

THE VICTIMHOOD OF OUR BLESSED LADY

By
Frits Albers

Part I: The New Eve

It is Catholic Doctrine that it has been divinely revealed by God that Our Blessed Lady's Assumption into Heaven was due to Her because of Her acceptance of Victimhood as the 'New Eve' of the Redemption. For that was the way this latest Marian Dogma was traced by the defining Holy Father Pope PIUS XII to the sources of Revelation in 1950. [See "VATICAN 11 - MARIAN COUNCIL" by the Rev. Fr.W.G.MOST, ch. 5]. From this Dogmatic Teaching we will develop here the following theological thoughts.

At the Heart of the Marian Church.

"...the role of the Blessed Virgin in the Mystery of the Incarnate Word and the Mystical Body..." (Second Vatican Council 'Lumen Gentium', 54).

With these words the Council Fathers, assisted by the Holy Spirit, clearly indicate that they see the dual role played by Our Blessed Lady in the formation of the Human Body of Christ as well as His Mystical Body as two separate aspects of but ONE Mystery. Part of this Mystery, that is to say the great event that for one moment in history, at the Incarnation, the Mother of God WAS the Church, stood proxy for the whole Church, the Mystical Body of Christ, so that our Divine Saviour could save the world, including His Body the Church and His Holy Mother, as the Head of that Body, this Mystery is so full of consolation for us in our troubled times, that it warrants further investigation. Pope PIUS XII has infallibly taught us that this great union of Our Blessed Lady with the Church founded by Christ is a Mystery of our Catholic Faith, a Revealed Truth, to be believed by the whole Catholic Church as a Dogma of our Divine Faith. For it was on this great union that he founded the Dogma of Our Lady's Assumption into Heaven, body and soul. It was not the union between Mother and Son, but the inseparable union between Body and Head, between the New Eve and the New Adam, which finally became the vehicle by which the Dogma of the Assumption was traced to the sources of Revelation. Mary did not only freely cooperate with Her Divine Son as best She could, no, She provided the one essential element that had been hidden for all ages in the unsearchable depths of the Decree of God's Wisdom: that His Son would save the world as the Head of His Body the Church. At the Incarnation, and later, on Calvary, She provided that Body....

St. Paul knew it:-

"Such is the richness of the grace which He has showered on us in all Wisdom and insight. He has let us know the mystery of His purpose, the hidden plan He so kindly made in Christ from the beginning, to act upon when the times had run their course to the end: that He would bring everything together under Christ AS HEAD, everything in the Heavens and on earth". [Eph. 1:7-10]. [See also Rom. 16:25; Gal. 4:4; Col. 1:16-20, esp. 18; etc.

With the obvious meaning: as the Head of a Body, identified by St. Paul as His Church; not as a Head without a Body!

St. Paul knew after the great mystery had been revealed in Christ. How did Our Lady know beforehand? Before delving into this truly fascinating question it would be most appropriate if we could first acquire a more thorough appreciation of the doctrine of St. Paul as taught by Pope PIUS XII in his Constitution “*Munificentissimus Deus*” of 1950, in which this great Pontiff not only declared for the whole Church the Dogma of Mary’s Assumption into Heaven, but also traced for us the roots of this Dogma to the sources of Revelation. Much space of the first 38 numbers of this magnificent document was devoted to a review of 1900 years of teaching on the Assumption by the Fathers and Doctors of the Church. Exalting this unanimous belief of Tradition: how proper and fitting Mary’s Assumption is, as the voice of the Holy Spirit, the Holy Father broke new ground in No. 39 to give this universal Faith of the Church the solid foundation in Revelation it still required. I shall first provide you here with the full translation of that famous number 39:-

“We must remember especially that since the Second Century the Virgin Mary has been designated by the holy Fathers as the New Eve who, though subject to the New Adam, is most intimately associated with Him in that struggle against the infernal foe which, as was foretold in the Proto-Evangelium, would finally result in that most complete victory over Sin and Death, which are always mentioned together in the writings of the Apostle of the Gentiles. Consequently, just as the glorious Resurrection of Christ was an essential part and the final sign of this victory, so that struggle which was common to the Blessed Virgin Mary and Her Divine Son had to be brought to a close by the glorification of Her virginal body. For it is the same Apostle who says: When this mortal thing hath put on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory’ (1 Cor. 15:54)”.

