes and many writers, past and present, refer to the Spiritual Maternity as an adoptive one and they call us adoptive sons of Mary. This is another apparent contradiction only, and it dissolves when one understands the difference between human and divine adoption. A good number of writers make clear this distinction. Their teaching can be summed up in this way: a human adoption is a mere juridical act, a legal fiction, giving the adopted one the rights of a child but it does not make him a true child; it does not enable him to receive his very nature from the father or mother who adopts him. On the other hand, by divine adoption (*God sent His Son . . . that we might receive the adoption of sons*.²⁶) we become real sons of God in that we partake in a created manner of God's nature by means of grace. God has only one Son by nature -- Christ; we are His sons by divine adoption. Mary's maternity is adoptive as is God's fatherhood of the just. Her maternal function consists in contributing to our being adopted as children of God and heirs of His kingdom.

This concludes the remarks for this first and intro-

ductory chapter. The purpose of this chapter is to explain the broad outlines as well as a few specific questions of the Spiritual Maternity, in order to prepare the way for the more important chapters that follow.

CHAPTER II

Proofs for the Fact of the Spiritual Maternity

To prove the fact of the Spiritual Maternity, theologians draw arguments first and above all from the genuine sources of revelation, Scripture, and Tradition. Before considering these arguments, a few principles must be stated regarding the use and interpretation of Scripture and Tradition. Dominic Unger provides us with all these principles in an article¹ from which the following points have been summarized:

1. God's word (Holy Scripture) is the primary constitutive source of all Mariology, justas for all theology. (Father Unger quotes Pope Leo XIII in *Providentissimus Deus*),

2. The Scriptural senses are divided into two main classes: the direct or literal sense, and the indirect sense known also as the typical and as the spiritual sense. The literal sense is also further subdivided into the literal exclusive (refers to only one object) and the literal inclusive (refers to the basic object as well as to a second object similar and related to it).

3. One Scriptural passage may be used to interpret another or throw light on it.

4. Every Scriptural interpretation must agree with the authentic teaching of the Church. By authentic teaching is meant, not only the infallible teaching but any declaration of the authentic magisterial office of the Church. It is false to assume, therefore, that because a pope's interpretation of a text or doctrine is not an infallible pronouncement, it can be rejected without further ado, and an opposite view can be held.

5. Tradition, besides being a source in its own right, for doctrines of faith or morals, is a criterion of interpretation of Scripture.

6. The Tradition of the ancient Christian writers is of the highest authority when it is at least morally unanimous on a matter of faith or morals. An interpretation

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of such a Tradition no Catholic may contradict.

7. Arguments from Tradition can be validly formed even when the moral unanimity spoken of above is lacking. It is not necessary, furthermore, to be able to trace by written documents back to the first centuries, in order to have a valid argument from Tradition.

These seven principles must be kept in mind to understand the treatment of this entire chapter.

Article 1. The Scriptural Proofs

Four major texts have been linked commonly with the Spiritual Maternity of Mary. These are: the Protogospel, Genesis, 3:15; the Annunciation, Luke, 1:26-28; Christ's third word on the Cross, John 19:25-27; and the twelfth chapter of the Apocalypse. There are also lesser texts; those that refer to certain events in Mary's life; the *sonship* texts of St. John; the Mystical Body texts of St. Paul and other incidental texts applied to the Spiritual Maternity only by accommodation. We shall consider each text and the various interpretations given them.

I. The Four Major Texts

Gen. 3:15: *I will put enmity between you and the woman, between your seed and her seed; she (the Hebrew original has the word it referring to the seed) shall crush your head and you shall be in wait for (its)heel.*²

Scripture scholars and theologians have written a great deal about this text in Genesis, commonly referred to as the Protogospel. T. Gallus, in his classic work on the subject, provides us with many bibliographical references. In so far as his book covers the period previous to the Council of Trent, the material is more pertinent for the proofs for the Spiritual Maternity from Tradition. However, in one chapter⁴ he shows how the Eve-Mary antithesis, the most significant argument from Tradition for the Spiritual Maternity, was used by many Fathers both from the East and West, in connection with Genesis 3: 15. Furthermore, the mariological interpretation of this text, he says, gained from the time of the

Fathers down through the ages, so that by the time of the Middle Ages it was already the "sententia communis Doctorum."⁵ The entire force of the argument from Tradition will be left to a later part of this chapter, but it must not be lost sight of if one is to see the importance of the Protogospel for the Spiritual Maternity, based on arguments from both Scripture and Tradition. While many writers⁶ either give no exegesis of the text at all, or give none as proof of the Spiritual Maternity, they do argue from it on the basis of the antithesis of Eve and Mary in Tradition.

Not only must Scripture be interpreted in the light of Tradition but, also, as mentioned in the foreword to this present chapter, every interpretation of Scripture must conform to the authentic teaching of the Church. Fortunately we have some very important pontifical declarations regarding the text of Genesis. Pope Pius IX, in the Bull *Ineffabilis Deus*, which proclaimed the dogma of the Immaculate Conception, uses the argument from the "*consensus Patrum Ecclesiaeque scriptorum*" to show that Mary is referred to in this text.⁷ Here are the words of the Holy Father:

The Fathers and Writers of the Church, thoroughly schooled in the writings from heaven, had most at heart to vie with one another in preaching and teaching in many wonderful ways the Virgin's sublime holiness, dignity, and immunity from all stain of sin and her splendid victory over the most hateful foe of mankind. They did this in their books which explain the Scriptures, vindicate the dogmas, and instruct the faithful.

They quote the words by which the Almighty, in the beginning of the world, announced His merciful remedies prepared for the renewal of men, and by which He crushed the brazen, deceitful Serpent and wonderfully lifted up the hopes of our race, saying, "*I will put enmities between thee and the woman, between thy seed and her seed.*" When citing this text they taught that by this divine oracle, the merciful Redeemer of the human race, the Only-Begotten Son of God, Jesus Christ, was very clearly pointed out beforehand and that His

Most Blessed Mother, the Virgin Mary, was designated and that at the same time the enmity of both against the devil was emphatically stated.

Hence, justas Christ, the Mediator between God and man, took on human nature, wiped out the handwriting of the decree that stood against us, and fastened it triumphantly to the Cross, so the Most Holy Virgin, linked with Him by a most intimate and unbreakable bond, was with Him and through Him, eternally hostile to that poisonous serpent, and she most decisively triumphed over him by crushing his head with her immaculate heel.⁸

Another similar text is the Apostolic Constitution *Munificentissimus Deus* of Pius XII, proclaiming the dogma of the Assumption. It must be noted that there are some writers who do not accept the statement that the popes are defining the Marian sense of Genesis 3:15, and therefore do not accept it as such. J. Carol⁴⁰ treats the *pro* and *con* of this argument, whether or not Pius XI invokes the *consensus Patrum* for the mariological interpretation of the Protogospel. He himself is strongly in favor of it as is Roschini.⁴⁶ The principal writers who are opposed are Lennerz,⁴⁴ Ceuppens,⁴⁸ and Drewniak.¹⁴ The latter base their argument principally and fundamentally on the denial of any Eve-Mary tradition in the Fathers -- a position very difficult to hold in the face of almost unanimous opinion to the contrary. The same group of authors (Goossens and Lennerz especially) oppose Mary's direct intervention in the objective Redemption.

In view of the argument from Tradition, already pointed out to some extent, together with the papal texts given above -- and there are many others⁴⁸ -- it is not surprising to find that by far the majority of modern writers see in the text some kind of scriptural reference to Mary, other than one by mere accommodation. Carol⁴⁶ gives an exhaustive list of those who hold the various views of the Mariological sense of the verse in question.

Many writers do not specify exactly in what sense

they see Mary as the woman in Genesis. J. Coppens⁴⁷ gives an excellent summary of the principal interpretations of the "Woman," and at least one outstanding writer linked with each view. The "Woman" he says is taken to be:

1. Eve and Mary, both in the *littéral* sense (J. Bonnefoy).
2. Eve only in the *literal* sense without any connotation of Mary (F. Ceuppens, w. Goossens, P. Heinisch).
3. Both at once but in different ways: a) Eve only, in *literal* sense -- Mary in *allegorical* sense (T. Gallus); b) Eve only, in *literal* sense -- Mary in *typical* sense (J. Corlay); c) Eve only in the *immediate-litéral* sense -- Mary in the *fuller-literal* sense (C. Hauret).
4. Mary only in the *literal* sense⁴⁸ (C. Van Crombrughe). Mary only in some sense or other (J. Filograssi).
5. The feminine sex in general in the *immediate literal* sense. Eve and Mary in the *literal* sense, but especially in the *fuller-literal* sense (J. Coppens).

After giving the various interpretations of this text, C. Dillenschneider⁴⁰ says that whatever may be the modalities of interpretation adopted by exegetes and theologians, there is certainly a quasi-unanimous opinion that the Virgin is there either in the *literal* or the *typical* (sometimes also called *spiritual*) sense. Carol²⁰ says no one contests the fact that the *typical* sense when solidly proved has the same probative value as the *literal* sense for establishing a doctrine.

Once admitted that Mary is referred to in the Protogospel in one of these two ways, theologians argue for the Immaculate Conception, the Assumption, the Co-Redemption, Mary's Mediation, and of course the *Spiritual Maternity*. The immediate object of this study is to give the teaching of theologians, especially the ones listed as principal ones, regarding the *Spiritual Maternity* and questions essentially related as Mary's Mediation and her Co-Redemption.

Among those who definitely consider this text a scriptural proof of Mary's *Spiritual Maternity* are G. Roschini,⁴ G. Smith,⁴ and J. Bover.²⁸ They include the *Mystical Body* in the seed of the woman, claiming that

the seed refers primarily to Christ but secondarily to all the faithful. Roschini and Bover argue along these lines: In God's economy of salvation, it is difficult to separate personal Christ and Mystical Christ. Head and body go together. It is true that Christ alone decisively crushed Satan's head, and from this individual triumph the objective redemption was accomplished. However, the members of the Mystical Body do co-operate in the subjective Redemption, i.e., the application of Calvary's fruits to souls.

On the other hand, N. Garcia Garces, and F. Mueller, reject the inclusion of the Mystical Body in the seed of the Woman. For them the seed of the Woman is Christ only. Garces holds that the *semen serpentis* can be an individual thing -- sin and damnation -- spawned figuratively by the devil. Mueller says there is no need for parallelism between Satan's seed and the Woman's, because generation is only improperly so-called for Satan, whereas in the Woman's case there is strict generation. He also states that the faithful are the fruits of victory and do not help win the victory.

Even if the Mystical Body is not included in the seed of the Woman, Eric May believes that the text still provides a firm foundation for the doctrine in question.

If the interpretation be true that Mary alone is the woman and Christ her seed, then surely Mary is prophesied as sharing most intimately with her Divine Son in the work of the objective Redemption, the crushing of Satan's head. The enmity of sinlessness versus evil culminates according to the Protogospel in total victory over Satan and his seed. Mary's claim to spiritual motherhood of men, therefore, would lie in her co-redemptive role on Calvary in which she had a real but secondary share in the bringing forth of mankind to a new supernatural life. This argument is based on the text taken in itself, and remains a valid argument quite independently of the following remarks (regarding the Mystical Body being part of the *semen mulieris*).

Whereas the argument of Roschini and Bover centered around the Mystical Body, May's argument is based on the Co-Redemption. Eugene Gallagher also sees Mary's Co-Redemption emerge from the text.

As for the argument from Genesis 3:15, it seems to me that Mary's immediate Co-Redemption emerges even more clearly from that text than even the doctrines of the Immaculate Conception and the Assumption; Mary immediately co-operated with Christ because she exercised the same enmities against Satan, and thus, together with Him, crushed the serpent's head. 27

Carol²⁸ agrees with Gallagher on this point and adds that other Marian prerogatives are also contained *in radice* in the Protogospel. Included in these is the Spiritual Maternity which he considers a consequence or an aspect of the Co-Redemption. Carol²⁹ develops a lengthy argument for the Co-Redemption, his principal theme, from the Protogospel, citing as his principal authority, the part of the Bull *Ineffabilis Deus* quoted at the beginning of this section. Indirectly from the doctrine of St. Paul about Christ, the new Adam, and directly from the text and context of Genesis 3:15, Carol sees the double principle *re troverslo^{q_n} -consortiiun^{q_i}* in the Protogospel. He holds that Mary alone is the woman in the literal sense, and the seed is Christ only. Granted that she has a subordinate role in the principal causality of the Redeemer, Mary is thus shown to be associated with Christ's entire work of crushing the head of Satan. Because Christ's enmity is Mary's enmity in its total extent, the Protogospel not only shows Mary's remote co-operation, in so far as she gave birth to the Redeemer, but also her immediate co-operation in the objective Redemption. Except that he considers the Co-Redemption a consequence of the Spiritual Maternity, Roschini³² agrees with the above views of Carol. Carol concludes his considerations by the statement that he sees in the Protogospel an implicit formal revelation of the objective Redemption.³³

Keuppensa^{q_x}* treats in order: Mary's Mediation, Co-Redemption, Dispensation of Graces, and finally Spiritual

Maternity. He repeats as scriptural proof for each of these first three the Protogospel and the Bull *Ineffabilis Deus*. When he gets to the Spiritual Maternity he merely says whatever proofs were cited for Mary's Mediation count for the Spiritual Maternity, and then he names some other particular texts. It is interesting to note that, like Carol and Roschini, he sees in the Protogospel and the Bull, Maiy's role in the subjective and objective Redemption. His exegesis of the text in connection with the Co-Redemption is similar to Carol's.

C. Dillenschneider³⁵ holds that Carol and Roschini go too far in seeing the objective Redemption in this oracle. He accuses Carol of presupposing that the Virgin is Mary exclusively and the seed is the future Redeemer alone.. presuppositions which Dillenschneider says all exegesists do not admit. Furthermore, he says the immediate co-operation of Mary does not follow from the text by comparison with Eve, who has only an indirect participation in the sin of Adam. In addition, Dillenschneider notes that in the Bull *Ineffabilis Deus* from the association of Christ and Mary in enmity with Satan, the pope infers immediately the privilege of the Immaculate Conception and not the concurrence of Mary in the objective Redemption. Dillenschneider does admit that Mary's collaboration with Christ against Satan is evident both in the Protogospel and in the papal Bull but not to the full extent noted by Roschini and Carol.

Dillenschneider does not say exactly how much he himself sees in the Protogospel, but it seems he would admit Maiy's co-operation in the Incarnation. This is apparent from Carol's citation of Dillenschneider to that effect, and the latter's citation of L. Billot who reduces the community of action of Christ and Mary as seen in the Protogospel to the mystery of the Incarnation. By giving birth to the Redeemer she brought the decisive blow to the power of the devil, writes Billot. Dillenschneider cites this without expressing any disapproval as he does at great length when treating the opinion of Carol.

A. Schaeffer seems to combine somewhat the above two arguments from the Mystical Body and the Go-Redemption. He argues for the Spiritual Maternity from the Protogos-

pel "because the Mother of the Head is also the Mother of the members, or because the Mother of the Redeemer is also through Him the Mother of the Redeemed."³⁶ Mary is the woman; her seed is Christ, as the unit person who crushes the head of Satan; her seed is also her spiritual children who are at enmity with Satan through the ages. He regards the words of St. Paul as a justified allusion to the Protogospel: *may the God of peace crush Satan speedily under your feet* (Rom. 16:20).³⁷

A. Mayer argues for the Spiritual Maternity in connection with other scriptural texts. Speaking of the prophecy of the Protogospel he writes:

...this prophecy not only refers to Mary as our Saviour's Mother, but it likewise refers to her as our Mother, the Mother of the redeemed. Granting that, in a primary sense, the prophecy refers to the Saviour of the world, it nevertheless, implies more than that; and, in the second sense, which is inclusive and so intended by God, even as in the first and principal sense, it refers to the "Seed" of the "Woman" taken collectively, and includes those who were to be the redeemed.³³

He goes on in the same context pointing out that the dual motherhood of Mary is contained in the prophecy of Genesis and is proved first of all by a double confirmation, that of the angel of Nazareth and by Jesus Christ Himself say His third word from the cross. Furthermore, this meaning of the prophecy is further elucidated by the words of the Apocalypse, written by St. John himself who stood with Mary beneath the cross, *The Woman and the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.*³⁴

J. Terrier³⁵ also claims that the Protogospel confirms the double Maternity of Mary. His argument is more or less the same as Roschini's and Bover's, but he develops it in a little more detail. He begins by stating precisely just who are the individuals referred to in the text -- on the one hand, the serpent and his race, on the other hand, the Woman and the seed of the Woman. The serpent

is the devil he tells us, and proves this by numerous passages from Holy Scripture, from the New and Old Testament. Then he shows, also by texts from Holy Scripture, that the *seed of the serpent* signified by the sentence of God, are those whom, by his perfidious suggestions and evil influence, the devil has made to his image and has rendered accomplices in his revolt. His own words are very expressive.⁴¹

As regards the second group, Terrien states that there is no doubt whatever that, at least in its first and principal signification, the seed of the Woman is the Saviour and Redeemer of the world. This the text indicates, independently of all the testimonies down through the ages. Furthermore, he points out, after the Hebrew text and the great number of oriental versions, it is not directly the promised woman, but her seed, her son, who should crush the head of the serpent. If therefore Christ is the seed of the Woman, he asks, who else can be the Woman, except the Mother of Christ, the Blessed Virgin Mary. Then he goes a step farther in saying that, since the seed of the serpent is necessarily a collective noun, it seems necessary also that the seed of the Woman does not only signify a particular person who will be the Christ and the Messiah. Because of the parallelism of the words, he concludes that, while the seed of the Woman is first and principally Christ, secondarily it includes the whole multitude of men who, in the course of the ages, should group themselves around God's banner to fight the eternal enemy of God. These men belong to Christ as the members to their head; they make up part of His plenitude; they belong to His Mystical Body; in the measure of their sanctity, they are also the Christ, victorious adversary of the serpent. This interpretation is in accord with the words of the Apocalypse which show us in act what Genesis foretold: Apoc. 12:17:

And the devil was angry against the woman, and he went out to fight against the others of her seed, that is, against those who keep the commandments of God and who have the testimony of Jesus Christ.

Other texts which he says are also in accord with the above interpretation are:

Be sober and watch, for your adversary, the devil, as a roaring lion goes about seeking whom to devour.4% But the God of peace will speedily crush Satan under your feet.

