# All Things Marian from the International Marian Research Institute of the University of Dayton – March 7, 2024 – Elizabeth Farley

**Intro:** [00:00:00] You are listening to Radio Maria, a Catholic voice in your home. We now present our new program, All Things Marian, brought to you by the International Marian Research Institute of the University of Dayton.

**Michele Foley:** Hello friends, and welcome to All Things Marian. This is a new program sponsored by the University of Dayton, the International Marian Research Institute at the University of Dayton.

I'm Michele Foley, and I'm your host. And. Also a person who helps our presenters as they are with us and share their life. Today we are continuing our series in Mary in My Life and our presenter today is Dr. Elizabeth Farley. Dr. Farley, Elizabeth, has earned her doctorate in Sacred Theology, [00:01:00] particularly Mariology, from the International Marian Research Institute.

She is a retired nurse, a mother, and she is currently at um, uh, Mount Angel Abbey in Port, near Portland, Oregon. She does many things, and today she is going to share her life with Mary. Welcome, Elizabeth, and thank you for joining us.

**Elizabeth Farley:** Michelle, thank you and greetings to all of you who are listening on Radio Maria.

I give praise and thanksgiving to the Trinitarian God for the opportunity for me to share with you about the Blessed Virgin Mary in my life. This morning, I thought I would do is offer my Mass for the intentions of all of us who are involved in this program, and that we could learn what we need to [00:02:00] learn about our Blessed Mother and be able to apply what we've learned into our lives.

And so for that, I give praise and thanks to God. I will present my information in three different sections. Biographical, religious beliefs, and my professional teaching. Biographical. From the time I was a little girl, I've always been close to the Blessed Mother and to our Lord Jesus Christ. I grew up in an Italian family.

We always practiced our Catholic faith. This included my parents, brothers, sister, grandparents, extended family, and friends. I remember a story. My grandmother, who was from Scarmagno, a small town in northern Italy, she told me about the Angelus. She said that when she [00:03:00] was a little girl working in the fields, she would hear the bells tolling at noon from the church at the top of the hill.

All the workers would stop and recite the Angelus by saying, The angel of the Lord declared unto Mary, and she conceived of the Holy Spirit. Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.

Amen. Behold the handmaid of the Lord. Be it done unto me according to thy word.

And the word was made flesh and dwelt among us. Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ. Let us pray. Pour forth we beseech you, O Lord, thy grace into our hearts, that we, who have known the incarnation of [00:04:00] Christ thy Son by a message of an angel, may by his passion and cross be brought to the glory of his resurrection, through the same Christ our Lord.

Amen. It's interesting to note that like my grandmother, years ago, I gather today to pray the Angelus with the monks, seminarians, and laity when we hear the bells toll at Mt. Angel Abbey at noon and at 6 p. m. In some places, the Angelus is also prayed at 6 in the morning. I attended St. Michael Catholic Church and Grammar School in Canyon City, Colorado.

The Benedictine sisters from St. Scholastica Academy and the monks from Holy Cross Abbey helped further form my Catholic faith. They always taught us about our Lord Jesus Christ and the Blessed Virgin Mary. For example, in the morning offering, we would [00:05:00] pray, we would start the day by saying, O Jesus, through the Immaculate Heart of Mary, I offer thee all my prayers, works, joys, and sufferings of this day for all the intentions of thy most sacred heart, in union with the holy sacrifice of the Mass throughout the world, in reparation for my sins, and in particular. We're always encouraged to be introspective.

What should we be praying for within oneself or with society or family or whatever. So they're encouraging us to be involved. We attended Mass in Latin, as that was the universal language for the Mass at that time. We chanted Latin hymns for Mass, which I still do today at Mount Angel Abbey. We prayed at benediction with adoration of the blessed sacrament and veneration of the Blessed Virgin Mary and chanted memorial hymns like

O Salutaris Hostia, [00:06:00] Tantum Ergo, Adoro Te Devote, and Panis Angelicus. We said the divine praises. Blessed be God. Blessed be his holy name. Blessed be Jesus Christ, true God and true man. Blessed be the name of Jesus. Blessed be his most sacred heart. Blessed be his most precious blood. Blessed be Jesus in the most holy sacrament of the altar.

Blessed be the Holy Spirit, the Paraclete. Blessed be the great Mother of God, Mary most holy. Blessed be her holy and immaculate conception. Blessed be her glorious assumption. Blessed be the name of Mary, Virgin and Mother. There was always a lot of incense. I still appreciate chanting these Latin hymns, listening to the bells, and experiencing the smells of incense.

I [00:07:00] sometimes say that I have Benedictine DNA because of this time in my life. At St. Michael's School, we prayed the rosary with the joyful, sorrowful, and glorious mysteries because the luminous mysteries came later with Pope St. John Paul II apostolic rose letter on the Most Holy Rosary in which he introduced the luminous mysteries in 2003.

