

MARY MY HOPE

A MANUAL OF DEVOTION TO GOD'S MOTHER AND OURS

By

FATHER LAWRENCE G. LOVASIK, S.V.D.

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FOREWORD

THE original MARY MY HOPE prayer-book was published in the Marian Year, December 8, 1954, on the occasion of the first centenary of the definition of the dogma of the Immaculate Conception. Over the years the book has enjoyed widespread popularity. After Vatican Council II it was necessary to present devotion to the Blessed Virgin Mary in an updated and new light. Hence the original prayerbook was completely revised.

The material of the new MARY MY HOPE is based on God's Word in the Gospels, the tradition of the Church as expressed by the writings of her saints and scholars, the liturgy, and by her teaching authority voiced by Vatican Council II in the *Constitution on the Church* (November 21, 1964) and by the National Conference of Catholic Bishops of the United States and their *Pastoral Letter on the Blessed Virgin* (November 21, 1973).

Using MARY MY HOPE as a guide will enable the People of God to accompany the Blessed Virgin Mary through the whole liturgical year, admire her spirit, and obtain graces they need to imitate her life of dedication to her Son.



“Mary conceived without sin, pray for us.”



FEASTS OF THE BLESSED VIRGIN MARY

JANUARY

MARY, MOTHER OF GOD

January 1 (Novena: Dec. 24-Jan. 1)

DOCTRINE

AMONG the titles with which faith and love honor the Blessed Virgin Mary, that of “Mother of God” surpasses all others, for in it we find the source and origin of all others. It comprises such praise and glory that no other can be compared with it. The first step toward a recognition of Jesus Christ as Savior of the world is belief in the Divine Maternity.

Mary appears in the first pages of the Gospel as the Mother of Jesus. Her maternal office is mentioned in *the earliest creeds of the Church*. The first symbol listed in the old Roman Creed is: “I believe in God the Father Almighty, and in Christ Jesus His only Son, our Lord, Who was born from the Holy



ASSUMPTION OF THE B.V.M.

August 15 (Novena: August 6-14)

DOCTRINE

THE Assumption is the most ancient and solemn of all the feasts which Holy Church celebrates in honor of the Mother of God. It is the fulfillment of all the other great mysteries by which her life was made most wonderful.

The term *Assumption* means three things, namely, the death of the Blessed Virgin, her resurrection soon after death, and her entrance—body and soul—into heaven. At the present time the word is used exclusively to designate the Blessed Virgin's entrance into heaven, body and soul. It is used in contrast to Ascension, which signifies our Lord's bodily entrance into heaven of His own divine power. His Mother's Assumption was due solely to the power of Almighty God.

This belief of Catholics is founded on authentic teaching dating back certainly to the 6th century.



QUEENSHIP OF MARY

August 22 (Novena: August 13-21)

DOCTRINE

ACCORDING to ancient tradition and the sacred liturgy, *the main principle on which the royal dignity of Mary rests is her Divine Motherhood.* The Archangel Gabriel spoke to Mary concerning the Son Whom she would conceive: “Behold you will conceive in your womb and bear a Son, and you will name Him Jesus. He will be great and will be called Son of the Most High. The Lord God will give Him the throne of His ancestor David. He will rule over the house of Jacob forever, and of His kingdom there will be no end” (Lk 1:31-32). Elizabeth calls her “the mother of my Lord.” Hence Mary is a Queen, since she bore a Son Who, at the very moment of His conception, because of the hypostatic union of the human nature with the Word, was also as man King and Lord of all things. The heavenly voice of the archangel was the first to proclaim Mary’s royal office.

Furthermore, *God has willed Mary to have an exceptional role in the work of our eternal salvation.*



NOVEMBER

PRESENTATION OF MARY

November 21 (Novena: November 12-20)

DOCTRINE

FOR a long time, Mary's parents, Sts. Joachim and Ann, were without children. God rewarded their prayers and granted them a daughter late in life. They may have made a vow before her birth to offer her to God. When Mary was three years old, her parents took her to Jerusalem to present her to God in His Temple.

This event in Mary's childhood was recorded for the first time by St. Evodius, perhaps one of the seventy disciples of our Lord, who was Bishop of Antioch preceding St. Ignatius. St. Jerome, St. Gregory of Nyssa, St. Gregory Nazianzen, and other Church authorities who lived when traditions were still very recent, related the same event and held it as true. Already in the 6th century the event was commemorated in the East. Pope Gregory XI introduced the feast at Avignon and Sixtus V in Rome in 1585 for November 21.

From the stump
of Jesse
a bud
will blossom



NATIVITY OF OUR LORD

December 25 (Octave prayers till January 1)

DOCTRINE

AFTER her visit of three months to Elizabeth, Mary returned to Nazareth. Joseph had not as yet been informed of the angel's visit to Mary. Seeing that she was to become a mother, and not wishing to accuse her, for he was "an upright man" and could not question her virtue, he decided to send her away secretly. An angel appeared to him in a dream and said, "Joseph, son of David, do not be afraid to receive Mary into your home as your wife. For this child has been conceived in her womb through the Holy Spirit" (Mt 1:20). Joseph did as the Lord had commanded: he took his spouse to his home.

Emperor Augustus ordered that a census be taken. Since all had to enroll in their home town, Joseph went up from Nazareth in Galilee to the city of David in Judea, called Bethlehem, because he was of the house and family of David; he went up with Mary, his espoused wife, who was with child. The trip