



Assumption of the Blessed Virgin Mary

THE GLORIES OF MARY

“Because He hath regarded the humility of His handmaid.”—Luke 1: 48.

When we behold, dear brethren, how the Blessed Virgin in her humility lowered herself beneath all creatures, we behold at the same time that her humility exalted her above everything but God. Not the powers or princes of this earth have raised her to this highest degree of dignity, in which it is our happiness to contemplate her today, no, the three Persons of the Most Holy Trinity have placed her upon this throne of glory. They have proclaimed her the Queen of heaven and earth, and made her the keeper and dispenser of the heavenly treasures. It is safe to say, dear brethren, that we shall never comprehend sufficiently the glories of Mary and the power which Jesus Christ, her divine Son, has given to her; that we shall never fully appreciate the ardent desire she has to make us happy. She sees in us her own children; she rejoices in the power to help us, which God has given her. Yes, Mary is our great helper; she it is, who presents to her divine Son, all our prayers, our tears, and our sighs; she it is, who obtains the graces for us which we need for our sanctification. The Holy Ghost tells us that amongst all creatures Mary is a miracle of might, a miracle of sanctity, and a miracle of love. What a happiness for us, dear brethren, what hope for our salvation! Let us strengthen our confidence in this good and tender Mother by contemplating the glories of Mary.

To attempt to speak of the glories of Mary, means, my dear brethren, to lessen the exalted idea which you should have formed thereof; for St Ambrose tells us, that Mary is raised to such a high degree of glory, of honor, and of power, that not even the angels can realize it; it is known to God alone. We may therefore conclude, that all that which human creatures might be able to say and to appreciate, would be nothing, or nearly nothing, to that which she really is in the sight of God. The highest praise which the Church gives her, is in the words: Mary is the daughter of the eternal Father, the Mother of the redeeming Son of God, and the Spouse of the Holy Ghost. When the eternal Father chose Mary to be His daughter, what flow of graces must He not have poured into her soul? She received for herself alone more graces than all the angels and saints together. He began by preserving her from original sin, a grace which was granted to her alone. He fortified her in grace with a perfect security, so that she never lost it. Yes, my dear friends, the heavenly Father

enriched her with heavenly gifts in just proportion to the great dignity to which she was to be exalted. He erected in her a living temple of the three Persons of the Most Blessed Trinity. Let us say briefly: He did for her everything which it was possible to do for a creature. While the eternal Father took such care of Mary, we see that the Holy Ghost adorned her soul in such a high degree, that already at the moment of her conception she was an object of delight to the three divine Persons. Mary had not only the happiness of being the daughter of the eternal Father; but also that of being the Mother of the Son, and the Spouse of the Holy Ghost. Through this incomparable dignity she now beholds herself made, to form the most adorable body of Jesus Christ. God made use of her to overthrow the dominion of the evil spirit and to annihilate it, She was allied to the three divine Persons therefore to redeem the World, by giving it a Saviour. Can we ever sufficiently comprehend an abyss of such greatness, power and love? Next to the adorable body of Jesus Christ, she is the most beautiful ornament of the heavenly court.