We prayed the station to the cross remembering the Blessed Mother in station 4 when she meets Jesus meets his most afflicted mother and station 13 when Jesus is taken down from the cross and placed in the arms of his afflicted mother. During the beautiful month of May in Colorado, we had May crownings of the Blessed Mother, and we sang hymns like, On this day, O beautiful Mother, we give thee thanks, we give thee [00:08:00] praise,

On this day, O beautiful Mother. We had a statue of Our Lady of Lourdes in our home. We still have statues of Our Lady in our homes, our family has. For example, my sister has my mother's statue of Mary in her family home in California. I admired the Benedictine sisters very much. They were excellent examples of religious sisters.

Dedicated, prayerful, thoughtful, and considerate. They were very good teachers as well. They also helped me to appreciate the dignity of being a girl and caused me to consider what contribution I could make by my life. They taught me about our Blessed Mother and helped me to think about her as a young girl, holy and open to God's will for her.

Mary was given the opportunity to make a significant gift of [00:09:00] herself to God and for others by her life.

The

**Elizabeth Farley:** Benedictines taught me to honor our Blessed Mother, and to recognize her as an essential part of my life at home, at school, and at church. Mary was my mother, teacher, and example. It is important to note that the Blessed Virgin Mary was always associated with her Divine Son, Jesus Christ.

The next phase of my life started after graduation from the 8th grade when we, our family moved to Burbank, California where the Sisters of the Blessed Virgin Mary were my teachers at Bellarmine Jefferson High School. I had always been a good student, capable and eager to learn. Devotion to the Blessed Mother was an essential part of my life in high school as well.

I came to believe that God wanted me to [00:10:00] make a contribution to make a difference by my life. I was inspired by others like the Blessed Mother to assume some responsibility. This led me to go on to become a nurse by attending Queen of Angels School of Nursing in Los Angeles, California, and later to work at St.

John's Hospital and Health Center in Santa Monica, California. In all of the schooling and nursing practice, I continued to have great devotion to the Blessed Mother, prayed to her as my model, guide, and intercessor, always wore a medal with the image of Our Lady of Lourdes. I frequently prayed with the rosary in my hand.

I even said the rosary over the closed circuit TV for patients at St. John's Hospital. It was a quiet but consistent witnessing to my Catholic faith during the 27 years of nursing practice. [00:11:00] I was blessed to have been married at St. Anthony's Catholic Church and have been given five wonderful children.

As a family, we continued to practice our faith and enjoyed family activities and fun. The children were nurtured in their faith at Incarnation Grammar School, Holy Family Confraternity of Christian Doctrine, St. Francis High School, and Flintridge Sacred Heart High School. Today, some of my family assist at church, others work in assisting professions as counselors, teachers, and they all have favorite charities to which they donate.

In 1965, an unusual occurrence happened after the meeting of Vatican Council II. I experienced the Marian silence. The statues of the Blessed Mother and the Saints were removed from some of the Catholic churches. It [00:12:00] seemed like we didn't hear as much about her from the pulpit. There were fewer times that the Rosary was prayed before Mass, and there were strong statements about saying the Rosary during Mass.

Subsequently, I learned that there had been articles written about the decade without Mary, called literally in writing, the decade, ten years, without Mary. I had always had great devotion to the Blessed Virgin Mary, and prayed with many others who did as well. I always supported the teaching of the church leaders.

But didn't understand what this change was all about. I was busy taking care of my family and working in nursing, but I decided that at some point I would do what I could to reverse the Marian silence. At this time, I began to study Sacred Scripture and attended the Bible Institute at Loyola Marymount University in Los Angeles, California, [00:13:00] and I taught Bible study at my parish.

Then, when my husband and I moved to Mt. Angel, Oregon, we became part of the Mt. Angel Benedictine community. I returned to my Benedictine roots, and we both became Benedictine Oblates, which is a third order of Benedictines. My husband offered his time and talent to assist the abbot of the monastery, the president rector of the seminary, and the chairman of the foundation.

I learned that I needed more education to teach about the Blessed Virgin Mary at Mount Angel Seminary. Therefore, in 2007, I attended school there to study for a Master of Arts in Theology degree with an emphasis in Sacred Scripture. My focus was to learn more about the Blessed Virgin Mary. Therefore, my thesis was, quote, Mary's Life as the Slave of the Lord: [00:14:00] A Paradigm of Faithfulness, Service, and Discipleship.

The scriptural sources for this thesis were St. Luke's Gospel and the Acts of the Apostles. Chapter 1 was Luke 1:26 to 27. Mary was shown as a faithful daughter of Israel, believing in and worshipping the one true God in the small Jewish community of Nazareth. Chapter 2, Luke 1:26 to 38. Mary was a maiden of faith who believed the angel Gabriel and committed herself to be a slave of the Lord at the Annunciation.

Chapter 3 is Luke 1:39 to 56. Mary's total dedication of herself to the will of God was shown to be a woman of faith because she believed that there would be fulfillment of what was spoken of by the angel. Mary was with [00:15:00] child. She joyfully shared the good news with her kinswomen, Elizabeth. Chapter 4 was Luke 2:1 to 20.

Mary was the mother of faith giving birth to Jesus in Bethlehem and was his first disciple. Chapter 5 in Luke 2:21 to 39. Mary was presented as maturing in faith and developing in discipleship as she heard Simeon's prophecy about her Son and herself. Chapter 6, Luke 2:41 to 52. Mary was a mature woman and maturing disciple as her Son revealed his Father's will.

