

# THE MOTHER OF MY LORD

OR

AN EXPLANATION OF THE HAIL MARY

BY

REV. FERREOL GIRARDEY, C.S.S.R.

FROM THE 1921 EDITION BY B. HERDER BOOK CO.

**Imprimi Potest**

Thomas P. Brown, C.S.S.R.

*Superior Provincial*

St. Louis, Missouri, Feast of All Saints, 1915

**Nihil Obstat**

F.G. Holweck

*Censor Librorum*

St. Louis, Missouri, 6 December 1915

**Imprimatur**

✠ Joannes J. Glennon

*Archbishop of St. Louis*

St. Louis, Missouri, 7 December 1915



© 2024 Tradidi. All rights reserved. While the text of this work is in the public domain, this edition's formatting, design, and any additional materials are protected by copyright.

Printed on 12 September 2024

SKU: 128

# Contents

Preface . . . . .	i
<b>1. The Hail Mary . . . . .</b>	<b>1</b>
Origin of the Hail Mary . . . . .	1
<b>Hail, full of grace, the Lord is with thee;     blessed art thou among women . . . . .</b>	<b>2</b>
<b>Blessed Is The Fruit Of Thy Womb, Jesus . .</b>	<b>23</b>
Holy Mary . . . . .	30
Holy Mary, Mother of God. . . . .	37
Pray For Us Sinners . . . . .	42
Pray For Us Sinners ( <i>continued</i> ) . . . . .	49
Now. . . . .	50
<b>And At The Hour Of Our Death . . . . .</b>	<b>51</b>
<b>Amen. . . . .</b>	<b>57</b>
The Divine Maternity of the Blessed Virgin Mary	57
Mary, Ever A Virgin, Had No Children Besides Jesus. . . . .	65
Who Was the First to Honor the Blessed Virgin Mary? . . . . .	71
<b>2. Selections From Bossuet's Sermons On the     Blessed Virgin Mary . . . . .</b>	<b>79</b>
The Immaculate Conception . . . . .	79

The Annunciation . . . . .	80
The Immaculate Conception . . . . .	82
Why God Chose Mary To Be the Mother of the Saviour . . . . .	84
Mary and Eve . . . . .	85
The Visitation . . . . .	86
Mary's Death and Assumption Into Heaven . . .	88
<b>3. Selections From Bronchain's Meditations. .</b>	<b>93</b>
The Angelic Salutation. . . . .	93
Excellence of the Hail Mary. . . . .	94
Practice of the Hail Mary, or the Angelus . . . .	95
Mary's Answer to the Angel Gabriel . . . . .	97
The Divine Maternity . . . . .	99
The Name of Mary . . . . .	102
The Visitation . . . . .	104
Mary's Share in the Sacrifice of Jesus on Calvary	105
Devotion to the Blessed Virgin Mary . . . . .	107
<b>4. The Blessed Virgin Mary Praised by a Woman     in the Crowd. . . . .</b>	<b>111</b>
<b>5. General Conclusion . . . . .</b>	<b>117</b>

## APPENDICES

<b>A. The Daily Prayer of St. Alphonsus to the Blessed Virgin Mary . . . . .</b>	<b>121</b>
<b>B. The Divinity of Jesus Christ, the “Blessed Fruit of the Womb of Mary”. . . . .</b>	<b>123</b>
<b>C. Some Characteristics of Jesus Christ, the Son of the Virgin Mary . . . . .</b>	<b>147</b>
Christian Tradition . . . . .	149
The Grandeurs of Jesus . . . . .	153
The Beauties of Jesus. . . . .	156
The Goodness of Jesus . . . . .	157
<b>D. Prayer to the Blessed Virgin Mary, “The Mother of My Lord” . . . . .</b>	<b>161</b>



## Preface

The object of this little book is to promote devotion to the Blessed Virgin Mary, the Mother of God, by giving special prominence to her Divine Maternity and to the fact that it was God Himself who gave us the example to honor her, and thence to the conclusion that all the honor, love and confidence we bestow upon her is entirely in accordance with the will and example of God Himself and is, moreover, the fulfilment of her own prophecy that “henceforth *all generations* shall call me *blessed*.”<sup>1</sup> All this is found in the explanation of the *Hail Mary*, the best and most beautiful of prayers after the Lord’s Prayer. To enhance and corroborate his explanations, the author has added a few “Selections” from Bossuet’s Sermons on the Blessed Virgin, Bronchain’s Meditations, and the Church Histories of Darras and Rohrbacher. The clients of the Blessed Virgin Mary will find the book well adapted for spiritual reading during the month of May and on her principal Feasts.

---

<sup>1</sup> Luke 1:48





## Chapter 1

**THE HAIL MARY***Origin of the Hail Mary*

Next to the Our Father, which our Lord Jesus Christ Himself taught us, the Hail Mary is the best, the most beautiful and efficacious of prayers. It has also a divine origin, for each of its three parts has been taught by God Himself.

