

UNIVERSAL MEDIATION OF MARY.

IN THE EARLY YEARS OF THE V CENTURY, POPE CELESTINUS V FORMULATED A PRINCIPLE, WHICH IS USED VERY FREQUENTLY BY MODERN THEOLOGIAN, NAMELY LEX ORANDI LEX CREDENDI, OR THE LAW OF PRAYER IS THE LAW OF FAITH, OR THE PRAYERS WE USE ARE A MANIFESTATION OF THE FAITH WE PROFESS. THE SAME IDEA WAS EXPRESSED BY PIUS IX, WHEN HE STATED IN THE BULLA INEFFABILIS THAT "WHAT RELATES TO CULT IS INTIMATELY CONNECTED WITH ITS OBJECT, NOR CAN THE CULT REMAIN FIRM AND CERTAIN, IF ITS OBJECT REMAINS UNCERTAIN AND DOUBTFUL". LET US REVIEW BRIEFLY THE DEVOTION OF THE CHURCH TO THE BLESSED VIRGIN MARY, MEDIATRIX OF ALL GRACES: FROM THIS CULT, SO OLD AND SO UNIVERSAL, IT CLEARLY FOLLOWS THE REALITY OF ITS OBJECT, NAMELY THE UNIVERSAL MEDIATION OF MARY. THIS CULT IS SHOWN IN TWO WAYS, IMPLICIT AND EXPLICIT. ON ONE HAND, THE WHOLE DEVOTION OF THE CHURCH TO THE MOTHER OF GOD ENTAILS A DEEP ATTACHMENT TO THE UNIVERSAL MEDIATION. ON THE OTHER HAND, IN ADDITION TO THIS IMPLICIT DEVOTION, THE CHURCH HAS ALWAYS PROFESSED EXPLICIT DEVOTION TO THE UNIVERSAL MEDIATION.

IMPLICIT DEVOTION OF THE CHURCH TO THE UNIVERSAL MEDIATION-
EVERY DAY - THERE IS NOT A SINGLE DAY, ON WHICH THE CHURCH FAILS TO RENDER A LITURGICAL CULT TO MARY // THE PRINCIPAL LITURGICAL ACT OF THE CHURCH IS THE HOLY MASS: ^uFOR TIMES, IN EVERY MASS, THE INTERCESSION OF MARY IS REQUESTED. DATING FROM THE EARLIEST LITURGIES OF EVERY RITE, THE INVOCATION OF MARY IN THE CANON OF THE MASS IS EMINENTLY DISTINGUISHED FROM THE INVOCATION OF THE OTHER SAINTS. IN ALL MASSES OF SEMIDouble RITE OR LESS, TO THE PRAYER PROPER OF THE DAY, ANOTHER PRAYER IS ADDED IN HONOR OF THE BLESSED VIRGIN, OR AT LEAST IN THE FIRST PRAYER, WHICH IS ADDED, THE BLESSED VIRGIN'S INVOCATION COMES FIRST. AFTER A NONSOLEMN MASS, THREE