In his beautiful book “VATICAN II - MARIAN COUNCIL”, the author Fr. William MOST in his brief commentary on this text calls the thought of Pope PIUS XII here both brilliant and difficult, the latter mainly because it is so closely knitted. The full force of the papal teaching springs to light from the Latin text: “the glorification of Her virginal body *had to follow!*” By necessity. And on what did the Holy Father place this necessity? On only *one* thing: on a *common struggle!* “...*that struggle which was common to the Blessed Virgin Mary and Her Divine Son*”. In the first 38 numbers of his encyclical the Holy Father shows that he was well aware of all that which 1900 years of Tradition had taught on the Assumption of Our Blessed Lady. Mentioning and bypassing all the *fitting* reasons for Catholic belief in Our Lady’s glorious Assumption, Pope PIUS XII broke new ground in No. 39 where at last he came to the crux of the whole matter: on what facts, revealed in Revelation and contained in Sacred Scripture was this solemn doctrine founded, for it to be declared Revealed Truth, infallibly true? The Dogma of Mary’s Assumption body and soul into Heaven is not based by the defining Holy Father on any of Her privileges. It is not based on Her Immaculate Conception. Nor is it based on Her Divine Motherhood. It is really not based by the Pope on anything that God had done for Her: it is strictly speaking based on what Mary did for God! It is squarely based here by the defining Pontiff on Her absolutely free choice to go beyond the call of mere duty to that of *Victimhood*: to be the ‘New Eve’ with the ‘New Adam’ ... ! Let us see what stunning Revelation came out of that!

Part II: Doctrinal Foundations of The New Eve in Church Documents

I shall put before you three of the highest Church documents to enlighten us on the Truth, declared here by the Holy Father to have been revealed by God: that the work of Redemption was so common to Our Blessed Lady and Her Son that, by necessity, a common or equal glory *had to follow*. Equal in kind, not in degree.

1. A first explanation is offered us in the next paragraph of the present document, in which the Holy Father states:-

“Hence the revered Mother of God, *‘from all eternity joined in a hidden way with Jesus Christ in one and the same Decree of Predestination’*...finally obtained ... that She should be preserved free from the corruption of the tomb....” (40).

The quoted words in inverted commas in this text were taken by His Holiness Pope PIUS XII from the Bull “*INEFFABILIS DEUS*” in which his predecessor Pope PIUS IX had declared and formulated the Dogma of the Immaculate Conception almost a century before, in 1854. They are weighty words, not used lightly by Our Holy Mother the Catholic Church. We know from the words of St. Paul, already quoted previously, that Christ in His human nature was predestined “*by a Divine Decree, hidden in God from all eternity*” (a) to be a Divine Person, united with the Word, the eternal Son of the Father and (b) to be the Head of the Church, His Body, and so redeem the human race, to allow both His human and His Mystical Body to take part in that Redemption. Here two Holy Fathers, almost a century apart, in two documents of the Church carrying supreme authority as they are dealing with two Marian Dogmas, in tracing these two Dogmas to the sources of Revelation have declared with the authority of Christ Himself, that Mary ‘has a share in that Supreme Decree’ and was not only predestined (a) to be the Mother of God, but also (b) to be His Bride. To be the beginning of that other Body of Christ, His Mystical Body, of which Christ is the Head. And in consenting to *both* aspects of this same “Decree of Predestination”, *two* things happened: (i) the infinite merits of Christ redeemed the whole world including His Mother, which was the role of the Head alone; and (ii) the same infinite merits were placed at the disposal of His Body the Church for the salvation of ‘the many’ who would in time avail themselves of these graces: the role of the Head *and* His Mystical Body. Only in that way could St. Paul write “*that he was completing in his own body what was still lacking in the sufferings of Christ*”. [Col. 1:24].

Thus the great Sacrifice on Calvary became the Sacrifice *of the whole Church*, Head and Body. And because the Apostles had fled, Mary stood in, stood proxy, for the *whole Church*! Understanding the deep significance of the double aspect of this Eternal Decree and complying with it “*with all Her heart, with all Her soul, with all Her mind and with all Her strength*” [Mk. 12:30]. And again we ask ourselves: ‘How had She known? Not only on Calvary: how had She known right from the start? How come She had understood all along?’

