

# MARILOGY

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fact that His being is conditioned through the term of the relation.

This view considers the relation of Christ to His mother under the aspect previously explained, namely, that of "fruit" or "child," or of a "perfect personal fruit," which is also called "son." But it is deficient in this, that it takes merely and simply this relation into consideration as sonship and regards it as the real relation of the sonship.

On the other hand, the second view considers the strict concept of the sonship. According to this concept the son has formally as "person," and indeed as a person equal to the father, relation to the mother so far as he is bearer of a nature communicated to him by her; more especially in our case so far as the Son, the equal of God the Father, is bearer of a nature with which the mother has clothed Him and which He Himself has assumed of her; in other words, so far as the Son of God, by taking possession of a nature which materially comes of the mother, is born in this nature of the mother.

According to this view the person of the Logos (with due allowance for the humanity appropriated to Him, but not in and with it, that is, as forming a whole with it) is by Himself the real subject of the sonship, as He is by Himself, as existing in the constitution of man, the subject of the assumption and possession of the humanity.

So can the sonship in its subject be no longer a real relation: for the subject can no longer stand in any dependence on the mother. In the Logos it is rather only a *relatio rationis* which, however, has a foundation in the real position of the humanity on the part of the Logos, and in the real origin of the humanity of Mary. Still further: as the other relations of God to the crea-

CHAPTER IX

The Bridal Motherhood<sup>1</sup>

THE explanation we have given about the divine term of Mary's motherhood and her maternal activity which conditions and determines it, enables us to understand more easily and completely the relation which here exists between the Son and the mother: that is, from the viewpoint of its specific form and meaning to the subject, both on the part of the Son and that of the mother.

THE RELATION CONSIDERED ON THE PART OF THE SON

If we consider the relation on the part of the Son, its meaning to the subject depends on the way this subject is modified. With regard to this, there are two views among the theologians.

The first sees in Christ the subject of the human sonship inasmuch as He is this particular human being. So that He forms the subject of the sonship not only through His humanity, but also in and with His humanity. In this case the latter is a real relation in Christ as much as His divine sonship toward God the Father, for it immediately and formally rests upon His origin from Mary and includes a certain inner dependence on the subject, or the

<sup>1</sup> Literature: Georg. de Rhodes, *Disputationes theol. scholast.*, tract. 8, *De Maria Depara*; Christoph. Vega, *Theologia Mariana*, palaestra 31 (used only as material); Passaglia, *De imm. conc.*, sec. 6, c. 3-4. 154

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ture, it is so much a *relatio rationis* that a real relation of dependence of the creature toward God conforms to it. For Mary comes in relation to the Logos as to her Son through the fact that she was assumed by Him and made His mother, and that for this very reason she as mother is influenced by Him and united with Him, and not He Himself by and with her as her Son.

This latter idea of the human sonship of Christ is in itself not only well founded, but also the only one which completely represents the sonship as the specific *correlativum* of the motherhood of Mary.

Further, it alone clearly elucidates the specific character which distinguishes the human sonship of Christ from that of other sons of man. It formally represents it as a *filialis dignativa*, i.e., as a *benevolent condensation* of the Son of God to His human mother and as an *elevation, full of grace*, of the mother to the connection with the Son of God.

Lastly, it alone completely elucidates the relation between the human and the *divine sonship* in Christ Himself. Since it shows the same divine person as immediate subject, it distinguishes both sonships with equal clarity as it harmoniously unites them. It distinguishes both in the clearest manner, because it represents merely one sonship, the *divine*, as fixed and at the same time as a real relation, one that is purely innate to the subject and is based on its origin; the other forms only a *relatio rationis*. In virtue of this distinction it unites one sonship with the other in such a way that, in regard to the second sonship, we are unable from the start to think of a second person or even of an innate supplement of the first.

Hence the princes of real Scholasticism, St. Thomas and St. Bonaventure, strongly asserted this concept of the human sonship of Christ in the development of the thesis that there are indeed two *real natiuitates*, passive productions or births in Christ, but for the same reason not two *real filiationes*.<sup>2</sup>

Other great theologians of the thirteenth century seem to have shared the same opinion. It was first contested by Scotus, and apart from his school by many others who, like Suarez, joined him later. Toletus tried to reconcile them.

From what follows it is evident that the opinion of these theologians was inadequate and incorrect. In connection with their theory they devised for the man Christ and thus for the Son of Mary as such, apart from the eternal sonship of God which materially belongs to Him, still a second and *divine sonship*, more or less analogous to the supernatural and divine sonship of other men and sons of men. The first theory is a necessary supposition to the latter, and is necessarily its cause as well, so that it is difficult to reject the second and keep the first as many do.

The first theory has a basis of truth inasmuch as the relation of "child" (as "fruit") toward the mother formally belongs to Christ as to a human *compositum* which is hypostatically completed and achieved by the Logos, and not to the Logos as bearer of the humanity. As will be pointed out elsewhere, the basis of truth in the latter theory lies in this, that there is also in Christ a relation of "child" to God the Father, which follows from the aspect

<sup>2</sup> St. Thomas, IIIa, q. 35, a. 4 (and Greg. a. Valentia and Salamanticenses, disp. 39, dub. 4); St. Bonaventure, In 3 Sent. dist. 8.

