

**THE LIFE OF THE BLESSED
VIRGIN MARY: AS SET
FORTH IN HER LITANY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649633241

The Life of the Blessed Virgin Mary: As Set Forth in Her Litany by C. J. O'Connell

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

C. J. O 'CONNELL

**THE LIFE OF THE BLESSED
VIRGIN MARY: AS SET
FORTH IN HER LITANY**

P R E F A C E.

Every child fondly loves its mother. Not in words only, but by deeds even more, it shows her the most beautiful devotion.

It finds daily, ingeniously enough, new methods to rejoice her soul, and have her to feel its deep veneration for her. Children never tire of repeating the praises of their mother. They cherish the tenderest affection for her, whose loveliness is ever present before their eyes.

In the home, they gather around her; when absent they think of her and long to return to her gentle smile and loving embrace.

In their appreciation of her, she is the best, the fairest, the greatest, yes, the noblest, the most lovable, the most beautiful of all women. There is none comparable to her. She surpasses all others. They laud her on every possible occasion, and resent the slightest reflection upon the beauty of her heart or soul. Their life is wholly wrapped up in hers.

Our love and devotion for our sweet loving Mother Mary caused us to write this book in her honor. As one of her children, we wish to lay at the feet of the most admirable of mothers our meed of homage.

Though every child of hers should indite a work, extolling her graces, there would still remain as much and more to be written in her honor. We cannot sing her praises too joyously, nor too often. The more we publish her singular devotion, her purity, her chastity, the more reason we will find to exalt her admirable virtues.

God has elevated her so signally above all His creatures, that what all men and nations might do to render her name greater would be, in comparison to His predilection for her, less than a raindrop to the waters of all the rivers and oceans of the world.

If these pages will bring one mind more to know her, one more heart to love her, one soul more to sing her praises, I shall deem my humble efforts well repaid.

In writing this book on the life of the Virgin Mother of our Redeemer, our own dear Mother, the ever glorious and blessed Virgin Mary, my soul's desire is that others may become her devout clients, who, in their day, will stand with all the saints and angels of God, verifying in their praises of her, throughout the eternal years, her glorious prophecy: "All generations shall call me blessed" (Luke I—48).

LIFE OF THE BLESSED VIRGIN MARY

CHAPTER I.

HOLY MARY.

To cultivate a constant friendship, a sincere love for God; to seek the companionship of Jesus; to turn our mind and heart from worldly frivolities; to shun evil and to do good, is sanctity. Holiness of life is gained by a faithful performance of duty and the practice of virtue. Saint Paul tells us what we must do to live such a life when he says: "Denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world" (Tit. II—12). The sanctity of the body is purity, that of the soul is humility and charity.

"I beseech you, therefore, brethren, by the mercy of God, that you present your bodies, a living sacrifice, holy, pleasing unto God, your reasonable service" (Rom. XII—1).

Jesus Christ sanctified his Church, "that he might present it to Himself, a glorious church,

not having spot or wrinkle, or any such thing: but that it should be holy, and without blemish" (Ephes. V—27).

"For me to live," says again the same Apostle, "is Christ" (Phil. I—21). "And I live, now, not I, but Christ liveth in me" (Gal. II—20). Our life must be, as far as possible, a counterpart of the life of our Saviour. We must not be ashamed of Him; we must take up our cross and follow Him; we must die for love of Him, die to all things earthly. In a word, we must seek to be another Christ.

The ground of a perfect life lies in the conformity of our will and of our works to the eternal law, which is in the spirit of God. He who regulates his ways, in accordance with that law, is just, holy, perfect. Sanctity is freedom from all blemish, a true love of God, an intimate union with Christ. The more we turn our heart away and purify it from mundane things, the nearer we approach to God, and the more holy do we become.

"Blessed be the God and Father of our Lord Jesus Christ," says the Apostle, "who hath blessed us with spiritual blessings in heavenly places, in Christ." "As He chose us in Him before the foundation of the world, that we

should be holy and unspotted in His sight in charity" (Ephes. I—3 and 4). God alone is sanctity in His essence, He is eternal charity. Whoever seeks a union with God, and communicates with Him, lives a life pleasing to Him. Our sanctity increases in the ratio of our approachment to God and our devotion to Him.

The humble Virgin of Nazareth, Mary, being the nearest and most intimately united to God, is, of all His creatures, the most holy. A closer union with God never existed, nor could there be a more perfect one than that which resulted from the divine maternity.

Notwithstanding Mary's intimate relationship with God, her divine motherhood, it would have availed her but little had she not carried Jesus Christ in her heart, even more than in her chaste womb.

She shunned the world, abhorred sin, and lived only for Jesus. All her days were passed in the practice of virtue. With greater reason than Saint Paul could she exclaim: "And I live, now, not I, but Christ liveth in me" (Gall. II—20).

She was holy in her eyes, ears, tongue, hands and feet; she was godly in her thoughts, desires, words, heart, and in all the powers of her soul;

she was saintly in all her movements, all her actions; in a word, she was holy in both body and soul.

Jesus was, by nature, impeccable, Mary having been preserved by a special dispensation of divine grace from the blight of the original defilement, was exempt from any actual stain, even from the least imperfection.

Jesus dwelt in Mary's immaculate womb for nine months, was nourished at her breasts in infancy, and spent thirty of the thirty-three years of his life under her roof.

Mary took part in His labors and shared in His joys and ignominies. From the blessed moment of her conception, supereminent beauty graced her pure soul. In her tender infancy she consecrated herself to God, Whom she loved with an affection beyond that of all creatures capable of serving Him. She had no thought, no desire, save that of honoring Him. She performed no duty, she undertook no task but what tended to His greater glory. Her mind was in perfect harmony with His mind; her heart pulsed only in union with that of her Creator; her soul was filled with joyous rapture in her ecstasy of devotion to Him. Never for one mo-

ment in her life did she displease Him in thought, word or deed.

She knew not evil; no shadow of sin ever obscured her life, no stain of any kind ever darkened her soul.

She not only lived, but died for love of God, for it was her excessive love to be dissolved and be with Him that caused her soul to wing its flight to his bosom, and the sweet embrace of her divine Son, Jesus.

Like Him, she was tried; nevertheless, her sorrows drew her closer to God, to whom she had recourse for help and consolation. In the spirit of her divine Son, Jesus, who exclaimed, "Not what I will, but what thou wilt" (Mark XIV—36), did she humbly submit to God's holy will in these words: "Behold the handmaid of the Lord; be it done to me according to Thy word" (Luke I—38).

Though she understood not the words spoken to her by the holy man Simeon, concerning her divine Son, her love for, and her confidence in her Maker was such, that, albeit, at almost every step in life, her heart was transfixed with a sword of sorrow, her mind and heart were at all times one with that of God. "Be it done