

When Pius XII proclaimed
1954 as a Marian year,
all Catholic institutions
dreamed of making some ^{special}
contributions to the honor of
Mary. The University of
Notre Dame was under
a ^{particularly} ~~special~~ compulsion of
love and gratitude. Our
University is named after
Our Lady and dedicated
to her. We have experienced
daily the special beneficent
care which seems to flow

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like a special benediction
from the Lady on the Golden
Dome of Notre Dame.

Moreover we are an
American university whose
growth and progress has
for over a century, ~~been~~ paralleled
that of our blessed country,
long ago dedicated to
Mary.

For these reasons, we
planned this special
volume. Its primary
intent is to introduce

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Our Lady to our fellow Americans
^{not of our faith,}
in a way that might give
them some insight into
Mary's place in ~~our~~ our
Catholic life. The initial
approach is intellectual
and theological, as befits
a university.

Our theme is, ^{at once} simple
and profound. We ^{have} ~~might~~
taken as our basic ~~text~~ theme
the words from the Mass
of the Virgin Mary: "Rejoice
O Virgin Mary, thou alone

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most destroyed all
heresies." To illustrate
this text, we have selected
three of the key beliefs of
Catholics regarding Mary:
that she is the Mother of
God; that she was conceived
without original sin; and
that at the end of her life
she was assumed bodily
into heaven.

All of these beliefs have
been defined by the Church

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as the official belief of
Catholics, and each
represents a historical
landmark in the positive
~~answer~~ answer of Faith
to heresy.

The first doctrine of
the divine Maternity was
defined at the Council of
Ephesus in ~~431~~ the year
431. It was the definitive
answer to four centuries
of doubt and controversy

about the key doctrine of ¹⁶
Christianity: that ~~God~~ Christ
is true God and true man,
that he is one person,
eternally proceeding from
God the Father, and ^{in time,} conceived
in his humanity by the
Virgin Mary. If Mary is
the mother of God, then
he is true man, and true
God, and one person. This
doctrine is the basis for
all the honor given Mary
by Catholics, for all we

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say of her ~~fact~~ is pale
poor beside what God
Himself has done for her:
Chosen her to be the mother
of Christ. "He Who is mighty
has done great things for
me and holy is His name"
(Luke)

The second doctrine
of the Immaculate Conception
defined by Pius IX in 1854,
answered all the errors
about ~~man~~ ^{the soul of man} and his
redemption that followed
during the centuries ~~for~~
after the Reformation.

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When we say that Mary
was conceived without
original sin, we are
saying that all other
men are born ~~in need~~
deprived of divine life
and needing redemption.

We are clearly defining
the natural and supernatural
orders and their inter-
relationships. We are
recognizing the state of
the soul without redemption,
the ^{original} sinfulness of ~~man~~ Adam, the

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Consequent redemption in
Christ, the God-man.

Here is the answer to the
easy permissibility of man
sponsored by Rousseau,

to the self reliance of man
espoused ^{earlier} by the Belgians,

to the ~~utter~~ ~~total~~ corruption
of man and consequent
and pessimistic view of man
found in Luther and the
neo-orthodox ~~that~~ theologians
of our day.

The third doctrine of
Mary's Assumption, defined

in 1950 by Pius XII, ¹⁹
answers a long accumulation
of errors regarding man's
body and its relative place
in the focus of eternity.

Materialism seems a
poor substitute for the
fulness of truth when we
see Mary receiving prematurely,
the wonderful victory over
concupiscence and sensuality
that is promised ^{to} all of us
on the last day at the
Resurrection of the body.

The body ~~is~~ is not merely
animal, but to be united
to the victory of the soul in
eternal bliss where human
emotions are spiritualized
and exalted forever.

In all of these doctrines
we see many as the Prototype
of what we see Christ has
meant to be: Christ-braven,
freed from the influence of
sin and evil, eternal share
in the fullness of our humanity,
body and soul, with the victory of Christ and

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Mary at the end of time.
She brings us the reality
of this promise in herself and
in what we believe her
to be: ^{as a human being} Mother of God, conceived
immaculate, assumed bodily
into heaven. Surely she alone,
in the Providence of God, has
by being what she is,
destroyed all heresy.

There are two final
chapters to this book.
~~One~~ Both are historical
in nature, for we believe

That after seeing the
 doctrinal justification
 of Mary's place in Catholic
 life, ~~our~~ ^{our} fellow Americans
 would better appreciate
 her place in the history
 of our country and in the
 life of the University that
 bears her name and
~~presently~~ presents this
 volume.

May ~~the~~ these pages
 speak honorably of Mary,
 and bring others to the

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realization that in the
Divine Providence of God
this humble man of Nazareth
~~is~~ speaks ^{yet} still today
with a voice that can
lead all of us to ultimate
victory over all that
threatens humanity in
time and ⁱⁿ eternity.

Imbushugh, cos.
Pres. U. N. D.