

MARY IN THE OLD TESTAMENT

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THE MORE we know our mother, the more we are disposed to love her. Hence there is an ever present and sufficient occasion for Christians to seek a more extensive knowledge and thorough comprehension of their mother Mary. Above and beyond this the Marian year is indeed a most fitting and special time to make such a study of Mary. For it is the precise goal of the Marian year, and an eloquent praise of Mary to have her children read of her, discuss her, and study her. In choosing a theme from the Old Testament a ready invitation is presented to discuss those lovely Marian prophecies and figures that are sprinkled through its pages and the accommodations of sacred texts found in Marian liturgy. It is here in the Old Testament that the great treasure of Marian literature and teaching had its beginning. To understand and appreciate how Mary is present in the text of Genesis, Isaias, and Micheas, how she is preshadowed in the person of Esther, Rebecca, Ruth, or Rachel, how the words of Wisdom are applied to Mary in the liturgy, it will be necessary to give a brief introduction to the study of the Old Testament and a general consideration to the senses of Scripture.

THE SENTENCE OF SCRIPTURE

The Sacred Scriptures are one single expression, similar to a spoken sentence. The words must be parcelled out in time, yet the thought is grasped fully only when the lips close over the last spoken word. No one disregards the first few words of a sentence and honestly expects to understand what has been said. Nor does he concentrate wholly on the first words and expect to grasp the complete thought. Like the first words of a sentence, the Old Testament precedes the New in time. It is not independent of the New, nor can it be understood fully by itself. All mankind had to wait until God had stopped talking, until He had reached the end of His Sentence, namely the New Testament. Of this sentence of Scripture, God alone is the principal author. The Church, the representative of God, the custodian of revelation, with Divine

authority to teach is alone capable of reading and interpreting the Divine words. There is but one guide to understanding the Scriptures on earth. It is the mind that holds the Scriptures as in a single thought, the Church.

The indispensable source, therefore, of understanding how Mary appears in the Old Testament is allied to the responsibility charged to the teaching Church. Here, as in every other instance, whatsoever can be said of the Blessed Virgin Mary in the Old Testament is to be learned from the common teachings of the Church. Re-echoed and reflected down to us faithfully, these truths are put into our hands through the writings of the Popes, the Fathers, theologians, and biblical scholars. These mirror the light of the sun downward to the earth. In the search for Mary in the Old Testament it is to the last group that we are especially dependent, since to them the Holy See has entrusted the scientific study of the Scriptures.

THE LITERAL SENSE

To understand the procedure and appreciate the accomplishments of the biblical scholars with regard to Mary in the Old Testament it is necessary first to consider the principles and instruments they employ. The first step to all interpretation is to determine precisely what the author intended to say. Scripture is a literary form of communication between men, the writer and the reader, hence this one sense is basic and indispensable to further interpretation. Whatever rules are used in analyzing human conversation or literature must be used here also. Many times we speak a single word. What does it mean? Frequently it can signify many things. The word "stone" has several meanings just as the word "hand." The word "stone" may signify "a small rock," "the act of throwing rocks," or "a unit of weight about fourteen pounds." The word "hand" may signify "the extremity of the arm," "the act of passing something," or "a unit of linear measure about six inches." When the same word is put in a sentence it no longer signifies all these things. The context of the sentence restricts the signification of the word to one particular meaning. When we describe a horse as "a beautiful animal of twenty stones and sixteen hands" we fix the signification of the words "stone" and "hand" to one meaning, namely to that of measure.

This fixing process is so taken for granted in our everyday speech that we might seem to be proceeding without rules, with-

out science. But it is precisely these rules that the biblical scholar cannot take for granted. He must study the words in their context, in the light of the rules of human speech and determine the literal meaning of the author of those words. What the Sacred Writer spoke to those contemporaries or the literal sense is the first step in understanding the speaker and his communication.

This literal sense is not to be conceived as a narrow, precise mode of speech, excluding metaphors, poetic figures of speech, hyperbole and the many other literary devices that are incorporated into our speech for reason of color, variation, beauty, or effect. Poetry, and scintillating prose writing are filled with these devices more artistically presenting the one literal sense. They are devices the Sacred writers used as well. When the use of such devices are found in Scripture they too are included in the literal sense, for the literal sense of a word or passage in Scripture may be "proper literal" or "improper literal." An example of the proper literal is, "God created heaven and earth." The meaning is directly asserted by the words used. The improper literal sense is present when words are taken in a transferred or figurative signification. In English rhetoric this is called the metaphorical sense. For example, "The just shall flourish like a palm tree" is metaphorical and in scripture this is called the improper literal sense.

