



# THE CLOISTER

## SAINT PIUS X AND THE DEVOTION TO OUR LADY

...Of all this We are, indeed, rendered ardently desirous by the devotion, united with supreme gratitude for benefits received, which We have always cherished towards the Blessed Virgin; and We have a sure pledge of the fulfillment of Our desires in the fervor of all Catholics, ready and willing as they are to multiply their testimonies of love and reverence for the great Mother of God. But We must not omit to say that this desire of Ours is especially stimulated by a sort of secret instinct which leads Us to regard as not far distant the fulfillment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, Our predecessor, and of all the Bishops of the universe.

... Many, it is true, lament the fact that until now these hopes have been unfulfilled, and are prone to repeat the words of Jeremias: "We looked for peace and no good came; for a time of healing, and beheld fear" (Jer. viii., 15). But all such will be certainly rebuked as "men of little faith," who make no effort to penetrate the works of God or to estimate them in the light of truth. For who can number the secret gifts of grace which God has bestowed upon His Church through the intercession of the Blessed Virgin throughout this period? ....

.....Then, again, no sooner had Pius IX, proclaimed as a dogma of Catholic faith the exemption of Mary from the original stain, than the Virgin herself began in Lourdes those wonderful manifestations, followed by the vast and magnificent movements which have produced those two temples dedicated to the Immaculate Mother, where the prodigies which still continue to take place through her intercession furnish splendid arguments against the incredulity of our days.....

But the first and chief reason, Venerable Brethren, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervour in the souls of Christians lies for us in that restoration of all things in Christ which we have already set forth in Our first Encyclical letter. For can anyone fail to see that there is no surer or more direct road than by Mary for uniting all mankind in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God? For if to Mary it was truly said: "Blessed art thou who hast believed because in thee shall be fulfilled the things that have been told thee by the Lord" (Luke i., 45); or in other words, that she would conceive and bring forth the Son of God and if she did receive in her breast Him who is by nature Truth itself in order that "He, generated in a new order and with a new nativity, though invisible in Himself, might become visible in our flesh" (St. Leo the Great, Ser. 2, De Nativ. Dom.): the Son of God made man, being the "author and consummator of our faith"; it surely follows that His Mother most holy should be recognized as participating in the divine mysteries and as being in a manner the guardian of them, and that upon her as upon a foundation, the noblest after Christ, rises the edifice of the faith of all centuries.

How think otherwise? Could not God have given us, in another way than through the Virgin the Redeemer of the human race and the Founder of the Faith? But, since Divine Providence has been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her breast, it only remains for us to receive Christ from the hands of Mary. Hence whenever the Scriptures speak prophetically of the grace which was to appear among us, the Redeemer of mankind is almost invariably presented to us as united with His mother. The Lamb that is to rule the world will be sent - but He will be sent from the rock of the desert; the flower will blossom, but it will blossom from the root of Jesse. Adam, the father of mankind, looked to Mary crushing the serpent's head, and he dried the tears that the malediction had brought into his eyes. Noë thought of her when shut up in the ark of safety, and Abraham when prevented from the slaying of his son; Jacob at the sight of the ladder on which angels ascended and descended; Moses amazed at the sight of the bush which burned but was not consumed; David escorting the arc of God with dancing and psalmody; Elias as he looked at the little cloud that rose out of the sea. In fine, after Christ, we find in Mary the end of the law and the fulfillment of the figures and oracles.

.... Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more competent as a guide and teacher of the knowledge of Christ.

... Hence it follows, as We have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind with Christ. Hence too since, according to Christ Himself, "Now this is eternal life: That they may know thee the only truly God, and Jesus Christ whom thou hast sent" (John xvii., 3), and since it is through Mary that we attain to the knowledge of Christ, through Mary also we most easily obtain that life of which Christ is the source and origin.

And if we set ourselves to consider how many and powerful are the causes by which this most holy Mother is filled with zeal to bestow on us these precious gifts, oh, how our hopes will be expanded!

For is not Mary the Mother of Christ? Then she is our Mother also. And we must in truth hold that Christ, the Word made Flesh, is also the Saviour of mankind. He had a physical body like that of any other man: and again as Saviour of the human family, he had a spiritual and mystical body, the society, namely, of those who believe in Christ. "We are many, but one sole body in Christ" (Rom. xii., 5). Now the Blessed Virgin did not conceive the Eternal Son of God merely in order that He might be made man taking His human nature from her, but also in order that by means of the nature assumed from her He might be the Redeemer of men. For which reason the Angel said to the Shepherds: "To-day there is born to you a Saviour who is Christ the Lord" (Luke ii., 11). Wherefore in the same holy bosom of his most chaste Mother Christ took to Himself flesh, and united to Himself the spiritual body formed by those who were to believe in Him. Hence Mary, carrying the Saviour within her, may be said to have also carried all those whose life was contained in the life of the Saviour. Therefore all we who are united to Christ, and as the Apostle says are members of His body, of His flesh, and of His bones (Ephes. v., 30), have issued from the womb of Mary like a body united to its head. Hence, though in a spiritual and mystical fashion, we are all children of Mary, and she is Mother of us all. Mother, spiritually indeed, but truly Mother of the members of Christ, who are we (S. Aug. L. de S. Virginitate, c. 6).

If then the most Blessed Virgin is the Mother at once of God and men, who can doubt that she will work with all diligence to procure that Christ, Head of the Body of the Church (Coloss. i., 18), may transfuse His gifts into us, His members, and above all that of knowing Him and living through Him (I John iv., 9)?