\* Thomas +  
Bonaventure

of "offspring from God" and differs entirely from the "eternal" sonship, which belongs also to the man Christ as a person.

If in the latter case the being a child of God, which is not identical with the eternal sonship, should constitute a second sonship, a double human sonship would also have to be accepted in Christ. This has certainly not occurred to anybody and is altogether untenable. For, according as the sonship is considered from the one or other point of view, it appears under two concepts which do not overlap though the one essentially includes the other; they are merely two aspects of the position of the Son toward the mother.

It cannot be denied that in particular the Latin Fathers who sometimes speak of the *assumptio filii hominis in unitatem personae Filii Dei*, conceive *filius hominis* in the sense of the first opinion. This way of speaking is ambiguous and not to be followed.

#### THE RELATION CONSIDERED ON THE PART OF THE MOTHER

If we consider the relation of the human sonship on the part of the mother, it appears in her to be a real relation to her divine Son, as much as the relation of other mothers to their human sons. This is true particularly in the more specific sense, that the divine motherhood must be regarded as a relation of the most real appropriation of the mother to the Son.

Its real character shows very particularly the relation of the divine motherhood in Mary through the most real and quite unique nobility which it grants to the person of the mother. This raises her to a share in the dignity of

her divine Son, which, for a created person, is indeed the highest attainable.

To understand fully this form and meaning of the relation of the divine motherhood, it must be considered from a double point of view, according as it rests: (1) upon the proper producing and natural bearing activity of the mother; or (2) upon the spiritual and free action of her Son.

If the relation is considered as based upon the proper and natural activity of the mother, Mary's divine motherhood appears as a most sublime relation so far as the mother is considered the principle of her Son.

In the first place, her unique loftiness appears in this, that the natural activity, i.e., the activity of created nature which forms the being, reaches in Mary its absolutely highest achievement, under the supernatural influence of God. For Mary cooperates through her maternal activity in the production of the absolutely highest and most perfect fruit which can be brought forth. The latter then comes forth from her as a fruit, completely holy in its being and really filled with the fullness of the godhead. On the other hand, Mary alone offers something to God which is taken up into Himself and with which He is clothed in His being. In this manner she exercises an activity which quite alone as a natural activity *finis detatis attigit*, as Cajetan<sup>3</sup> says, i.e., reaches the very godhead. Every other activity of the creature toward God reaches the godhead merely as an intentional activity, that is, through knowledge and love.

The loftiness of Mary's activity appears in a still clearer

<sup>3</sup> Cajetan, in *IIa-IIae*, q. 103, a. 4 ad 2 (in the Leonine edition of the *Sermones theol.* of St. Thomas, IX, p. 382).

light when the following is taken into consideration. With the natural, human motherhood the mother in the production of her son only cooperates with the creating influence of God. Mary, however, cooperates with the proper spiritual activity of the nature of God the Father, through which He produces His Son in His bosom in order to produce the same Son in her bosom and to give birth to Him. Mary's maternal activity is therefore the most sublime service which a creature can offer to God, or rather to which God can raise a creature, and as such it includes the loftiest and virtual relations to God.

Further, the incarnation of the Logos contains the most perfect revelation and communication of God *ad extra*, as an effusion of the eternal light and of the source of eternal life into the world. Hence Mary's maternal activity appears as the function of a mirror that reflects the invading light and brings it into the world.

As an activity which conveys the innate substance of the principle into the product, the maternal activity is the basis of a substantial relation of the mother to the Son, which is closest and most real. The latter reveals itself in the natural motherhood simply as a blood-relationship, and such is also the relationship of Mary to Christ so far as He is her fruit or so far as He is man.

Her exceptional dignity is evident from the fact that the man to whom Mary is related by ties of blood is the God-man. Yet it reveals itself still more clearly when the relationship of Mary to the God-man is so understood that it comes to the fore as a relationship to God in Himself or in His purest, spiritual being. Of course, as such it can no longer be regarded as a blood-relationship, but, with

St. Thomas,<sup>4</sup> we can say that, according to the analogy of the second form of human relationship, it is spiritual affinity to God, something like family relationship.

Affinity is a relationship which a person has to another person through the marriage of a blood relation with the latter. Marriage itself, as the admission of the married subject into the person of him whom that subject marries, takes place in the most perfect manner where there follows from it not only a moral and juridical unity of the person, but also a physical one. Hence this relationship to God into which Mary enters through the hypostatic marriage of the humanity related to her by blood with the Logos, is not only an equally true affinity but also a much more perfect and closer one than that which can take place among men.

This idea of the relationship of the Mother of God to her divine Son corresponds to the stricter idea of the subject of the human sonship in Christ, which directly places this sonship in the divine person of the Logos. For the appropriation of the substance of the mother to the *Deus-Verbum* includes directly also a substantial relation to the *Verbum Deus*, i.e., the Word as God.