Terrien concludes by saying that the Divine Maternity needs no further proof, once one recognized Mary as the Woman and Jesus as her seed. And, since one should understand also that according to Genesis the seed means along with Jesus Christ, all just men, then the text, in the immediate and literal sense affirms the double maternity of the Blessed Virgin -- her maternity according to nature and her maternity according to grace.

Raphael V. O'Connell, who claims Terrien as one of his sources gives practically the same argument of Terrien, and he is quoted here as a sort of summary of Terrien in English.

And her spiritual motherhood is also clearly apparent from this same passage of Holy Writ. For as the seed of the serpent is a collective term, including all those descendants of the first man and woman, who by their sinful lives bear within them the traits of the Evil One, so too the seed of the Woman, although it primarily refers to the Redeemer of mankind, to whom elsewhere in Holy Scripture the destruction of the empire of the demon is attributed, nevertheless, as a collective term, and contrasted with the seed of the serpent, seems necessarily to be understood, in a secondary sense, of all who in the course of ages will take their stand with Christ in His ceaseless conflict with the enemy of God.

They too, are the spiritual offspring of the Woman, as forming with her Divine Son one mystical body, of which He is the Head. They too will experience the *rage* of Satan until the end of time, but they too by their supernatural union with Christ, and by the efficacy of His grace communicated to them, will be for-

ever associated with Him in His victory over the demon and all the assaults of hell. They are one with Him as the objects of the same relentless hatred on the part of the serpent, and they are one with Him in inflicting upon the latter an overwhelming defeat. It follows then, that the Woman who is the Mother of the Saviour in the physical order, is also their Mother in the supernatural and spiritual order, in which they are identified with Him.⁴⁴

Tibertius Gallus,⁴⁶ in his study on the interpretations of the Protogospel, lists a similar interpretation of this passage as the one given by Terrien, O'Connell and others.

Armand Plessis⁴⁶ gives an exegesis of the text but not exactly for or against the Spiritual Maternity. Contrary to Terrien, he holds that the seed of the woman can only be Christ, the Messiah. For his proof, in the same manner as Terrien, he cites several texts of Holy Scripture:

*He who commits sin is of the devil because the devil sins from the beginning. To this end the Son of God appeared that he might destroy the works of the devil.*⁴⁷

Another text: . . . *that through death He might destroy him who had the empire of death, that is the devil.*

He also quotes the Apocalypse, which he says is more clear and is a reference to Genesis:

...and that great dragon, was cast down, the ancient serpent, he who is called the devil.... And I heard a loud voice in heaven saying: "Now has come the salvation, and the power, and the kingdom of our God, and the authority of Jesus Christ." 49

These three texts all refer to the opposition between the devil and Christ, and to the fact that

Christ overcame the devil. It is interesting to note that if one carefully reads the context from which these quotations are taken, it seems that they lend great weight to the Mystical Body interpretation of the seed of the Woman, which is the point at issue. Taking the first quotation, we find that, in St. John's first letter, besides the contrast of Christ with the devil, there is also the contrast of the children of God and the children of the devil, and mention is made also of the victory of the children;

You are of God, dear children., and have overcome him (the antichrist, i. e. , Satan) because greater is He who is in you than he who is in the world.^

And again:

*All that is born of God overcomes the world. .
The whole world is in the power of the evil one (Satan).*

Regarding the second reference to St. Paul, it must be remembered that the Mystical Body was a principal theme of St. Paul. What he says here must be taken in the light of what is said in his other epistles as well. He does not expressly mention our oneness in Christ so much in the letter to the Hebrews, although he does make several references to it. For example:

For both he who sanctifies and they who are sanctified are all from one.^ He (Christ) is succoring the offspring of Abraham. Wherefore it was right that he should in all things be made like unto His brethren. For we have been made partakers of Christ.

St. Paul preached the doctrine of the Mystical Body revealed to him in Christ's words: "*Saul, Saul, why persecutest thou Me?*"^^ To him, to live was Christ. After the example of the Master, he often referred to the Church as Christ. Christ is the Head, the Saviour of His Body', the Church. We live by and in Christ. St. Paul ever

taught and preached our oneness in Christ.

Regarding the third text advanced by Plessis, one has to read only a little farther in the Apocalypse to find a direct reference to the seed of the Woman referring directly and unmistakably to others besides Christ, and these others are in conflict with Satan.

And the dragon was angered at the woman, and went away to wage war with the rest of her offspring (seed), who keep the commandments of God and hold fast the testimony of Jesus.

After citing the above three scriptural texts, Plessis considers the possibility of a collective interpretation of the seed of the Woman. And then he writes: that Christ is uniquely or at least principally the seed of the Woman is proved: a. By Gal, , 3: 16 *The promises were made to Abraham and to his seed* (Gen. 22:18). He does not refer *to his seed as of many, but as of one, and to thy seed, who is Christ*, b. The whole Tradition of the Church is in favor of such an interpretation. He quotes several Fathers. The Bull *Ineffabilis Deus* mentions that the Fathers and ecclesiastical writers understand the seed of the Woman to be Christ.

The writer of this thesis would also like to comment on these two additional arguments because of the light it throws on the Spiritual Maternity. In the first place, to cite the text from the epistle to the Galatians as a text proving his point is another example of taking a text out of context and misusing it. For in a few verses immediately following, continuing the same theme, St. Paul writes:

For all you, who have been baptized into Christ, have put on Christ. There is neither Jew nor Greek: there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. And if you are Christ 's, then you are the (seed) offspring of Abraham, heirs according to the promise.

It would seem that actually the text confirms the Mysti-

cal Body interpretation of the seed of the Woman and consequently argues in favor of a reference to the Spiritual Maternity.

As far as the second argument is concerned, from Tradition and the statement of the pope, it must be said that while it is clear from these references that Christ is the seed of the Woman, they do not exclude the possibility of also seeing here the "Mystical Christ", that is, Christ as Head and Christ in His members. Pius X in *Ad Diem Ilium* bears witness to the fact, an all-important one that many overlook, that Mary conceived both the material and spiritual body of Christ, the whole Christ, at one and the same time. His words are:

Thus in one and the same bosom of the most chaste Mother, Christ took to Himself flesh, and joined to Himself the spiritual body formed by those who were to believe in Him."58

Pius XII in *Mystici Corporis* teaches that the doctrine of the whole Christ is an unbroken tradition from St. Augustine:

He (Christ) is Head of the Body of the Church, and the unbroken tradition of the Fathers from the earliest times teaches that the divine Redeemer and the society which is His Body form but one mystical person, that is to say, to quote St. Augustine, 'the whole Christ' "59

The doctrine of the Mystical Body is so intimately connected with those great mysteries of our faith that bring man into a supernatural relationship with God, namely, especially the Incarnation and the Redemption, that it would seem wrong to ignore the implications of this doctrine when speaking of the Saviour, the God-made-Man, He who was to redeem mankind. In the text of Genesis being discussed, there is certainly question of a prophecy dealing with the Redeemer of mankind, as all admit.

All the above discussion may be summed up in this manner: Whether the text of Genesis is a foundation for

Mary's Spiritual Maternity depends on three main arguments: 1. That Mary is the Woman in either the literal or typical sense, and that the "seed" includes Christ and His Mystical Body as well; 2. That the text indicates Mary's co-operation with Christ in the Redemption -- indirectly (as some say) by her role in the Incarnation and directly (as some insist) by her Co-Redemption, that is, her immediate co-operation in the objective Redemption on Calvary, and consequently, also in the subjective Redemption, that is, the application of Calvary's fruits to souls; and 3. That other scriptural texts -- in particular Christ's third word on the cross and the twelfth chapter of the Apocalypse -- elucidate and confirm the fact of the Spiritual Maternity and these texts validly interpret Genesis. There is another argument mentioned at the very beginning that could be introduced here, and that is the early Tradition in the Church, and even more so, the living and constant Tradition in the Church regarding the parallel between Eve and Mary. This argument will be taken up in the section on Tradition where it fits better, but it adds considerable weight to the present discussion.

The writer finds all the above arguments very convincing ones for the Spiritual Maternity. As a scriptural proof, in the light of all the above reasons, it would seem to be the most important of all scriptural proofs. No wonder writers have said that the Protogospel "contains all Mariology in a nut-shell.»⁶⁰

Luke 1:26:38: And when the angel had come to her he said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women!" When she had seen him she was troubled at his words, and kept pondering what manner of greeting this might be.

And the angel said to her, "Do not be afraid, Mary, for thou hast found grace with God. And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and he shall be king over the house of Jacob

forever; and of his kingdom, there shall be no end. "

But Mary said to the angel, "How shall this happen, since I do not know man?"

And the angel answered and said to her, "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; for nothing shall be impossible with God. "

But Mary said, "Behold the handmaid of the Lord; be it done to me according to thy word. " And the angel departed from her.

This is the second text that modern writers present in proof of the Spiritual Maternity. The scriptural argument from this text centers around Mary's *Fiat* and the relation between the Divine Maternity and the Spiritual Maternity. Whereas other texts refer directly, many writers tell us, to the Spiritual Maternity -- the Protogospel foretells the Spiritual Maternity, the third word of Our Lord on the Cross proclaimed the fact of the Spiritual Maternity, and the Apocalypse confirms and further elucidates the Spiritual Maternity -- this Annunciation text, on the basis of a purely scriptural exegesis, in itself, has no direct reference to the Spiritual Maternity. Nevertheless the text is very important for the Spiritual Maternity because it establishes the fact of the Incarnation and the Divine Maternity upon which the doctrine rests, and in the context writers universally see Mary's free and conscious intervention (*Fiat*) in the Incarnation, and consequently in the Redemption (Redemptive-Incarnation), at least to some extent. In a later chapter dealing with the bases of the Spiritual Maternity, these questions which are more theological than strictly scriptural, will be explained. To avoid needless repetition, all that material will not be given here, but it should be considered as having full application here as well as there.

One point of supreme importance to note here is that

the Fathers based the antithesis of Eve and Mary on the comparison of Genesis -- more explicitly on Eve's part in the first fall rather than on the prophecy in Genesis -- and the Annunciation scene. They contrast Mary's obedience, faith, purity, etc. with the opposites in Eve.⁶²

It is evident from their writings on the *Fiat of the Annunciation* that they did not see in Mary's *Fiat* her participation in the Redemptive-Incarnation. This is seen only later, beginning with St. Albert the Great, and is in accord with what theologians, following Cardinal Newman, call the ever broader and more profound understanding of Revelation down through the ages. The antithesis between Eve and Mary is thus completed by later writers who also represent Tradition in the Church, that is, its living Tradition through the ages, when they make allusion to the Protogospel where they see Mary prefigured as *adjutorium simile sibi* of the New Adam.⁶² The fact that some writers limit their argument from Tradition to what they find in the early writings of the Fathers and other ecclesiastical writers explains a good deal about their negative views regarding the Co-Redemption⁶² and by implication the Spiritual Maternity.

John 19:26, 27: *Jesus therefore, seeing His Mother and the disciple whom He loved standing by, said to His Mother, "Woman, behold thy son!" Then He said to the disciple, "Behold thy Mother!" And from that hour the disciple took her to his own.*

Of all scriptural texts offered to prove the Spiritual Maternity, this one is the most CERTAIN if we judge by the declarations of the popes as well as the arguments from tradition. All writers who defend the Spiritual Maternity use this text as a scriptural proof, and they usually invoke the statements of the popes and the traditional interpretation as the principal reasons for their interpretation of these two verses. Practically all the principal writers⁶⁴ considered in this study follow this procedure and many of them cite texts from the popes as well as from saints and theologians through the cen-

turies.

To present the case both from the authority of the Magisterium and Tradition, a classic papal text is quoted by many writers to establish the scriptural argument from John 19:26, 27 for the Spiritual Maternity. This text is from Leo XIII's Encyclical *Adiutricem, populi, September 5, 1895*: "In the person of John, as the Church has always believed, Christ designated the whole human race...."⁶⁵

Therefore, even though scholars can find a clear written record of this tradition only from Rupert of Deutz (twelfth century), we must accept this interpretation as a doctrine of the Church, based on ancient and constant tradition. Thus falls the only opposition to the text as a basis for the Spiritual Maternity, raised from the fact that early tradition does not clearly support that interpretation.⁶⁶ Many other papal texts⁶⁸ are given to support the "spiritual" interpretation of the two verses being considered. In view of the number and clarity of these authoritative statements, D. Unger says:

It seems unjustifiable for a Catholic scholar to reject the spiritual interpretation of John 19:26, 27, after the popes have on numerous occasions and in documents meant for the whole world, said that the spiritual is the genuine interpretation and has been the constant teaching of the Church."⁶⁹

Despite the papal declarations, there are some exegetes who deny that the text is a scriptural proof for the doctrine. They link Mary's Motherhood of man to this text only by accommodation.⁷⁰ But for the vast majority of Mariologists and exegetes this text provides a valid biblical proof of the Spiritual Maternity.

These latter see in the words of Christ a literal reference to John and Mary and some kind of a typical or spiritual reference to the Spiritual Maternity. This group would include: Alastruey, Keuppens, Garces, Bover, Lepicier, Campana, Merkelbach, Garrigou-Lagrange, Neubert, Plessis, Snith, Bittremieux, Plus, Schaeffer, Schrijvers, Vassall-Phillips.⁷¹

Roschini⁷⁹ and Mayer⁷ hold there is a direct literal reference to the Spiritual Maternity in the words of Our Lord. Bernard^{7^} seems to hold the same, but Terrien⁰ hesitates between the typical and literal sense. Bainv?¹⁶ does not give a personal opinion but he quotes Terrien. Scheeben⁷⁷ is a bit cautious in dealing with the text. He concludes that we may see the Spiritual Maternity in these words in their "aesthetical" meaning.

It is very interesting to note that the three remaining principal writers not mentioned in any of the groups above, that is, Carol, Dillenschneider, and Most, do not offer this text of St. John as a scriptural proof in any way in their *ex professo* treatises, all on the Co-Redemption. Some authors of general works on Mariology omit this text in connection with the Co-Redemption but they do use it as a scriptural proof for the Spiritual Maternity.⁷⁸ In his use of the text to prove the Co-Redemption, Roschini makes an important observation that may throw light on a question still to be treated in this study — the relation between the Co-Redemption and the Spiritual Maternity. This writer tells us that Our Lord's words, which, according to the *Magisterium Ecclesiae*, are the solemn promulgation of Mary's Spiritual Maternity are, consequently, also the solemn promulgation of Mary's immediate co-operation in the objective Redemption. This co-operation, *quoad naturam*, is identified with the Spiritual Maternity, in so far as they both meet (*conveniunt*) in the first acquisition of grace. In that same moment in which man's Redemption by Christ and Mary is accomplished, man's regeneration to the supernatural life of grace is brought about. Roschini goes on to say that Leo XIII in his encyclical, *Jucunda semper*, clearly explains the intimate and necessary connection between the Spiritual Maternity and Mary's immediate co-operation in the objective Redemption by these words:

Standing by the cross of Christ and filled with an immense love for us, in order that she might receive us as her sons, Mary offered her Son to the Divine Justice dying with Him in her heart, pierced by the sword of sorrow. ■

This question about the relation between the Spiritual Maternity, with the Co-Redemption and other prerogatives of Mary will be taken up in a later chapter.

Returning to the scriptural text being considered, the modern writers give many reasons why they see in it the Spiritual Maternity. Here is a summary of these reasons:

On the Part of Christ. -- This is a solemn moment in the life of Christ, the climax of His life below. His last words on the Cross are all very important and full of meaning. He thinks of all men. He makes public and solemnly proclaims Mary Mother of men. He does not establish a new relationship by His words but declares publicly this relationship.^{on}

This public proclamation pertains to Mary's co-operation in the acquisition of grace, and also refers to her maternal role in the future, that is, the distribution of all graces which are the fruits of the Redemption.

Christ fulfills in a way His prophecy: *I will not leave you orphans*

On the Part of Mary. -- The use of the term "Woman" to address Mary, is very significant. The text has reference to other texts, especially Gen. 3: 15 and the twelfth chapter of the Apocalypse, and thereby confirms Mary as the Woman who, by her seed, crushes Satan. Taken together the three texts are a solid scriptural proof of the Spiritual Maternity.⁸³

While Mary did not suffer in giving birth to Christ, she suffered the pangs of spiritual childbirth on Calvary, thus fulfilling the prophecy: *'You will give birth to your sons in sorrow.'* She gave us birth therefore in sorrow.⁸⁴

Mary's presence on Calvary and her intimate union with Christ in His Sacrifice argue for the Spiritual Maternity. By consenting to be the Mother of the Saviour, she became our Mother already, at least to a certain extent. Even if she had died before Calvary, she would be our mother. But, by being there, she was able to unite herself to Jesus in the sacrifice of the cross and by that

great act of faith, hope, and love of God and souls, she became our Mother in a still more perfect way and contributed more directly, more intimately, and more profoundly to our salvation.⁸⁸ On Calvary Mary became more fully and more perfectly our Mother, than she was before. ⁸⁸

By the words of Christ, Mary is given a new awareness of her maternity of men. The words of Christ are like sacramental words which accomplish what they signify, that is, they produce a great increase of charity and of the maternal instinct in Mary for us. The words of Christ consecrate Mary absolutely to her maternity of grace.⁸⁷

One writer makes a reference to the Spiritual Maternity from the point of view of art. In pictures of the crucifixion Mary does not seem to be absorbed in Her Child but seems to be looking beyond to those other children.⁸⁸ Too much insistence should not be placed on this argument.

On the Part of John. -- The popes and Tradition, as mentioned above, bear weighty testimony that Christ, in addressing St. John on Mount Calvary, spoke to us in the person of St. John. This is stated by all our principal writers.

