



Marian Doctrine and Devotion

Chapter 25



Marian devotions are those prayers and acts undertaken to honor Mary and with the intent of seeking her intercession with her Son, Jesus, and his Father. Devotion to the Virgin Mary does not, however, amount to worship - which is reserved for God alone. Catholics view Mary as subordinate to Christ, but uniquely so, in that she is seen as above all other creatures. In 787 the Second Council of Nicaea affirmed a three-level hierarchy of *latria*, *hyperdulia* and *dulia* that applies to God, the Virgin Mary and then to the other saints.

The Roman Catholic Church holds many teachings associated with the Blessed Virgin Mary. Four of these specific doctrines have been raised to the level of dogma, meaning in technical terms that they must be held by the faithful as essential to participation as Roman Catholics. The four Marian dogmas have been defined by the magisterium over the course of Christian history, using both Scripture and Sacred Tradition, the two elements of the one source of Revelation, as evidence for these proclamations. These four dogmas are: Mary the Mother of God, Perpetual Virginity of Mary, The Immaculate Conception, and The Assumption of Mary into Heaven. The twentieth-century has seen a significant drive to establish a fifth and final Dogma-Mary as Co-Redemptrix.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Chapter 25

Our Lady in Infused Contemplation:

There is a grace called infused contemplation, which, according to many excellent theologians, is a normal part of the spiritual life. It comes at the end of the first of the three ways or stages in the spiritual life, namely, at the end of the Purgative Way. In it, a soul does not see any vision or hear any sounds, but seems to perceive the presence of God, even a sort of contact with God, although it is not basically in the sphere of feeling. There may or may not be feelings of warmth

accompanying it. Now because of her surpassing union with God, if God is perceived as infused contemplation, then, if He so wills, she can be perceived too. There are many cases on record of this. For further data cf. Our Father's Plan, chapter 22.

End