The first part, “Hail (Mary), full of grace, the Lord is with thee, blessed art thou among women,” was the greeting which the angel Gabriel, God’s special messenger to the virgin Mary, addressed to her.<sup>1</sup>

The second part, “Blessed art thou among women and blessed is the fruit of thy womb (Jesus),”<sup>2</sup> was the reply St. Elizabeth, “filled with the Holy Ghost,” made to Mary’s greeting.

And the Catholic Church, “the Church of the living God, the pillar and ground of the truth,”<sup>3</sup> founded by Jesus Christ and guided by the Holy Ghost, “the Spirit of truth,”<sup>4</sup> has added the third part, “Holy Mary, Mother of God, pray for us, sinners, now and at the hour of our death. Amen.”

Therefore, when we recite the Hail Mary, we salute, venerate and exalt Mary as “the Mother of God”<sup>5</sup> with the very words

---

<sup>1</sup> Luke 1:27,28

<sup>2</sup> Luke 1:41,42

<sup>3</sup> 1 Tim. 3:15

<sup>4</sup> John 15:26

<sup>5</sup> Luke 1:48

which God Himself addressed to her through the angel Gabriel, His faithful ambassador, for the accomplishment of the mystery of the Incarnation of His Divine Son; we congratulate Mary in the words the Holy Ghost inspired St. Elizabeth to utter, for being exalted above all creatures as the Mother of Him who “is called the Son of the Most High.”<sup>6</sup> Then with the infallible Church of the Son of God, we invoke and beseech Mary, His divinely chosen Mother, to help us, to “pray for us,” weak and frail and sinful mortals, both in life and at the hour of our death, that we, too, may be admitted to see, praise and love her Divine Son and her forever in heaven.

***Hail, full of grace,  
the Lord is with thee;  
blessed art thou among women***

*THE ANNUNCIATION*

*Luke 1:26-38*

“At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin’s name was Mary.”

“At that time,” that is, six months after the same angel Gabriel had appeared in the temple of Jerusalem to the priest Zachary, to announce to him that, in his old age,

---

<sup>6</sup> Luke 1:32

a son would be born to him, whom he should call John, and who was to be the precursor in Israel of the promised Saviour. The time when God sent the angel Gabriel to the virgin Mary is designated by St. Paul as “the fullness of time,” that is, when “the seventy weeks of years” which were to precede the death of the promised Redeemer for the salvation of mankind, would in no very distant future be completed.<sup>7</sup> When God sent the angel Gabriel to Mary, Herod, the Idumean, who had wrested and usurped the scepter of Juda from the house of David, was nearing the end of his despotic and cruel reign, and the second temple of Jerusalem, which the prophet Aggeus (Haggai) had foretold<sup>8</sup> “the Desired of all nations would fill with glory,” and in which were preserved the Jewish genealogies, was still standing in all its splendor.

It was “at that time the angel Gabriel was sent from God into a city of Galilee called Nazareth.” Gabriel, whose name signifies “strength of God,” is sent to announce a great mystery, to make a wonderful revelation, which concerned the eternal welfare of the whole human race. He was sent by God Himself to Nazareth, a poor, obscure town, which had previously never produced anything worthy of record.

The angel Gabriel was sent by God Himself “to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin’s name was Mary.” Although of royal lineage, Mary was but an obscure virgin inhabiting a poor dwelling with her newly espoused husband, Joseph, “a just

---

<sup>7</sup> Dan. 9:24

<sup>8</sup> Haggai 2:8

man,”<sup>9</sup> but poor in this world’s goods. The prophet Isaias had, centuries before, clearly foretold that “a virgin shall conceive and bring forth” the expected Redeemer, “God with us.”<sup>10</sup> Another prophecy stated that the Messiah was to be of the house, or family, of David.

The words of Isaias clearly and unmistakably indicate the Redeemer’s miraculous conception and birth and also His divinity, for he says: “A *virgin* shall *conceive* and *bear a Son*, and His name shall be called *Emmanuel*,” which name means “God with us” and indicates plainly the divinity of the “Son” whom the “*virgin*” was to “*conceive* and *bear*.” Mary of Nazareth was the “virgin” chosen by God for this wonderful mystery. Her marriage to the “just man Joseph” preserved her from suspicion and enabled the promised Redeemer, the very Son of God, to enter the world apparently in the ordinary way, as the fruit of a lawful and honorable marriage.

The mystery of the Incarnation of the Son of God could not have been made public prior to His resurrection and the foundation of His Church, without either requiring such stupendous miracles as would deprive faith of all merit and practically frustrate the Redeemer’s passion and death, or causing so frightful a scandal as would necessarily ruin beforehand the good name of Jesus Christ and His Church. God, in His infinite wisdom, had decreed that His Son should come on earth without attracting any more notice than was required to legalize, in accordance with the prophecies, the

---

<sup>9</sup> Matt. 1:19

<sup>10</sup> Isa. 7:14

fact of his ancestral lineage and of His birth at the time and place foretold centuries previously.

St. Justin, philosopher and martyr, towards the middle of the second century, and Tertullian, the celebrated Christian writer about the end of the same century or the beginning of the third, attest in their writings that they had seen and examined in the archives kept in the Capitol in Rome, the Census Lists made under Cyrinus or Quirinus, governor of Syria,<sup>11</sup> and had found therein the record of the birth and lineage of Jesus Christ, together with the place of His birth.