2. A second supreme document I had in mind to refer my readers to for further enlighten-ment on the profound Truth declared here by the Holy Father to have been revealed by God: ‘that the work of the Redemption was so common to Our Lady and Her Divine Son, that by necessity an equal glory had to follow’, is the Second Vatican Council’s “Constitution on the Sacred Liturgy”. I once again hand you over to Fr. W. Most:

“The Vatican Council says in No. 10 that the Mass is the renewal of the New Covenant. Now in the renewal there is, all readily admit, a twofold offering: the offering of Christ the Head, to which is joined the offering of His members which we are. We really do join with Him in the offering of the Mass. So then, if the *renewal* is twofold, formed of the obedience of Christ to which is added that of His members, then would it not be strange if the *original* which the renewal repeats, did not have a similar twofold structure? Really if the renewal were twofold, and the original not, then the renewal would be partly false, it would not repeat fully what it should repeat. Therefore the original must have been twofold: Mary’s offering, Her obedience, must have fused with the obedient offering of Christ. His obedience as we saw was the price of the Redemption. Her obedience, said Vatican II, was joined with His. What else should that mean if not that She shared in paying the very price of the Redemption!” [Vatican II - Marian Council, p. 26-27]

It is precisely this sharing of the very price of the Redemption which is renewed and reflected by every Catholic Mass, for this sharing of the duties of being a Head, and of providing a Body so necessary to the Head, set in motion at the Annunciation, came to the fullest fruition on Calvary “where Mary’s obedience was joined with His”, just as joined disobedience ‘in the head of the human race and his first body’ had produced the Fall. Mary really does have power. Her offering is of *real* value even if subordinate. Knowingly and obediently She provided the Mystical Body Her Son needed as Head to comply with the Eternal Decree in the Blessed Trinity: to save the human race as the Head of a Body. And in that She is the beginning, the Mother and the Model of the Church, the other members of that Body He so desperately needs.... And long before St. Paul She had already often prayed: “*I can do all things in Him Who strengthens me*”, even providing My part in redeeming the world ...

3. Can this be substantiated? Are these just nice theological opinions? Pious effusions squeezed from obscure doctrinal formulations? Or does all this lie so close to the fundamental Truths of our Supernatural existence in Christ and the Mystical Body, that it is the lifeblood of the very Church we profess to love and cherish? The supernatural air we breathe in even unwittingly if nevertheless necessarily? Let me take you to yet a third supreme document of the Church, the tail end of the encyclical letter of His Holiness Pope PIUS XII: “*The Mystical Body of Christ and our union in it with Christ*”, 1943.

“Venerable Brethren, may the Virgin Mother of God hear the prayers of our paternal heart ... and obtain for all a true love of the Church; She whose sinless soul was filled with the divine Spirit of Jesus Christ above all other created souls, and who “in the name of the whole human race” gave Her consent “for a spiritual marriage between the Son of God and human nature.” [S. Thos. Summa Theol. III, q.30, a.1, c.]. Within Her virginal womb Christ our Lord already bore the exalted title of Head of the Church. In a marvellous birth She brought Him forth as the source of all Supernatural Life, and presented Him newly born as Prophet, King and Priest to those who, from among the Jews and the Gentiles, were the first to come to adore Him ... It was She, the second Eve, who, free from all sin, original or personal, and always most intimately united with Her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, and Her mother’s rights and Her mother’s love were included in the holocaust. Thus She who, according to the flesh, was the Mother

of our Head, through the added title of pain and glory became according to the Spirit, the Mother of all His members bearing with courage and confidence the tremendous burden of Her sorrows and desolation. She, truly the Queen of Martyrs, more than all the faithful “made up what was still lacking in the sufferings of Christ for His Body the Church” [Col. 1:24]. And She continues to have for the Mystical Body of Christ, born of the pierced Heart of the Saviour, the same motherly care and ardent love with which She cherished and fed the Infant Jesus in the crib.” [110].