John already had a natural mother, Salome, who also is at the foot of the Cross. Obviously, Mary's motherhood with respect to John (and us) was meant to indicate a spiritual motherhood. The double recommendation of Our Lord indicates this also. ⁸⁹

According to the doctrine of the Mystical Body, John is not *only* John, but *each of us*, since according to the doctrine of the Mystical Body of Christ, we must see in anyone in the state of grace not merely a simple human creature but Christ. Origen says in accordance with Saint Paul, "The Christian is not simply a man, but he is another Christ." Jesus, John, we all constitute but one, only one Jesus and consequently for Mary, only one Son. ⁹⁰

St. John is the author of this scene as well as other scenes in the Gospel -- Cana and in the Apocalypse, where Mary is called "Woman". This would identify her with the Woman of Genesis. The scenes all taken together point to

the Spiritual Maternity. Besides, John is accustomed to recording episodes because of their symbolic meaning. If he repeats anything that is already in the other three Gospels, it must be for a very special reason. He very seldom speaks of himself, and if so, does not mention his name. He records this whole incident because it is very important. Christ is proclaiming, ⁹¹ for the world to know, the Spiritual Maternity of Mary.

A Singular Interpretation

One author, A. Mayer, in his book entitled *The Cross-Annunciation*, has a rather singular and unique interpretation of the words of Our Lord on Calvary. He himself writes that he has presented a "newer and more comprehensive understanding of this important matter, Because of the singularity of his views and the lengthy development of his general thesis here is a summary of the main ideas of his book:

The Title. -- The title is the key to the theme of the book. The author considers the words of Christ on Calvary, the Annunciation as it were of Mary's Spiritual Maternity. Here are some of his words:

Through the Angelic Annunciation, Mary formally becomes the Mother of Jesus. Through the Cross Annunciation, Mary formally becomes the Mother of mankind.

It is one thing to be the Mother of Jesus. It is another thing to be the Mother of mankind.

In the first, the relationship established is between God and Mary. In the second, it is between Mary and mankind.

In the first, the angel makes the proposition and is the delegatory witness. In the second, Jesus makes the proposition and is Himself the Witness.

In the first annunciation, her Divine Maternity is explicit and her maternity of us implicit. In the second annunciation, her maternity of us is explicit and her Divine Maternity implicit.⁹³

In the first, she acquired eligibility (for the Spiritual Maternity). In the second, she acquired function....

In the first annunciation, the angel spoke only of the Divine Maternity. In the second, Jesus spoke only of the Spiritual Maternity of us.

The first had Mary's consent, and the second had both the consent of Mary; and, by proxy, our own consent.

The first announced Mary primarily and solely the Mother of Jesus. The second announced Mary primarily and solely the Mother of us....

In the first annunciation, there was one relationship announced; Mary the Mother of Jesus, and Jesus the Son of Mary. In the second annunciation, there was one relationship announced between Mary and us, and between us and her.⁰⁴

Main Idea. -- The main line of his argument is as follows:

Scriptural argument. In *The Cross-Annunciation* is expressed under the literal sense, that Mary is indeed our Mother. His reason -- as St. Thomas states "nothing necessary to faith is contained under the figurative sense which the Holy Scriptures have not elsewhere expressed under the literal." He says Holy Church has always taught Mary is our Mother. Therefore it must be in Holy Scripture. Therefore it is in the Cross-Annunciation.⁹⁵

Christ establishes a new filiation on Calvary between us and Mary. He both declared Mary our Mother and constituted her as such on Calvary. ® As proof he quotes the popes and Fathers.⁹⁷

Mary "by free will and contractual relationship became the Mother of Mankind" on Calvary.⁹⁸ To establish the Spiritual Maternity the Saviour procured and enlisted the consent of the Woman, and likewise also, the consent of the disciple. In the order of grace, the freedom of the will is never impaired.⁹⁹ Christ's words postulated the consent of Mary and John.¹⁰⁰ His only reason for the bilateral appeal is to get their consent, upon which a contract is based.¹⁰¹ Christ instituted the filiation by

this contractual union. 109

The Divine Maternity made Mary eligible for her Spiritual Maternity. 103

Criticism of Mayer's Thesis

The big difference between Mayer's thesis and the opinion of the vast majority of theologians boils down to the difference between "constituted" and "declared." Mayer quotes selected texts of the popes to show that the Spiritual Maternity had its origin on Mount Calvary in virtue of our Lord's words. Most writers insist that Our Lord's words do not create, nor constitute Mary's Motherhood of men, but are a solemn proclamation of the fact already existent. They hold almost unanimously that Mary conceived us with Christ at the Annunciation and gave us birth on Calvary when the Redemption *in actu primo* was completed. She contributed to our spiritual birth by giving birth to the Redeemer and by co-operating in the entire work of the Redemption. She is our real Spiritual Mother and would be so even if Christ had not spoken those words which were spoken to solemnly announce, proclaim, and confirm the fact of the Spiritual Maternity, and not to initiate it.

As regards his selection and interpretation of papal statements, two comments should suffice:

He seems to be unaware of the many papal texts that teach the Spiritual Maternity has as a basis our incorporation in Christ and Mary's role in the Redemptive-Incarnation.

As George Shea remarks again and again throughout a long article dealing with the testimonies of the popes to the Spiritual Maternity, the mind of the popes must be taken into account to interpret their statements. While in many instances they draw attention principally to Calvary, other texts may be found which show the Spiritual Maternity had its beginnings at the Annunciation and is founded on the Divine Maternity, the Incarnation, the Mystical Body, all of which Mayer seems to overlook.

Other details of Mayer's thesis may be criticized, but the main point at variance with the general teaching of theologians has been covered.

We conclude that theologians are practically unanimous in accepting John 19:26, 27 as a valid scriptural proof for the Spiritual Maternity and they do so principally for two reasons: the testimonies of the popes; it is *'according to Tradition*, especially the living Tradition of the Church.

Furthermore, by these words of Our Lord, Mary was not constituted but rather solemnly proclaimed our Spiritual Mother.

Apocalypse, 12:1-18, especially verse 18:

And the dragon was angered at the woman, and went away to wage war with the rest of her offspring (seed) who keep the commandments of God, and hold fast the testimony of Jesus.

This text has singular importance, if for no other reason than because of the authoritative statement of Pius X in his encyclical *Ad diem illum*.¹⁰⁸ He removes any shadow of a doubt that this passage refers to Mary, and, in particular, to her Spiritual Maternity.

The Apostle St. John describes the vision with which he was divinely favored: *A great sign appeared in heaven: a woman clothed with the sun, and under her feet was the moon, and upon her head a crown of twelve stars* (Apoc. 12: 1). Everyone realizes that this woman signified the inviolate Virgin Mary who brought forth our Head. The Apostle continues, *And being with child, she cried out in her travail and was in the anguish of delivery* (Apoc. 12:2). Thus John saw the most holy Mother of God already enjoying eternal happiness and still laboring in a kind of mysterious childbirth. What birth was it? Surely it was our birth. As long as we are still detained in exile we must still be brought forth into the perfect love of God and into eternal happiness. The laboring in childbirth shows the yearning and longing with which the Virgin from heaven above keeps watch over us and strives with unceasing prayer to complete the number of the elect.¹⁰⁷

This is the only known instance of a papal employment of Apocalypse 12 in the matter of Mary's Spiritual Maternity.¹⁰⁸ But this is sufficient, for, in virtue of this statement, the text refers to Mary's Spiritual Maternity.

Exegetes do not agree as to who the Woman is, whether Mary or the Church. E. Allo¹⁰⁹ gives a bibliography of the opinions of this text. G. Roschin¹¹⁰ draws these conclusions as regards the question of the various interpretations: a. Today, the interpretation of the Woman to be Mary by mere accommodation is usually excluded, b. Because of certain difficulties whether Mary is a type or antitype of the Church or vice versa -- the typical sense is commonly excluded, c. Modern interpreters usually see Mary in the Apocalypse in some kind of literal sense, understood to be a real scriptural sense.

Once it is established or accepted that Mary is the Woman, how do the modern writers apply this text as a valid basis for the Spiritual Maternity? This is the question at issue here. In view of the papal encyclical of 1904 quoted above, it would seem probable that most writers would use the papal statement or the Apocalypse, or both among their spiritual proofs for the Spiritual Maternity. However, the majority of our principal writers are significant by their omission of these references. The only ones to use one or both of these references are: Scheeben, Roschini, Schaeffer, Meert, Mayer, Terrien, Vassa¹¹¹-Phillips, and Keuppens.¹¹¹ Their reasons given for the application of this text to the Spiritual Maternity are the following:

The authority of Pius X in the encyclical quoted above.

Mary is the Woman, according to the traditional interpretations, and the Son she brings forth is Christ. Some argue that since the Son brought forth is none other than Christ, the Woman who gives Him birth is none other than Mary, His Mother.

The text is a scriptural interpretation of Genesis, *et.*, the foretold victory of the Woman and her seed in battle against Satan.

All the details of the chapter apply to Mary: the "great sign" as prophesied in Isaias 7: 14; the woman clothed with the sun (full of grace and mother of the

Sun of Justice); the woman wearing a crown of twelve stars (the twelve tribes, or twelve Apostles and in them the entire Church).

That the Woman is in pain is a probable reference to her Spiritual Maternity. Mary had no pain in giving birth to Christ. Scheeben¹¹² notes the special connection between Christ's birth and the painful childbirth, an obvious allusion to the Mystical Body and the connection between the Divine and Spiritual Maternities.

John is the author of the Apocalypse. Again, as in the Gospel (Cana, Calvary), he uses the term "Woman," once again to draw attention to the Protogospel where Mary is referred to as the Woman. Altogether these texts of St. John and Genesis are solid scriptural arguments for the Spiritual Maternity.

The Apocalypse is a formal scriptural argument for the Spiritual Maternity, based on Mary's production of Christ and "the rest of her seed."

II. The Minor Texts

1. Events of Mary's Life. — Visitation and Magnificat: Lk. 1:39-80; Nativity: Lk. 2:1-21; Presentation, Purification, Prophecy of Simeon: Lk. 2:22-38; Adoration of Magi: Matt. 2:51-2; Flight into Egypt: Matt. 2:13-23; Loss in Temple: Lk. 2:41-52; Subjection of Christ to Mary: Lk. 2:51; Cana: John 2:1-11; In Public Life: Matt. 12:46-60; Mary praised: Lk. 2:27-28; On Calvary: John 10:25-27; Pentecost: Acts 1:14.

While all these texts are Marian in the literal sense, their application to the Spiritual Maternity in general is of illustrative value only.¹¹³ According to our modern writers, only one text stands out among these as a scriptural basis for the Spiritual Maternity, and that is the scene of the Presentation of Our Lord in the temple and the prophecy of Simeon.

According to this prophecy Mary's role on Calvary is foretold. This mystery connects Mary with both the Annunciation and Calvary and reveals her role already as spiritual Mother of men.

She not only takes part in the Incarnation, the begin-

ning of the Redemption, but also in the last and principal act of the Redemption on Calvary. In joy she gave birth to Christ; in sorrow she gives birth to men on Calvary. The prophecy of Simeon makes Mary more conscious of her role as spiritual Mother, a role that enlists her side by side with the Messiah in His tragic destiny. Mary's suffering is revealed here as much as in the Passion. At both times Mary is shown suffering for us and giving birth to us by her sufferings. Especially Bernard, but also Terrien, Schrijvers, Lepicier, Merkelbach, Vassall-Phillips, Neubert, Dillenschneider, and Druwe⁷ develop the above considerations.¹¹⁴

All through his *ex professo* work on the Spiritual Maternity, Bernard, and similarly Vassall-Phillips,¹¹⁵ connects all the events of Mary's life with the Spiritual Maternity. He holds they all are a continual revelation of her maternal function towards mankind, that the maternity of grace is affirmed and enlarged in every way. He does not like the idea, very often expressed, that Jesus gave Himself to Mary and Joseph alone for thirty years and this was the sweetest part of His work. Rather all Mary's life and all Christ's life were given to exercising in different stages their universal patronage over all men.¹¹⁶

Bainvel⁸ also insists all Mary's work was maternal in character, whether she is at Bethlehem, Cana, or Calvary. This should be the over-all view of her life -- her maternity towards us. Other writers hint at the same idea in so far as they see the unity in the whole plan of Redemption, a point to be discussed later.

The power of Mary's intercession, related to her title as Dispensatrix of grace, is seen in a special way by some of our authors in connection with the sanctification of John the Baptist, the first public miracle of Our Lord at Cana, and Mary's presence among the Apostles on Pentecost. Theologians hold that the Visitation (Lk. 1:44) marks the sanctification of John the Baptist in his mother's womb. Mary is the instrument of that sanctification. This is one of several texts that confirm her role in the sanctification of souls as Spiritual Mother of men.

One of the other texts that refers also to the power

of Mary's intercession, and consequently to her Spiritual Maternity is the miracle of Cana. Here is the argument for the Spiritual Maternity from this text:

This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him. So, then, the disciples owed their belief -- that faith without which they could not have been saved, without which it is impossible to please God; they owed it, under God, to Mary. God gave it to them...through Mary's intervention. It was the immediate fruit of a certain miracle wrought in their presence, which miracle was directly caused by the thoughtful, amiable, charity of Mary. Thus are we again reminded of the saying of St. Augustine, that Mary brought forth Jesus our Head in the flesh, but that she also co-operates by her charity to the bringing forth of His members in the Spirit. 19

The third text concerns Mary's presence in the Upper Room. Some authors consider the Church born on Pentecost instead of Calvary. This is definitely a minority opinion but it does allow for a beautiful comparison of the part played by the Holy Spirit with that of the Blessed Mother in the birth of the physical Christ as well as the birth of the Mystical Christ. As Father Mersch puts it, "As the Head was born physically *de Spiritu Sancto ex Maria Virgine*, so the 'Body' is born mystically by the operation of the Spirit and by the mediation of Mary;"⁹¹

2. Mystical Body Texts. -- Practically all our principal authors mention the connection between the Spiritual Maternity and the Mystical Body, but only about half of them actually use and cite Mystical Body texts among other scriptural proofs offered. These latter writers are the only ones we are concerned with here. There will be further treatment of the Mystical Body in a later chapter and then all writers will be concerned.

The argument for the Spiritual Maternity from the doctrine of the Mystical Body depends a great deal on

the pontifical statements of Pius X in *Ad diem ilium* and of Pius XII in *Corporis Mystici*, already referred to above. According to the two popes, Mary not only gave birth to the Head of the Mystical Body and Author of the supernatural life, but in a spiritual and mystical way gave birth also to the members inseparably united to that Head. She can be said to have carried us with Christ in her womb but she actually became the Spiritual Mother of the members of the Mystical Body on Mount Calvary. Not one Catholic author would or should contest this doctrine.

Various scriptural texts are cited to develop this thesis along slightly different lines. The principal line of argument is based on our sonship of God, which involves our brotherhood with Christ, and consequently the spiritual motherhood of Mary. The so-called "Sonship texts" of St. John, e. g., John 1: 12 *sons of God*; 1: 13 *born of God* (one writer calls this "John's monument to the Spiritual Maternity"¹²² | John 4:7; | John 5:1, 18; etc., are cited as well as the texts of St. Paul (e. g., Rom. 8:29, Heb. 2:11, 17) which teach that we become spiritual brethren of Christ by Baptism. Other similar texts: Matt. 28:10 and John 20:17. the text most frequently quoted in this regard is Gal. 4:4, 5 where St. Paul writes: *When the fullness of time came, God sent His Son, born of a woman, born under the Law, that He might redeem those who were under the Law, that we might receive the adoption of Sons.* By being born of Mary, it is argued, Christ made us adoptive children of God. Being Brothers of Christ by divine adoption, we are also spiritually adopted by Mary. Christ shares all with us -- His name (Apoc. 14:1; 22:4); all His goods as stated in John 17:10: *All that is Mine is yours and all yours is Mine*; and in Rom. 8:17: *haeredes quidem Dei, cohaeredes autem Christi.* There is a certain parallelism between Christ and us, according to Terrien, or as Roschini puts it, "*ineffabilis hominum imminencia in Christo Jesu.*"

Quite a few writers¹²⁴ also see in the reference to Christ as Mary's "first-born" an implication or a suggestion at least that Mary was to have other children,

not physically, but spiritually. Christ is her First-born and we are her second-born, as it were. He was her son by nature and according to the flesh; we are her sons by adoption according to the spirit. Here is the way F. Sheen words it:

The statement "first-born" may indeed mean that Marx was to have other children, not by the flesh but by the Spirit. It suggests that she was to have a spiritual progeny which would make up the Mystical Body of her Divine Son, just as Eve is called the "mother of the living" or the mother of men in the natural order. Sara gave only one son to the father of believers, Abraham, and yet she is called the mother of all Israel (Is.51:21). There is a clear suggestion in the words "first-born" that she who begot corporally the Head of the Church, was also to beget spiritually the members of the Church. Since the Head and the Body are inseparable, it is therefore true to say that as Mary bore Christ in her womb she was virtually carrying the whole Mystical Body. The mother earth that bears the vine also bears the branches.

Usually exegetes, in order to defend Mary's perpetual virginity, explain how the text does not imply that she had other children, physically. It might be a bit exaggerated to say the spiritual children are implied here.

Terrien¹ uses one of the Mystical Body references of St. Paul to bring out another important aspect of the doctrine of the Spiritual Maternity, that is, the connection between it and the Divine Maternity. Since the Mystical Body of Christ is the prolongation and the complement of His natural body (Eph. 1:23... *and Him He gave as Head over all the Church, which indeed is His body, the fullness of Him Who is wholly fulfilled in all*), the maternity of Mary toward members would be the prolongation and the consummation of her Divine Maternity. (This point would seem to be extremely important and will be referred to again later).

One final argument based on the Pauline texts is stated as follows:

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If St. Paul, writing to the Corinthians (1 Cor. 4:15), could justly claim the title of a parent in their regard, because he had preached the Gospel to them and converted them from Heathenism, saying, *In Christ Jesus by the Gospel I have begotten you*; how much more justly may not she claim to be our Mother, from whom we have received not the mere oral preaching of the Gospel, but the Author of the Gospel Himself. If the manifold labors of the Apostolate give a right to the name and authority of a Father, and may even be justly compared to the pains of maternity: *My little children, of whom I am in labor again, until Christ be formed in you* (Gal. 4: 19) -- certainly the Dolors of Compassion (as it is sometimes called) of Our Lady on Mount Calvary, give more than a sufficient right to the name and affections of a Mother. She has borne us, as it were, in the womb of her affections from the moment of the Annunciation, when she knew that the Holy which should be born of her was to save His people from their sins, and knew also the cost at which He must do it.127

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3. Bible Figures Applied to Mary.-- By accommodation many persons and things spoken of in the Bible are applied to Mary in some way or other. Roschini128 gives practically a complete list of such persons and things and points out also that, when these accommodations are used by the Fathers or in the liturgy of the Church they are more significant, but even then, they can be used only to illustrate, not prove, a doctrine. Therefore, these accommodations add very little to the scriptural argument for the Spiritual Maternity. Nevertheless, such texts are cited in theological contexts, and so they are outlined here.