Through this the relationship between mother and Son presents with Mary the opposite aspect of the natural relation. For here the mother becomes related to a higher person, who exists independent of her, as to the head of her family and as taken up in His family. Moreover, Mary's relationship to God appears founded through the hypostatic union of the human nature of Christ with the Logos to the point that this same union also forms the bond

<sup>4</sup> St. Thomas, *IIIa IIae*, q. 103, a. 4, and elsewhere.

Affinity  
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through which the human person of Mary is connected with and related to God in His spiritual and holy being.

Mary's relation to God essentially differs from every other merely friendly relation of a created person to God. The specific trait of that relation and thus the unique nobility of the Mother of God and her participation in the dignity of her Son, is expressed more fully and perfectly through this than when it is formally based only on the essential relation of the mother or on the blood-relationship to the God-man.

Moreover, the thought expressed in the affinity appears still more clearly and strongly from the following point of view, which originally is based completely on the stricter idea of the sonship. According to this idea the hypostatic union in Christ is notable as a bond and also as a figure of the relation of the Mother of God to God.

The relation of the mother to her divine Son must be traced not alone to the mother's natural activity, but primarily to the activity of her divine Son Himself, who makes and accepts her as His mother, and gives Himself to her as her Son.

From this angle the motherhood of Mary is formally founded on the idea of the divine Logos who infuses Himself in the virginal womb of the mother through His hypostatic infusion into the flesh taken from her. Through this, Mary is as much anointed and made the Mother of God as the flesh, taken from her, is made the flesh of God, for the Logos is so taken up in her that she herself is taken up in Him in an analogous way as the flesh taken from her.

Consequently the relation of the mother to the divine Son appears as a marriage with His divine person. Here

now the Bridegroom gives Himself to the bride as her Son and dwells in her in virtue of this gift. Thus the union possesses the full force and closeness of that relation in which the ordinary mother stands to the person of her child taken up in her bosom. But this natural relation is at the same time changed in such a manner through the concept of the marriage with the divine person, that it becomes a relation of the mother to a higher person, who governs and influences her; a relation, too, arbitrarily contracted by this person and intended to be a lasting association of the mother with Him, which is as perfect as possible.

In reality, therefore, Mary is characterized not only as "beside of the Word" but on the other hand as "dwelling-temple" or "seat," "ark-sanctuary," of the Word. All names are used interchangeably in such a way that they mutually define and complete one another. For instance, this may be seen in the description of the womb of the Virgin as the "bridal chamber" or the "bridal bed" of the Word.

In Latin under the term *matrimonium* the relation which marriage brings about between the mother and the bridegroom, is also called "motherhood." Hence Mary's relation to her divine Son is characterized in a striking manner as *matrimonium divinum*. But for the sake of the purely spiritual character of that relation, under this aspect no other name may be given to the mother than "bride of God," which of itself expresses a purely spiritual relation.

In the sense of marriage thus viewed, the maternal relation of Mary to her divine Son includes a union of her created person with the uncreated person of the Logos, effected by Himself. This union is a figure of the



hypostatic union of Christ's flesh with God. Such it is even more so than that the natural marriage of a woman with a man, with regard to her body belonging to his Person, is a figure of the hypostatic union of the man's flesh with his spiritual soul.

In natural marriage the bride is taken up by the bridegroom through his will which she accepts and which the Creator sanctifies. This taking up is so intimate that she ideally and really grows together with him to one whole and, as though incorporated and united with him, forms with him one moral body, in which both physical persons belong to each other through mutual gift, in the most perfect manner. Thus the virgin mother is united through the will and power of the creating Logos with His own person. Through the acceptance of the flesh of the mother in the physical unity of His purely spiritual person, He accepts her in a purely spiritual but most real manner into a moral corporate unity of person and gives Himself to her just as He appropriates her to Himself.

According to the expression of the Oriental languages, marriage is a mutual "clothing" of the married persons through which the bride becomes the body and raiment of the bridegroom, and the bridegroom becomes the head and crown of the bride. Here also, as the Fathers frequently indicate, such a mutual clothing takes place in an eminent degree and in a manner analogous to that in Christ Himself between His humanity and divinity. There as well as here, the marriage occurs between the "flesh" and the "spirit": the flesh clothes the spirit externally, and the spirit clothes the flesh interiorly. Moreover, it is a marriage between created flesh and creating spirit: the flesh, according to its entire being, belongs to

the spirit and is subject to it; and on its side the spirit can dwell in the closest manner in the flesh and fill it with itself.

In a certain sense the pure union of grace with God also forms a marriage with Him, and indeed a marriage analogous to the hypostatic union. However, as it is not communicated through the hypostatic union, it has not the full specific strength of marriage. On the contrary, it bears only the character of a simply friendly relation.

Although the expressions corresponding to this view are used times without number by the Fathers as well as by theologians,<sup>5</sup> this representation is seldom scientifically formulated and utilized by them. This representation needs greater emphasis, as it offers many advantages for a complete and clear exposition of the sublime position of the Mother of God.

1) In the divine motherhood it first of all safeguards the virginity of the mother as clearly as it definitely supposes the independence of the Son toward the mother.

2) It further represents the motherhood as a grace given to the mother by her divine Son, who descends to her and raises her up to Himself, and not as a result of her own activity only, as would be the case with a human son.