This leaves in clarity nothing to be desired. It spells out all we still wished to know for certain. If it is Catholic teaching that Christ already in the womb of His Mother carried the exalted title of ‘*Head of a Mystical Body*’, then that Body must have already been in existence, and could only have come into existence by the consent of His Mother. This shows that Our Lady already at the time of the Annunciation had a profound grasp of what St. Paul has revealed had been hidden for all ages in the unsearchable depths of God’s Wisdom: the Divine Decree that Christ was predestined to be the Son of God, and that He would save the world in union with others, i.e. as the Head of His Body the Church, even if the grace of that union, and the grace of participation with it, depended entirely on the fulness of Grace in Him, the Head! The acceptance of this grace and the inherent and subsequent obedience of full cooperation with it were made, according to Papal teaching here, by Our Blessed Lady “in name of the whole human race”! Presented here under the image of a sacred and unbreakable marriage vow. If we realise that Mary stood proxy for the whole Church on Calvary after the Apostles had fled, to provide Christ our Head with the Mystical Body He needed for the Redemption of the whole human race, then we know now for certain where the understanding and acceptance of this sacred vow had its beginning in His holy Mother!

What thinking had brought Mary to the threshold of this Mystery so that, when the Revelation of it came to Her at the time of the Annunciation, it found Her willing and prepared to understand and to accept not only that the Son of God wished to be Her Son but also wanted to be Her Head? Christ, materially speaking, could have taken flesh out of any woman, but who but the Blessed Virgin Mary would have possessed the superabundance of love needed to provide Him *from Her own existence* with a suffering body that He needed under a suffering Head? This question is on a par with the degree of difficulty He has experienced over the centuries of finding for Himself Christians who so fully understood and loved Him and His saving work, that they were willing and prepared to be victims under a suffering Head and not just anyone sheltering under the name ‘Christian’!

Our Lady is the “*sealed fountain*” known only to God. But She is pleased to unfold Her treasures and graces to any of Her children who love and revere Her. One of those rare pearls is a ray of light into the prayerlife of our blessed Mother, light from Heaven on Her meditations on the Old Testament text, by means of which the Holy Spirit of God guided Her to the future revelation of His Divine Decrees.

Part III: The Prayer Life of The Blessed Virgin Mary

The prayerlife of the Blessed Virgin Mary Who but the most pure can ever hope to gain access to it, unless we all have been invited by invitation? Have we been invited? Two Popes have declared that Our Blessed Lady was so intimately joined to Her Son that there was

but one and the same Decree of Predestination involving them both. If She was, and if it has been revealed to us, that this divine Decree consisted of two distinct parts, then Our Lady must have known the full extent of that union in order to give Her consent. And when, on another occasion, one of these two Holy Fathers has declared that already in Her sacred womb Christ was present there ‘as the Head of His Church’, then we understand that this could only be because He had found a Body fitted for such a Head. And who but Our Blessed Mother could have given Him that? At that time there was no St. Peter, no St. Paul, no St. John. The only one who could have been the Church for such a Head was the one who must have had full knowledge of the totality of that Decree at the time of the Annunciation and had accepted every aspect of it, when in obedience to that Decree She gave Her consent to the Incarnation. The Council Fathers were right: to provide the Son of God with a human as well as with a mystical body appears as the two aspects of but one Mystery, as the two halves of but one Decree of Predestination.

And with such revelations and pronouncements Mary’s mystical life has been incorporated into the prayerlife of the Church, and have we indeed been encouraged by the holy Catholic Church to enter into that intimate domain in order to understand for our own benefit how our heavenly Mother was led by the Sacred Scriptures and by the Holy Spirit to the threshold of the revelation of this fathomless Decree, and to Her acceptance of all that it entailed “*in name of Herself and of the whole human race*”.

Encouraged by considerations such as these let us look then in some detail to the actual wording in which some of those Mysteries contemplated by Our Blessed Lady are veiled. Unencumbered by modern attempts to make the Bible say what the various translators think the Bible ought to say, or wish the Bible had said, Mary’s perception of the Word of God was pure and direct, not wrapped in any additional veil imposed on the text by human interference. This is no idle remark. We know e.g. that Our Blessed Lady read Eve’s words in Gen.4:1 in the Hebrew text as “*I have gotten a man, Yahweh.*” To Her penetrating understanding of the impression the Fall and the Promise had made on our first parents, these words were perfectly natural, even if Eve was mistaken in thinking that Yahweh had already fulfilled His Promise. Although premature (as we know from hindsight) these words of Eve were there, inserted by the Holy Spirit for a meaning beyond human understanding. And so for Her these words stood! And would one day have the meaning the Holy Spirit had given them! Thus in tracing Our Blessed Lady’s meditations on the Word of God in order to catch a glimpse of Her supernatural insights, we cannot be guided by mere human attempts even at mitigating the starkness of a difficult text, let alone at making the Word of God mean what Modernism and other corruptions of the human and Catholic mind wish it to mean by simply rejecting or rewriting what seems unacceptable to the follies of those minds.

