

Marian Doctrine & Devotion

The following comprises the Church’s teachings on Marian doctrine and devotion generally, followed by specific sections on the renewal of the Consecration of the Archdiocese to its Primary Patroness, the Immaculate Heart of Mary, and on the Coronation of Our Lady of Guadalupe.

To the right are the sources in which explanation of the points can be found. The primary sources are listed first; sources in *italics* are provided for further information. The key to the abbreviations can be found in the next section, "Resources and Abbreviations."

Marian Doctrine

<ul style="list-style-type: none"> • “There is no other name under heaven given among men by which we must be saved than the name of Jesus.” 	<p>Acts 4:12 CCC Prologue</p>
<ul style="list-style-type: none"> • Therefore, “at the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, ‘the only Son from the Father...,’ who suffered and died for us and who now, after rising, is living with us forever...” Catechesis aims at putting “people...in communion...with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.” 	<p>CT 5 CCC 426 GDC 80 NDC 19B</p>
<ul style="list-style-type: none"> • Jesus was “...conceived by the power of the Holy Spirit and born of the Virgin Mary.” <ul style="list-style-type: none"> ○ Jesus Christ’s Incarnation & Paschal Mystery (Passion, Death, Burial, Resurrection, & Ascension) are the means by which our salvation was accomplished by God. ○ Mary’s Predestination: “The Father of mercies willed that the Incarnation should be preceded by assent on the part of the predestined mother, so that just as a woman had a share in the coming of death, so also should a woman contribute to the coming of life.” ○ Mary’s Immaculate Conception: “The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.” ○ The Annunciation & Mary’s Free Choice: “Let it be done to me ...” 	<p>Nicene Creed</p> <p>CCC 461-463, 484-486, 599-667</p> <p>LG 56, 55, 61 CCC 488, 489</p> <p>ID CCC 491, 492 LG 53, 56</p> <p>Lk 1:38 CCC 494 LG 56</p>

- Mary's Divine Motherhood: Mary conceived by the power of the Holy Spirit, Jesus Christ, the only Son of God the Father; and, therefore, "the Church confesses that Mary is truly 'Mother of God' (*Theotokos*)."
- The Virgin Birth: "That which is conceived in her is of the Holy Spirit."
- Mary: "Ever-Virgin": "The deepening faith in the virginal motherhood led the Church to confess Mary's real *and perpetual* virginity even after giving birth to the Son of God made man."
- Mary's virginal motherhood in God's plan: The mysterious "reasons why God in his saving plan wanted his Son to be born of a virgin...touch both on the person of Christ and his redemptive mission."
- Mary: Mother of God, Mother of the Church, Our Mother
 - Mary, wholly united with her Son: "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death."
 - Mary aided the early Church after Christ's Ascension "by her prayers."
 - Mary's Assumption: "[T]he Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up *body* and soul into heavenly glory, and exalted as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The *Catechism* continues: "The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection *and an anticipation of the resurrection of other Christians....*"
 - Mary, Our Mother in the Order of Grace: "In a wholly singular way [Mary] cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."
- Mary, Eschatological Icon of the Church: "[T]he Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and the beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth, until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God."

CCC 495
Council of
Ephesus

Mt 1:20
CCC 496-498

CCC 499, 500-
501
LG 52, 57, 63

CCC 502, 503-
507
LG 63, 64

CCC 963
LG 53

CCC 964, 965
LG 57, 58-59,
69

LG 69
Acts 1:14

MD
CCC 966
LG 59

CCC 968, 967,
969-970
LG 61, 53, 60,
62-63

CCC 972
LG 68

- True Devotion to Mary: “The Church rightly honors ‘the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title “Mother of God,” to whose protection the faithful fly in all their dangers and needs.... This very special devotion... differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration.’ The liturgical feasts dedicated to the Mother of God and Marian prayer, *such as the Rosary*, ‘an epitome of the whole Gospel,’ express this devotion to the Virgin Mary.”

CCC 971
 LG 66
 MC 42
 RM1987
de Montfort
Devotion
von Balthasar

The Church’s Teachings on Apparitions

- “[N]o new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.”
- “Throughout the ages, there have been so-called ‘private’ revelations, *some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of the faith.* It is not their role to improve or complete Christ’s definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.”

CCC 66
 DV 4

 CCC 67
 Odell 37-44

Renewal of Diocesan Consecration to the Immaculate Heart of Mary

- St. John Eudes, a French priest in the Normandy area, was born in 1601; he was ordained an Oratorian in 1625, left the Oratorians to form his own Congregation of Jesus and Mary (generally known as Eudists) in 1643, and died in 1680. He was beatified in 1909 and canonized in 1925. He devoted a significant part of his later life to attempts to obtain Universal Church recognition of feasts for the Sacred Heart of Jesus and the Immaculate Heart of Mary.
- In 1646, St. John Eudes obtained approval of a Mass of the Immaculate Heart of Mary, which could be celebrated locally. In 1685, he obtained approval of the Congregation of Rites for a Mass for the feast, which Pope Leo XIII extended to the whole diocese of Rome in 1880.
- After the appearances of the Blessed Mother to the children at Fatima in 1917, Pope Pius XII consecrated the world to the Immaculate Heart of Mary in 1942 and established the Feast of the Immaculate Heart of Mary for the Universal Church in 1944.