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While there are many figures applied to Mary in a general way few of these are directly connected with Mary's Spiritual Maternity. For example, Pius IX in his encyclical *Ineffabilis Deus*^S recalls how the Fathers made use of many figures to illustrate Mary's holiness. He mentions: Noah's ark, ladder of Jacob, burning bush, David's tower, the enclosed garden, temple of God, un-

spotted dove, holy Jerusalem, exalted throne of God, Queen, and finally, Eve by contrast with Mary. Plessis³⁰ explains how all these and other things and persons are figures of Mary in a general way, without emphasizing any particular function or role of the Blessed Mother. It does not take much of an imagination, however, to see how the Spiritual Maternity is beautifully illustrated by many figures, especially by certain women of the Old Testament. Vassall-Phillips³¹ draws out such comparisons in great detail.

Of course all the principal authors compare and contrast Eve and Mary. Only a few make actual references to Old Testament figures with regard to the Spiritual Maternity. Besides those mentioned above, Terrien³² cites two figures, Sara and Agar and also puts the words of Jeremias on the sorrowful Mother's lips: Jerem. 2:13: *All you who pass by the way, look and see if there is any sorrow like unto my sorrow.*

Whatever be the importance of any or all Bible figures applied to Mary, and in particular, to her Spiritual Maternity, the remarks of D. Unger³³ are significant, to the effect that: a. the interpretations given according to Tradition should be our criterion here; b. we should not exaggerate the number of Marian types as the Middle Ages did; and, finally, c. the advice of Pius XII in *Divino afflante Spiritu*³⁴ should be sacred here: only where it can be proved that God intended the typical sense should we accept it. With this, we conclude the scriptural argument for the Spiritual Maternity according to our modern principal authors.

CONCLUSION

After considering all the above scriptural arguments, and in particular, the authoritative declarations (not *de fide*) of the popes cited in the various instances, we conclude that the number, variety, and interrelation of scriptural texts present a solid probative argument for the doctrine of Mary's Spiritual Maternity. From the number of texts cited and the importance given them by the modern writers, it would seem there is no other Marian

doctrine, *de fide* or not, with the possible exception of the Divine Maternity, that is so well scripturally documented.

Of all the texts presented for the Spiritual Maternity, the most certain one would seem to be the words of Our Lord on Calvary, and the one that is potentially the most fruitful is the Protogospel, especially as it is seen related to the scene on Calvary and the events related in the twelfth chapter of the Apocalypse.

Article 2. Tradition

At the beginning of the presentation of scriptural proofs a few principles for the use of Scripture were listed. In the same manner are listed here the principles involved in the use of Tradition. These principles are also taken from the same article previously cited:135

1. The Christian Revelation is contained not only in Scriptures but also in Tradition.

2. By Tradition, we understand the teachings of the Apostles that were not written. 2 Thess. 2:14, 15: *So then, brethren, stand firm, and hold the teachings you have learned, whether by word or by letter of ours,*

3. As the Council of Trent defined:

Revelation is contained in written books and in traditions without writings -- traditions which were received from the mouth of Christ Himself and from the Apostles under the dictation of the Holy Spirit and have come down to us delivered, as it were, from hand to hand.135

4. Tradition, then, is not only a criterion for Scripture interpretation, as mentioned in the Introduction to the Scriptural proofs, but it is an authority in its own right in the matter of faith or morals.

5. Arguments of varying degrees of importance can be drawn from Tradition: a. In the first place, no Catholic may contradict an interpretation in Tradition when it is at least morally unanimous among ancient Christian writ-

ers. b. When such moral unanimity is lacking, it is false to think that no argument at all can be formed from Tradition. c. Furthermore, a majority, though short of moral unanimity can beget a certain argument. A few dissenters do not invalidate an argument from Tradition.

6. It is evident that, so far, we are speaking of Tradition as it pertains to the writings of the Fathers and early ecclesiastical writers. In other words, some of the early beliefs of Christians as handed down from the Apostles were put into writing by these writers of the early Church. In this sense, often Tradition is referred to as "early Tradition." But Tradition can be understood in another sense, that is, as something living, as the doctrine, teaching, and practice of the Catholic Church handed down from the Apostles through the ages. In this sense it is not necessary to be able to trace Tradition by written documents back to the first centuries, to have an argument from Tradition. An illustration of this would be the example given already that Leo XIII said the spiritual interpretation of John 19:26, 27 is the constant Tradition of the Church, despite the fact that scholars can find a clear written record of this only from Rupert of Deutz on (twelfth century).

The modern writers' arguments from Tradition for the Spiritual Maternity will be presented under these two aspects of Tradition: first, the early ecclesiastical writers; and second, the Church's living Tradition through the centuries.

1. The Early Ecclesiastical Writers

Before considering what the modern writers say about the early ecclesiastical writers, here are two papal texts that may serve as guides for this present matter:

a. Pius IX, *Ineffabilis Deus*:

The Fathers and Writers of the Church, thoroughly schooled in the writings from heaven, had most at heart to vie with one another in preaching and teaching in many wonderful ways the Virgin's sublime holiness, dignity, and immunity from all stain of sin and

her splendid victory over the most hateful foe of mankind. They did this in their books which explain the Scriptures, vindicate the dogmas, and instruct the faithful.

They quote the words by which the Almighty, in the beginning of the world, announced His merciful remedies prepared for the renewal of men, and by which He crushed the brazen, deceitful Serpent and wonderfully lifted up the hopes of our race, saying, "*I will put enmities between thee and the woman, between thy seed and her seed.*" When citing this text they taught that by this divine oracle, the merciful Redeemer of the human race, the Only-Begotten son of God, Jesus Christ, was very clearly pointed out beforehand and that His Most Blessed Mother, the Virgin Mary, was designated and that at the same time the enmity of both against the devil was emphatically stated.

b. Leo XIII, *Adjutricem populi*: "In the person of John, as the Church has always believed, Christ designated the whole human race, and first and above all, those who have the faith."139

These two popes both use the argument from Tradition to indicate, on the one hand that Mary is the Woman in Genesis, and on the other, that the Spiritual Maternity is referred to on Mount Calvary by Our Lord's words to Mary. At least this is what all our principal authors accept. As already indicated in the discussion on the Protogospel, W. Goossens, L. Drewniak, H. Lennerz and C. Ceuppens are the principal writers to oppose the Mariological interpretation of Genesis. They neither admit this interpretation, nor the claim that Pius IX includes in his definition of the Immaculate Conception an authoritative exegesis of the text of Genesis. Of our principal authors, J. Caro⁴ and G. Roschin⁴³ have discussed and answered the arguments of the above group. The defenders of the Mariological interpretation use the argument from Tradition, both ancient and living, while the opponents deny any significant argument from Tradition, which they usually limit to mean what they find in

early writings of the Fathers and other ecclesiastical writers.

While none of our principal writers claim that from the beginning Mary was explicitly called the Spiritual Mother of men, a number of authors note that in the early Church the doctrine was known and believed.¹⁴³ All of our principal writers¹⁴⁴ claim that the doctrine is implicitly contained, first and above all, in the traditional antithesis of Mary and Eve. This contrast and comparison of Mary with Eve runs all through the early writings in the Church, and is most commonly traced to St. Justin.¹⁴⁵ Numerous references from early writings are cited by many modern writers to show that Mary is declared the New Eve, the Second Eve, or the Mother of the living in a truer sense than was Eve. Terrien states that universally the Latin Fathers base this contrast of Mary and Eve on the fact that Mary is the principle of the supernatural life, that in some way she gave us supernatural life.

But some of our authors -- Carol, Most, Mayer, and to some extent Garrigou-Lagrange -- see a little more than others do in the Eve-Mary contrast in early Tradition. These writers and other modern writers¹⁴⁶ hold the Fathers and other early ecclesiastical writers already saw Mary's Co-Redemptive work implied in the Eve-Mary antithesis. By Co-Redemptive work they mean particularly and principally Mary's immediate co-operation in the objective Redemption on Calvary. Other writers¹⁴⁷ maintain the Fathers and early writers attached the comparison to the scene of the Annunciation and Mary's co-operation in the Incarnation exclusively, and did not see, as later writers did, beginning with St. Albert the Great,¹⁴⁸ how Mary is the Second Eve also by her participation in the Redemption on Calvary. This difference of opinion is not as important as it might seem for two reasons: the first is the fact that all our modern writers explicitly or implicitly admit that carrying out the Eve-Mary antithesis to include Mary's role on Calvary is legitimate in view of later Tradition, that is, the living Tradition in the Church. This argument can be backed up with papal statements which picture Mary as the Second Eve on Calvary.¹⁴⁹

The second fact admitted on both sides is the doctrine of the Redemptive-Incarnation. According to this teaching, in brief, already at the Annunciation, by her *Fiat* Mary co-operates in our Redemption, since that is the first step in God's plan to redeem us. The Redemption is a unit. Christ's life must not be divided into a series of separate acts. His Incarnation marks the beginning of one long act of redemption, culminating on Calvary. This is the teaching of our principal modern authors, and is a fundamental principle for the doctrine of Mary's Co-Redemption.

Let it be said here, once and for all, that this study has as its proper object the Spiritual Maternity in all its aspects, but that does not include a specialized treatment of each aspect. The Co-Redemption, with all its ramifications--Mary's merit of the Incarnation, of her Divine Maternity, of her fullness of grace, of her Redemption, of our Redemption; the mode of causality of various aspects of her Co-Redemptive work; her mediate and immediate co-operation in the objective and subjective Redemption; the scriptural proofs and proofs from Tradition; papal sources, etc. — is a specialized aspect of Mary's Spiritual Maternity. This is proved sufficiently by the fact that the authors of Mariology texts consider it as such and treat it separately, some giving it a sort of precedence over the Spiritual Maternity, others treating it as an aspect of the Spiritual Maternity. Just how our authors stand on this problem will be pointed out later.

Getting back to the Redemptive-Incarnation, the principal difference between the Co-Redemptive specialists among our principal authors and the other writers of the group is that the former seem to emphasize Mary's role on Calvary, calling that her *immediate* co-operation, and relegating her co-operation in the Incarnation, to a *remote* (William Most moderates *this a trifle* by prefacing 'at least' co-operation in the Redemption. The others -- especially Bainvel¹⁵² and Bover¹⁵³ emphasize Mary's role in the Incarnation. Some say Mary would be our Mother and Co-Redemptrix, to a certain extent, even if she

had died before the sacrifice of Calvary, by the simple fact of her co-operation not merely physical, in the Incarnation. 154 As a further consequence of this difference of view, the one group seems to center the Spiritual Maternity on the Divine Maternity and the Mystical Body in so far as Mary conceived us at the same time that she conceived Christ, whereas the other group, the Co-Redemptionists, if such they may be called, either pass over the significance of these views together with the papal texts allied with them, or they speak of the Mystical Body and its relation to Calvary strictly. 155

With respect to the Eve-Mary antithesis in the works of our principal authors, other aspects of the Spiritual Maternity are also demonstrated in the light of this teaching in the early writings. Bainvel deals especially with Mary as Distributrix of Grace, while Bover's principal theme is Mary's consent, her *Fiat* to the Incarnation. Each of these shows how his thesis is demonstrated by the Eve-Mary Tradition. 156

So much, then, for the Eve-Mary antithesis. Among the arguments from early Tradition for the Spiritual Maternity it is the one most frequently cited and the one considered the most important by the modern writers.

The text most frequently used as an argument is the Augustinian Tradition that Mary is the mother of the Mystical Body. Here is the often quoted text of St. Augustine:

Mary alone among all women is mother and virgin, not only according to the spirit but also according to the flesh. According to the spirit she is not mother of our Head, the Saviour Jesus, of whom rather she was born spiritually...but she is mother of His members, which we are. For she co-operated by her charity in the birth into the Church of the faithful — the members of the Head. According to the flesh, she is Mother of the Head Himself. 158

This particular quotation seems to be clear and convincing. Yet, two of our writers¹⁶⁰ point out that the context gives the text a slightly different meaning than so many have taken for granted. Here is what Neubert

writes:

The context reveals that St. Augustine admitted the same spiritual motherhood for all those Christian virgins, who, "by their fruitful charity, engender other members of Christ." Thus he answers the objection that mothers were superior to consecrated virgins because of their fruitfulness, and shows that to these virgins, too, belongs a real fruitfulness, a spiritual fruitfulness. Hence he is not speaking here of that special maternity that we attribute to Mary as a result of her co-operation in the mysteries of the Incarnation and of the Redemption. On the other hand, he does not exclude that co-operation and, no doubt, had the situation called for it, he would have explained her charity through her unique role in the work of her Son. Yet, even if Mary's special spiritual maternity can be interpreted as forming part of Augustine's system of thought, he does not state it explicitly here.¹⁶⁰

Another argument from Tradition frequently given is that Origen was the first to see in the words of the dying Christ to His Mother and to His beloved disciple an affirmation of Mary's Spiritual Maternity.¹⁶¹ A closer examination of this text leaves some serious doubt whether Origen was actually thinking of Mary's Motherhood in our regard. Here is the thought of Origen:

We dare say that the first fruits of the Scriptures are the Gospels, and of the Gospels, the one written by John. No one understands this Gospel unless he has reposed on the bosom of Christ or has received from Jesus, Mary, who also becomes his Mother. He who is to become another John must be so great that Jesus can also say of him that he, like John, is Jesus. For there is no other Son of Mary... but Jesus, and Jesus says to His Mother: "*Behold thy Son,*" and not: "Behold, he is also thy son." In reality every perfect Christian no longer lives himself; it is Christ who lives in him. And since Christ lives in him, Mary hears the

words, "Behold thy Son, Christ."¹⁶²

This text of Origen is not accepted by all without criticism. For example:

The argument used by Origen is based upon the identification of a true and perfect Christian with Christ. It is true that Mary has but one Son, our Lord Jesus Christ. St. John, however, is identified with Christ, as is also every perfect Christian. In Origen's thought it is not exactly that John represents every Christian but that John and every perfect Christian are one with Christ, that lies at the basis of his teaching on the spiritual motherhood of Mary.¹⁶³

A few authors¹⁶⁴ claim the early Fathers as well as the later Fathers used the title "Mother" for Mary. Such uses, they admit, are rare. But they see in these some allusion to the Spiritual Maternity. The title "Mother" certainly cannot be more than a witness in a general way, for it does not give any definite reasons upon which the Spiritual Maternity is based.

2. The Living Tradition of the Church

Reference has been made already several times in the above pages to the importance of the living Tradition in the Church, as distinct from ancient Tradition. It was mentioned that the teachings of Christ were not all written down, that the early writings of the Fathers and ecclesiastical writers are not the only sources of Tradition in the Church and that as a consequence of these two considerations we must consult the teachings of the popes, saints, theologians and spiritual writers through the ages to have a complete picture of the Tradition in the Church. As one writer says:

Anxiously and nervously to search in every case for categorical affirmation of Catholic Doctrine, or of practices based upon that Doctrine, in the pages of

Scripture or in the scanty writings of the early Fathers, would be to betray a want of confidence in the authority of the living Tradition of the Church.

One of the most conclusive arguments for the Spiritual Maternity is the fact that modern Catholic writers are unanimous in agreeing either implicitly or explicitly that this doctrine is in accord with the Divine and living Tradition in the Church. Innumerable texts from the popes could be cited showing that they affirm or take for granted the Spiritual Maternity. Many writers, by few or many texts, show that the belief in the Spiritual Maternity is unanimous and constant in Catholic Tradition. These writers cite popes, saints, and scholars down through the centuries to the present day to prove their point. Liturgical references, especially from the Mass and offices of recent Marian feasts are also added. It would go beyond the scope and purpose of this paper to list all these names and quotations, which exist almost without end. It is the purpose and object of this paper to note the significance given to such quotations by the modern writers. A few such comments, typical of others are: "The harmony of the divine plan demands that spiritual maternity, and tradition has not only proposed it as fitting, but more than that, has expressly affirmed it as a fact." 169

In another place Terrien says it is not an argument against the spiritual maternity, because the title "Mother of men" is not explicitly found in the early Church, either in the liturgical texts or in the monuments of the universal Church. And here is his argument for Tradition, though he does not use the word:

The Church would not tolerate so frequent a use of the name if it was not in accord with her belief. And how would she be able to disapprove it, when thousands of times she attests expressly to the truths of which it is the simple and manifest expression? One could not any longer argue from the silence of the Church. . . the faithful have so clearly called Mary by this name,

Lepicier sets the pace for this type of testimony -- which others cite with approval:

That Mary is the Mother of men in the way explained can be called a Catholic truth, almost a doctrine of the faith so that to deny it would not only be rash but even heresy; granted that this truth has never been expressly defined, yet it remains so universally fixed in the heart and on the lips of the Christian people, that, according to what St. Augustine wrote: "a truth not established by a Council but always believed by the universal church is most certainly believed on nothing less than the authority of the apostolic tradition."¹⁷¹

Garrigou-Lagrange writes:

Tradition has always understood Our Lord's words on Calvary in the spiritual sense. It has been regarded in different papal documents as the common belief of the Church.

At the end of a survey article on the teaching of Tradition, William O'Connor draws up a common doctrine from the testimonies that he cites. His summary may well serve as a conclusion for the entire argument from Tradition.

In the first place, tradition teaches that Mary became our spiritual mother at Nazareth at the moment of the Incarnation. At that moment she regenerated us by the fact that she engendered our Regenerator. Mary is our spiritual mother because she is the new Eve, the mother of Him Who came to give us spiritual life. This basic truth is clearly taught in the earliest testimonies of tradition. At the same time it was recognized, especially by St. Augustine, that the Incarnate Word is indissolubly united with His members. In forming within her Christ, the head of the body which is the Church, Mary in a spiritual or mystical way

has engendered also the members of this body. The mother of the head is the mother of all those who are identified with the head in the Unity of a common body.

