

The Mother and the Son



(Concluded.)

But to return from this digression, if digression it really be. All that is Mary's seems to tell us more of Jesus than it does of her; and His mysteries again throw more light on her than they do on Him. Who shall sunder what God has so marvellously joined? This is my excuse. I have asked you to look at the four fountains of devotion to our Lady, which preceded the Sacred Infancy, and to see how they owe their light and glory to it. Now let us look at the four fountains of her glory which are subsequent to the Sacred Infancy. Never was mere creature exalted to such a position of power and empire as was Mary made mother of mankind at the foot of the Cross, when her woes were consummated and her heart broken, and yet she miraculously lived. Yet here again the light of the Sacred Infancy is on her. It is because she bore Him that she had a right to share with Him what He bore for us. Again, when at Pentecost she, who was all light already, was inconceivably illuminated and gifted by the Holy Ghost, it was as the Mother of the Word that she became queen of the apostles of the Word. The glory of her death of love was also the earthly crown of the Annunciation; and the mystery of the Assumption involved the heavenly crown whereby our Lord paid her for the delightful ministries of her maternal love. Of course all these four mysteries have a beauty and a glory and a significance of their own; yet they are what they are, their full beauty and dignity belongs to them, because of the mysteries of the Sacred Infancy.

Our Lady's life may be divided into four mysteries preceding the Incarnation, the Immaculate Conception, the Nativity, the Presentation, and the Espousal, then into the four great mysteries of the Sacred Infancy, the