Yet, to appreciate the trigger point in Our Lady’s mind, the threshold, where advanced human thinking cannot go any further until it is lifted up by God’s Revelation into participation in the Act of Divine Thinking: to become, in other words, an act of Infused, Divine and Supernatural Faith, Eve’s words are central and indispensable! Many Jews knew about the intimate relationship between Yahweh, personally coming to the aid of His people, and His suffering Servant. But not even in their wildest dreams would it ever occur to them that these Two would be the one and same Person, that the Suffering Servant would be more than human: that in fact He would be God!. That one day a certain Woman would truthfully exclaim Eve’s words: “*I have gotten a man: God*”. When it was revealed to Her by the Angel Gabriel that there are Three Persons in God, a Trinity of Persons in the one and undivided Godhead, only then did the most advanced of all human thinking accept the Truth in the Supernatural Light of

Faith, that the Second Person of this Blessed Trinity wanted to be Her Son, and so enabled Her to say at last in all truthfulness what Eve had prematurely exclaimed in Her honour: "I have gotten a Man, God!". Only then did it occur to Mary how Yahweh Himself could be the suffering Servant, coming to the aid of His people, and how good people everywhere could rally to His cause.

And so the finer points of the Old Testament came to the notice of the prayerful Mary "and were pondered by Her in Her Immaculate Heart". There is, all will agree, a distinct difference between a general willingness to cooperate, and the specific generosity to obey a certain way in which God wants this cooperation to take place. For all ages there had been hidden in God a Decree which had predestined that His Son would have Two Bodies; that He would redeem the human race not only in His human body, as a human Individual, though not as a human person, but also as the Head of a corporate Body of other human individuals, which collectively had been foretold by God in Paradise as "*the Seed of the Woman*". Scattered throughout the Old Testament in the Messianic part of the Sacred Text, these valuable references begin the first outline of the Church, which, as the Body of the Head, had been made by that Divine Decree just as indispensable as the Head itself. Due to the prompting of the Holy Spirit, these valuable clues had not escaped the penetrating power of the prayerful Mary. Lying in Her heart and mind at the threshold of human understanding, they there awaited the graciousness of God to be lifted beyond themselves into the cohesion of God's everlasting knowledge.

1. Mary had read and pondered about texts such as these:-

"Thine O Lord is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted *as head* above all." [1 Chr. 29:11]. And:

"Thou didst deliver Me from strife with the peoples; thou didst keep Me as the head of the nations; people whom I had not known served Me." [2 Sam. 22:44], which is substantially the same as Ps. 18:43, in which texts the joy of the Psalmist is expressed over the fact that the future Deliverer will be the Head of the New Creation. But here, as in so many other texts which are truly Messianic, what is being said about the Messiah has previously been said about Yahweh. [The all-time classic is, of course, what Christ Himself threw up at His adversaries: "If David can call Him 'Lord', how can He be his Son?" (The Lord, Yahweh, said to my Lord, the Messiah....) In the first of the two texts I have quoted here, the Lord God is called the Head, and in the second one, it is the Messiah on whom this unique title is being bestowed. The awareness of the closeness of this wondrous relationship between Yahweh and His Messiah in a prayerful life as that of the Blessed Virgin Mary was of course a source of great joy and consolation, but, as remarked before, not until the Revelation of the existence of the Trinity of Persons in the one Godhead, could the true relationship be believed and understood.

2. If the *Headship* of the future Redeemer was revealed by God in the Old Dispensation, what about texts which refer to the Body belonging to such a Head? Even in this we do not find the Old Testament wanting in clarity. Does not the author of the Letter to the Hebrews quote the Psalmist in ch. 10, vs. 5-7 with the words:

"You, who wanted no sacrifice or oblation, prepared a body for Me. You took no pleasure in holocausts or sacrifices for sin; then I said, just as I was commanded in the scroll of the book: 'God, here am I! I have come to do Your Will'."