In the second place, tradition attaches the spiritual motherhood of Alary to Calvary, where by her compassion she underwent pains that many have likened to the pains of childbirth which Mary bore within her soul as she agonized with her Son. By these parturition pains at the foot of the cross Mary was in labor with us all. As Gerhoh of Reichersberg sums up the Tradition on this point: "That blessed mother standing by the cross bore them all when, knowing that her only son was suffering to liberate and save them, she was in torture, with the sword of compassion piercing her soul, in order to bring them forth." Tradition has seen in the words of Christ to John, "*Behold thy mother,*" an acknowledgment of Mary's spiritual motherhood over men by the part she played in their redemption on the hill of Calvary.

In the third place, tradition recognizes that Mary's spiritual motherhood is still functioning in our regard in heaven. A mother has the care of her children closest to her heart. If Mary was our spiritual mother at Nazareth and on Calvary, she cannot lose interest in her children now that she is in heaven. Tradition begs of her to show herself a mother to us now, by her intercessory prayer, and by distributing the fruit of the Redemption so bitterly won for us by her divine Son. As Christ is constantly being formed in the souls of her children, she may be said to be still in labor until the new birth is brought to completion. This is why tradition hails her as the mother of mercy, the mother of grace and of all virtues. As a mother has the care of her children always in her mind and constantly dispenses to them what they need for life, so Mary, our spiritual mother, exercises a maternal care over all her children and dispenses to them through her all-powerful intercession the graces and aids they need for salvation. 173

ARTICLE 3. FITTINGNESS OF THE SPIRITUAL MATERNITY

Arguments for the fittingness of the Spiritual Maternity (*argumenta convenientiae*) are not of the same importance and do not carry the same weight as those from Scripture and Tradition. These arguments even suppose the fact of the doctrine proved by Scripture and Tradition. Because of the psychological make-up of human beings these arguments are perhaps more appealing to the devotional mind, that is, to the ordinary faithful unaware of theological procedures. These arguments are important from that point of view, but also in so far as they add weight to the overall reasons for the Spiritual Maternity.

Among the group of writers considered in this paper only five writers: Roschini, Terrien, Merkelbach, Le'picier, and Neubert¹⁷⁴ devote a section of their books to the "fittingness" argument, all the others make only allusions to such arguments. The authors who mix a good bit of the devotional with the theological -- Bernard, Plus, Schrijvers, Campana, Scheeben -- have a good bit of this atmosphere running through their entire books.

Neubert and Le'picier give short arguments on the part of God, Christ and men; Roschini adds to these the role of the Holy Spirit; Merkelbach has all these arguments plus one *ex parte operis redemptionis*; while Terrien, in a long chapter, includes all these arguments in great detail plus others. Below is a summary of all the *argumenta convenientiae* given by the above authors:

1. On the part of God the Father. -- God the Father had only one Son by nature but other children by grace. Since He gave Mary a share in His natural fecundity, in giving her His only Son to be her Son in the flesh, He should also share with her those children whom He adopted by His charity. If Mary, associated in the natural fecundity, should be excluded from the fecundity of grace, there would be an anomaly in the family of God -- for the sons would have one and the same Father, but only one of them, the First Born, would repose on the heart of a Mother.

2. On the part of God the Son. -- The Word was made flesh to bring forth our love. He became a **little child** like us, one of us, Our **Brother**. This design of mercy and love demanded, that after having given us His Father, He should also give us His Mother. Thus He would appear to us as really our **Brother**. He became like us in **all things**, except sin. Not only did He share His Father with us, but **all His belongings**: His Name (Apoc. 14:1; 22:4), He makes us His co-heirs for eternity (Rom. 8:17). Consequently, He should also share His Mother with us. This is the doctrine of the **Mystical Body of Christ**. Since His **Mystical Body** is the plenitude and the complement of His natural body, so the **Maternity of Mary** towards the members would be the prolongation and the consummation of her **Divine Maternity**. If Mary were not our mother also, Jesus would not be her Son **entirely**. She would be Mother only of His physical, and not His **Mystical Person**. This would be a new anomaly which would, as it were, break the divine proportions of the mystery.

3. On the part of the **Holy Spirit**. -- The role of the **Holy Spirit** was to descend on Mary and produce with her the **God-made-Man**. The same **Spirit** gives other children to God, those born again of water and the **Holy Spirit**. The generation of adopted sons of the Father is the image of the temporal generation of the Son by nature. The generation of adopted sons is the prolongation and the complement of the Word made Man, since the new children pertain to the plenitude of **Christ**. It is of supreme fittingness that Mary concur with the **Holy Spirit** in the mystery of our rebirth and that she be Mother of those of whom the **Holy Spirit** is the author. The **gifts of God** are without repentance, provided we do not do anything which would cause Him to take them from us. Mary certainly did nothing to cause the **Holy Spirit** to withdraw from her to the point that He would not associate her in the production of the members, after she was made so divinely fruitful in the production of the Head.

4. On the part of Men. -- When God established the

supernatural economy of salvation He did not forget our human nature. Both nature and grace come from God. Therefore, grace does not destroy nature, but builds on it, ennobles it and perfects it. Since by nature man is made to live in society, God establishes a Church, a perfect society with its hierarchy. Because man is a composite of body and soul, matter and spirit, God made use of sensible things to raise him to invisible realities. This is the reason for the sacraments, for the use of devotional objects, for the devotion of the Sacred Heart, for the Liturgy. God made use of the affections of human nature to win us over by them and to supernaturalize them. He wants us to speak of Him by the dear name of "Father", and we are to consider ourselves as His children. In an order, therefore, where God so manifestly proposes to repair nature, by the means drawn from nature or calculated on nature, how could He neglect to bring in the relation which is the most intimate and dearest to the heart of man, that of maternity?

For those who would say the Church supplies our need for a spiritual Mother, this explanation is given: It is true that the Church, the Immaculate Spouse of Christ is my Mother in the supernatural order. But the Church herself, which is nothing else than the society of the children of God, needs a Mother. The Church is not the mother who can satisfy by herself alone all my aspirations. The Church is not an individual woman, a physical person, having the heart of a woman. We need a Mother who is a Woman and a Mother in the full sense of the word to complement the fatherhood of God. If God gave us His Mother (according to nature) to be ours (according to grace), there is perfect harmony between the order of nature and the order of grace. If Mary is my Mother, I will love her, and this will draw me to love Her First Born and by a prolongation of the same movement I will be carried to the love of God Himself. Mary is moreover, a powerful intermediary between us and Christ because she is our common Mother.

5. Other Reasons. -- a. The influence of a woman (mother) on man. -- In the order of providence and according to God's knowledge of the heart of man, God wished that man have a companion, and from the two should be born the human family. (*It is not good for man to be alone, . . .*) A mother has or should have a salutary and profound influence. Her name is a symbol of tenderness, sweetness, loveliness, and devotedness. To develop normally a child needs a mother. If a man has so great a need for a mother in the order of nature, by analogy it must be the same in the order of grace. To be born again to the supernatural order, men need a new Mother. The new-born children of God become brothers of the God-Man, and need for Mother the very same Mother of that God-Man.

b. The principle reason why Protestantism lacks the childlike joy, abandon, and lightness of heart which is characteristic of true Catholics, is that they have driven out the cult to the Mother of Christ and our Mother. Where the Mother is neglected, despised, or banished, there is much less a family. *Where there is no woman, the poor suffers* (Eccl. 36:27). A rigid, strained, and sombre piety has no place among Catholics, for whom the Virgin Mother is not only a glory, but the purest of joys. — *You are the joy of Israel, you are the honor of your people* (Judith, 15:10).

CONCLUSION

This chapter dealing with the proofs for the Spiritual Maternity is the most important one in this study. To be theologically sound a doctrine must be solidly based on Scripture and Tradition, and also be in accord with the authentic teaching of the Magisterium. That the modern writers hold such in the case for the doctrine of the Spiritual Maternity would be the over-all conclusion of this chapter.

For any further detailed conclusions, the reader is referred to the several, separate conclusions added when it was considered necessary to the end of certain subdivisions of this chapter.

The following chapters are by way of further explanation and clarification of the doctrine of the Spiritual Maternity as explained in this present chapter.

CHAPTER III

FOUNDATIONS OF MARY'S SPIRITUAL MATERNITY

In a general way all our principal writers ease the Spiritual Maternity on two fundamental principles, the Divine Maternity, and Mary's role in the Redemption, sometimes called her Co-Redemption. Her part in each of these is considered to be the maternal and spiritual activity by which she contributed to our supernatural life. A mother is one who gives life and the essence of maternity is conceiving and giving birth, as stated in chapter one. Mary can only be our Spiritual Mother if she really and truly performed these functions of a mother in a spiritual way. These maternal functions, then, are the bases for her Spiritual Maternity, and it is practically the unanimous opinion of modern theologians and spiritual writers who have expressed themselves on this point in writing, that Mary conceived us spiritually at the same time she conceived Christ, the Head of the Mystical Body, and she gave us birth spiritually on Calvary. This is the teaching of Pius X in *Ad diem illium* and of Pius XII in *Mystici Corporis*, as mentioned previously.

These two fundamental principles will be examined now more in detail according to the teachings of the principal writers considered in this thesis.

ARTICLE 1. THE DIVINE MATERNITY

Papal texts abound for the Divine Maternity as a basis for the Spiritual Maternity. They have been indicated sufficiently in the preceding chapter, but there are several which once again should be brought to attention. The most frequently quoted text referred to is the Encyclical of Pius X and the word: "Is not Mary the Mother of Christ? Therefore she is our Mother also." Here, our authors hold, the pope teaches that there is an intrinsic connection between the Divine and Spiritual Maternities, and

they are inaugurated together, each in a different way.

All authors, including the ones studied here in particular, agree that, in itself, the Divine Maternity is the fundamental principle of all Mary's privileges and prerogatives. In this sense it may be considered THE; fundamental principle because the second principle, the Co-Redemption, is also based upon the Divine Maternity. Because of God's plan to redeem men by becoming Incarnate, the Divine Maternity has an immediate goal, the Redemption of mankind. Mary conceived and gave birth not only to God, out to the Redeemer, as foretold in the prophecies. This is the teaching of the Redemptive-Incarnation.1

Besides pointing out the fact that Mary's Spiritual Maternity is based on the Divine Maternity in the way explained above, our principal writers further show the relationship between the two maternities by focusing attention on the *fiat*, the free consent of Mary to the Incarnation.2 She is seen there as having a free and deliberate choice as co-operatrix in God's plan to redeem mankind. She freely and therefore meritoriously (*de congruo* as all our authors hold, and this is the common opinion today) co-operated then already in the objective Redemption and consequently earns her title then of Spiritual Mother and Co-Redemptrix. She then consented to become, not only the natural Mother of Christ, but the spiritual Mother of men. This consent, this *Fiat* was to endure until Calvary when the Redemption would be accomplished. J. Bover's entire book develops this theme. On one page he graphically contrasts the words put on Christ's lips by St. Paul.* with the words of Mary in response to the angel:

CHRIST

*Behold I come
O God, to do
thy will*

MARY

*Behold the servant of the Lord,
May it be done to me
according to thy will.^*

The further conclusion is drawn from this comparison that Christ and Mary are united, side by side6, the Redeemer and the Co-Redemptrix, the Creator and the crea-

ture, the New Adam and the New Eve, the Principal Agent and the secondary agent, the Mediator and the Mediatrix. This is God's plan already pointed out clearly in the scene of the Annunciation in Holy Scripture. Tradition, as has been shewn, gives solid support to these views. Mary's role, then in the Incarnation, specifically her consent to God's plan of regenerating the human race, marks the beginning of her activity as Spiritual Mother of men. The Spiritual Maternity, consequently, is first of all related to the Divine Maternity because the latter is the principle of all Mary's privileges, and furthermore, because of the connection of the Divine Maternity with the plan of Redemption.

ARTICLE 2. MARY'S CO-OPERATION IN THE WORK OF REDEMPTION

Mary's Spiritual Maternity, according to our principal modern writers, is also founded on a second basic principle intimately connected with the first principle. In explaining the first principle, the Divine Maternity, the second principle was necessarily referred to, that is, Mary's part in the Redemption. That the two principles may be considered separately is evident from the fact that Pius XII bases the Queenship of the Blessed Virgin on these same two principles in his Encyclical, *Ad caeli Reginam*. This last document is an excellent one for showing the teaching of the Magisterium in regard to Mary's part in our Redemption, as in the radio message of Pius XII to Fatima, May 13, 1946, to which reference is made in the encyclical. W. Most⁷ gives a detailed analysis of this radio message as an important papal statement for Mary's immediate and direct co-operation in the objective Redemption. Most of the other principal writers' works antedate 1946 so that their most frequently quoted text in this regard is the words of Pius X in *Ad diem illum*: "*be congruo*, as they say, Mary merited for us, what Christ merited *de condigno*."⁸

Another significant text is one from Pius XII's Encyclical, *Mystici Corporis*, in which the pope wrote:
...always most intimately united with her Son, as an-

other Eve she offered Him on Golgatha to the Eternal Father for all the children of Adam...and her mother's rights and mother's love were included in the holocaust. Thus she who corporally was mother of the Head, through the added title of pain and glory became spiritually the mother of all His members.[^]

In presenting the teaching of our principal writers regarding Mary's role in the Redemption as a basis *for* her Spiritual Maternity, it would be well first of all to point out that they give similar arguments from Scripture and Tradition for the Spiritual Maternity, Co-Redemption, and Mediation of Mary. In many contexts of our principal writers the terms could be interchanged without any change in meaning whatever. Mary's right to those titles are all based on her role in the Redemption. The exact relationship between these titles, as seen by the principal writers, is not always made clear by a statement. In most cases the arrangement of material, especially' in the general Mariological works, would seem to be the key to the author's ideas on this subject. For example, Roschini, Alastruey, Gance's, Neubert, Merkelbach, Lepicier, Vassall-Phillips, and Garrigou-Lagrange treat the Spiritual Maternity as a major division in their texts, with the Mediation and Co-Redemption considered as consequences or corollaries. Pohle-Preuss uses as his title for the chapter which deals with the Spiritual Maternity, "Mary's Secondary Mediatorship"; but he mentions within the chapter that, because Mary was destined by God to be Spiritual Mother of men, consequently she was also to be Mediatrix of all Christians. 10 Scheeben and Campana first explain Mary's role in the Redemption and then explain her maternity of men. Campana*1 says the Spiritual Maternity is a "necessary consequence or a logical corollary" of the article which he treated immediately before, dealing with Mary's role as Distributrix of all graces. Keuppensl,l has a similar sequence of articles, except that he uses the title Mediation as the generic term, under which fit: Co-Redemption, Distribution of all Graces, and as part of this last sub-division, the Spiritual Maternity. Mediation, he says,

includes the relation of two parts to a connecting part, whereas the notion of maternity towards men includes only the relation towards men.

As regards the writers on the Mediation of Mary, Boverl³ connects the Spiritual Maternity and the Co-Redemption together as two aspects of the same reality. Plessis treats the Spiritual Maternity under title of "The Divine Maternity in its Spiritual Entity," and therefore as part of the major division, Divine Maternity. Immediately at the end and as part of the section on the Spiritual Maternity he adds a discussion entitled, "Is the Spiritual Maternity Cause of Consequence of the Universal Mediation of Mary?" He presents both sides of the problem but takes no decisive side himself, unless one judges by the arrangement of his material. Immediately following this last discussion, he starts a new major division entitled "Consequences of the Divine Maternity," and the first chapter is entitled "Consequences of the Divine Maternity in Mary with respect to Men, or Universal Mediation of Mary."

Bainvel,¹ who discusses principally Mary's title as Dispensatrix of grace, calls this a function of her Spiritual Maternity. Bittremieux¹⁵ quotes approvingly this very text in the preface of his book, and later says that he is arguing for the Mediation, not because of Mary's function of distributing grace, "but from her position as Mother of men and associate of the Redeemer.' In another place, he says he does not consider the Mediation as distinct from, or as a complement of, or as derived from the Co-Redemptive role.¹⁶

Carol¹⁷ says the Spiritual Maternity is a sequel or an aspect of the Co-Redemption. Smith, who admits a lesser Co-Redemptive function to Mary, writes: "Mary is our spiritual Mother inasmuch as she is our Co-Redemptrix.'¹⁸ He also states: "Because she is our Co-Redemptrix, she is the second Eve, and the spiritual Mother of mankind."¹⁰ Dillenschneider¹⁹ praises the Spiritual Maternity on Mary's Co-Redemptive merit. But he argues for the Co-Redemption from the fact that the Church teaches that Mary is the Mother of men. To be our Mother in the real sense, he

argues, she must have co-operated in our Redemption by Co-Redemptive merit.

Whatever may be the differences regarding the Spiritual Maternity, Co-Redemption, and Mary's Mediation, they seem to coincide insofar as they are based on Mary's role in the Redemption. All Catholic theologians admit for Mary a real participation in the objective Redemption. The controversy is over the immediate and direct character of this participation. The full Co-Redemption thesis, that Mary participated immediately and directly in the objective Redemption, is the common teaching among modern writers.²¹ G. Smith²² is the only one of our principal writers not to hold it in the strict sense. Some others admit the teaching but prefer a different term.²³

Among the principal writers there seems to be three general lines of opinion regarding Mary's part in our Redemption and the application of that teaching to the Spiritual Maternity. One group (Carol, Mayer, Most) put the emphasis on Mary's role in the Redemption on Calvary. Carol²⁴ holds that Mary would not be our Spiritual Mother in the strict sense had she not participated as she did in the Redemption on Calvary. As mentioned above, he sees the Spiritual Maternity a consequence of the Co-Redemption. A second group of writers (Bainvel, Bover, Dillenschneider), in various degrees, put primary emphasis on Mary's consent to the Incarnation. This teaching about the *Fiat* has been outlined already when the first principle of the Spiritual Maternity was explained, that is, the Divine Maternity. Once again let us see this teaching from the point of view of Mary's overall role in the Redemption. J. Bainvel²⁵ sees all of Mary's role in her *Fiat*, so that it alone would be enough to call her, in strict justice, the co-operatrix of our salvation and our Mother in the supernatural order. C. Dillenschneider²⁶ and J. Bover,²⁷ as do some others, call Mary's consent formal and immediate co-operation in the objective Redemption. Both Dillenschneider and Bover specialize in developing the significance of the *Fiat* in relation to Mary's part in the Redemption. The former points out

that all theologians, even the most "rigides", as he says, admit a certain moral co-operation for Mary in the work of the Redemption, the fact of her original consent. He says that especially since the time of St. Bernard the *Fiat* has been regarded as a *sine qua non* of our objective Redemption. 2J J. Bover² teaches that Mary's association (*consociatio*) with God and with Christ, the God-Man, begins by her *fiat* and enrolls her, by this free consent, in God's plan to redeem mankind. She is Mother and Co-Redemptrix at the same time and fulfills both functions at once. He says the Spiritual Maternity "either includes or rather presupposes" her *consociatio*.