3) Consequently the Mother of God appears from the beginning as united with the divine Son, belonging to Him and dependent on Him, and called to participate in His dignity and in His possessions, while with ordinary mothers the opposite is the case.

4) From this it is also evident that the relation of the

<sup>5</sup>For "sponsa Verbi" or "Dei," see numerous places in *Marracci, Polyantha Mariana*.

mother to the Son is a most perfect and eternal association with Him, willed by Himself, an association essentially closer and more unbreakable and lasting than the relation of a mother to her human son.

5) Since, in the case of the divine mother, the marriage with the divine Logos, dwelling in her, continues after His bodily birth and as, according to His divine being, He does not leave His mother, likewise the relation of the mother to the Son maintains permanently the same reality and closeness as before the birth.

6) On the other hand the idea of marriage allows us to consider the Mother of God before the conception of her Son in a relation, not merely potential, to a person who would be brought forth in the future. It becomes an actual relation to a person who at the very moment already exists. It is analogous to the relation in a *matrimonium ratum ante consummationem*, but such that it is closer and more real by reason of the closest and most intimate indwelling of the Logos in the mother.

7) On the strength of the idea of the marriage of the mother with a divine person dwelling in her, the entire relation of the mother to the Son, after as well as before the conception, possesses the typical meaning and force of the relation that exists between both in the time between the conception and the birth. This relation itself does not come to the fore as with a human son, in a taking up of the child in the mother who feeds it with her blood, but as a taking up of the mother in the holy, divine person and as an anointing with the holy being of the latter. Thus the divine motherhood resembles the hypostatic union, since it is a union with a divine person, which embraces the mother's entire and most intimate being. It

ennobles and sanctifies the mother in the most perfect manner and forms the basis of the most complete participation in the life and possessions of the divine person.

8) Lastly, from this point of view we may conclude that, from the moment of her creation and in virtue of the intention of her Creator, which underlies her creation, Mary was specially intended for the union as bride with the Logos and, as it were, was created in this union; and also that, by virtue of this intention of God, the entire existence of her person has grown together with her relation to the divine person of her Son, in a manner analogous to the existence of the flesh of Christ with His hypostatic union.

The analogy between the relation of Mary and of the humanity of Christ to the Logos, expressed in the "marriage with the Logos," is particularly revealed in this, that Mary is characterized in a signal manner in the language of the Church as "house and seat of the godhead" or of the eternal Wisdom. She is as a house and seat in which in the real meaning of the word, the fullness of the divinity, is so infused as to dwell bodily therein. The eternal Wisdom is so implanted and deeply rooted in her that she seems to have grown together with Him. This, too, is the deeper meaning of the representation of Mary in the Apocalypse: the woman clothed with the sun.

By virtue of this relation to the Logos, Mary is in a special manner the "mirror" and "image of God," because she is in the Logos illuminated through the radiation of the light of the godhead and permeated with the essential dew of the strength of God. As she is compared with the sun in the bride of the Canticle of Canticles, she appears also under both these names as assimilated to the



Logos in the quality proper to Him which is characterized by the same names.<sup>6</sup> She is consequently His "likeness," or His "glory," in the same way as, according to St. Paul,<sup>7</sup> the woman is the likeness and glory of the man.

Finally, from the idea of the affinity and of the marriage it follows that Mary's relation to God, contained in the divine motherhood, can also be considered from the viewpoint of an eminent and unique position of child of God. Hence Mary is called *ἡ θεοτράς* as much as *ἡ θεοτόκος* by the Greek Fathers of later date and in the Menaea.<sup>8</sup>

Unlike other ransomed creatures, who are merely adoptive children, Mary possesses such a relation to God that the participation in His possessions, His life and bliss, is, in her, based on the most perfect and substantial admission into the family of God. In other words, between God and her there exists a *necessitudo* which brings with it the absolute community of possessions and life. In her case this relationship seems the more complete, as the seed of the Word of truth, from which the children of God are born,<sup>9</sup> is implanted in her. Through the assuming of her flesh the personal Word Himself entered into organic relation to her and, by virtue of this relation, made her in a unique way the mirror and image of God.

Indeed, Mary's divine relationship of child of God, like her whole relation to God, goes back primarily to the divine Logos. As the Logos Himself comes to the fore

<sup>6</sup> Wisd. 7:26: *Candor est enim (Sapientia) lucis aeternae et speculum sine macula et imago bonitatis illius.*  
<sup>7</sup> I Cor. 1:7.

<sup>8</sup> For the use of the expression *ἡ θεοτράς*, see Passaglia, *De imm. conc.*, sec. 6, cap. 3, a. 5. The *Menaea* are about the same as our *Breviaria*; they are divided according to the twelve months of the year. See Nilles, *Kalendarium Mense* (Innsbruck, 1896), I, 49.

<sup>9</sup> Jas. 1:18; I Pet. 1:23; cf. John 1:12 ff.

both as Son and as bridegroom, He therefore appears also both as son and as father of the mother. Her daughterhood, however, can also be considered as a participation in the divine sonship of the Logos, founded on the affinity and the marriage, particularly since the sonship of the Logos is communicated to Christ as man and here appears as sonship of the *puer Dei* and the *agnus Dei*. Therefore the Fathers call Mary the "only beloved" and "only-begotten" child, or daughter, of God. These titles they give her not less often than they speak of her as the "Lamb of God."<sup>10</sup> Together with the most perfect union, the most perfect likeness also, and hence the most perfect community, between Mary and her divine Son is revealed, the name "only-begotten daughter of God" can in its full meaning be even considered the most adequate summary of the community between Mary and God contained in the divine motherhood.