THE TYPICAL SENSE

There are two authors of the Sacred Scripture; God, the principal agent and the inspired writer, His instrument. Because of this unique union of two authors, one Divine and one human, it is necessary that they conspire in the presentation of the literal sense. It is also possible that the Divine author alone intends to reveal a truth of a higher nature, not by the words themselves, but by things or actions signified by the words. This latter is called the "typical sense." It is present when the things or actions expressed by the sacred words signify at the same time, from the intention of God, some higher hidden truth. This power to cause persons, actions or things which in turn signify future persons, actions or things belongs to the Creator and Governor of all, God. The typical sense is therefore found only in Scripture and man can know its existence in a concrete case from divine revelation alone. The human artist can make a statue of a famous person and place it in a monument. In that way the famous person's likeness in stone is preserved for later generations to view. But

the human artist cannot produce a statue of a man who is not yet born, and may not exist for thousands of years. God by His omniscience and omnipotence can make, not merely stone, but living persons, real actions, actual things of Old Testament times signify persons, actions, and things of the New Testament. Many see in Isaac carrying the wood on his shoulder as he went up the hill to his own sacrifice the figure of Christ carrying the Cross up Mount Calvary to sacrifice Himself. Of course the typical sense could not be understood until the latter event called the anti-type completed the type—antitype relationship. The sacred writer of the Old Testament himself may not have known that a typical sense was present when he described a scene. For example in Exodus 12:46 the sacrifice of the paschal lamb is described. The words of the sacred writer immediately and directly, that is in the literal sense, are the description of a sacrifice. St. John (John 19:36), however, sees in this description a typical sense—it is a type of the sacrifice of the Lord on the Cross.

The foundation of the typical sense rests on the intimate connection between the Old and New Testament, both of which have God as their author. Due to this connection, the things or deeds depicted in the Old Testament may prefigure things or deeds recounted in the New. The presence of a typical sense can be determined when the inspired writers of the New Testament either explicitly or implicitly indicate that a passage from the Old Testament has a typical sense, when the Fathers of the Church commonly explain a passage in the typical sense, or when the Church, the official interpreter of Sacred Scripture, makes a declaration that some text may be taken in a typical sense.

It is not to be concluded that the Church has declared what these senses are for every passage of Sacred Scripture. On the contrary, but a few passages have been so declared. There are probably many types yet unrecognized or unclaimed. There are many passages still under discussion by the theologians and biblical scholars. The variations of opinion honored among the scholars are not merely tolerated by the Church but in a sense encouraged since it draws into the problem the keenest scholarship and stimulates the most intense study. Among those passages of the Old Testament still under discussion is the passage from Genesis 3:15 which will be considered later for its Marian content.

ACCOMMODATION

The literal and typical are true senses of Scripture. There is

another manner in which the words of Sacred Scripture are used by the Church, which, though not a Scriptural sense, is nonetheless important in Her liturgy. The opening words of the Mass for the Feast of St. Antoninus are the beautiful and appropriate words of Ecclesiasticus 45 "The Lord made to him a covenant of peace, and made him a prince: that the dignity of the priesthood should be to him forever." It is rather obvious that these words of the sacred writer do not directly refer to St. Antoninus. The sacred writer was speaking of Phinees, son of Eleazar. The literal sense of these words cannot be concerned with the vocation, and fullness of the priesthood of St. Antoninus. Nor has Phinees ever been considered as a type of St. Antoninus in the strict scriptural sense as treated above. The use of this passage in the Mass of St. Antoninus is not then the application of a "typical" sense of the words of Scripture. The Church does, however, see an analogous situation in which the words of Scripture can be adapted to describe the high office of a Confessor and Bishop of the Church. For this reason the Church uses these words of Sacred Scripture in the Common of the Saints for Confessors and Bishops. Such a use of the inspired word of God is called "accommodation."