And we can hear Our Blessed Lady meditate:-

"If it goes without saying for any intelligent creature to acknowledge before God that his or her body comes from the Creator, why is it so special for the Messiah to mention this fact? Who might He be, this Messiah? Did He not have a body beforehand?"

Moreover, would it be possible to come across some texts anywhere in Sacred Scripture which would substantiate that the Messiah, in addition to referring here to His Human Body, could also have been pointing beyond this body to another Body, that Corporate Body which He requires *as Head?* For Head He had been ordained to be.” And without a shadow of a doubt the Holy Spirit would have directed the deep, prayerful attention of His future Bride to that wonderful part of the Old Testament, the “Song of Songs”, from whose scented pages the lyrics, extolling the desire of the beloved for his bride, reveal the ardour, almost the pain, of the Messiah, once He appeared in the flesh, to be united with His Bride, His very own Church, *to become one body with her*. A body that would share with Him whatever the ‘New Eve’, the ‘Woman of the Promise’, would have to suffer with the ‘New Adam’ from ‘the seed of the serpent’.

Part IV: The Annunciation and The Incarnation

And so, when the Archangel Gabriel appeared to Her and explained it all to Her, Mary was ready. When it was revealed to Her that there is a Trinity in God; that the Son of the Most High wanted to be Her Son; and when, at Her request, it was explained to Her that this would be the work of the Third Person in the adorable Trinity, the Holy Spirit, Mary obeyed. She not only allowed the Son of God to take His human Body from Hers, but, understanding His ardent desire to be united with the human race as its Head, She also provided Him in Her own existence with the beginning of that other Body, His Mystical Body, in order that He could do what had been predestined and hidden in God from all ages: to save the human race as the Head of a corporate Body, His Church Thus it was that a future Vicar of this Eternal Head of that Church could truthfully declare in one of his encyclicals: “that already in Mary’s womb, Christ was the Head of His Church”. For He had not only been fitted with a Body that made Him human, but also with a Body that made Him Head.

The greatness of Mary is not only found in this that She, fully aware from Sacred Scripture that the Mystical Body She was asked to provide for the Son of God from Her own existence, would have to suffer as much as His Human Body, nevertheless submitted to the Eternal Decree on behalf of Herself. Her greatness came to perfection when She also dared to accept on behalf of Her children, Her other seed, who in time would extend this Suffering Body to the four corners of the globe, and so share in Her glory. This way She became not only the beginning of this Church, but also its Mother and Model. For, at one distinct moment in time, She *was* that Church, standing in for all of us, in union with Her Head....

From that moment on no church could claim to be the true Body of Christ in dissociation from Her, i.e. not modelled on Her, as is the case with all the Protestant churches. And that will also be the flaw in the modern, ecumenical ‘church of darkness’. For, no matter how hard the Modernists and Teilhardians work to make their ‘church of darkness’ “look like the Lamb”: not being created in the image and likeness of the Lamb’s Holy Mother, it will always “speak like the Dragon”. From that one moment in history onwards, when She stood proxy for all of us, no ‘church’ can supplement (not even its social teaching) by borrowing from Communism and claim to be the Catholic Church. For, if the fulness of the true Church was found at one stage in the Union between the New Adam and the New Eve, then we can only, as children, live from that fulness. We can neither augment it nor pretend that it is lacking in essentials!

It is thanks to Mary that now every Christian can repeat what Christ said coming into this world: “A Body thou hast fitted Me ...” God has fitted us with a human body and He has prepared for us the Mystical Body. And with the prayers and good works and sufferings in our own bodies, offered up in every Mass in union with Christ’s Mystical Body, we can extend the benefits of that Other Body to the ends of the earth.

Thus Mary’s meditations on Sacred Scripture led Her to the fulness of Faith in the Incarnation and to the understanding of God’s inscrutable Decree of how Redemption and the fulness of Grace in the Head Jesus were to be passed by His Body, “the other seed of the Woman of Genesis”, to the rest of the whole human race. For just as human beings possess the faculty of passing on Adam’s Sin, the Sin of the head of the human race, by sexual propagation, so do the members of the Mystical Body of Christ have the power to pass on Grace from the Head of the New Creation. And for the Holy Church Our Blessed Lady is the Key to the full understanding of how this is done. For in Her we see how we must show our own union to the Head in much suffering and praying; in obedience and victimhood; in superabundance of love and good works for our fellow men. And in standing in for others until they too understand, as was once done for us by our Holy Mother Mary and by the Church.