The third opinion is that of the majority according to which Mary's interventions in the Redemption at the Annunciation and on Calvary are about equally emphasized, each in its own way. According to them, she conceived us spiritually at the Annunciation and gave us spiritual birth on Calvary. Calvary is more important inasmuch as there she became our Mother more completely, more perfectly, although, as some "point out, she already was our Mother really but not completely by her intervention in the Incarnation. This third opinion seems to be the one more commonly accepted.

To sum up and conclude this chapter, from the above it is clear that our principal writers admit two fundamental principles upon which are based the Spiritual Maternity, namely, the Divine Maternity and Mary's co-operation in the Redemption, both in the Incarnation and on Calvary.

Some writers (Carol, Mayer, Most) emphasize Mary's role on Calvary, while others (Bainvel, Bover, Dillenschneider) seem to point especially to her consent to the Incarnation as the principal intervention of Mary in giving us supernatural life. The other writers considered in particular in this study insist about equally on the two principles, in so far as they are both essential, each in its own way. At the Annunciation Mary was enrolled in the work of the Redemption; on Calvary, the Redemption (and Co-Redemption) were actually accomplished.

CHAPTER IV

CONSEQUENCES OF MARY'S SPIRITUAL MATERNITY

The last chapter explained the relationship of the Spiritual Maternity to the two basic principles, the Divine Maternity and the Co-Redemption. This was a relationship of origin. In this chapter will be presented the teaching of our modern principal writers regarding the relationship of connection between the doctrine in question and Mary's other prerogatives. Of these prerogatives, one deserves separate treatment in this connection -- Mary, Dispensatrix of all Graces -- while the others will be considered together.

ARTICLE 1. RELATION OF THE SPIRITUAL MATERNITY TO THE DISPENSATION OF GRACE

Without exception all our modern principal writers teach that since Mary cooperated in our Redemption in *actu primo* (objective Redemption), that is, in the acquisition of grace, as an immediate consequence it follows that she co-operated in the Redemption *in actu secundo* (subjective Redemption), that is, in the application of its fruits. In other words, Mary not only conceived us spiritually at the Annunciation and gave us birth to the supernatural life on Calvary, out she also continues her role as our Spiritual Mother as Dispensatrix of grace in heaven.

Like the Co-Redemption, the Dispensation of graces is a special study in Mariology with its own particular proofs from Scripture, Tradition, and the Magisterium. It is not the purpose of this study to investigate all these, but only to point out certain details of special reference to the Spiritual Maternity.

The belief in Mary's Universal Mediation, another term for Dispensatrix, is a common one among theologians today and has no objectors within the Church. The Church even honors Mary with a feast called "Mediatrix of All

Graces". The only opposition to this teaching comes from Protestants.¹

Of our principal writers, Bittremieux and Bainvel are the specialists on this subject of Mary's role of dispensing grace. Bainvel is more conscious of the Spiritual Maternity as a fundamental basis, than of the Co-Redemption, whereas Bittremieux⁹ considers the two as a sort of double principle. Among the other writers, Terrien, Bernard, Plus, and Schrijvers give considerable attention to the importance of Mary as Dispensatrix of grace, as our all-powerful intercessor in heaven, and as one who deserves our confidence and filial devotion.

Most of our writers distinguish, in some way or other, two stages of Mary's Spiritual Maternity. Some say one stage was on the earth in the acquisition of grace, and the other is in heaven in the dispensation of grace. A few call the Annunciation the first step, and include both the acquisition and dispensation of graces in the second stage.⁴ Some distinguish three stages: her consent by which we were conceived, her co-operation on Calvary in the Redemption by which she gave us birth, and from heaven her intercession and her application of the graces of salvation.⁰

Many writers draw attention to the moment of our Baptism and to the Holy Spirit, both in relation to our Spiritual Mother.[®] At Baptism we are subjectively and actually given grace for the first time, and therefore born to the supernatural life. Just as Christ was "conceived by the Holy Ghost and born of the Virgin Mary" so we too are given supernatural life through Mary, by the waters of Baptism and the power of the Holy Spirit. In this connection, Scheeben, speaking of Mary in the Apocalypse, alludes to Christ's triple birth and Mary's part in each one:

The pains of childbirth, ascribed to the woman, find their application in Mary, only so far as she has co-operated in the second birth of Christ, through His death and Resurrection, and at the same time in His birth in the faithful.⁷

Along the same lines of these mystic reference^ to Mary's Spiritual Maternity in heaven, many of our principal writers also say that her maternal role in heaven is a continuation of her function on earth of giving Christ to the world, of making men live the life of Christ through grace. In heaven she continues to give us Christ and all the graces from the Redemption.

Because Mary's intercession from heaven is maternal in nature, certain aspects of her role are especially singled out, particularly by Terrien, Plus, Bernard, and Schrijvers. She is the Consoler of the afflicted; she is powerful for the conversion of sinners; and she is influential in shortening purgatory for her children.

Such are the principal elements of connection between the Spiritual Maternity and the function of Dispensatrix of grace. The latter is a natural sequel to the former, just as motherly care and attentions are nature's demands of the mother in the natural order. In the dispensation of graces, Mary continues in heaven the role assigned to her by God, that of spiritual Mother of all men. This brings us to a further consideration, the question of the relation of the Spiritual Maternity to other prerogatives or functions of Mary.

ARTICLE 2. RELATION OF THE SPIRITUAL MATERNITY TO OTHER PREROGATIVES

Bernard and Neubert are the only writers of our principal ones who give any formal treatment to the question of the relation of the Spiritual Motherhood to other prerogatives. Most of these arguments are for the fittingness of certain privileges in view of the Maternity of grace. Many of these arguments can be seen in other writers by implication. They usually use such arguments in connection with the Divine Maternity. For example, it is universally accepted today that Mary's Immaculate Conception, her sinlessness, her fullness of grace and her Virginity all prepared her in the most fitting way to be the Mother of God. The implication for the Spiritual Maternity is self-evident. She was to be both Mother of

God and Mother of men. As such, she was also to receive as crowning glories the privilege of the Assumption and the coronation as Queen of Heaven.

Bernard and Neubert add a few interesting details to their explanations. Bernard⁹ says that in virtue of Mary's Virginity, insofar as she gave up the possibility of conceiving Christ corporally, she could better conceive Him in her heart. In this way she was better adapted to become not only His Mother but our Mother also. Her fullness of grace made her worthy to be the Mother of all Christians because she is the first and most perfect of Christians.¹⁰ Bernard¹¹ sees both the Immaculate Conception and the Assumption related to the Spiritual Maternity, one an active grace that prepared her for it, the other, an attractive influence that helped to adapt her to her role accomplished on Calvary in a more complete sense. Neubert¹² develops the thought of the importance of the Assumption to Mary's children. It was necessary for her to go to the Father to intercede for us beside her Son. As Queen she is given the privilege of intervening and pleading in the judgments of her children.¹³

By theological arguments more important than those of fittingness only, many writers associate the Immaculate Conception, the Assumption and the Queenship directly with the Co-Redemption. Following what they claim is the lead of the popes -- Pius IX and Pius XII in encyclicals dealing with the Immaculate Conception, Assumption and Queenship -- many theologians use the Protogospel as a Scriptural argument for those prerogatives. They argue, as has been pointed out in chapter two, that the prophecy of the Woman's full triumph over Satan implies those three prerogatives as well as the Co-Redemption. The argument for the Spiritual Maternity from the Protogospel depends, as we have seen, largely on the Mystical Body implications of the text in relation to other texts of the New Testament, especially the Apocalypse. Nevertheless, to the extent that the Spiritual Maternity and the Co-Redemption are in reality just different aspects of the same thing, the prerogatives connected with the Co-Redemption are also connected with the Spiritual Mater-

nity, with the proper adaptation of mind understood.

A number of writers¹⁴ show the connections between the Spiritual Maternity and the Queenship in a more direct and obvious way. Mary is Queen in a motherly way. Hers is not the rule of justice but of mercy. She is not only our Sovereign Queen but our Mother. She nourishes, educates, directs, protects, and governs her subjects as her children. She is Queen because she is Mother. Her power of domination is a motherly power.

One final note to point out here is that Neubert¹⁵ marks a signal importance for the connection between Mary as Spiritual Mother and what he calls her Apostolic Mission. Her motherhood is an apostolate, since it consists of making souls live the life of Christ, he argues. To call her Mother of men is to say she has a universal apostolic mission. Her Apostolic Mission is her Spiritual Maternity under another name. Neubert mentions that ordinarily works on Mariology do not refer to an apostolic mission of the Blessed Virgin; yet the knowledge of this social mission of Mary is of great practical importance, especially at the present time.

CONCLUSION

It has been the aim of this study to present the teaching of the modern writers regarding the Spiritual Maternity of the Blessed Virgin Mary. The principal writers considered are listed in the Introduction, and there are also given reasons for the choice of writers.

Mary is called the Spiritual Mother of men by modern writers because of her role in obtaining and distributing grace, which is the life of the soul. Even though she had a secondary and subordinate role to that of Christ, her's was a real causality in obtaining grace for men, and therefore she is a real spiritual mother. In the natural order, a mother is one who gives life. In the supernatural order, God conferred on Mary a role analogous to that of a mother when He associated her in the work of Redemption, by which men were given rebirth to the supernatural life. According to God's plan of salvation, Mary is the new Eve, the associate of Christ who is the New Adam. By her consent freely given to the Incarnation, Mary became at once the Mother of God and the mother of men. She not only conceived Christ physically, but spiritually and mystically, as Pius X stated, she conceived Christ's mystical body as well, for the Incarnation was the beginning, and, as it were, the seed of the Redemption. It must be remembered that Christ came as Redeemer, and consequently, the Divine Maternity, the Incarnation had as purpose the Redemption of mankind. Mary's *Part* to the Redemptive-Incarnation continues throughout her life and culminates on Calvary where the Redemption was accomplished and where the Mystical Body, as Pius XII states, was brought forth. Since Mary had such an important part in meriting and bringing about the Redemption, as a consequence, she should also, according to God's plan, dispense the fruits of Redemption. Her spiritual Maternity, therefore, began on the earth but continues in heaven inasmuch as Mary is the dispensatrix of all

grace.

The above is the teaching of the modern writers considered in this study. That teaching is supported by arguments from Scripture, Tradition, the Magisterium, and from theological argumentation. From Scripture, they argue especially from the Protogospel, the words of Our Lord on Calvary, Mary's *Fiat*, the twelfth chapter of the Apocalypse and from the Mystical Body texts. The arguments from Tradition center especially on the ancient Eve-Mary antithesis, texts from St. Augustine and Origen, as well as the universal and constant belief of the Church in the Spiritual Maternity. Many texts of the popes, especially from those of the past one hundred years, are cited to confirm interpretations of Scriptures Tradition, and theological conclusions. The fittingness arguments, including those for the analogy of faith, are numerous and fruitful, both for theology and devotion.

There are differences of opinion among the modern writers, but a good deal of these differences can be traced to the relative importance given to one act of Mary's intervention in the Redemption with respect to another act. Moreover, the lack of uniformity in the use of terms and expressions may explain away a certain amount of dissension, real or only apparent.

All in all, the conclusion may be drawn that the principle modern writers considered in this study are unanimous in holding there is an abundance of proof for the Spiritual Maternity in the sources of revelation, in the declarations of the magisterium, and according to theological argumentation.

FOOTNOTES

CHAPTER I

¹ AAS 42 (1950) 569.

⁰ Vatican Council, sess. 3, cap. 3 *ES* 1792.

^Q A. Baumann, *Maria Mater nostra spiritualis. Eine theologische Untersuchung ueber die geistige Mutterschaft Mariens in den Aeusserungen der Paepste vox Tridentinum bis heute* (Brixen; Weber, 1948).

⁴ Text quoted in *Marianum* 2 (1949) 85.

⁵ *Mariologia* (2. ed., Rome: Tipographia poliglotta Vaticana 1947) 2.2. 324-37.

⁸ R. Plus, *Marie dans notre histoire divine* (Toulouse: Apostolat de la Priere, 1932) 46; J. Terrien, *La Mere de Dieu et la Mere des hommes* (2nd part, *La Mere des homes*) (2.ed., Paris: Lethielleux 1903) 82.

⁷ *Marie Mere de grâce* (Paris: Beauchesne 1921) 49.

⁸ "The Teaching of the Magisterium on Mary's Spiritual Maternity," *MS* 3 (1952) 35-110.

^Q e.g. Roschini, Keuppens, Neubert, Campana, Garrigou-Lagrange, and Terrien.

¹⁰ *The Cross-Annunciation* (Portland: Sanctuary of Our Sorrowful Mother 1931) 217.

¹¹ *The School of Mary* (Paterson: St. Anthony Guild 1942) 198

¹² *Mary the Mother of Jesus* (trans. F. Eckhoff, St. Louis: Herder 1939) 64.

¹⁸ *Mary Mediatrix of All Graces for All Men* (New York: Pustet 1928) 57-8.

De Catholicae Ecclesiae unitate, 6 *ML* 4, 502. "Habere non potest Deus patrem qui ecclesia non habet matrem."³³

¹⁵ See S. Tromp, *Corpus Christi quod est Ecclesia* (Rome: Gregorianum 1937) 40.

¹⁶ "La Mediation Universelle de Marie," *Maria: Études sur la Sainte Vierge* (ed. H. Du Manoir) Paris; Beauchesne 1949) 472.

¹⁷ *op. cit.*, 58-60.

¹⁸ J. Keuppens, *Mariologiae Compendia* (2. ed., Meenen:

Drukkerij 1947) 141; E. Neubert, *Mary in Doctrine* (transl. from French 3 ed., Milwaukee: Bruce 1954) 52-5; E. Campana, *Maria ne l Dogma Cattolico* (Turin-Rome: Marietti 1928) 273.

G. Alastruey, *Tratado de la Virgen Santisima* (2. ed., Madrid: Editorial Catolica 1947) 765-8; G. Smith, *Mary's Part in Our Redemption* (London: Burns Oates & Washbourne 1938) 119; J. Terrien, *°P. cti.*, 171; E. Neubert, *op. cit.*, 45-7.

J. Bernard, *La mystere de Marie* (Paris: Desclee 1933) 137; R. Plus, *op. cit.*, 57-8; R. Wiliam, *op. cit.*, 296-7; C. Vollert, "The Place of Our Lady in the Mystical Body," *MS 3* (1952) 176.

C. Martindale, *Sermon Notes* (New York: Longmans, Green 1917) 17.

R. Garrigou-Lagrange, *op. cit.*, 191.

23 *Compendium Mariologiae* (Rome: Sansaini 1946) 288-90.

24 Others who agree with Roschini on this point are: R. Garrigou-Lagrange, *op. cit.*, 192, and E. Campana, *op. cit.*, 276.

5 R. Garrigou-Lagrange, *op. cit.*, 191-2; A. Le'picier, *Tractatus de Beatissima Virgine Maria Mater Dei* (3. ed., Paris: Lethielleux 1904) 375-6; E. Campana, *op. cit.*, 275-6; G. Garces, *Titulos y Grandezas de Maria* (2. ed., Madrid: Editorial Coculsa 1952) 162-6.

20 E. Neubert, *op. cit.*, 47-9; R. Garrigou-Lagrange, *op. cit.*, 187-9; G. Roschini, *Compendium*, 274; J. Terrien, *op. cit.*, 80-1; A. Mayer, *op. cit.*, 99-102; J. Keuppens, *op. cit.*, 141; G. Alastruey, *op. cit.*, 747-9; E. Campana, *op. cit.*, 275-6; G. Smith, *op. cit.*, 118; R. Plus, *op. cit.*, 125-6.

27 Gal. 4:4-6.

CHAPTER II

1 D. Unger, "The Use of Sacred Scripture in Mariology," *MS* 1 (1950) 67-118.

2 Whether the word "she" or "it" is used in the verse, the sense is the same. History shows that even those who accepted the latter version (*ipsum* not *ipsa*) applied the passage to Mary. It is by her seed, Jesus Christ, that the Woman crushes the serpent's head, see T. Gallus, *Interpretatio Mariologica Protoevangelii* (Rome: Orbis Catholicus 1949) 197-8.

3 *Ibid.*, 207-10.

4 *Ibid.*, 170-6.

5 *Ibid.*, 199. J. Carol agrees with Gallus, *De Corredemptioe Beatae Virginis* (Vatican: Typis Vaticanis 1950) 104.

6 R. Bernard, *Le mystère de Marie* (Paris: Desclée 1933) 97; 337; J. Bainvel, *Marie Mère de grâce* (Paris: Beauchesne 1921) 68-9; G. Alastruey, *Tratado de la Virgen Santisima* (2. ed., Madrid: Editorial Catolica 1947) 754-7; R. Plus, *Marie dans notre histoire divine* (Toulouse: Apostolat de la Prière 1932) 129; E. Campana, *Maria nel Dogma Cattolico* (6. ed., Torino-Rome: Marietti 1928) 262; A. Lepicier, *Tractatus de Beatissima Virgine Maria Mater Dei* (3. ed., Paris: Lethielleux 1904) 367; M. Scheeben, *Mariology* (tr. by T. Geukers, St. Louis: Herder 1946) 2.248-9; E. Neubert, *Mary in Doctrine* (tr. from French 3. ed., Milwaukee; Bruce 1954) 60; A. Plessis, *Manuel de Mariologie Dogmatique* (Montfort-sur-Meu: Séminaire des Missions 1947) 252; W. Most, *Mary in Our Life* (New York: Kenedy 1954) 1-7; R. Garrigou-Lagrange, *La Mère du Sauveur et notre vie intérieure* (Montreal: Levrier 1948) 183-4; O. Vassall-Phillips, *The Mother of Christ* (London: Burns, Oates & Washbourne 1920) 432-3; J. Pohle, *Mariology* (tr. & ed. by A. Preuss, St. Louis: Herder 1948) 127-8.