Burns 385-387

 Lang 398

 Lang 398

- In 1956, when the Diocese of Atlanta was established, Bishop Francis X. Hyland named the Immaculate Heart of Mary as Principal Patroness of the Diocese, with this fact to be celebrated on the Feast of the Immaculate Heart of Mary. (Bishop Hyland named Pope St. Pius X as the secondary diocesan patron.)
- Subsequent to Vatican II, the Universal Church calendar scheduled the Feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary on the second Friday and Saturday, respectively, after Pentecost.
- Also recognized subsequent to Vatican II was the Apostleship of Prayer, a worldwide association with the twofold purpose of fostering devotion to the Sacred Heart of Jesus through the Immaculate Heart of Mary and of uniting its membership in prayer for the intentions of the Holy Father, as well as their own intentions, through a Morning Offering, daily Mass, the Rosary, and Mass and Communion of Reparation specially on First Fridays.
- The *Alliance of the Two Hearts* has similar objectives and sponsors Mass and Communion of Reparation somewhere in the Archdiocese every month, combining First Friday devotions to the Sacred Heart with First Saturday Devotions to the Immaculate Heart of Mary.
- At the Eucharistic Congress in 2001, Archbishop John F. Donoghue consecrated the Archdiocese of Atlanta to the Sacred Heart of Jesus, beginning a continuing special effort shared with a number of other dioceses to encourage Sacred Heart Home Enthronements, recognizing both the Sacred Heart and the Immaculate Heart of Mary. The Morning Offering associated with this effort reads:

“O Jesus, through the Immaculate Heart of Mary, I offer you all my prayers, works, joys, and sorrows of this day for the intentions of your most Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for sins, for the intentions of my family, friends, and associates, and particularly for the intentions of Pope Benedict XVI. Amen.”

Coronation of Our Lady of Guadalupe as Patroness of the Americas

- The Reformation was begun in 1517 by Martin Luther and it was continued by John Calvin and later King Henry VIII and subsequently his daughter, Elizabeth I. Millions of Europeans abandoned the Catholic faith during the Reformation.

Ordo 142

Ordo 141-142

Lang 38

CCC 817-822

- Before the Church could organize and begin its own Counter-Reformation with the Council of Trent (1545-1563) and the post-conciliar actions of Pope St. Pius V (e.g., Tridentine Mass, breviary, Catechism, religious education program), Our Lady intervened on December 9-13, 1531, at Tepeyac Hill outside of Mexico City. She appeared to St. Juan Diego, beginning the religious conversion of millions of former practitioners of the Aztec religion, which, among other things, involved human sacrifice.
- Overview of the Apparition
 - St. Juan Diego was born in 1474, baptized in 1525, participated in the apparition and related events in 1531, became a hermit and chapel sacristan at the Tepeyac Hill chapel, and died in 1548.
 - When she appeared to St. Juan Diego, Our Lady appeared as a mestizo woman both in features and dress, and she spoke to him in his Nahuatl dialect. Mary identified herself as “the Virgin Mary, Holy Mother of the True God” and asked him to cause a church to be built on the site of her appearance, sending him to the Bishop of Mexico (New Spain), Don Juan de Zumarraga, to so request.
 - Bishop Zumarraga asked St. Juan Diego for some sign to support the request.
 - Before he could return to the hill, St. Juan Diego discovered that his invalid uncle, who lived with him, was gravely ill, so he diverted his attention to finding a priest to give his uncle the last rites.
 - Mary intercepted St. Juan Diego, told him his uncle had been cured, and instructed him to return to the hill to gather flowers to take to the bishop as the sign.
 - Though it was out of season, St. Juan Diego found roses, wrapped them in his cloak or tilma, and returned to the bishop. When he opened his cloak in the bishop’s home, the flowers fell out, but he and the bishop were both astounded to discover that Our Lady had left her image on the tilma.
 - St. Juan Diego returned home on December 13 to find his uncle cured. His uncle informed him that Our Lady had also appeared to him.
- Post-Apparition Events
 - A small chapel was constructed on the site before Christmas 1531 and a procession was held the day after Christmas to enshrine there

*USCCA 141-
143
Odell 46-58
Johnston
FI*

St. Juan Diego's tilma with Our Lady's image on it. A miracle occurred during the procession, when an Indian accidentally shot with an arrow and killed was revived. Other miracles are associated with Our Lady of Guadalupe.