“*Scripture has locked everything under Sin*” [Gal. 3:22]. But Christ has unlocked for us this great “*Mystery of Iniquity*”, [2 Thes.2:7], and has shown us how His Grace and forgiveness are passed on from Him, the Head, through His Mystical Body to the members of that Body first, and so flowing out to the whole human race to undo the ravages of Original Sin. It is at all times the prerogative of the head of the body to do the thinking. It is the privilege of the body to put the results of this thinking into practice in union with the head.

And the Key used by Christ to reveal to us the inestimable privilege of carrying out His thinking in the Mystical Body is the One “whose work was so common with His”, that at the Incarnation She fused with Him into the one Mystical Body “by the one and the same Decree of Predestination” for us, Her children. To create for the Head a virginal Church, pure and undefiled, “without spot or wrinkle”, [Eph. 5:27], no matter how stained and defiled we Her children would ever be

It was necessary to trace the origins of Victimhood to Our Blessed Lady ahead to that of Her Son because chronologically speaking, it was understood and accepted by Our Heavenly Mother first, before Her Son made His appearance on earth. In fact it was Her understanding of Victimhood and Her acceptance of it that finally brought Him down here with us in the first place! For only in Her Victimhood could the Obedience be found necessary for the Incarnation!

But of course, all Victimhood, including that of Our Blessed Lady, can only fuse with the divine example of it, given us by the Son of God Himself. He could only inspire in His Heavenly Mother what had already been decreed - and accepted - from all eternity by God: that the human race was to be redeemed by a suffering Human Body as well as by a Suffering Mystical Body.... *both* to be provided for the Son of God by His own Mother, and from Her own substance, and *both* to be passed on to the One True Church, i.e. the Church created in the image and likeness of Mary: the *Marian* Church.

What does all this mean for us in the circumstances of our Catholic family lives at the end of the Second Millennium since all the foregoing had taken place? What is our reaction to Our Blessed Lady's Victimhood, embraced for us with so much love?

There is really no escape for us: the Head of the Mystical Body the Church is a crucified Man, and the beginning of that Church is a Virgin Mother whose soul was pierced with a sword.

If, contemplating the enormity of it all and the implications it holds for us, we have difficulty in coming to grips with it, we may better understand the command God gave to Noah at the time of the great Flood: "***Build thee an Ark...***". We must build ourselves an Ark to float always on top of the deluge of sin that has again engulfed the whole world in order never to go under. And that Ark can only be a great love for Our Lady who will see to it that we remain in Communion with God and with His Church, that is, with each other. It will mean many privations of all the things that a lost world holds so dear: good health, wealth, comfort, popularity, esteem, a good name, all the things Noah did not have in the eyes of his mocking world, things he could not take with him in his ark, things we cannot take with us into our Ark.

In our state of victimhood, we are reminded of what Our Blessed Lord held up with such insistence to His Apostles:-

"...because I tell you, these words of Scripture must be fulfilled in Me:

'He let Himself be taken for a criminal'".

[Lk. 22:37]

"Blessed are you when people hate you, drive you out, abuse you, denounce your name as *criminal* on account of the Son of Man. *Rejoice* when that day comes and *dance* for joy, for then your reward will be great in heaven".

[Lk. 6:22-23].

"Now keep this carefully in mind: *you are not to prepare your defence*, because I Myself shall give you an eloquence and a wisdom that none of your opponents will be able to resist or contradict."

[Lk. 21:15].

In the safety of our Ark, a great love for Our Lady, we can even dispense with the expense on our own behalf of engaging the services of drowning lawyers and barristers....

But, although on divine command, even these professionals cannot take care of us here on earth, where everything nowadays is geared to consensus, there are of course very effective means in existence within the shelter of our Ark, by which we can take care of the eternal salvation of opponents and lawyers alike.

These means are spelled out in two of my recent books:-

"The Catholic Mass", and

"The Divine Art of Praying".