God had, moreover, decreed that His Divine Son should remain in obscurity on earth until the time appointed for beginning His public ministry among men. Therefore He appointed St. Joseph to be Mary's protector, helper, provider, friend and companion, and the Redeemer's worthy foster father, and to support Him and His Virgin Mother by his labor. Mary, who is rightly compared to the dawn of the day, like the dawn which derives its light from the day it announces, derives all her holiness, her perfection and her superiority over all creatures, from Jesus Christ, her Divine Son.

“The angel, having come in, said unto her: HAIL, FULL OF GRACE, the Lord is with thee; blessed art thou among women.”

Mary, most probably, was then alone engaged in prayer and meditation, when the angel entered bowing and saluting her in so remarkable a manner, and this, too, *in the name of*

---

<sup>11</sup> Luke 2:1-4

*God Himself*, whose messenger he was. We cannot find in all Scripture an example of a messenger of God saluting any other person than the Virgin Mary, whom the angel Gabriel greeted with such great reverence and praise.

In fact, the angel greets Mary as one superior to himself. He calls her “full of grace.” Grace is a supernatural gift, which we cannot of ourselves merit, but which God, in His goodness, imparts to man, to elevate his nature, to sanctify him, and to enable him to perform what is above his nature and powers and thus merit eternal happiness in heaven. The least degree of divine grace is worth more than the whole universe. It is, as it were, an infused supernatural, heavenly life; it makes us holy and pleasing to God, children of God and fits us to gain merit for heaven by our actions. And the angel declares to Mary that she is “full of grace.” How holy and pleasing to God must she have been already then! Having been destined from all eternity to be the Mother of the Messiah, the Son of God, our divine Saviour, the very Author of grace, the Virgin Mary was so endowed by God as to be more pleasing to God than any other creature from the very first moment of her existence.

It was, indeed, not only most becoming, but also necessary that the Mother of the Son of God, to be His worthy Mother, in the sight of God, of the angels and of men, should, from her very conception, have been immaculate and so enriched with a fullness of grace, of divine gifts, as to deserve the title given her by the Church of “Mother of divine grace.” Wherefore we must hold with the Church that not only Mary’s dignity as the Mother of the Son of God, but also the

very honor of the Son of God Himself required that Mary from her very conception should have been immaculate and supereminently holy and pleasing to God, and never after have been stained with the slightest sin; hence she was also confirmed in grace.

Mary was, indeed, full of grace at the very first moment of her existence, and she ever after remained faithful to grace, and by co-operating with divine grace constantly, her capacity for grace constantly increased from day to day, so that she ever remained “full of grace.” When God’s messenger came to her and greeted her as “full of grace,” she had already acquired so sublime a degree of holiness as to be, as far as is possible to a creature, worthy of becoming the Mother of the Son of God, of the Saviour of mankind. The angel, in the name of God Himself, praised her not for her corporeal beauty or her natural eminent qualities, or her royal lineage, but for her supernatural gifts and her correspondence therewith.

“THE LORD IS WITH THEE.” This is not a wish, but an express declaration. From all eternity the Almighty had chosen her as the instrument to bring about the Redemption of fallen man through the Incarnation and birth of the Son of God. God, although the purest Spirit, by His immensity is in all beings, in all creatures, in all men; but He is *with* those only who are in the state of grace. God was *with* Mary from the first moment of her existence; he had so greatly sanctified her, that He always dwelt in her by His grace. On the day the angel greeted her as having “the Lord with her,” God dwelt in her still more intimately and became her true Son,

for then the prophecy was literally fulfilled that “a virgin shall conceive God with us,” and the “Son of God” began to dwell in her *personally* and became truly “her Son.”

“BLESSED ART THOU AMONG WOMEN.” Mary was, indeed, blessed above all women on account of the heavenly favors God bestowed on her, her supereminent virtues and sanctity, and God’s choice of her as the mother of Him “who shall be called,” and be truly “the Son of God” and the Saviour of mankind. The beginning of the curse of sin in man was from Eve, a woman, wherefore woman was thenceforth considered and treated in the world as an inferior being and as man’s slave. But it was Mary, a woman, that was the beginning of the blessing restored to man and the means of raising woman above herself, not only by restoring her to the rank God had given her at creation as man’s helpmate and companion, but also by raising her as a source of blessing to mankind by a life of virginity, of devotedness, and sacrifice for mankind’s spiritual and temporal welfare. Mary is blessed above all women, for in her all women, whether married, widows or virgins, find a perfect model in the virtues of their state.

“Mary, having heard, was troubled at the angel’s words, and thought within herself what manner of salutation this was.”

Mary, already the holiest of creatures, was also the most humble, and felt, therefore, worried and troubled at the wonderful praise so reverentially bestowed upon her by the angel. How different was her conduct from that of Eve. Eve, when she heard the serpent saying to her: “You shall



*The rest of the pages have been removed from this preview..*