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THE CATHOLIC RECORD.


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THE CATHOLIC RECORE

|  | a sentence of mercy and of hope. He said to the serpent, "I will put enmities between thoe and the woman, and thy seed and ber seed; she shall crush thy head and thou shalt <br> in wait for her heel [Genesis iii. c. 14 v.] Between Eve and the serpent there arose <br> friendship that brought ruin and death on <br> mankind; between Mary the woman of prophecy and the serpent there shall be an <br> she, throagh her seed, the incarnate God, shall bring life and salvation to mankind. <br> The woman Mary, and her seed, Jesus Christ, <br> hoad, the one medhately, the other immedately, Mary crushes the serpent's head by giving <br> own divine power and virtue. When St. Paul institutef a contrast between the first <br> Adam and the second, be suggested the ex- <br> and Mary, and this contrast is constantly <br> teaching on this subject, when summarised, <br> is substantially as foliows:- <br> Eve, as Christ is the new and second Adam; <br> and therefore, as Adam was a type of Jesus so Eve was a type of Mary, and that as Eve <br> was an active and efficient agent in the ruin of man, Mary was an active and efficient <br> agent in his redemption and salvation. (b). The enmity between this second Eve and the <br> serpent is in every way siuilar to that which existed between the serpent and the <br> second Adam; and, consequently, it is deadly, <br> implacable <br> dence, the obedience, and the faita of the <br> former making reparation for the impru- dence, the disobedience and the unbelief of <br> the latter. $(d)$. God who condemned Eve, <br> crowns Sary with glory. (e). As death flowed trom the first Eve, so did life from the <br> second, as all that is evil came through Ev so through Mary comes all that is good; Adam was renewed in Christ, so is Eve <br> Adam was renewed in Christ, so is Eve Mary. (t.) By Mary salvation and life <br> within the reach of all, as by li <br> Mary that Ere <br> the living. (h). Mary raised Eve from <br> fall, restored Adam, despoil opened the gates of paradise <br> was pronounced upon Eve ; it is abolished by Mary, who is altogether blessed <br> all die through Eve, so do we all live through Mary, we gain the adoption of sons, <br> turn to our pristine dignity. (l). The new <br> old, and $(m)$. lastly, as all censure Eve, so all praise Mary. The whole force of these $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ <br> not merely the physical instrument of oun $\qquad$ $\qquad$ <br> in our salvation not merely by the descent of the Holy Ghost upon her but by specific holy $\qquad$ <br> all, Mary was the cause of salvation. In the annunciation <br> manounces to her on the part of God that sh <br> deemer we see clearly the prominent pa $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ <br> tuus f Dom.) $\qquad$ $\qquad$ $\qquad$ <br> And what shall we say of her sanctity and And illustrated in $\qquad$ $\qquad$ <br> "It is an integral portion of the Faith fixed by an Exumenical Council", $\qquad$ $\qquad$ <br> extravagant affection, grave, dogmatic sense, but a well-weighed, gind is adequate to |  | rercessions, giving of thanks for all men." nd he doclaros that he "coantes not to give thanks for them, commemorating them in his prayers:" From thes passuges too numerous to cite, it it maniffest that intercessory prayer is a divine ordie mighty God to obtain for oursoives and others, many graces and spitital favora. Igain, it is corruin that the potency and efficacy of intercossory prayer aro in propor- tion to the holiness and merits before God of the person who olfiers it. The dictates reason alone would be sufficient to osatisfy ys on this point. St. James tells us that the prayer of the just man availeth much. (St. James v c., 15) Our Lord declares to us main in us, we may ask whatever we will, and it shall be done unto us. (S. John $\mathbf{x v - 7 .}$ we see here that the power of intercessory prayer is in direct proporion to the close ness of the union which we maintain with God. And St. John enunciates the sam principle whan hall receive of Him, because shall ask shall we lieep His commandments and do those things that are pleasing in His sight." (1 St. John, iii., 22.) We have, then, two things clearly estab lished by God's revealed word, 1st, tercessory prayer is an ordinanat of God and, 2nd, that the eficacy of that prayer in in direet proportion to the holiness an goodnoss of the one who offers it. In fact so much in aceord with the wants of huma nature are these principles, so much in unison are they with the dictates of righ reason and with the common sens of man $\qquad$ Thus, if persons desire favors from those in power-if they desire, for instance a gov $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\square$ $\square$ | Redeemer. "There is no doubt," says Origen, "that Elizabeth was filled with the HolyGhosi because of her son; for the mother did not then deserve to receive the Holy Ghost, but as John, as yet confined in his mother's womb, was filled with the Holy Ghost, then Elizabeth, after the sanstification of her son, was filled with the Holy Spirit." Now, this grace of sanctification given to St. John could have been bestowed, had God so willed either before or after the visit of the blessed Virgin, but it pleased the Redeemer to gran it only at the moment that his mother's voice sounded in the ears of Elizabeth, $t$ signify that it was through her instrumen tality, and at her instance, grace was ac corded We find, also, that the first! miracle which Jesus wrought was performed at the request of his blessed Aother, and that, even betore the time marked out in the divine decrees for the manifestation of his Almigbty power had arrived. This miracle took place power had arrived. This miracle took place at the marriage feast in Cana of Galilee (St. John, ii. chap.) Jesus and Mary were in vited to the marriage feast. And the win failing, the mother of Jesus said to Him, "They have no wine," and Jesus said to her, "Woman, what is it to Me and to thee-m " but Mary, who weil knew that said to the waiters, " Whatsoever he shab say to you, do ye." Then Jesns saith to the waiters, "Fill the water-pots with water; and "illed them up to the brim." Then they Jesus, by a miracle of almighty power, con- verted the water into wine. The Evangelist ades ""This "This begin glory." From the tenor of this text it is perteetly manifest that it was only at the re- quest of his blessel Mother Jesu wrought this first mirace, and that in order to comply with her prayer, he perform d it even before rived. be may therefore conclude that as our blessed Redemer bestowed his first grace and wrought his first miracle at the re. quest of his holy Mother, he would for all coming time work miracles of grace and mercy for the salvation of those for whom Marys powerful voice would be raised in ad. vocacy: and as the relation of mother and son has not ceased to exist in heaven, whero Jesus is enthroned in the glory of his Fa- ther, and where Mary reigns above the heavenly hierarchies, and, as Jesus is still the Father of Mercies, and the charity and com. passion of Mary for poor repentant sinners is, if possible, more inflamed and intensi- fied, we may rest assured that Jesus will never refue to listen to the voice of His blessed Mother when she pleads in accents of tender pity and compassion for the poor sinners whom he has redeemed in His pre. cious blood. For the Blessed Virgin will not cease to plead and intercede for us with her divine Son, now that she is in the eter- nal heavens. The communion of Saints is a great fact attested by the revealed word of God and embodied as an article of faith in the Apostles Creed. The chnteh is a vast society embracing the Saints in heaven, the suffering souls in Purgatory and its members who are still detainged in the fle me Ther $\square$ $\qquad$ and contribute to the well-being of the whole body, so, in the church, which is the body of Christ, the varions members thereof do, by the appointment of God, and according to $\square$ death. We incoke the prayers and influence $\square$ $\square$ |
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