The Church applies to Mary many texts from the Sapiential books. This application rests also on the concept of "image" and "child."<sup>11</sup>

In a sense common to other ransomed creatures, Mary can, apart from her divine motherhood, be considered a child of God since she is brought forth by God through creation and adorned with sanctifying grace. From this point of view she can be called a child of God in an eminent and unique manner, because the sanctifying grace bestowed on her surpasses incomparably that of all other creatures. Her grace is particularly distinguished from that of other mortals as a *gratia perpetua; perpetua a parte post*, i.e., never ceasing, as contrasted with the first

<sup>10</sup> Cf. Marnacci, *Polyanthra Mar.*, s.v. "Agnus."

<sup>11</sup> See *supra*, pp. 22 ff.

couple; *perpetua a parte ante*, i.e., beginning with her origin, as contrasted with the descendants of our first parents.

However, the specific character of Mary's divine relationship as child of God is inexhaustible; in it sanctifying grace must be pictured as based on, borne, and animated by her special relation to God.

The contradiction between the relation of mother and that of daughter with respect to the same person, incompatible in the natural order, is in this case solved very simply by the fact that the mother's son is at the same time her bridegroom. In general the relation of the bride to the bridegroom can be symbolized by the relation of the body to the head. Likewise the relation of Mary as mother-bride of the Logos finds its complete analogy in the organic mutual relation which exists between the central organ of the physical body (the heart) and the head. The head is animated with the blood that flows from the heart, and therefore owes its material existence to the heart. The head, by the nerves radiating from it, communicates to the heart its vital spirit, thus making possible the particular service rendered it through the heart.

Furthermore, because the members of the body have grown together with the head, a relation differing essentially from every other merely virtual or friendly relation, is established with the spirit of the head; and so Mary's privileged position in the mystical body of Christ is shown particularly from the fact that, in contrast to the other members, she occupies the place of the heart to the head. To obtain a more thorough understanding of the meaning and import of the proper relation of a creature

to God as exemplified in the divine motherhood, and also of the analogous expressions chosen for it, a more detailed exposition will follow.

#### RELATION OF MARY TO THE BLESSED TRINITY <sup>12</sup>

Expressions descriptive of that union (affinity, being the bride and child) can be applied in a wider sense to all supernatural unions of the creature with God. As was explained, they have here a specific meaning according to which the Mother of God is in a unique manner "sister" and "bride" and "daughter of God," and "temple" or "seat" and "image of God" as well. Among them, these three expressions bear this relation, that the meaning of "affinity" receives its completion in "being the bride," and that of "daughterhood" its specific form through the "being of the bride."

Figuratively all these relations find their striking expressions in the title *columba Dei* from the Canticle of Canticles, applied to Mary. The Fathers frequently used the expression "lamb of God." It expresses particularly the community between Mary and the man Christ. This title characterizes more definitely and significantly the mother of the Lamb of God as formal in her virginal and maternal fertility toward the Lamb of God and also in her likeness to Him, and especially in her participation in His divine sonship.

Relations to the Son. These formulas express the union of the divine mother with God. In the sense previously explained, this union is directed to the divine person of the Son, as He is the eternal Son of the Father, since it is formally brought about through the hypostatic union of

<sup>12</sup> Cf. Bittremieux, *Martalia*, Brussels, 1936, pp. 213-95.

the humanity of Christ with the Logos. But these expressions do not exclude the relation of the mother contracted by blood, the application to the man Christ, personally constituted through the hypostatic union and brought forth through the producing cooperation of the mother as her fruit. They rather include these, inasmuch as this man, as God-man, possesses the position and power of a divine person. For this very reason the relation of the divine mother to the man Christ is of such a nature that she communicates with Him as with a higher being, to whom she belongs in a dependent way, and that He on His side lets her participate in His sublimity and communicates His spiritual life to her.

Toward the man Christ these three relations are clearly expressed in their interior unity and at the same time in their concrete certainty in the relation of the mother to her Son as to her Head. The analogous human ties of relationship from which these names have been transferred to these three spiritual relations, all lead to a relation to a family head. This concept of "head," under the form in which it is represented both in these analogies and in its original object—the head in the human organism—likewise indicates such a higher being, who has the same nature in common with its members, according to its material side.

Exaggerated or incorrect are the views of those who attach to the Blessed Virgin, because of her motherhood, the same authority by nature over the man Christ as the ordinary mother has over her human son. Accordingly Christ would have been by nature obliged to obey, and only His duty toward the Father would have limited this obligation. The submissiveness of Christ, which St. Luke

speaks of,<sup>13</sup> is rather to be considered, as St. Ambrose says, an *officium liberae dignationis et pietatis*, which rests on the free will of Christ Himself. The relation also to His mother which precedes the free will of Christ and is the basis of His submission to His mother, is to be defined only as the relation of the *pietas naturalis*, which is due to the head of the family from each of its members.<sup>14</sup>

Relations to the other persons. Under the name of "mother" the union of the Mother of God with God must be confined exclusively to the divine person of the Logos, and in general it essentially refers primarily to Him alone and is only indirectly referred to the other persons. Yet, through the other names, it is so characterized that it can be brought under that name in connection not only with the Logos, but simply with God, thus with the whole Trinity, and consequently with each of the three persons.

