

OCTOBER 11:

## The Motherhood of the Blessed Virgin Mary

JESUS PLAINLY showed the “twoness” of His natures by doing, on the one hand, things that only God could do: such as raising the dead to life by his own power. On the other hand, Jesus did the things that men must commonly do, such as eating and drinking and sleeping. And let it be noted that Jesus did not merely “go through the motions” of eating and drinking and sleeping and suffering. When he ate it was because he was really hungry; when he slept he was really fatigued; when he suffered he really felt the pain.

Equally plainly did Jesus show the “oneness” of his personality. In all that he did, there was complete unity of Person. He did not say to the widow’s son, for example, “The God part of me says to thee, Arise!” Jesus commanded simply, “I say to thee, Arise!” On the Cross, Jesus did not say, “My human nature thirsts.” He cried out, “I thirst.”

Perhaps none of this will help us much in understanding the union of the two natures in Christ. At best, the truth will remain a mystery still. But at least it will remind us that we are not indulging in poetic fancy when we call the Virgin Mary by her glorious title of “Mother of God.”

Sometimes our non-Catholic friends are moved to rebuke us for what they call the “over-glorification” of Mary. They are quite willing to call Mary the Mother of Christ, but they would rather be caught dead than to call her the Mother of God. And yet, unless they are ready to deny the divinity of Christ (in which case they cease to be Christians), they have no right to distinguish between “Mother of Christ” and “Mother of God.”

A mother is not just the mother of her child’s physical body; she is the

mother of the complete person whom she bears. The complete Person whom Mary bore is Jesus Christ, God as well as man. The child whom she bore, in the stable at Bethlehem twenty centuries ago, in a certain sense, has God as his Father twice. The Second Person of the Blessed Trinity has God as his Father from all eternity. Jesus Christ had God as his Father also when, at the Annunciation, the Holy Spirit conceived a child within Mary’s womb.

Anyone who has a dog lover for a friend knows that there is considerable truth in the old saying, “Love me, love my dog.” Silly as such a state of mind may seem to us, I am sure that any man or woman would subscribe to the statement, “Love me, love my mother.”

How then could anyone profess to have a genuine love for Jesus Christ without also having a love for his Mother? The objection that honor given to Mary is honor taken from God; the criticism that Catholics have added a second mediator to the “one mediator between God and man, the Man Christ Jesus,” shows how little understood is the truth of Christ’s genuine humanness. Because Jesus loves Mary not merely with the impartial love which God has for every soul, not merely with the special love which God has for holy souls; Jesus loves Mary with the perfect human love which only the Perfect Man could have for the perfect Mother. He who belittles Mary does Jesus no service. On the contrary, he who dishonors Mary by reducing her to the stature of a “good woman,” dishonors God in one of his most noble works of love and mercy.

*Commentary from The Faith Explained  
by Fr. Leo J. Trese (1902-1970).*



## Proper Prayers of the Mass in the Extraordinary Form

### ADDENDUM:

### THE MOTHERHOOD OF THE BLESSED VIRGIN MARY



*To commemorate in the liturgy the fifteenth centenary of the Council of Ephesus (held in A.D. 431), which vindicated the title of Theotokos or “Mother of God” for our Lady, Pope Pius XI in the year 1931 instituted this Feast to be observed by the whole Church.*

### SECOND COLLECT

DEUS, qui de beatæ Mariæ Virginitis útero Verbum tuum, Ángelo nuntiánte, carnem suscipere voluísti: præsta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum ...

O GOD, who wast pleased that, at the message of an Angel, Thy Word should take flesh in the womb of the blessed Virgin Mary, grant to us Thy suppliants, that we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through the same, our Lord Jesus Christ, Thy Son ...

### SECOND SECRET

TŪA, DÓMINE, propitiatióne, et beatæ Mariæ semper Virginitis Unigéniti tui Matris intercessióne, ad perpétuam, atque præséntem hæc oblátio nobis proficiat prosperitátem et pacem. Per eúndem Dóminum ...

BY THY gracious mercy, O Lord, and the intercession of blessed Mary ever Virgin, Mother of Thine only-begotten Son, may this offering be of avail to us for welfare and peace now and for evermore. Through the same ...

### SECOND POSTCOMMUNION

HÆC NOS commúnio, Dómine, purget a crímine: et, intercedente beáta Virgine Dei Genitricis Mariæ, cœlestis remédii fáciat esse consórtes. Per eúndem Dóminum ...

MAY THIS Communion, O Lord, cleanse us from guilt: and through the intercession of the blessed Virgin Mary, Mother of God, make us sharers of the heavenly remedy. Through the same ...

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