

Reconsecrating America to Mary, Mother of the Church Our Mother in the Order of Grace



(On November 21, 1964, at the closing of the 3rd session of the Second Vatican Council, Pope Paul VI dedicated the following words to the honor of the Blessed Virgin Mary, calling her Mother of the Church)

Meditating on the close relationships between Mary and the Church, for the glory of the Virgin Mary and for our own consolation, ... we proclaim the Most Blessed Mary Mother of the Church, that is to say of all the people of God, of the faithful as well as of the pastors, who call her the most loving Mother. And we wish that the Mother of God should be still more honoured and invoked by the entire Christian people by this most sweet title.

This is a title, venerable brothers, not new to Christian piety; it is precisely by this title, in preference to all others, that the faithful and the Church address Mary. It truly is part of the genuine substance of devotion to Mary, finding its justification in the very dignity of the Mother of the Word Incarnate.

Just as, in fact, the divine maternity is the basis for her special relationship with Christ, and for her presence in the economy of salvation brought about by Jesus Christ, thus it also constitutes the principal basis for the relations between Mary and the Church, since she is the mother of Him who, right from the time of His Incarnation in her virginal bosom, joined to Himself as head His Mystical Body which is the Church. Mary, then as mother of Christ, is mother also of all the faithful and of all the pastors.

Reference: <https://www.catholicsstrivingforholiness.org/why-is-the-blessed-virgin-mary-called-mother-of-the-church/>

Quite simply, this means that if Mary is Mother of the physical body of Christ, she is likewise Mother of the Mystical Body of Christ, the Church, which, as Christ's Bride espoused to Him in an everlasting covenant bond, is one with Him in His one Personhood. **The Catechism of the Catholic Church**, (#968-969) states:

"In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."

"This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation... Therefore, the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."



According to Devin Watkins on Vatican News, Pope Francis has decreed that this ancient devotion honoring Mary under the title ***B. Maria Virginis, Ecclesiae Matris*** be inserted into the Roman Calendar and celebrated each year on the Monday following Pentecost Sunday in order to encourage growth of the maternal sense of the Church in pastors, religious and faithful, and growth in genuine Marian piety. St. Leo the Great held that the birth of the Head is also the birth of the body, hence Mary is at once the Mother of Christ, the Son of God, and mother of the members of His Mystical Body, which is the Church. We have always pictured Mary at the foot of the Cross, becoming the Mother of the Church when she accepted the testament of Jesus' love and welcomed all people in the person of the beloved disciple as sons and daughters to be reborn unto eternal life.

Mary's divine maternity is ***her*** greatest privilege upon which all her other privileges depend. Her spiritual motherhood of all mankind is ***our*** greatest treasure and on that Mother's love we should truly depend. What fools we would be not to rest our heads in the lap of this Mother whom the angels obey and the demons fear and even God Himself takes pleasure in pleasing. Blessed Mary of Agreda records what the Three Divine Persons of the Trinity revealed to her, that which the Church already believes about Mary but has not yet defined as a dogma, that she is the Mediatrix of all the grace Jesus has won for us, and that heaven itself deigns never to refuse her anything, for she would never ask for anything that would not be the will of God. Mary of Agreda saw Our Lady being crowned in heaven while a voice from the throne addresses her saying:

