

The Veneration of the Saints

SOMETIMES our non-Catholic friends suspect us of sinning against the first commandment because of the honor we pay to the saints. This accusation would be true if we paid to the saints the divine worship that is due to God alone. But we do not, not if we are in our right minds. Even the honor which we pay to Mary, the Blessed Mother of God, surpassing as it does the reverence we pay to the angels and the other canonized saints, is still of an entirely different nature from the adoration which we give, and *may* give, only to God.

When we pray to our Blessed Mother and to the saints in heaven (as we should), and beg their help, we know that whatever they may do for us will not be done of their own power, as though they were divine. Whatever they may do for us will be done for us by God, through their intercession. If we value the prayers of our friends here upon earth and feel that their prayers will help us, then surely we have the right to feel that the prayers of our friends in heaven will be even more powerful. The saints are God's chosen friends, heroes in the spiritual combat. It pleases God to encourage our imitation of them and to show his own love for them by dispensing his graces through their hands. Nor does the honor we show to the saints detract one whit from the honor that is due to God. The saints are God's masterpieces of grace. When we praise them, it is God—who made them what they are—whom we honor most. The highest honor that can be paid to an artist is to praise the work of his hands. We honor the statues and the pictures of the saints,

yes; and we venerate their relics. But we are not *adoring* these representations and relics. No more so than a hardheaded businessman is adoring the picture of his sainted mother before which he places a fresh flower every morning, or the lock of whose hair he carries reverently in his wallet. And when we pray before the crucifix or the image of saint, in order to better fix our mind upon what we are doing, we are not so stupid (let us hope) as to suppose that the plaster or wooden image has in itself any power to help us. That *would* be a sin against the first commandment, which forbids the making of images in order to adore them. But we do not, of course, adore them....



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 Votive Mass of the Blessed Virgin Mary

(after Trinity Sunday and before Advent)



Let us go therefore with confidence to the throne of grace: that we may obtain mercy. (Heb. 4:16)

INTROIT (Sedulius)

SALVE, sancta Parens, enixa puérpera Regem: qui cælum, terrámque regit in sæcula sæculórum. *Psalm.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. *V.* Glória Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. *R.* Amen. — Salve, sancta Parens ...

HAIL, holy Parent, that didst bring forth the King who ruleth Heaven and earth for ever and ever. *Ps. 44. 2.* My heart hath uttered a good word: I speak of my works to the King. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — Hail, holy Parent ...

COLLECT

CONCÉDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitate gaudere, et gloriósa beátæ Mariæ semper Virginitatis intercessióne, a præsentí liberári tristitia, et ætérna pérfrui lætítia. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per ómnia sæcula sæculórum.

GRANT to us Thy servants, we beseech Thee, O Lord God, that we may enjoy perpetual health of mind and body: and through the intercession of blessed Mary ever Virgin may be delivered from present sorrow and possess eternal joy. Through our Lord Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end.

LESSON

From the Book of Ecclesiasticus, 24. 14-16.

FROM THE BEGINNING, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and mine abode is in the full assembly of the saints.

GRADUAL

BLESSED and venerable art thou, O Virgin Mary: who without loss of purity wert found to be the Mother of our Savior. Virgin Mother of God, He whom the whole world cannot hold enclosed Himself in thy womb, and became man.

Alleluia, alleluia. After His birth a Virgin entire thou didst remain: O Mother of God, intercede for us. Alleluia.

GOSPEL

Continuation of the holy Gospel according to St. Luke, 11. 27-28.

AT THAT TIME, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee and the paps that gave thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it.



AB INÍTIO, et ante saécula creáta sum, et usque ad futurum saeculum non desinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitate sanctificáta similiter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei haeréditas illius, et in plenitúdine sanctórum deténtio mea.

BENEDÍCTA et venerábilis es, Virgo María: quæ sine tactu pudóris invénta es mater Salvatóris. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Allelúia, allelúia. Post partum Virgo invioláte permansísti: Dei Génitrix, intercede pro nobis. Allelúia.

IN ILLO TÉMPORE: Loquente Jesu ad turbas, extóllens vocem quædam mûlier de turba, dixit illi: Beátus venter, qui te portávit, et úbera quæ suxisti. At ille dixit: Quinimmo beáti qui áudiunt verbum Dei, et custódiunt illud.

OFFERTORY (Luke 1. 28, 42)

AVE, María, grátia plena: Dóminus tecum: benedicta tu in muliéribus, et benedictus fructus ventris tui.

HAIL Mary, full of grace, the Lord is with thee: blessed art thou among women and blessed is the fruit of thy womb.

SECRET

TUA, Dómine, propitiatióne, et beátæ Mariæ semper Virginis intercessióne, ad perpétuam atque præsentem hæc oblatiõ nobis proficiat prosperitatem et pacem. Per Dóminum ...

BY THY gracious mercy, O Lord, and the intercession of blessed Mary ever Virgin, may this offering be of avail to us for welfare and peace now and for evermore. Through our Lord ...

PREFACE OF THE BLESSED VIRGIN MARY

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Et te in Veneratióne beátæ Mariæ semper Virginis collaudáre, benedicere et prædicáre. Quæ et Unigénitum tuum Sancti Spíritus obumbratióne concépit: et virginitátis glória permanénte, lumen ætérnum mundo effúdit Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adórant Dominatiónes, tremunt Potestátes. Cæli, cælórúmque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas, deprecámur, súpplici confessióne dicéntes: — Sanctus.

IT is truly meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: and that we should praise and bless and proclaim Thee in the Veneration of the Blessed Mary ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — Sanctus.

COMMUNION

BEÁTA viscera Mariæ Virginis, quæ portavérunt ætérni Patris Filium.

BLESSED is the womb of the Virgin Mary, which bore the Son of the Eternal Father.

POSTCOMMUNION

SUMPTIS, Dómine, salútis nostræ subsidiis: da, quæsumus, beátæ Mariæ semper Virginis patrociniis nos ubique protége: in cujus veneratióne hæc tuæ obtúlimus majestáti. Per Dóminum nostrum Jesum Christum ...

O LORD, grant, we beseech Thee, that we who have received these aids unto salvation, may be always and everywhere protected by the intercession of blessed Mary ever Virgin, in whose honor we offered this Sacrifice to Thy Majesty. Through our Lord Jesus Christ ...