The Church is the sole authority for this accommodated use of the Scriptures. What prompts the Church to so adapt a text, given the required conditions, is the beauty of expression and the clarity of thought that poured forth from the pens of the inspired writers. They intended to say something, they said it magnificently and majestically. What they wrote can be applied frequently to a similar subject with equal grandeur and splendor. Why, then, should the Church look elsewhere for written thought that will nourish and inspire our spiritual life? Already these ennobling thoughts have been set to writing in such a manner that it is unlikely the tone and color and sweep of these thoughts will be duplicated by any post-Apostolic writer. With this reserve library, from which the Church can draw supplementary material in the formation of the liturgy, much care is exercised in these adaptations. It is required that this new applied sense, apart from the literal and the typical sense contain no error. Further the applied sense in no way can violate the text. The first is a safeguard against corrosion to our faith, the second follows the fidelity to the Sacred Text that has been charged to the Church by Christ. When the teaching Church is satisfied that both of these conditions have been fulfilled She approves the use of such texts

in Her liturgy. As with the proper scriptural senses, the Church is guided by the same yardsticks, namely doctrine and tradition.

MARY IN THE OLD TESTAMENT

From the tradition, faith, and scholarship of Christians, we hear a voice as ancient as the Church Itself. It teaches that much was prophesied about Mary in the Old Testament. It points out specifically references in Genesis, Isaias, and Micheas. We proceed to examine these prophecies to discover the scriptural sense in which Mary is present in these texts.

GENESIS 3:15

The world had been created, our first parents had fallen into sin. Now the voice of the Lord is heard in the ear of man for the first time. As if wielding a two edged sword God renders His judgment against the sin and promises a redemption to the fallen race. In speaking the prophecy, the Lord directed His thoughts to the devil and said:

"I will put enmities between thee and the woman and thy seed and her seed: She shall crush thy head and thou shall lie in wait for her heel."¹

The versions do not agree in the subject of "shall crush." Some read "he," some "it" and still others "she." The sense of the passage, however, is unchanged since it is by her seed, Jesus Christ, that the Woman crushes the serpent's head. But who is "the Woman"? That is the problem. Just previously as well as subsequently the Lord is either speaking of Eve or directly to her. This is mentioned to place the prophecy in its context. In interpreting this promise two general schools have evolved among Catholic writers regarding the presence of Mary in the text. Both teach that Mary is indeed present in some way, since this is the solid teaching of the ordinary Magisterium of the Church. In the Bull *Ineffabilis Dei*, Pope Pius IX referring to this disputed text makes the teaching of the Fathers his own. He writes:

"they taught that Jesus Christ was clearly and openly pointed out before hand and that His Most Blessed Mother, the Virgin Mary was designated, and that at the same time the very enmity of both against the devil was signally expressed."²

¹ Gen. 3:15.

² *Ineffabilis Dei*, Pius IX, 1854.

Most briefly the core of the respective arguments is this. Because this enmity is a special spiritual gift the one school considers that Mary must be present in the literal sense. To no other woman, especially Eve who here and now is a prisoner of the devil, could these words refer save Mary. At the same time the opposing school insists that in the total context of the chapter, Eve and only Eve is referred to. Therefore Eve must be the woman in the text. They introduce Mary into the text because Eve is conceived as a twofold type of Mary, namely by reason of similarity and of opposition. Before the fall, Eve was sinless, a virgin, and mother of the human race by nature; Mary is sinless, a virgin and mother of the human race by grace. After the fall, by opposition, Eve foreshadows Mary. The former, by her consent, became the mediatrix of death of which all men have tasted; Mary by her consent in the work of reparation made all men safe, and became the Mediatrix of life, the fruit of which extends to all men. All Catholics are in one accord in the understanding that her seed is the Messiah, Jesus Christ, who by His passion and death will conquer the devil.

Exactly how Mary is present in the text is still disputed. What is certain is that the Lord in some way was referring to Mary when He spelled out for mankind this plan for its redemption. And all the dispute has not lessened the appreciation of the long range planning of the Father nor the impulse to study it further. The startling beauty and suddenness in the revelation of this plan has registered on all. Before time the role of Mary had been decided upon; in the earliest moments of recorded history man is allowed to taste of this secret. This promise was among the first words spoken to mankind, even spoken before the judgment against man for his sin. It was the first time man was in trouble, wounded by sin and Mary the Mother of the Redeemer was designated in the promise of Redemption. How important, then, is this role of Mary in the timeless wisdom of God: For excluding Jesus Christ who as God is eternal, before all created things, in dignity, in history and in time Mary stands in first place. For in the garden, the Lord opened His mouth to speak and showed forth His Mind as filled with the glories of Mary. Immediately He communicated to mankind this loving thought.