According to the latter point of view, some names in the language of the Church are almost as constantly ascribed to one definite person, as the motherhood essentially refers to the person of the Logos. According to circumstances these separate names obtain in this sense such a specific meaning that they express a relation, which can only be referred, under this definite form—precisely as the motherhood—to a definite divine person and is specifically proper to Him; e.g., that with regard to God the Father. In that case the particular, relative character of that person is entwined in the intended relation of Mary to Him.

Relations to God the Father. The union of the mother of the Logos is confined to God the Father usually under

<sup>13</sup> Luke 2:51.

<sup>14</sup> St. Ambrose, *In Luc.*, Bk. II, no. 65; *PL*, XV, 1575. Cf. G. de Rhodes, *op. cit.*, q. 2, sec. 3, and Tolietus, *In Luc.*, ad h. l.

the name of "child" or "daughter," also "image of the eternal Father," and in such a manner that these names formally rest on a special union with the Son of this Father and hence have in this case even a very particular meaning and allude to the Father by means of the relation of the Logos to Him. Mary is there imagined as "daughter of the Father" inasmuch as she is connected with His Son through affinity and marriage, and maintains by and in Him relations to the Father Himself. Moreover, she carries that name, since, as *propria sedes Sapientiae a Patre genitae*, she is the most perfect image of the Father *ad extra*, after the incarnate wisdom. Thus she is to be regarded as a daughter whose daughterhood is the most perfect participation in and the most perfect image of the sonship of the eternal Son.

Such a special relation to the person of the Father does not occur with the ordinary children of grace. Hence it characterizes the divine daughterhood of Mary as a form that differs essentially from the latter and is superior to it.

Next to it, the mother of the Son of God can also be called in a special manner "bride of the Father." For, as mother she has received the Son of the Father through donation from His side as her Son; she possesses Him conjointly with the Father and is therefore connected with the Father by His Son as being hers also. These expressions indicative of the union of Mary with God are more unusual, and rightly so. Through the very fact that the mother of the Son of God is characterized as connected through marriage with God as Father, the thought arises that, as with a human marriage, here also not only the dynamic influence of the Father on the mother, but also the substantial relation of the mother to the Father, is the

foundation of the substantial relation of Mary to the Son and precedes this one. In reality the former is first accomplished by the latter. We could even go so far as to think that the Son of the Father is also first produced with the cooperation of the mother, and that the mother is therefore also associated with the Father in the *generatio Verbi*. Some modern writers have expressed themselves thus.

Precisely to obviate the forming of such erroneous opinions is one of the reasons why the bridal state of the Mother of God is usually referred to the Holy Ghost instead of to the Father. Through the fact that the Holy Ghost, who proceeds from the Logos, appears as bridegroom, the production of the Logos is formally presented as complete in itself. The relation also of the mother to the Father is presented as effected by the Logos Himself.

This does not mean in the least that Mary as mother of the Son of the eternal Father has absolutely no special connection with the Father in His quality as Father, since He is also the principle of His Son. For, with regard to the Son of God, born *ad extra* in humanity, Mary possesses such a connection; and since she cooperates here in the eternal production under the influence of the Father, she resembles in a special way the Father as the principle of the eternal production in her own activity.

She resembles Him, first of all as she is the only productive principle with regard to the human nature of Christ, as much as God the Father is such with regard to the divine nature, and through this she possesses in her virginal motherhood the power of the male fatherhood; secondly, as she produces Christ in the flesh through a spiritual power without violation of her virginity, as much as the Father produces Him according to the spirit.

But this very resemblance of Mary to God the Father is rather obscured than elucidated by the allusion of the name of "bride of the Father" to the corresponding human relation. On the contrary, it stands out beautifully in the name of "daughter of the Father," as it includes the idea of image of the Father. This idea, applied to Mary, not only states that the divine daughterhood is the most perfect figure of the sonship of the Son of God, but, extended without violence, it equally asserts that the motherhood of Mary is the most perfect image of the paternity of God the Father with regard to the Son of God in His humanity.

In general the expression "image of the Father" sets forth the particular relationship in which the mother of the Son of God stands to God the Father, more clearly, richly, and harmoniously than the expression "bride of the Father." For the relationship with God the Father in the possession of His eternal Son appears in "image of the Father" in such a way that the mother bears in her bosom, as infused there, this Son, produced by God the Father out of Himself and borne in His bosom. The connection, however, in the producing and birth of the Son of God *ad extra* appears here in this form, that the mother, according to the expression of the preface of the Blessed Virgin Mary, pours out into the world the everlasting light, issued from the Father.