We may say that the triumph of the Blessed Virgin in heaven is the culmination of the graces of the sublime Queen of heaven and earth. Then she obtained the last jewel of her incomparable dignity as Mother of God. After having been subjected for a time to the miseries of this life and, the humiliation of death, she enjoys the most glorious, and most honorable existence which a creature could ever enjoy. We wonder sometimes, that Jesus, who loved His Mother so dearly, could have left her so long upon earth after His resurrection. The reason is this: He wished in this manner to still increase her glory, and wanted her also to aid the Apostles, who had need of her presence to encourage and guide them. Mary revealed to the Apostles the greatest mysteries of the hidden life of Jesus Christ. Mary also elevated the standard of virginity, which made thus known its lustre and its beauty, and showed us the magnificent reward reserved for this holy state. Let us, however, dear brethren, follow Mary up to the moment that she left this world. Jesus Christ desired that before she should be taken up to heaven, she should receive once more all the Apostles. They were all, with the exception of St Thomas, brought to her side in the most miraculous manner. With the extraordinary humility which she had always practiced in such high degree, she kissed their feet and asked for their blessing. Thus she still increased her virtue, her merits and her reward. Then Mary gave also to the Apostles her blessing. It would be impossible for me to describe to you the sorrow of the Apostles at the loss which they were about to undergo. Was not the Blessed Virgin, after the Redeemer, their entire happiness, their whole consolation? To alleviate their sorrow Mary promised them that she would never forget them before her divine Son. It is thought that the same angel who announced to her the mystery of the Incarnation told her also the hour of her death. The Blessed Virgin is said to have answered to the angel: "O what bliss, and how ardently I desire after this moment!" After these glad tidings she desired to make her last will, which was soon done. She had two robes, which she left to the two maidens who had been in her service for a long while. Then, when the hour arrived, she felt herself burning with so great a love that her soul could no longer remain in her body. O blessed moment! Can we, dear brethren, contemplate this death, without feeling an ardent desire to live a

good life and to die such a holy death? We can certainly not expect to die of love; but we may hope at least to die in the love of God. Mary had no fear of death, for death was to place her in possession of eternal bliss; she knew that heaven was waiting for her, and that she was to be one of its choicest ornaments. Her Son and the whole celestial court were advancing to meet her, the Saints of heaven were waiting to conduct her in triumph into their kingdom. Everything in heaven was ready to receive her; she was to enjoy honors which are above everything which we can possibly imagine to ourselves. Before leaving this world, Mary was not subject to any sickness, for she was free from sin. In spite of her advanced age, her body was never emaciated, as is the case with other human beings; it seemed, on the contrary, as the end approached, to be rejuvenated. St. John Damascene tells us that Jesus Christ Himself came to call His Mother. This beautiful star which had illumined the world for seventy-two years was about to disappear. Yes, dear brethren, she beheld her Son again, but in an entirely different form than when she saw Him all covered with blood, nailed upon the cross. O divine love! This is the greatest of thy victories, and of thy mercies! Thou couldst do no more, neither couldst Thou do less. O blessed death! O death to be desired! O how greatly is she now compensated for all the humiliations and suffering to which her holy soul was subjected in this mortal life! Yes, she beholds her Son again, but quite different from that day when in His bitter passion she saw Him in the hands of His executioners, carrying His cross, crowned with thorns, without her being able to offer Him the least help. O no, she beholds Him no longer in His great sufferings; she beholds Him resplendent with glory, arrayed in the magnificence which composes the joy and bliss of heaven: she beholds the angels and the Saints who surround Him, who praise Him, glorify and adore Him from the bottom of their hearts. Yes, she beholds again this tender Jesus, free from everything which could cause Him any suffering. O, should we not do everything we possibly can, so as to be able to join the Mother and the Son in this place of eternal happiness? A few moments of struggling and suffering, and such glorious reward. What a blessed death, my friends! Mary had nothing to fear, because she had always loved her God; she had nothing to mourn, because she had never possessed anything but her God.

Do we, too, wish to die without fear? Let us then live like Mary, in innocence; let us avoid sin, which causes our unhappiness in time and eternity. And should we have been so unfortunate as to commit sin, let us, like St. Peter, lament it until our death, and let our remorse end only with our life. Let us descend into the grave weeping, like the holy King David; let us wash our souls in the bitterness of our tears.

Do we wish, like Mary, to die without trouble? Let us then live like her, without attachment to created things; let us do as she did, let us love God alone, let us desire alone Him, let us seek to please Him only in everything that we do. Happy is that Christian who leaves nothing, to gain everything!

Thus let Mary, our beautiful mother, be our guiding star in life and in death. Let us imitate her virtues, her humility, her piety, her charity, so that after the few years in this life we

may expect to imitate her also in a happy death, to partake of the glory of her divine Son for all eternity. Amen.

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