... We are then, it will be seen, very far from attributing to the Mother of God a productive power of grace - a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of redemption, she merits for us *de congruo*, in the language of theologians, what Jesus Christ merits for us *de condigno*, and she is the supreme Minister of the distribution of graces. Jesus "sitteth on the right hand of the majesty on high" (Hebrews i. b.). Mary sitteth at the right hand of her Son - a refuge so secure and a help so trusty against all dangers that we have nothing to fear or to despair of under her guidance, her patronage, her protection. (Pius IX. in Bull *Ineffabilis*).

... No homage is more agreeable to her, none is sweeter to her than that we should know and really love Jesus Christ. Let then crowds fill the churches - let solemn feasts be celebrated and public rejoicings be made: these are things eminently suited for enlivening our faith. But unless heart and will be added, they will all be empty forms, mere appearances of piety. At such a spectacle, the Virgin, borrowing the words of Jesus Christ, would address us with the just reproach: "This people honoureth me with their lips, but their heart is far from me" (Matth. xv., 8).

.... By virtue of the Rationalism and Materialism is torn up by the roots and destroyed, and there remains to Christian wisdom the glory of having to guard and protect the truth. It is moreover a vice common to the enemies of the faith of our time especially that they repudiate and proclaim the necessity of repudiating all respect and obedience for the authority of the Church, and even of any human power, in the idea that it will thus be more easy to make an end of faith. Here we have the origin of Anarchism, than which nothing is more pernicious and pestilent to the order of things whether natural or supernatural. Now this plague, which is equally fatal to society at large and to Christianity, finds its ruin in the dogma of the Immaculate Conception by the obligation which it imposes of recognizing in the Church a power before which not only has the will to bow, but the intelligence to subject itself. It is from a subjection of the reason of this sort that Christian people sing thus the praise of the Mother of God: "Thou art all fair, O Mary, and the stain of original sin is not in thee." (Mass of Immac. Concep.) And thus once again is justified what the Church attributes to this august Virgin that she has exterminated all heresies in the world.

... This same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honour of the Immaculate Conception of the Blessed Virgin. Oh how bitterly and fiercely is Jesus Christ now being persecuted, and the most holy religion which he founded! And how grave is the peril that threatens many of being drawn away by the errors that are afoot on all sides, to the abandonment of the faith! "Then let him who thinks he stands take heed lest he fall" (I Cor. x., 12). And let all, with humble prayer and entreaty, implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and relying on the Virgin, has never been vain. True, even in the future the strife against the Church will never cease, "for there must be also heresies, that they also who are reprov'd may be made manifest among you" (I Cor. xi., 19). But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: "To-day the head of the serpent of old was crushed by her" (Office Immac. Con., 11. Vespers, Magnif.).

*Extracts from Encyclical "Ad diem illum" in honour of the 50th anniversary of the declaration of the Dogma of the Immaculate Conception of Our Lady*

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## Our Lady of Fatima and the communism

In Fatima, Our Lady asked for the specific consecration of Russia to the Immaculate Heart of Mary. Also she asked for the practice of the First Five Saturdays of reparation and the daily rosary. Our Lady promised Russia would be converted and a period of peace would be given to the world. If not, the Queen of Heaven warned, Russia "will spread her errors throughout the world, causing wars and persecutions of the Church." She added, "The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated." "In the end, my Immaculate Heart will triumph," she said. "The Holy Father will consecrate Russia to me, and she shall be converted, and a period of peace will be granted to the world."

Some characteristic of communist regimes: (North Korea for example)

- The Churches are closed.
- The citizens are forbidden or very limited to travel freely.
- The citizens often cannot buy basic products or are limited in quantity.
- The citizens are brain-washed everyday by the media to make them believe what the dictator wants them to believe.
- The citizens are not allowed to criticize the official opinion without be banned and punished.
- The dictatorial system has a control over all businesses.(Which ones can open, which should close)
- State decides who should have access to the cure of illness and who should left to die.
- The State controls the citizens spreading fear.

Is it not a strange similarity with what is happening today in the name of the Coronavirus ? Communism does it bluntly in the name of their system, the supposedly free countries are doing it in the name of our safety.

If we should pray for the salvation of the soul of all the dying persons and all those whom died from the Coronavirus, we also should keep in mind other numbers of deaths that are astonishing and not actually mentioned ( or not so often) by the media.

- 42.3 millions of abortions worldwide in 2019.
- 1.7 millions from HIV/AIDS.
- 8.3 millions from cancers.
- 650,000.00 from common flu in 2019.

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## **THE NEED OF THE DEVOTION TO OUR LADY AND THE COMPLAINT ABOUT ENGLAND FROM FATHER FABER IN 1862**

*(Frederick William Faber C.O.(28 June 1814 – 26 September 1863) was a noted English hymn writer and theologian, who converted from Anglicanism to Roman Catholicism in 1845. He was ordained to the Catholic priesthood subsequently in 1847.)*

But what is the remedy that is wanted? What is the remedy indicated by God Himself? If we may rely on the disclosures of the saints, it is an intense increase of devotion to Our Blessed Lady; but, remember, nothing short of an immense one. Here in England, Mary is not half enough preached. Devotion to her is low and thin and poor. It is frightened out of its wits by the sneers of heresy. It is always invoking human respect and carnal prudence, wishing to make Mary so little of a Mary that Protestant may feel at ease about her. Its ignorance of theology makes it unsubstantial and unworthy. It is not the prominent characteristic of our religion which it ought to be. It has no faith in itself. Hence it is that Jesus is not loved, that heretics are not converted, that the Church is not exalted; that souls which might be saints wither and dwindle; that Sacraments are not rightly frequented, or souls enthusiastically evangelized.

Jesus is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them.

*November 21, 1862*

*From the introduction to the book of St. Grignon fe Montfort: the true devotion to Mary*