Relations to the Holy Ghost. The union of the Mother of God with God is usually attributed to the Holy Ghost under the name of bride, and the associated names of temple and sanctuary of the Holy Ghost. This is done in view of the fact that Christ is represented in the Creed and in the annunciation by the angel as conceived and born of

the Holy Ghost, or produced by the overshadowing of the Holy Ghost.

The Holy Ghost is indicated in these texts as principle of the *actio productiva humanitatis Christi* and also of the *actio unitiva*. So the relationship of bride must be traced back to Him in this double aspect. In the *actio unitiva* the Holy Ghost works only in community with those persons from whom He proceeds; and the union, produced by this *actio* tends directly to one of these persons. Therefore the name of "bride of the Holy Ghost" must not be understood in the sense of something innate to the Holy Ghost, but only as an attribute, that is, it is adduced in connection with the Holy Ghost as the representative of the entire divine Trinity in its marriage with Mary.

The indication of the principle and of the terms of the marriage of Mary with God under the name of the Holy Ghost distinguishes this divine marriage specifically from that which takes place among men and raises it above it in dignity. For this name characterizes the term of the marriage as a purely spiritual and completely holy state; the marriage act appears as a purely spiritual act of the amplest and holiest love; and the result of the marriage is seen to be the closest indwelling of the holy bridegroom in the bride as in His temple.

Further, the bringing into prominence of the person of the Holy Ghost in the principle and the term of the marriage causes the union of Mary with God to appear, not as specifically limited to the person of her Son, and still less to that of the Father, but as extending to the entire Trinity. Moreover, in the marriage of Mary with the Son or with the Father, it precludes the appearance of a created person being forced between the persons

of the Trinity and taking precedence of the Holy Ghost, or at least of being placed on the same level with Him.

These and the other above-mentioned reasons for ascribing to the Holy Ghost the actions of uniting and producing, also justify and render significant the ascribing of Mary's marriage to the same divine person. Moreover, it has a special value for the honor of Mary and of the Holy Ghost Himself.

On the one side it reflects honor on the Mother of God, when her dignity is brought into the closest relations with each person of the Blessed Trinity. On the other, it redounds to the honor of the Holy Ghost, when He appears as in no way excluded from the glory, power, and benevolence which the other divine persons reveal in their relation to Mary and when, on the contrary, a special relation is attributed to Him which answers to His hypostatic character. This all the more so, because the special relation is precisely such that it naturally causes and achieves the relation of Mary as "sister of the Word" and "daughter of the Father." Through this relation too, the Holy Ghost, who in the Blessed Trinity is without fruit, is the more clearly represented as principle of the extension of the fruitfulness of the Trinity *ad extra*, accomplished in the incarnation of the Logos, or as principle of the birth *ad extra* of the Son, produced by the Father in His bosom, in and from the bosom of a mother.

Hence, it is true, the marriage of the Mother of God with the Holy Ghost is merely an attribution with regard to the third person of the Blessed Trinity, and in that very attribution this person appears less as term of the relation than as achiever of the marriage with another person, namely, the Logos, or with the Father. Yet the

union with the Logos, intended by the influence of the Holy Ghost, includes implicitly and indirectly a strictly personal relation to the Holy Ghost as the particular Spirit of her Son and bridegroom, as much as to God the Father as the Father of her Son and bridegroom. For, in virtue of His coming forth from the Logos, the particular Spirit of the Logos is in Him, and with Him given to the bride of the Logos in a special manner as her own spirit.

This special and personal relation of the Mother of God to the Holy Ghost is strikingly expressed in saying that she, like the humanity of Christ, is called the temple belonging to the Holy Ghost. Mary is a temple with which the Holy Ghost is related through the grace that proceeds from Him, and through His own principle. In this temple He therefore dwells in a certain sense *corporaliter* and *naturaliter*. Hence the expression "temple" or "sanctuary of the Holy Ghost" is as much in use for the relation of the Mother of God to the Holy Ghost, as is the name of *sponsa Spiritus Sancti*. It is also most significant. For, in the communication and revelation of the inner divine productions *ad extra*, as completed by the Incarnation, or in the appearing *ad extra* of the persons, proceeding in God, it assigns to the person of the Holy Ghost an outer divine term in the woman, in like manner as the person of the Son possesses one in the man. In a harmonious union and interaction there appears next to the "holy one of God" the "temple of God"; next to the incarnate Logos the carnal dwelling of the Holy Ghost, which in unity with Him forms the adequate principle of the birth *ad extra* of the Logos, produced in the bosom of the Father; next to the "Lamb of God" the "dove of God."

Further, in this connection Mary as "bride of the



Logos" is also in a special manner an image of the person of the Holy Ghost, that is, in His difference from and His relation to the Logos; and this in a similar but more perfect manner than Mary's prototype, the first Eve, was such an image in her relation to Adam. Therefore the relation of the Holy Ghost to the Logos forms the particular image of that relation by which Mary is connected with the Logos and through the Logos with the Divinity, as much as the relation of the Logos to the Father is the essential form through which is determined the relation of the man Christ to the Father and to God in general.