My Beloved, chosen among the creatures, our kingdom is Thine; Thou shalt be the Lady and the Sovereign of the seraphim, of all the ministering spirits, the angels and of the entire universe of creatures. ... Being filled with grace beyond all the rest, thou hast humiliated Thyself in thy own estimation to the lowest place; receive now the supreme dignity deserved by Thee and, as a participation in our Divinity, the dominion over all the creatures of our Omnipotence. ...and by the power We now give thee thou shalt subject hell with all its demons and inhabitants. ... Thou shalt be the Empress and Mistress of the militant Church, its Protectress, its Advocate, its Mother and Teacher. Thou shalt be the special Patroness of the Catholic countries; and whenever they, or the faithful, or any of the children of Adam call upon Thee from their heart, serve or oblige Thee, Thou shalt relieve and help them in their labors and necessities. Thou shalt be the Friend, the Defender and the Chieftainess of all the just and of our friends; all of them Thou shalt comfort, console and fill with blessings according to their devotion to Thee. In view of all this we make Thee the Depository of our riches, the Treasurer of our goods; we place into thy hands the helps and blessings of our grace for distribution; nothing do We wish to be given to the world, which does not pass through thy hands; and nothing do We deny, which Thou wishest to concede to men. Grace shall be diffused in thy lips for obtaining all that Thou wishest and ordainest in heaven and on earth, and everywhere shall angels and men obey Thee; because whatever is ours shall be thine, just as Thou hast always been ours; and Thou shalt reign with Us forever.



(Mary of Agreda, ***THE MYSTICAL CITY OF GOD***, Vol. IV, chapter XXII, #779, Page 657.)

We must remember that God is self-sufficient and does not need anyone for the accomplishment of His Will; He need but say the word and whatever He wills shall be done. But the almighty God has chosen to give His Son and the whole plan of salvation to the world through Mary. Why? St. Louis de Montfort speaks of the necessity of devotion to Mary because of this act of God toward Mary. He quotes St. Augustine:

The world being unworthy to receive the Son of God directly from the hands of the Father, he gave his Son to Mary for the world to receive him from her. The Son of God became man for our salvation but only in Mary and through Mary. God the Holy Spirit formed Jesus Christ in Mary but only after having asked her consent through one of the chief ministers of his court. God the Father imparted to Mary his fruitfulness as far as a mere creature was capable of receiving it, to enable her to bring forth his Son and all the members of his mystical body. God the Son came into her virginal womb as a new Adam into his earthly paradise, to take his delight there and produce hidden wonders of grace. God-made-man found freedom in imprisoning himself in her womb. He displayed power in allowing himself to be borne by this young maiden. He found his glory and that of his Father in hiding his splendours from all creatures here below and revealing them only to Mary. He glorified his independence and his majesty in depending upon this loveable virgin in his conception, his birth, his presentation in the temple, and in the thirty years of his hidden life. Even at his death she had to be present so that he might be united with her in one sacrifice and be immolated with her consent to the eternal Father, just as formerly Isaac was offered in sacrifice by Abraham when he accepted the will of God. It was Mary who nursed him, fed him, cared for him, reared him, and sacrificed him for us. The Holy Spirit could not leave such wonderful and inconceivable dependence of God unmentioned in the Gospel, though he concealed almost all the wonderful things that Wisdom Incarnate did during his hidden life in order to bring home to us its infinite value and glory. Jesus gave more glory to God his Father by submitting to his Mother for thirty years than he would have given him had he converted the whole world by working the greatest miracles. How highly then do we glorify God when to please him we submit ourselves to Mary, taking Jesus as our sole model. If we examine closely the remainder of the life of Jesus Christ, we see that he chose to begin his miracles through Mary. It was by her word that he sanctified Saint John the Baptist in the womb of his mother, Saint Elizabeth; no sooner had Mary spoken than John was sanctified. This was his first and greatest miracle of grace. At the wedding in Cana he changed water into wine at her humble prayer, and this was his first miracle in the order of nature. He began and continued

his miracles through Mary and he will continue them through her until the end of time.



(St. Louis-Marie de Montfort, TRUE DEVOTION TO THE BLESSED VIRGIN MARY, "Necessity of Devotion to Our Lady, #'s 16-19.)

"But to make your hearts grow more and more like to the Heart of the Son, you must go to the Mother, whose heart is most like His. From this Pure and Immaculate Heart you will learn all that will make you more pleasing to the Divine Heart of the Son of God. The Holy Trinity looks down with infinite delight upon such souls and makes them its heaven upon earth." (Diary of Sister Mildred Neuzil, Pg. 16.)

This is why the Pope asks us to honor Mary as Mother of the Church!
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