ISAIAS 7:14

A prophecy, as all other texts in Sacred Scripture, must have a literal sense. This sense must have been understood from the hour it was pronounced. When, much later this prophecy is ful-

filled it must concur with the literal sense. In the New Testament St. Matthew pointed out the fulfillment of one of Isaias' prophecies. We read in Isaias:

"Therefore the Lord Himself shall give you a sign. Behold a Virgin shall conceive and bear a son: and his name shall be called Emmanuel."³

The key to show that Mary is present here is found most clearly in the words of St. Matthew. In chapter one, verse twenty-one St. Matthew quotes the words of the Holy Ghost to Joseph counselling him to take Mary as his wife. St. Matthew then notes in the following two verses that the expected birth is the fulfillment of the prophecy which said: "Behold a Virgin shall conceive . . ." The Holy Ghost spoke of Mary and her Son Jesus; Isaias promised a Virgin and her son Emmanuel. St. Matthew identifies them, the virgin is Mary and Emmanuel is Jesus. Therefore to Catholic authors no doubt can remain. Isaias spoke literally of Emmanuel as the Messiah. The context of the whole chapter demands this intention. He also spoke literally of the mother. From these words we are shown explicitly one of the special gifts of Mary. She is a virgin both in conceiving the Son and bringing Him forth. The text demands that the Son had no earthly father in His conception, and in His birth the Son passed forth through the locked womb, just as He later passed through the closed doors of the Upper Room. Further, since Emmanuel of whom Isaias spoke is identified by St. Matthew as Jesus Christ, we have an implicit indication of the Divinity of her Son.

The text of Isaias claims for the virgin only that she be the mother of the Messiah. It announces the gift called the virgin maternity. St. Matthew claims for Mary the motherhood of God, her Divine maternity. There is an infinite gulf between these two. It is most unlikely that in the mind of Isaias this gulf was bridged. This would have required that he be given in seven hundred B.C., a glimpse of Mary and that he be also taught that Emmanuel or the Messiah would be equally a God-sent redeemer and a Divine Redeemer. Precisely because Isaias did not write of this identity we cannot conclude that he knew of it. The text shows that he did not intend to communicate this to us. By his silence it is reasonable to assume that the Lord as yet did not want this to be revealed. This is but one example, which, taken together with

³ Isaias, Chapter 7, 14.

many other texts, has led biblical scholars to conclude that the Divinity of the Messiah was a New Testament revelation, and consequently, also the Divine Motherhood of Mary.

After the prophecy in Genesis already referred to, this prophecy of Isaias has the first place among the Messianic and Marian prophecies. By its own light it illuminates and firmly establishes all other prophecies previous as well as subsequent. This prophecy spoken literally of Mary, announcing the Messianic dignity of her Son, her virgin conception and the virgin birth is indeed one of the corner stones of our Faith.

MICHEAS 5:2

Micheas was a prophet contemporaneous with Isaias. In his writings he made to the Jewish people a most glorious promise. He clearly predicted the rising up of the Messiah in the town of Bethlehem. The structure of the prophecy is similar to that in which Isaias spoke of the virgin birth, both concern the mother of the Messiah. In chapter five of Micheas we read:

"And thou Bethlehem Ephrata art a little one among the thousands of Juda and out of thee shall come forth unto me the ruler of Israel and His going forth is from the beginning from the days of Eternity. Therefore will He give them up even until the time wherein she that travaileth shall bring forth and the remnant of his brethren shall be converted to the children of Israel."

Unanimously in Jewish and Christian tradition this prophecy is Messianic. St. Matthew and St. John referred to it as such. Even the characteristics of the proposed ruler as given in the text are additional arguments that Micheas was speaking here of the Messiah. This must be established at the outset before we make any claims for Mary in this text. For Mary had but one Son, He was the Messiah. Since Tradition satisfies this condition we claim here a Marian prophecy as well. In this Micheas speaks of a most definite person as the ruler, so necessarily does he speak in the same definite tone about the mother of the ruler. The rules of human speech and writing demand this consistency. Something new is added to our knowledge of Mary by this prophecy. Again she is referred to as the mother of the Messiah, in addition we are told that she will bring forth this son in the town of Bethlehem Ephrata or Juda. This text is another example of the extent of the Old Testament knowledge of the Messiah. Though his description is glorious, Micheas does not claim divinity for the Messiah.