- The image initially became a pictorial catechism for the native people, who communicated through a form of picture-language.
- By 1540, more than 8 million Indians converted to Catholicism as a result of the Marian apparition, even as 4 million Protestants were abandoning the Catholic faith during the Reformation in Europe.
- In 1709, a massive basilica was erected at the base of the hill to house the Marian image on the tilma, and, in 1976, a new basilica was erected beside the original one. Millions of pilgrims visit the basilica annually.
- The appearance of Our Lady of Guadalupe had a decisive impact upon the evangelization of Mexico, then all of Latin America, and recently in North America, too.
- In 1754, Pope Benedict XIV authorized a Mass and Office for Our Lady of Guadalupe on December 12, as well as naming her Patroness of New Spain. In 1910, Our Lady of Guadalupe was named Patroness of Latin America, and, in 1945, Pope Pius XII declared her Patroness of both North and South American continents, a fact recognized by the North American bishops.
- Pope John Paul II beatified Juan Diego in 1990 and canonized him in 2002, during his visit to Mexico City.

EA 11

Behold

A Chronology of Guadalupe

From FI 217-221, Johnston 137-140, and USCCA Ch 12.

- 1325 | The Tenochas, a group of Aztecs, establish a village on a Lake Texcoco island.
- 1474 | Cuautlatohuac is born.
- 1505 | Montezuma II is elected Emperor of the Aztecs. His capital is Tenochtitlan (now Mexico City).
- 1519 | Hernando Cortes anchors off coast, meets Montezuma, and convinces him to accept Charles V, King of Spain as Emperor.
- 1520 | Montezuma dies and new the emperor drives out Spanish.

- 1521 Cortes lays siege to Tenochtitlan and, after 93 days, captures the emperor.
- 1525 Cuautlatohuac is baptized Juan Diego; his wife is baptized Maria Lucia.
- 1528 Bishop Juan de Zumarraga, O.F.M., arrives in New Spain (Mexico City).
- 1531 Apparitions of Our Lady of Guadalupe:
- December 9 – Message for Bishop; St. Juan Diego tells Bishop.
 - December 9 – Diego tells her Bishop does not believe him.
 - December 10 – Diego sees Bishop again; he asks for a sign.
 - December 11 – Diego cares for his uncle who is ill.
 - December 12 – Mary intercepts Diego: roses & image miracles.
 - December 12 – Mary appears to uncle, who is cured.
- December 24 – Small chapel built to house image.
- December 26 – Procession of image to chapel; miraculous cure of Indian who was accidentally killed.
- 1533 Second and bigger chapel built to house image.
- 1539 Eight million Indians have converted since apparition.
- 1544 Miracle of cessation of plague when children pray at shrine.
- 1545 *Nican Mopohua* completed by Don Antonio Valeriano: earliest account of the apparitions.
- 1548 Juan Diego and Bishop Zumarraga die.
- 1556 Archbishop Alonso Montufar, O.P., builds Old Church of the Indians for image.
- 1557 Canonical establishment of apparition truth by Archbishop Montufar.
- 1570 Archbishop Montufar sends King Phillip II of Spain an inventory of diocese and a painted copy of the image, which later plays a part in the Battle of Lepanto.
- 1629 Image transferred to Cathedral during flood.
- 1666 Chapel built on Tepeyac Hill.
- 1709 Dedication on April 27 of First Basilica.
- 1737 Our Lady of Guadalupe declared Patroness of New Spain on April 27 and plague ceases; December 12 is declared a holy day and civil holiday.

- 1754 Sacred Congregation of Rites approves Office and Mass for Our Lady of Guadalupe and Pope Benedict XIV declares Our Lady Patroness of Mexico.
- 1810 Mexican War of Independence from Spain.
- 1821 Emperor of Mexico proclaims Our Lady Patroness of the new nation.
- 1887 Pope Leo XIII orders coronation of Sacred Image.
- 1894 Pope Leo XIII approves new Office and Mass for Our Lady of Guadalupe.
- 1895 Coronation of Our Lady by two Mexican Archbishops, one Pope's delegate.
- 1910 Pope Pius X proclaims Our Lady of Guadalupe Patroness of Latin America.
- 1921 Image miraculously survives bombing.
- 1933 Coronation of Our Lady of Guadalupe in St. Peter's Basilica, Rome.
- 1966 Pope Paul VI sends a golden rose to Our Lady of Guadalupe.
- 1970 Pope Paul VI commemorates 75th anniversary of Crowning of Our Lady as Queen of Mexico and Empress of All the Americas.
- 1976 New Basilica dedicated and image transferred.
- 1979 Pope John Paul II makes first pilgrimage to Mexico and visits shrine.
- 1990 Pope John Paul II visits shrine 2nd time: beatifies Juan Diego.
- 2002 Pope Paul II visits shrine again and canonizes Juan Diego.