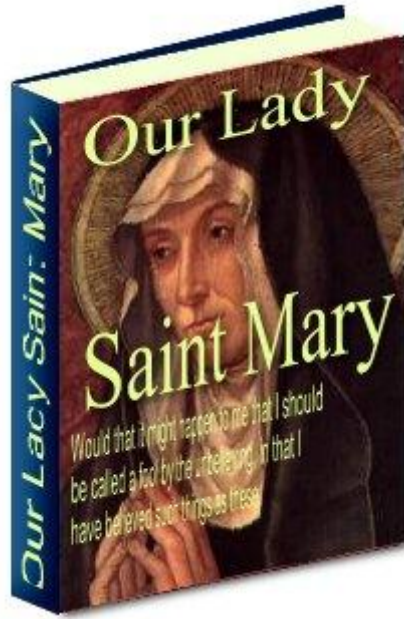


Our Lady Saint Mary - What You Need To Know About The Mother Of Our Savior, Jesus



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Our Lady Saint Mary Who is this woman called Saint Mary aside from being the mother of our savior? Is veneration of her idolatrous? What is her role in the salvation of mankind? Our Lady Saint Mary by J. G. H. Barry, D.D is a collection of inspiring sermons presenting a devotional analysis of the life of the Blessed Virgin. Presented in poetic and prayerful form, the book reflects on Liturgies of the Catholic Church to illustrate the prevalence of the address of devotion to the Blessed Virgin throughout Christendom. The poems are selected with much the same thought, and have been mostly gathered from medieval sources. CONTENTS PART I. I. OF LOYALTY. II. THE MEANING OF WORSHIP. PART II. I. MARY OF NAZARETH. II. THE ANNUNCIATION I. III. THE ANNUNCIATION II. IV. THE VISITATION I. V. THE VISITATION II. VI. S. JOSEPH. VII. THE NATIVITY. VIII. THE MAGI. IX. THE PRESENTATION. X. EGYPT. XI. NAZARETH. XII. THE TEMPLE. XIII. CANA I. XIV. CANA II. XV. WHO IS MY MOTHER? XVI. HOLY WEEK I. XVII. HOLY WEEK II. XVIII. THE CRUCIFIXION. XIX. THE DESCENT AND BURIAL. XX. THE RESURRECTION. XXI. THE FORTY DAYS. XXII. THE ASCENSION. XXIII. THE DESCENT OF THE HOLY SPIRIT. XXIV. THE HOME OF S. JOHN. XXV. THE ASSUMPTION. XXVI. THE CORONATION. Book Excerpt PREFACE The two papers in Part I have been published in the

American Church Magazine. Of Part II Chapter 1 has been published separately; Chapters 2, 4, 7, 9 and 12 have been published in the Holy Cross Magazine. The rest of the volume is here published for the first time. I would emphasize the fact that the contents of Part II is a series of sermons which were prepared as such, and were preached in the Church of S. Mary the Virgin, New York City, for the most part in the Winter of 1921-22. In preparing them for publication in this volume no attempt has been made to alter their sermon character. It is not a theological treatise on the Blessed Virgin that I have attempted, but a devotional presentation of her life. I have added to the text as originally prepared certain prayers and poems. The object of the selection of the prayers, almost exclusively from the Liturgies of the Catholic Church, is to illustrate the prevalence of the address of devotion to our Lady throughout Christendom. The poems are selected with much the same thought, and have been mostly gathered from mediaeval sources, and so far as possible, from British. I have no special knowledge of devotional poetry, but have selected such poems as I have from time to time copied into my note books. This fact has made it impossible for me to give credit for them to the extent that I should have liked. I trust that any one who is entitled to credit will accept this apology. Much of the difficulty felt by Anglicans at expressions commonly found in prayers and hymns addressed to our Lady is due to prevalent unfamiliarity with the devotional language of the Catholic Church throughout the ages. Those whose background of thought is the theology of the Catholic Church, not in any one period, but in the whole extent of its life, will have no difficulty in such language because the limitations which are implied in it will be clear to them. To others, I can only say that it is fair to assume that the great saints of the Church of God in all times and in all places did not habitually use language which was idolatrous, and our limitations are much more likely to be at fault than their meaning. It is not true in any degree that the teaching of Catholics as to the place of the Virgin intrudes on the prerogative of our Lord. It is, as matter of fact Catholics, and not those who oppose the Catholic Religion who are upholding that prerogative. This has been excellently expressed by a modern French theologian. "We are established in the friendship of God, in the divine adoption, in the heavenly inheritance, solely in virtue of the covenant by which our souls are bound to the Son of God, and by which the goods, the merits, and the rights of the Son of God are communicated to our souls, as in the natural order, the property of the husband becomes the property of the wife. Surely, one can say nothing more than we say here, and assuredly the sects opposed to the Church have never said more: indeed, they are far to-day from saying so much to maintain intact this truth, that Jesus Christ is our sole

Redeemer, and to give that truth the entire extent that belongs to it."

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