Twice within a short span of time, since Micheas and Isaias wrote about the same time, the Lord spoke to the Jews concerning a subject to which they were most attentive, namely news about the coming of their Messiah, their Liberator. Twice within a few years the Lord wanted the eyes of the Jewish race to focus on the mother of their Redeemer. This was to be the origin of their Messiah—born of woman. In the mind of the Lord, the Redeemer and mother were of one plan. Through His repetition, He wanted to weld together these two persons in the mind of the Jews. Since the advent of her Son this admirable position of Mary has been solidified in the teaching of the Church and the devotion of her people. This year the most universal attention is focused on Mary. The Marian year is an eloquent acknowledgment of Mary's part in our Redemption. Again the mind of the faithful is turned to the redeeming Christ, born of the Blessed Virgin Mary, our Mother.

TYPES

Just as the literal and typical senses of a passage are reflective of information of Mary in the Old Testament, so also the types themselves lead us to a fuller understanding of Mary. In the New Testament precious little is said of Mary. Yet in the Old Testament whole books have been written about the life, character and work of women who have been acclaimed by Christian Tradition as types of Mary. Already we have mentioned how Eve is a type of Mary both by similarity and opposition. Here we will point out other women who in the Divine plan fore-shadowed Mary. Most briefly we will sketch the principal points of similarity.

Esther was a beautiful Jewish virgin prepared by heaven to save her people from a complete and systematic destruction. She, by her grace and comeliness, bound up as in one the heart of the king with her own. She was separated from the rest of her people, elevated to the throne of queen and was ever pleasing to the king. Lastly, she, in coming before the king unannounced, alone was excepted from the established law of death for such an affront. The parallel with Mary can be seen clearly. She alone was spared from the universal law of spiritual death through original sin. Always was she united as in one heart with God, always she was pleasing to Him. She was elevated as Queen and through her the Lord worked His decree namely Redemption to save mankind from eternal damnation.

Rebecca, a virgin was prepared and selected by God for Isaac,

and Mary, all beautiful was prepared for the Son of God. Moved by charity Rebecca offered drink both to the servant who requested it and to his camels. Mary extends water of eternal life, her Divine Son, both to those among the just and sinners who seek her out. Rebecca conceived Jacob who, having been urged by his mother, substituted himself for his brother and accepted the Blessing of his father. Mary conceived Jesus Christ who by the consent of His Mother, substituted Himself for His brother, appeared before His Father loaded down with their sins in order that He might receive a Blessing.

Rachel, by her beauty strongly attracted the heart of Jacob; Mary, the Heart of God. Joseph, the son of Rachel was sold by his brother, yet afterwards he attained the peak of glory and became the salvation not only of his brothers but the whole Jewish Race. So also Jesus, the Son of Mary. On the birth of Joseph, Rachel experienced great joy, yet in bringing forth Benjamin his brother, she suffered so great sorrow that she called him, "son of sorrow." Mary brought forth her Son in great joy and in bringing forth the Mystical Body of Christ, His Church, she experienced great sorrow. This second birth was accomplished while standing at the foot of the Cross.

There are other accepted types of Mary, namely Sara, Mary the sister of Moses, Debhora, Ruth, Judith, and the Mother of the Machabees. Each, in some personal characteristic or heroic act prefigured Mary as in a thumb nail sketch. In them Mary quietly resides. Reading of those women and their inspired history presents an occasion and opportunity for a greater knowledge of Mary. There is one breath and strand that runs through all these women, which conspired to show forth to those who know something of Mary, a fuller more detailed, more all embracing picture of Mary and her role in our Redemption.

MARIAN ACCOMMODATION

The liturgy is an effective and inspirational medium through which the Church teaches us of Mary. In referring to Mary many beautiful accommodations have been made of texts of the Old Testament. They are richly sprinkled through those sections devoted to our Mother. We introduce here only those two which are repeated most frequently in the Masses honoring her. Both of them are taken from the twenty-fourth chapter of the book of Ecclesiasticus. Together they appear eleven times in the assigned Epistles, more often as single verses through the remainder of these Masses.

