



# THE GLORIES OF MARY

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EXPLANATION OF THE  
“HAIL HOLY QUEEN”

By  
ST. ALPHONSUS LIGUORI

*Adapted*



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## INTRODUCTION

ST. Alphonsus wrote *The Glories of Mary* as a defense of our Lady's sublime position in traditional Catholic devotion. Certain writers of his time, tainted with Jansenism, were busy ridiculing devotion to Mary, singling out the *Hail Holy Queen* (*Salve Regina*) for particular criticism.

St. Alphonsus' admirable handling of their false scandal over common Catholic practice was simple enough, but overwhelming in its effect. He quoted Saints, Doctors, popes, theologians, Sacred Scripture, the Liturgy, the mind of the Church, the whole vast treasury of Catholic tradition and said, equivalently, "Here is your answer."

St. Alphonsus did not argue, except now and then. Where was the need for argument? His tone was quiet but devastating, full of the calm assurance which comes from reliance on unimpeachable authority. He was tender, at times rapturous, particularly when directly addressing our Blessed Lady in his beautiful prayers. He wrote with the mind of a genius and the heart of a child, a great theologian who was also a Saint.

No one will ever know the extent of his influence over those millions of genuinely Catholic spirits who *want* to be devoted to our Lady.

The present adaptation of the work is intended for those who do not like long treatises, or who soon grow weary of accumulated quotations. In the hope of attracting such readers, I simply omitted about two-thirds of the original, and tried not to interrupt the text too often with quotations and sources.

As often as possible I put the names of quoted authors in a reference list at the back of the book, determining in this way to make the page easy on the eye. An adaptation such as this is not meant to be a scholar's source book, with footnotes and references which distract the ordinary reader.

In a few places I inserted a phrase or so, for continuity or greater clearness. Otherwise I have added nothing to the text.

Most of the Scripture quotations are new renditions. In some cases, a translation was made from the Italian. For the newer English translations, taken literally, will not support the particular application

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## CHAPTER 1

### HAIL HOLY QUEEN, MOTHER OF MERCY

#### 1.

**Our Confidence in Mary Should Be Great,  
Because She Is a Queen**

**T**HE glorious Virgin was raised to the dignity of Mother of the King of Kings. Accordingly the Church honors her with the radiant title of Queen and asks us to do the same.

\* \* \*

St. Athanasius says: "If the Son is a King, then the Mother who bore Him should be looked upon as a queen and sovereign."

St. Bernardine of Siena adds: "No sooner had Mary consented to be Mother of the Eternal Word than she merited by this consent to have dominion over the whole world and over every creature."

St. Arnold the Abbot declares further: "Since the flesh of Mary was no different





## CHAPTER 5

# TO YOU DO WE SEND UP OUR SIGHS, MOURNING AND WEEPING IN THIS VALLEY OF TEARS

### 1.

#### The Necessity of Mary's Intercession for Our Salvation

**I**T is an Article of Faith that it is not only allowable but useful to invoke the Saints, and especially the Queen of Saints, that they may obtain grace for us. This doctrine was defined by General Councils against heretics who said that such a teaching was injurious to Jesus Christ, our only Mediator.

In addition, Jeremiah prayed for Jerusalem after his death, the ancients of the *Book of Revelation* presented the prayers of the Saints to God, St. Peter promised his disciples that after his death he would be mindful of them. And St. Stephen prayed for his persecutors, and St. Paul for his companions.



## CHAPTER 10

### O SWEET VIRGIN MARY

#### Mary's Name Is Sweet in Life and in Death

**T**HE great name of Mary did not come to her from her parents; it was not dictated by human mind or will—it came from heaven and was given by divine decree. St. Jerome affirms this, as well as St. Epiphanius, St. Antonine, and others. The name of Mary came from the treasury of the Divinity.<sup>81</sup>

The whole Trinity, O Mary, gave you a name above every name, after that of your Divine Son, so that in your name every knee should bend, of things in heaven, on earth, and under the earth.<sup>82</sup>

Of all the privileges which God attached to the name of Mary we will single out that peculiar sweetness which our Lady's servants have found in it during life and in death.

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