7 D. Unger, *art. cit.*, 109-10.

8 Transi, by P. Hoelle in *The Promised Woman* (ed. S. Mathews, St. Meinrad, Indiana; Grail 1954) 274.

9 *Op. cit.*, 100-121.

10 G. Roschini, "Sull' interpretazione patristica del Proto-vangelo," *Mar* 6 (1944) 76-96; "Ancora sull' interpretazione

patristica del Proto-yangelo," *Mar* 8 (1946) 377-81.

11 H. Lennerz, "Duae quaestiones de Bulla 'Ineffabilis Deus,'" *Gr* 24 (1943) 347-56; "Consensus Patrum in interpretatione mariologica Gen. 3:15," *Gr* 27 (1946) 300-18.

F. Ceuppens, *De Mariologica Biblica* (Turin-Rome: Marietti (1948) 14-23.

13 w. Goossens, *De coopératone immediata Matris Redemptoris ad Redemptionem obiectivam* (Paris; Beauchesne 1939) 95.

L. Drewniak, *Die Mariologische Deutung von Gen. 3.15 in der Vaterseit* (Breslau Nischkowsky 1934) 87.

15 See the citation of J. Carol, *op. cit.*, 52.

16 *Ibid.*, 85-91.

17 J. Coppens, "Le Protévangile, un nouvel essai d'exégèse," *ETL* 26 (1950) 32.

18 Holding this opinion also are: J. Carol, *op. cit.*, 119; A. Lepicier, *op. cit.*, 138; G. Roschini, *Mariologia* (2 ed., Rome: Tipographia Poliglotta Vaticana 1947) 2,8-90.

Marie au service de notre Redemption (Bar-le-Duc, Meuse: Imprimerie St. Paul 1947) 307.

20 *Op. cit.*, 120.

21 G* Roschini» *op. cit.*, 201: "Semen serpentis sumitur collective; ergo etiam semen mulieris, ut perfecta sit oppositio, collective sumi debet."

22 G. Smith, *Mary's Part in Our Redemption* (London: Burns, Oates & Washbourne 1938) 114.

33 J. Bover, *Deiparae Virginis Consensus Corredemptionis ac Mediationis Fundamentum* (Madrid: Tipograffa Commercial 1942) 321-2.

24 *Mater Corredemptrix* (Rome: Marietti 1940) 32-3.

3^ F. Mueller, *Origo divino-apostolica doctrinae evectionis Beatae Virginis ad gloriam coelestem quoad corpus* (Innsbruck: pustet 1930) 62-3.

27 E. Gallagher, "Evaluation of the Arguments in Favor of Mary's Co-Redemption," *MS* 2 (1951) 126.

28 *Op. cit.*, 118.

29 *Ibid.*, 91-121.

20 "Retroversio*'- also called *recirculatio*, *recapitulatio*, *inversio*, *reversio* is a common doctrine admitted and explained by many of our authors including: G. Dillenschneider, *op. cit.*,

307; J. Bover, *op. cit.*, 307; J. Bittremieux, *De Mediatione universali B. M. Virginis quoad gratias* (Brugis: Beyaert 1926) 94-5; A. Plessis, *op. cit.*, 274; and J. Terrien, *La Mère de Dieu et la Mère des honnes* (2nd part, *La Mère des bonnes*) (2. ed., Paris: Lethielleux 1903) 181. By this principle is understood the parallel between Adam and Eve in the Fall, and Christ and Mary in our Redemption. As Bover says: '*Ordo reparationis hunanae ordini ruinae ex adverso respondet.*' °

^"*Consortium*" -- also called *consociatio* and in general any term indicating Mary's association with Christ in the work of the Redemption. Both these principles are vital issues for the Co-Redemption thesis and are found in such contexts in nearly all our principal authors. J. Carol explains what he means by the double principle, as he calls it: *op. cit.*, 59-62.

32 G. Roschini, *Sunnula Mariologiae* (Rome: Società Grafica Romana 1952) 98.

33 *Op. cit.*, 120: "*Salvo neliori iudicio. Beatae Virginis corredemptio, eo sensu quo sub initio exposita exstat, ian in primo vaticinio nessianico* (Gen. 3; 15) *fornaliter implicite revelata nobis ostenditur.*"

34 *Mariologiae Conpendium* (2. ed., Meenen: Drukkerij 1947) 2.94; 110; 130; 138.

35 *Op. cit.*, 307-10.

30 *The Mother of Jesus in Holy Scripture* (tr. F. Brossart, New York: Pustet 1913) 222.

37 *Ibid.*, 110-112.

A. Mayer, *The Cross -Annunciation* (Portland: Sanctuary of Our Sorrowful Mother 1931).

39 Apoc. 12:17.

40 *Op. cit.*, 26-49.

41 *Ibid.*, 30: "*Hace du serpent, ceux qui connettent le pêche par leurs actes personne lls; race du serpent, ceux qui, comme tout enfant des honnes, naissent souilles du pêche; race du serpent surtout, ceux qui continuent sur la terre l*oeuvre du dènon, se perdant eux-nènes et travaillant à perdre les autres.*"

42 1 Peter, 5:8.

43 Rom. 16:20.

44 *Our Lady Mediatrix of All Graces* (Baltimore: John Murphy Company 1926) 21-22.

45 *Op. cit.*, 197.

46 *Op. cit.*, 68-74.

47 1 John, 3:8.

48 Heb. 2:14.

49 Apoc. 12; 9, 10.

1 John, 4:4.

51 *Ibid.*, 5:4.

52 *Ibid.*, 5:19.

53 Heb. 2:11.

54 *Ibid.*, 2:17.

55 *Ibid.*, 3:14.

56 Apoc. 12:17.

57 Gal. 3:27.

58 St. Pius X, *Ad diem ilium* ASS 36 (1903-1904) 453-4.

59 Pius XII, *Mystici Corporis* ASS 35 (1943) 247.

D. Unger, *art. cit.*, 106. J. Coppens is one who disapproves of this: "Le Protovangile, un nouvel essai d'exégèse," *ETL* 26 (1950) 5-36.

⁶¹ See E. Neubert, *Marie dans L'Eglise anténiceenne* (Paris: Gabalda 1908) 238-54.

⁶² Here again is the principle of the "consortium." See C. Dillenschneider, *op. cit.*, 310.

⁶³ Those who make this point are: J. Carol, *op. cit.*, 104-5; J. Bainvel, "L'histoire d'un dogme," *Etudes* 101 (1904) 627, 631; E. Druwe, "La Mediation universelle de Marie" *Maria, Etudes sur la Sainte Vierge* (ed. H. du Manoir, 1 Paris: Beauchesne 1949) 447-8.

⁶⁴ R. Garrigou-Lagrange, *op. cit.*, 190-1; G. Alastruey, *op. cit.*, 750-4; E. Campana, *op. cit.*, 266-7; J. Keuppens, *op. cit.*, 139; M. Scheeben, *op. cit.*, 246-9; A. Plessis, *op. cit.*, 250-4; A. Iepicier, *op. cit.*, 370-2; J. Terrien, *op. cit.*, 171 ff.; A. Mayer, *op. cit.*, *passim*; j. Schrijvers, *Ma Mère* (Essechen: Imprimerie-Librairie Saint Alphonse 1924) 35-7; E. Neubert, *op. cit.*, 57-68; A. Schaeffer, *op. cit.*, 249-53; G. Roschini, *Mariologia*, 2.203-215; J. Bainvel, *Marie Mère de Grace*, 88-9; Garces, *op. cit.*, 40-45; Pohle-Preuss, *op. cit.*, 126-7; J. Bittremieux, *op. cit.*, 188-93; R. Plus, *op. cit.*, 63-4; R. Bernard, *op. cit.*, 19-21; O. Vassall-Phillips, *op. cit.*, 80-86; G. Smith, *op. cit.*, 122-3; B. Merkelbach, *Mariologia* (Paris; Desclee 1939) 2.303-304; J. Bover, "Mulier ecce filius tuus," *VD* 4 (1924) 230.

⁸³ Leo XIII, *Adjutricem populi* A.S.S. 28 (1895) 130; *In Joanne*

autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis, eorum imprimis, qui sibi fide adhaeserunt See also the decree approved by Leo XIII, *Ex quo beatissima*, April 22, 1903, citing St. John 19:26, and stating: "*Joannem autem omnes Christifideles tunc repraesentasse ab Ecclesiae Patribus traditum est.*" ASS 35 (1902-1903) 627.

88 J. Leal, "Beata Virgo omnium spiritualis Mater ex Joanne 19:26, 27, V0 27 (1949) 65-73.

88 G. Roschini, *op. cit.*, 2.204-206; G. Shea, "The Teaching of the Magisterium on Mary's Spiritual Maternity," MS 3 (1953) *passim*.

69 *Art. cit.*, 106.

78 W. Newton, *A Commentary on the New Testament* (Washington: Catholic Biblical Association of America, 1942) 357; A. Maas, *The Life of Jesus Christ* (5. ed., St. Louis: Herder 1909) 541; A. Durand, *Evangile se lon Saint Jean* (Paris; Beauchesne 1938) 493; A. Breen, *A Harmonized Exposition of the Four Gospels* (3. ed., Milwaukee: Bruce 1930) 4.130; J. Knabenbauer, *Evangelium secundum Joannem* (Paris: Lethielleux 1898) 546-7.

71 Alastruey, *loc. cit.*; Keuppens, *loc. cit.*; Garces, *loc. cit.*; Bover, *loc. cit.*; Lepicier, *loc. cit.*; Campana, *loc. cit.*; Merkelbach, *loc. cit.*; Garrigou-Lagrange, *loc. cit.*; Neubert, *loc. cit.*; Plessis, *loc. cit.*; Smith, *loc. cit.*; Bittremieux, *loc. cit.*; plus, *loc. cit.*; Schaeffer, *loc. cit.*; Schrijvers, *loc. cit.*; Vassall-Phillips, *loc. cit.*

72 Roschini, *loc. cit.*

73 Mayer, *loc. cit.*

74 Bernard, *loc. cit.*

75 Terrien, *loc. cit.*

76 Bainvel, *loc. cit.*

77 Scheeben, *loc. cit.*

Those who omit the text for the Co-Redemption: Keuppens, Alastruey, Plessis, Lepicier, Merkelbach. Those who do use the text for the Co-Redemption are: Roschini, Neubert, Garrigou-Lagrange, Campana.

79 G. Roschini, *Compendium Mariologiae* (Rome; Sansaini 1946) 253; "*Stabat juxta crucem Jesu Mater eius, quae tacta in nos caritate immensa, ut susciperet filios, Filium suum ultro obtulit Justitiae Divinae cum eo commoriens corde doloris gladio trans-*

flxa' The quote is in the footnote but in the text Roschini also has these significant words: "*Hisce enim verbis, juxta interpretationem magisterii ecclesiastici -- prout infra plene videbimus -- sollemnis promulgatio maternitatis spiritualis B. Virginis continetur, et consequenter sollemnis promulgatio cooperationis immediate B. Virgini redemptioni obiectivae, quae cooperatio, quoad naturam, cum spirituali maternitate identificatur, eo quod utraque in prima collatione vitae supernaturalis, seu in prima aequatione gratiae conveniunt. In illo igitur eodem instanti in quo hominum redemptio a Christo et Maria operabatur, eorum etiam regeneratio vitae supernaturali gratiae, per Adae et Evae peccatum amissae, operabatur.*"

^{0A} H. Merkelbach, *op. cit.*, 304; E. Campana, *op. cit.*, 273; J. Keuppens, *op. cit.*, 140; G. Alastruey, *op. cit.*, 765; J. Terrien, *op. cit.*, 171.

S* J. Bittremieux, *op. cit.*, 189-93. This is his special thesis.

82 M. Russell, *Behold Your Mother* (Dublin: Benziger 1909) 18-19.

88 a. Mayer, *op. cit.*, 73; Pohle-Preuss, *op. cit.*, 126-7; A. Schaeffer, *op. cit.*, 251-2.

84 j. Terrien, *op. cit.*, 233; R. Bernard, *op. cit.*, 260.

85 J. Schrijvers, *op. cit.*, 36-7; R. Garrigou-Lagrange, *op. cit.*, 190.

88 p. Canice, *Mary, A Study of the Mother of God* (Dublin: Gill and Son 1937) 202, 203.

⁸⁷ R. Bernard, *op. cit.*, 229; On this point Neubert points out that some miss the point by explaining the Spiritual Maternity by the testimony of Christ rather than by demonstrating by what activity she brought us forth to the supernatural life. *Op. cit.*, 66.

88 μ. Ryan, *The Mother of God* (New York: Spiritual Book Association 1939) 98-9. Bainvel has a similar note. He refers to the "Pieta" in art and says that besides the maternal sorrow one should see the symbol of something else, that is, the Victim of Calvary being offered in Mary's arms for our Redemption. See j. Bainvel, *Marie, Mère de grSce*, 79.

89 E. Neubert, *op. cit.*, 58-9; R. Bernard, *op. cit.*, 19-20.

90 R. Plus, *op. cit.*, 63-4; Canice, *op. cit.*, 204.

91 E. Neubert. *op. cit.*, 57.

- 92 A. Mayer, *op. cit.*, 224.
93 16 *id.*, 158-60.
94 16 *id.*, 159.
95 *Ibid.*, 132.
96 *Ibid.*, 217.
97 *Ibid.*, 214.
98 *Ibid.*, 223.
99 *Ibid.*, 95.
100 *Ibid.*, 101.
101 *Ibid.*, 127.
102 *Ibid.*, 132.
103 *Ibid.*, 204.
- Especially Pius X, *Ad die» ilia** and Pius XII, *Mystici Corporis*,
- 105 G. Shea, *art. cit.*, 35-110.
106 4SS 36 (1903-1904) 458-9.
107 Transi. P. Hoelle, *Ad dieu illun.* Marian Reprint 9.
108 G. Shea, *art. cit.*, 78.
100⁰ E. Allo, *Saint Jean: L Apocalypse* (3, ed., Paris: Beauchesne 1933) CCXXXIX-CCLXXII.
109 G. Roschini, *Mariologia*, 2.220.
110 M. Scheeben, *op. cit.*, 1.15; 2.245-8; G. Roschini, *op. cit.*, 2.216-221; A. Schaeffer, *op. cit.*, 258-66; W. Most, *op. cit.*, 57, 274-7; A. Mayer, *op. cit.*, 71-2; 132-3; 226-7; J. Terrien, *op. cit.*, 171 ff.; j. Keuppens, *op. cit.*, 139; 0. Vassall-Phillips, *op. cit.*, 387-8; E. Druwe also cites this text: *art. cit.*, 470-77.
112 M. Scheeben, *op. cit.*, 245.
113^H G. Roschini, *op. cit.*, 1.60-2.
114 See R. Bernard, *op. cit.*, 181-2; 192; J. Terrien, *op. cit.*, 178-9; J. Schrijvers, *op. cit.*, 23; 66; A. Lepicier, *op. cit.*, 378; H. Merkelbach, *op. cit.*, 304; 0. Vassall-Phillips, *op. cit.*, 109-110; 122; E. Neubert, *op. cit.*, 60; C. Dillenschneider, *op. cit.*, 295; E. Druwe', *art. cit.*, 471.
115 0. Vassall-Phillips, *op. cit.*, 109-110; 116; 122; 222-6; 298.
116 R. Bernard, *op. cit.*, 176-77; 185; 193; 303.
117 J. Bainvel, *op. cit.*, 78.
118 R. Bernard, *op. cit.*, 178; 277; A. Plessis, *op. cit.*, 304; J. Bainvel, *op. cit.*, 78; 0. Vassall-Phillips, *op. cit.*, 222-6; E. Druwe', *art. cit.*, 471.

- 119 J. Northcote, *Mary in the Gospels* (London: Burns, Oates & Washbourne 1906) 221-2.
- 120 E. Mersch, *The Whole Christ* (transi. Kelly, Milwaukee: Bruce 1938) 78; T. Finan, "Reflections on Mary's Spiritual Motherhood," *OR* 25 (1945) 197; F. Sheen, A. Schaeffer, H. Leset.ro and J. Cleary share the same view.
- 121 E. Mersch, *op. cit.*, 78.
- 122 B. Le Frois, "The Spiritual Motherhood of Mary in John 1:13," *CBQ* 13 (1951) 422-31.
- 123 See G. Roschini, *op. cit.*, 2.201-2; J. Terrien, *op. cit.*, 53-7; See also: E. Neubert, *op. cit.*, 59; A. Plessis, *op. cit.*, 252; G. Garces, *op. cit.*, 151-3; Pohle-Preuss, *op. cit.*, 128; E. Campana, *op. cit.*, 266-7.
- 124 See: E. Neubert, *op. cit.*, 48-9; A. Plessis, *op. cit.*, 252; g. Mersch, *The Theology of the Mystical Body* (tr. C. Vollert, St. Louis: Herder 1952) 188; F. Sheen, *The Mystical Body of Christ* (New York: Sheed and Ward 1935) 318; E. Campana, *op. cit.*, 266-7; G. Roschini, *op. cit.*, 2.201; G. Garces, *op. cit.*, 148-50.
- 125 *Op. cit.*, 318.
- 126 J. Terrien, *op. cit.*, 55.
- 127 J. Northcote, *op. cit.*, 221-2.
G. Roschini, *op. cit.*, 1.59-60.
- 129 J. Carol alludes to this; *op. cit.*, 106.
- 130 *Op. cit.*, 34-8.
- 131 *Op. cit.*, 336-60.
- 132 *Op. cit.*, 103; 198; 220.
- 133 *Art. cit.*, 95-6.
- 134 ASS 35 (1943) 311.
- 135 D. Unger, *art. cit.*, 67-118.
- 136 Council of Trent, sess. 4 *ES* 783.
- 137 J. Leal, *art. cit.*, 65-73.
- 138 Quoted from *The Promised Woman*, *op. cit.*, 274.
- 139 ASS 28 (1895) 130.
- 149 W. Goossens, *De coopératione immediata Matris Redemptoris ad Redemptionem objectivam* (Paris: Beauchesne 1939); C. Ceuppens, *De Mariologia biblia* (Turin-Rome: Marietta 1948); L. Drewniak, *Die Maciologische Deutung von Gen. 3:15 in der Vaterzeit* (Breslau: Nischkowsky 1934); H. Lennerz, "Duae quaestiones de bulla Ineffabilis Deus," *GR* 24 (1943) 347-66; "Consensus Patrum in interpretatione mariologica Gen. 3:15," *GR* 27 (1946) 300-318.