The Holy Ghost is connected with the Logos because the latter communicates to Him His entire essence through His love and places Him therefore in a complete unity of being with Himself. In like manner the mother of the Logos is connected with Him through the fact that the Logos through His love gives her His person and assumes her into a union with His person, which is the closest imaginable in the relation between two persons. Just as the Holy Ghost, owing to His origin from the divine love is also the specific bearer and representative of the sweetness and vivifying heart of that divine love, the Mother of God likewise bears this characteristic in her own degree. Hence she bears the name of *vita* and *dulcedo nostra*.

For all these reasons Mary, as well as the Church, is called after the creature which is the symbol of the Holy Ghost, that is, the dove. Moreover, with her the latter is the symbol of the fecundity which proceeds from the Holy Ghost and which therefore is virginal and maternal toward the man Christ.

Under this name Mary also appears as resembling the

Holy Ghost and connected with Him, or rather informed and inspired, as it were, by Him; thus as one moral person with Him so that He forms the seal of her personality. Therefore when Mary, like the Church, in the quality of dwelling and instrument of the Logos, is not simply understood as one person with Him, but as a person distinct from Him, standing opposite Him and acting in her own way, still with the character of a person worthy of Him and equipped with supernatural privileges, thus really a personal bride. This, then, happens because the Holy Ghost is not taken as representative of the godhead of the Logos, but as a person distinct from the Logos in moral unity of person with Mary.

This idea appears wherever Mary, like the Church, is represented as the mother of grace and of the ransomed souls in a certain coordination with Christ as father of eternal life and spiritual father of mankind. Hence the Holy Ghost is so much the bridegroom of Mary that He is the achiever, seal, and guaranty of her marriage with the Logos and in this not less the bearer and representative of the relation of the bridegroom to the bride than of the relation of the bride to the bridegroom.

From the preceding it follows that, with respect to the entire Blessed Trinity and to each divine person, a unique relation and likeness is due in a special way to the Mother of God, in connection with which she is related in a certain manner with the Trinity and its image. If we wish to express harmoniously the relations to the individual divine persons, this is best done by the use of the formulas which are already in use with the union of grace, namely, *filia Patris, sponsa Filii, templum Spiritus sancti*.

Many have wrongly understood the expression of

Hesychius of Jerusalem <sup>15</sup> that, as there were three stories in the ark of the covenant, the *pleroma* of the Blessed Trinity is in Mary too, that is, that the entire Blessed Trinity dwells in her and is united with her. Hence some writers, since the seventeenth century, <sup>16</sup> have said that the Mother of God herself is or represents a supplement of the Blessed Trinity *ad extra*.

To this expression a tolerable meaning can certainly be attached, analogous to the one by which the Apostle calls the Church the *pleroma* of Christ. <sup>17</sup> In this sense it can even be said of Mary, that she is the *pleroma* of Christ, as Eve is of Adam. But as applied to the Blessed Trinity, this expression is too misleading; and its meaning is implied more beautifully and clearly in the title of "image of the Trinity."

With Cardinal Bérulle we can certainly speak of a co-operation of Mary to the bringing about of an *ad extra* supplement to the relations of the Trinity. For example, in Christ the relations of the Father and the Holy Ghost to the incarnate Logos join, supplementing as it were the internal relations of the divine persons among themselves, and in particular the relations of the Father and the Holy Ghost to the Logos. The Father obtains here a real authority over the Son, who is fully equal to Him in the divinity; the Holy Ghost, however, who has His principle in the godhead of the Son, becomes in a certain way the principle of the Son and shares the authority of the Father over the Son.

In reality this supplement of the relations of the Trin-

<sup>15</sup> Hesychius Hieros., *Sermo* 5, PG, XCIII, 1461.

<sup>16</sup> Vega, *Theol. Mar.* (1896), II, 448. Cf. Ferd. Quir. de Salazar, *Comm.* 4<sup>th</sup> Prop. (in 8-23) nos. 300 f.

<sup>17</sup> Eph. 1:23.

ity also belongs essentially to the highest glorification of the entire Trinity in the Incarnation. But in that case it must be directly ascribed to Christ alone, and we must guard against expressing Mary's cooperation in its accomplishment, in such a way as to make Mary herself appear that supplement.

Lastly, as an entirely proper one, this union of the Mother of God with God differs from the ordinary union of grace as well as from that which, for the whole human race, results or must result from the hypostatic union of one of the members of that race with the Logos. Yet to the union of the human race it is as much the prototype as the means of connection. The Fathers express the thought by saying that in Mary, as in His bridal chamber, the Logos espoused human nature in its entirety. For, as the human race brings forth Christ as its fruit in Mary and by Mary, it shares also in and by Mary this union with God, which is characterized in her through the expression of "marriage with God" and other expressions connected therewith.

In the first respect Mary's precedence is characterized through the fact that in the name of all she cooperated in the production of Christ through the offering of her flesh as well as through her own natural activity. In an analogous way her priority appears partly in the fact that she is directly assumed by the Logos, or received Him; partly also from the fact that the marriage with God was contracted through her personal consent to the divine motherhood in the name of the entire human race. St. Thomas particularly notes this circumstance, <sup>18</sup> when he advances the reasons why the conception of the Son had to be announced to the mother.

<sup>18</sup> St. Thomas, IIIa, q. 30, a. 1.