"I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all hope of life and virtue. Come over to me, all ye that desire me; and be filled with my fruit. For my spirit is sweet above honey; and my inheritance above honey and the honeycomb."⁴

Certainly this is an apt description of Mary. Yet it is an accommodation of the text to refer it to her. In the literal sense the words do not refer to her. What the sacred writer had in mind when he wrote these delicate thoughts was Wisdom, an attribute of God. Through a literary device he so personifies Wisdom even to allowing Wisdom to sing its own praises. Once this device is known the literal sense is apparent. Wisdom is the mother of fair love, etc. Nonetheless what has been said so well can in another way be said of Mary precisely because there is a deep similarity and kinship between Wisdom and the mother of Divine Wisdom. The analogy is founded on the fruit of Wisdom and the fruit of Mary. The birth of Jesus Christ her Son has so redounded to His mother that she can truly sing out in thanksgiving and promise, 'I am the mother of fair love and of fear and of knowledge and of holy hope.'

"From the beginning and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him."⁵

These words could not be said of any created being, even Mary, in a literal sense. Again the writer is allowing wisdom to speak for Himself. Yet what he says is indeed applicable of Mary in so far as the plan of Redemption, conceived by Divine Wisdom from all ages, had already incorporated Mary as an integral part. This Plan is not subject to time. It is eternal. Looking backwards the thought of Mary was eternal, looking forward the presence of Mary is eternal, ministering to the Lord. Because of this unique dignity that has been conferred upon Mary the Church borrows some inspired thoughts, originally spoken concerning a divine attribute, and presents them as coming from the mouth of Mary. When Mary so speaks she is not claiming something that is not her proper due nor is there any danger that she might be misunderstood by her children. The confining mountains of our faith, tradition and the teaching of the Church preclude any such wan-

⁴ Ecclesiasticus 24, 24-27.

⁵ Ecclesiasticus 24, 14.

dering and error. A person of great destiny and beauty and love is our Mother. Wherever language is found in the Old Testament that catches up in a breath-taking manner these qualities the Church employs them in her liturgy to nourish in us a deeper knowledge and devotion to Mary, our Mother.

THE WAKING BEAUTY

The flower is sprung forth from the branch in due time. So also, Mary, the glory of the New Testament has blossomed forth from all that had been claimed or foreshadowed of her in the roots of the Old Testament. All that went before is as a blueprint, as a stage that presents to us, through words and lively actions, the image of Mary. She is to be a Jewish maiden, a virgin in conceiving and in bringing forth her Son in Bethlehem. She is to be the mother of the Messias, specially endowed with a spiritual enmity with the devil. And she, together with her Son, would crush the head of the serpent, overcome sin and death, and redeem mankind. Ester, Rachel, Eve before the fall, Rebecca and other women walked in the Old Testament as bright but passing sparks of that fire the Lord was preparing to be the Mother of His Son. All of this ended with Mary, all was fulfilled and perfected in Mary.

We follow Mary; we can see her as a completed historical reality. Something more than the vantage point which time had afforded us is necessary. First, faith extends this picture of Mary into the fourth dimension. The Humanity of Christ is joined now to His Divinity; the virgin Mother has become a divine Mother. Second, in holding these truths and all the others that are associated with the role of Jesus and Mary we must be taught, we must be protected. Throughout we are dependent on a living infallible teacher else our faith may be choked by error and eventually snuffed out. This teacher of men must be of men, living among men. First it was Christ Himself whose voice was heard only in Palestine. Now acting with His authority the Catholic Church is teaching the world. Together, faith as our life and the Church as our light have brought us to taste the full flavor and nourishment of Mariology.

The present Pope has declared a Marian year. It is to be a universal lecture on the beauty and necessity of Mary spoken clearly and repeatedly by those who have faith in Mary. It is to be delivered in such a diversity of ways that no one can avoid being drawn into this drama at least as a spectator. The Holy

Father has asked for public demonstrations, of prayer, sermons, books, articles to be concentrated on this Marian theme. He has asked that all truth, philosophy, theology, the New and Old Testaments, Catholic tradition be effectively and artistically employed in drawing the mind of the world to Mary. Here we have opened the pages of the Old Testament most briefly to learn of Mary. The waking beauty of the Mother will not fail to beget a more lasting love in her children.