141 For discussion and general bibliography on the question, see J. Carol, *op. cit.*, 100-21.

142G. Roschini, "Sull' interpretazione patristica del Proto-vangelo," Mar 6 (1944) 76-96; "Ancora sull' interpretazione patristica del Proto-vangelo," Mar 8 (1946) 377-81.

142 W. O'Connor, "The Spiritual Maternity of Our Lady in Tradition," *MS* 3 (1952) 142-3; E. Neubert, *op. cit.*, 85-6; J. Terrien, *op. cit.*, 75; t. Koehler, "Maternité spirituelle de Marie," *Maria, Etudes sur la Sainte Vierge* (ed. H. du Manoir, Paris: Beauchesne 1949) 575.

144 Terrien, *op. cit.*, 96 ff.; Smith, *op. cit.*, 114-5; Bittremieux, *op. cit.*, 94-107; Most, *op. cit.*, 1-8; Bainvel, *op. cit.*, 68-9; Plessis, *op. cit.*, 252; 283-6; Bover, *op. cit.*, 276-9; 294; Garces, *op. cit.*, 138-9; 157; Campana, *op. cit.*, 261-6; Kerçpens, *op. cit.*, 139; Garrigou-Lagrange, *op. cit.*, 183-5; 189; Bernard, *op. cit.*, 139, 337-8; Alastruey, *op. cit.*, 754-6; Roschini, *op. cit.*, 2.221-2; Mayer, *op. cit.*, 170-5; Vassall-Phillips, *op. cit.*, 424; 432-3; Schaefer, *op. cit.*, 113; Carol, *op. cit.*, 128-50; Neubert, *op. cit.*, 60-2.

145 J. Quasten, *Patrology* (Utrecht, Brussels: Spectrum 1950) 297.

440 E. Druwe rites Lebon's article and seems to approve it. *Art. cit.*, 497; J. Lebon, "Comment je conçois, j'établis et je defends la doctrine de la Mediation Nfariale," *ETL* 16 (1939) 665-744; E. Gallagher, "Evaluation of the Arguments in Favor of Mary's Co-Redemption," *MS* 2 (1951) 111-13.

¹⁴⁷ C. Dillenschneider discusses this point and gives extended bibliographical references: *op. cit.*, 311-30; see also E. Neubert, *op. cit.*, 64.

140 Bittremieux, *op. cit.*, in; Pohle-Preuss, *op. cit.*, 126; Druwez, *art. cit.*, 503; Garces, *op. cit.*, 160; Garrigou-Lagrange, *op. cit.*, 165; Vassall-Phillips, *op. cit.*, 86; T. Gallus, *op. cit.*, 195-203.

149 G. Shea, *art. cit.*, 85; 90; 104-5; 125.

150 See Campana, *op. cit.*, 285-6; Smith, *op. cit.*, 119-22; Garrigou-Lagrange, *op. cit.*, 156-7; 160-2; Most, *op. cit.*, 7; Bainvel, *op. cit.*, 67; Bover, *op. cit.*, 283; 288; Alastruey, *op. cit.*, 757; Garces, *op. cit.*, 158-9; 267; Roschini, *op. cit.*, 224; Keuppens, *op. cit.*, 139; Neubert, *op. cit.*, 82-3; Merkelbach, *op. cit.*, 303; Schrijvers, *op. cit.*, 33.

101 Most, *op. cit.*, 3.

152 *Op. cit.*, 77.

153 Bover, *op. cit.*, *passim*. His entire book is based on the significance of Mary's consent to the Redemption.

154 See Garrigou-Lagrange, *°P. cit.*, 190; Bainvel, *op. cit.*, *II*; Neubert, *op. cit.*, 83.

155 Carol does not mention the Mystical Body in citing the testimony of Pius X; in discussing the Encyclical of Pius X Hon the Mystical Body he sees all from the singular viewpoint of Calvary: *op. cit.*, 517-24; 533; Dillenschneider puts singular emphasis on Calvary from Leo XIII, Pius X and Pius Xπ; *op. cit.*, 66-8; Most also emphasises Calvary: *op. cit.*, 20-2.

156 J. Bainvel. *op. cit.*, 68-9; J. Bover, *op. cit.*, 276-9; 284.

157 E.g., Pohle-Preuss, *op. cit.*, 22; Smith, *op. cit.*, 115-7; Gareeys, *op. cit.*, 145; Garrigou-Lagrange, *op. cit.*, 174; Plessis, *op. cit.*, 253; Roschini, *op. cit.*, 2.222; Alastruey, *op. cit.*, 759; Merkelbach, *op. cit.*, 301.

De Sancta Virginitate 5,6 ML 40, 398. "*Sola Maria corpore ac spiritu simul virgo et mater. Ac per hoc illa una femina, non solum spiritu, verum etiam corpore, et mater est et virgo. Et mater quidem spiritu, non capit is nostri, quod est ipse Salvator, ex quo magis illa spir itua liter nata est; illa sed plane mater membrorum ejus, quod nos sumus; quia cooperata est charitate, ut fideles in Ecclesia nascerentur, quae illius capitis membra sunt: corpore vero ipsius capitis mater.a*

139 C. Dillenschneider, *op. cit.*, 102; E. Neubert, *op. cit.*, 62-3.

130 Neubert, *loc. cit.*

161 Roschini, *op. cit.*, 2.208; Plessis, *op. cit.*, 253; Garrigou-Lagrange, *op. cit.*, 190; Mayer, *op. cit.*, 148; Merkelbach, *op. cit.*, 304.

162 ML 14, 31 AB. "*Audeamus igitur dicere primitias Scripturarum omnium Evangelium esse; Evangelium vero primitias, Evangelium a Joanne traditum; cujus sensum percipere nemo potest, nisi qui supra pectus Jesu recubuerit, vel acceperit a Jesu Mariam, quae etiam ipsius mater fiat: adeo talem tantumque esse necesse est, qui Joannes alius sit futurus, ut quemadmodum Joannes, iidemetiam et istea Jesu Jesus existere ostendatur. Nam si nullus est Mariae filius, . . . praeterquam Jesus: dicitque Jesus mat r i: Ecce fi lius tuus, et non, ecce etiam hic est filius tuus: perinde est, ac si dixisset: Ecce hic est Jesus Quem genuisti. Etenim quisquis per-*

fectus est, non amplius vivit ipse, sed in ipso vivit Christus, Cunque in ipso vivit Christus, dicitur de eo Mariae: Ecce filius tuus Christus. "

163 O'Connor, *art. cit.*, 146; see also T. Koehler, *art. cit.*, 583.

164 Terrien, *op. cit.*, 70 ff; Garrigou-Lagrangé, *op. cit.*, 189; Neubert, *op. cit.*, 63; Bainvel, *op. cit.*, 84.

165 O. Vassall-Phillips, *op. cit.*, 248.

166 E.g., Campana, *op. cit.*, 286-8; Schrijvers, *op. cit.*, 94; Terrien, *op. cit.*, 80-1; Vassall-Phillips, *op. cit.*, 248; Garrigou-Lagrangé, *op. cit.*, 165; Bernard, *op. cit.*, 337; Roschini, *op. cit.*, 2.201; Smith, *op. cit.*, 114; Bittremieux, *op. cit.*, III; Bainvel, *op. cit.*, 56-62; One of the best historical resumes of the belief in the Spiritual Maternity through the years: G. Geenen, "Les Antecedents doctrineaux et historiques de la consecration du monde au coeur Immaculé de Marie," *Maria: Etudes sur la sainte Vierge* (ed. H. du Manoir, Paris; Beauchesne 1949) I. 837-49.

167 See G. Shea, *art. cit.*, 35-110.

Roschini, *op. cit.*, 2.206-7; 223-4; Garces, *op. cit.*, 135-6; 138; 140; Druwe, *art. cit.*, 443; Merkelbach, *op. cit.*, 302; Plessis, *op. cit.*, 299-300; Bover, *op. cit.*, 141-79, *passim*; Campana, *op. cit.*, 260; 264; Bainvel, *op. cit.*, 128; Most, *op. cit.*, 255-6; Terrien, *op. cit.*, *Tl*; C. Dillenschneider, *op. cit.*, 259-67; An article including all these liturgical references: J. Parent, "La Maternité Spirituelle de Marie dans la Liturgie Romaine," *Alma Soda Christi* 2 (Rome: Academia Mariana 1952) 234-48.

169 J. Terrien, *op. cit.*, 25.

170 *Ibid.*, 75.

A. Lepicier, *op. cit.*, 376: *Quod Maria sit hominum Mater sensu exposito, potest dici veritas Catholica, ad fidem proxime pertinens, ita quod illud negare nedum temperarium sit, sed etiam haeres im sapiat; haec veritas, licet nunquam expresse fuerit definita, tamen fixa manet universaliter in corde at ore populi christiani: aliunde, ut ait St. Augustinus, "quod universa tenet Ecclesia, nec concilias institutum, sed semper retentum est, nonnis i auctoritate apostolica traditum rectissime creditur;"* quoted by Roschini with approval, *op. cit.*, 2.258.

172 Garrigou-Lagrangé, *op. cit.*, 190.

173 W. O'Connor, *art. cit.*, 172-3.

G. Roschini, *op. cit.*, 2.225; J. Terrien, *op. Cit.*, 50-68; H. Merkelbach, *op. cit.*, 299-300; A. Le'picier, *op. cit.*, 373-4; E. Neubert, *op. cit.*, 45-6.

CHAPTER III

1 See: C. Dillenschneider, *pour une Corédemption mariale bien comprise* (Rome: Marianum 1949) 9-17 *passim*; R. Garrigou-Lagrange, *La Mere du Sauveur et notre vie intérieure* (Montreal: Levrier 1948) 156; 160-2; G. Smith, *Mary's Part in Our Redemption* (London: Bums Oates & Washbourne 1938) 119-21; J. Bover, *Deiparae Virginis Consensus Corredemptionis ac Mediationis Fundamentum* (Madrid: Tipografia Commercial 1942) 8-11; G. Alastruey, *Tratado de la Virgen Santísima* (e. ed., Madrid: Editorial Catolica 1947) 757; J. Bainvel, *Marie Mere de grace* (Paris: Beauchesne 1921) 67; 71; E. Neubert, *Mary in Doctrine* (transi, from 3. ed., Milwaukee: Bruce 1954) 82-3; G. Garces, *Titulos y Grandezas de Mariq* (2. ed., Madrid: Editorial Coculsa 1952) 267.

2 See: A. Plessis, *Manuel de Mariologia Dogmatique* (Montfort-sur-Meu: Se'minaire des Missions 1947) 255; E. Campana, *Maria nel Dogma Cattolico* (Turin-Rome: Marietti 1928) 285; G. Roschini, *Mariologia* (2. ed., Rome: Tipografia Poliglotta Vaticana 1947) 2.224; J. Bittremieux, *De Mediatione univers ale B.M. Virginis quoad gratias* (Brugis: Beyaert 1926) 90; 188; G. Garces, *op. cit.*, 158; J. Terrien, *La Mere de Dieu et la Mere des hommes* (2nd part, *La Mere des hommes*) (2. ed., Paris: Lethielleux 1903) 110-11; 137; J. Schrijvers, *Ma Mère* (Esschen: Imprimerie-Libraririe Saint Alphonse 1924) 18; 34; 57.

3 See J. Carol, *De Corredemptione Beatae Virginis Mariae Disquisitio Positiva* (Vatican City: Typograpia Poliglotta Vaticana 1950) 553-72.

\ Heb. 10: 5-10.

5 J. Bover, *op. cit.*, 289.

6 This is the principle that regards Mary as the Associate, consort, helpmeet, etc., of Christ. See: M. Scheeben, *Mariology* (transi, by T. Geukers, St. Louis: Herder 1946) 2.193-9; C. Dillenschneider, *op. cit.*, 147; J. Bover, *op. cit.*, 354; J. Carol, *op. cit.*, 62-70; A. Mayer, *The Cross-Annunciation* (Portland: Sanctuary of Our Sorrowful Mother 1931) 206; H. Merkelbach, *Mariologia* (Paris: Desclee 1939) 322.

? *Mary in Our Life* (New York: Kenedy 1954) 51-4.

8 ASS 36 (1903-04) 453-4; "De congruo, uti aiunt, promeret

nobis Maria quae Christus de condigno promeruit,"

9 ASS 35 (1943) 247-9.

10 J. Pohle, *Mariology* (transl. & ed. by A. Preuss, St. Louis:

Herder 1948) 127.

11 *Op. cit.*, 256.

12 *Mariologiae Compendium* (2. ed., Meenen: Drukkerij 1947) 2.138.

13 *Op. cit.*, 258-61.

14 *Op. cit.*, 48-9.

15 *Op. cit.*, IT1; "*sed ex statu suo Matris hominum atque consortis Redemptoris.*"

16 *Ibid.*, 15.

17 *Op. cit.*, 118.

18 *Op. cit.*, 120.

19 *Ibid.*, 124.

29 *Marie au service de notre Redemption* (Bar-le-Duc, Meuse; Imprimerie St. Paul 1947) 30.

⁰¹ See: Carol ("common teaching"), *op. cit.*, 105; Dillenschneider ("most common"), *op. cit.*, 97; Alastruey ("quasi unanimous"), *op. cit.*, 742.

22 *Op. cit.*, 89-96.

23 Scheeben, Merkelbach and Pohle-Preuss object to the term "Co-Redemptrix" but admit the reality. Scheeben frequently uses the term "Socia-Redemptoris"; Merkelbach prefers "Mediadrix"; Pohle-Preuss allows any one of a number of titles: *liberate ix, salvatrix, reparatrix, restauratrix, reconciliatrix, co-operatrix* or *Socia Redemptoris*.

24 *Op. cit.*, 118; 533.

25 *Op. cit.*, 77-9.

28 *Pour une Coredeemption mariale* 16.

27 *Op. cit.*, 353.

⁹⁰ See: H. Merkelbach, *op. cit.*, 341; G. Roschini, *op. cit.*, 2.252-4.

²⁰ Dillenschneider, *op. cit.*, 15.

30 *Op. cit.*, 352; 340-5.

³¹ See: Garrigou-Lagrange, *op. cit.*, 165; Alastruey, *op. cit.*, 763; Neubert, *op. cit.*, 49-50; Merkelbach, *op. cit.*, 303; Terrien, *op. cit.*, 171-2; Roschini, *op. cit.*, 2.201-24.

32 Garrigou-Lagrange, *op. cit.*, 190; Bainvel, *op. cit.*, II; Neubert, *op. cit.*, 83.

CHAPTER IV

1 See: Roschini, *Mariologia* (2. ed., Rome: Tipographia Poliglotta Vaticana 1947) 2.397; E. Neubert, *Mary in Doctrine* (transi, from 3. ed., Milwaukee: Bruce 1954) 106; W. Most, *Mary in (hr Life* (New York: Kenedy 1954) 36.

2 J. Bittremieux, *De Mediatione universale B. M. Virginis quoad gratias* (Brugis: Bayaert 1926) 177.

3 See; J. Bainvel, *Marie Mere de gr&ce* (Paris: Beauchesne 1921) 93-4; G. Smith, *Mary's Part in Our Bedemption* (London: Bums Oates & Washbourne 1938) 135-6; M. Scheeben, *Mariology* (transi, by T. Geukers, St. Louis: Herder 1946) 2.239; R. Plus, *Marie dans notre histoire divine* (Toulouse: Apostolat de la Prière 1932) 129; J. Keuppens, *Mariologiae Compendium* (2. ed., Meenen: Drukkerij 1947) 126; J. Schrijvers, *Ma Mere* (Esschen: Imprimerie-Librairie Saint Alphonse 1924) 61-2; J. Terrien, *La Mere de Dieu et la Mere des hommes* (2nd part, *La Mere des hommes*) (2. ed., Paris: Lethielleux 1903) 347; R. Bernard, *Le Mystère de Marie* (paris: Descleè 1933) 345; J. Pohle, *Mariology* (transi. & ed. by A. Preuss, St. Louis: Herder 1948) 123-7.

See: G. Garces, *Titulos y Grandezas de Maria* (2. ed., Madrid: Editorial Cocala 1952) 168; A. Plessis, *Manuel de Mario logie Dogmatique* (Montfort-sur-Meu: Séminaire des Missions

5 See: H. Merkelbach, *Mariologia* (paris: Desclee 1939) 301-2; E. Neubert, *op. cit.*, 49-52,

6 See: Roschini, *op. cit.*, 2.395-6; 255; R. Garrigou-Lagrange, *La Mere du Sauveur et notre vie interieure* (Montreal: Lévrier 1948) 165-6; G. Smith, *op. cit.*, 118; Bainvel, *op. cit.*, 64; 75; Terrien, *op. cit.*, 54-8; Schrijvers, *op. cit.*, 18; 61; Neubert, *op. cit.*, 49-52; O. Vassall-Phillips, *The Mother of Christ* (London: Burns, Oates & Washbourne 1920)76; Plessis, *op.cit.*, 256; A. Mayer, *The Cross-Annunciation* (Portland: Sanctuary of Our Sorrowful Mother 1931) 151-2.

7 *Op. cit.*, 1.16.

3 See: J. Bainvel, *°P. cit.*, 83-90; Bernard, *op. cit.*, 310-11; 371; Terrien, *op. cit.*, 345-6; Neubert, *op. cit.*, 51-2.

9 *Op. cit.*, 151-2; see also Neubert, *op. cit.*, 171.

Bernard, *op. cit.*, 31; Neubert, *op. cit.*, 299-30.

¹¹ *Op. Cit.*, 272-3.

¹²
¹³ 244-5; see also Bernard, *op. cit.*, 275-7.

³ Bernard, *op. cit.*, 305; Neubert, *op. cit.*, 143-4

¹⁴ See: Plessis, *op. cit.*, 314; Most, *op. cit.*, 22-3; 51-5; Roschini, *op. cit.*, 2.424-6; Smith, *op. cit.*, 148-9; Plus, *op. cit.*, 162; Neubert, *op. cit.*, 143-4; Merkelbach, *op. cit.*, 388-9; Garrigou-Lagrange, *op. cit.*, 284.

¹⁵ *Op. cit.*, 125-7.

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