Chapter 7 was Luke 8:19 to 21, 11 to 27, 27 to 28, and Acts 1:14, which show how Mary became perfect in faith and was [00:16:00] his unparalleled disciple awaiting the coming of the Holy Spirit and was a member of the Christian community of the new covenant. That was the end of my thesis for my degree here at Mount Angel Seminary.

Further study led me to earn a Doctorate in Sacred Theology from the International Marian Research Institute at the University of Dayton, Ohio in 2013. I was blessed to have three wonderful Marianists teach me. They were Fr. Johann Roten, Fr. Bertrand Buby, and Fr. Thomas Thompson. The title of my dissertation was The Wedding, Use of the Wedding Feast at Cana, John 2:1 to 11, by the Latin Fathers in the Development of Marian Doctrine from the 2nd to the 8th Century.

So it's the Latin Fathers only. There were three chapters. Chapter one was the [00:17:00] pre-Nicene writings, that means before 325, which were written by Tertullian and Cyprian, and formed the teaching from Latin Christianity in Roman Africa. Their main teaching was on the Eve-Mary analogy in the formation of their Marian doctrine.

Chapter 2 presented the writings of the Latin Christianity in the West from the Council of Nicaea, 325 to the Council of Ephesus, 431. The authors were Hillary of Poitiers, Ambrose of Milan, Jerome, Maximus of Turin, Paulinus of Nola, Augustine of Hippo, and Gaudentius of Brescia. The main topic of this period was Mary as the Mother of the Son of God, the Virgin who gave birth to the Son who was [00:18:00] consubstantial with the Father.

The second topic of importance was Mary's virginity and her holiness. Chapter 3 presented the writings of Latin Christianity in the Roman Empire from the Council of Ephesus 431 to the 3rd Council of Constantinople, pardon me. The authors were Quodvultdeus, Pope Leo the Great, and Saint Bede the Venerable. Mary was recognized as the Mother of God, the Mother who gave birth to the Creator, and Mother of the Son of the Most High.

Also, Mary was a perpetual virgin, holy, and sinless. Next, I want to share with you about my time as a member of the faculty at Mount Angel Seminary. After these two degrees, one from Mount Angel Seminary, and the second one from the International Marian Research Institute, [00:19:00] I was qualified to teach

undergraduate and graduate seminarians. I taught Mariology, which is doctrine, and Mary in the Liturgy, devotion, to future diocesan priests for parishes in Oregon, California, Washington, Nevada, Utah, and New Mexico. This was a direct way for me to help future priests learn the church's teaching about the Blessed Virgin Mary and encourage devotion to her in their parishes.

The seminarians in the Mariology course studied these topics, Woman of Israel, Mother of Jesus, a historic perspective, Mary in the Gospels, Marian Dogmas. Mary in the Catholic Church, the Catechism of the Catholic Church, Mary in Public and Private Worship, Marian Apparitions and the [00:20:00] Litany of Loretto were also included.

The seminarians in the Mary in the Liturgy course studied these topics, the Holy Spirit and the Blessed Virgin Mary in the Church, the Liturgy of the Eucharist and the Veneration of the Blessed Virgin Mary, Marialis Cultus, the Blessed Virgin Mary in the different liturgical cycles. Marian Music in Liturgy and the Blessed Virgin Mary in Orthodox Liturgy.

We also studied the Masses in honor of St. Joseph and the Liturgy of the Hours. We reviewed how the Blessed Mother is a model for us in the Liturgy and where she's remembered in the Liturgy, in the penitential rite, in the Creed, and in all the Eucharistic prayers. The collection of Masses of the Blessed Virgin Mary was a very important class for us as well.

It included 46 different Masses [00:21:00] arranged according to liturgical calendar, as well as teaching on the Blessed Virgin Mary in the celebration of the mystery of Christ and the Masses of the Blessed Virgin Mary. This was, and is, and I recommend to you, the collection of Masses of the Blessed Virgin Mary.

It is a very important way to teach about proper devotion to the Blessed Virgin Mary in relation to her Divine Son and in the Church. In another aspect of my teaching, I was blessed to be able to offer many lectures on the Blessed Virgin Mary for adults, children, high school students, and religious groups.

And I have led many Marian retreats at Mt. Angel Retreat Center for the laity, with the writings of various special people, like Pope Benedict XVI, St. Thomas Aquinas, Bishop Fulton [00:22:00] Sheen, or Alphonsus Liguori, just to name a few. Another very important function we've had here is the Marian Consecrations, which have been particularly spiritually enriching for people of all ages.

These are seminarians, the laity, faculty, people of all ages and stages. They come, they learn how to go to Jesus through Mary. For example, since 2010, which is 14 years now, we have made annual Marian consecration on the Feast of the Immaculate Conception, remembering the dogma promulgated by Papal Bull Ineffabilis Deus in 1854 by Pope St.

Pius IX. Prior to the proclamation of the dogma by Papal Bull, I would go over the apparition to St. Catherine Laboure in 1830, where, um, [00:23:00] she had a vision of the Blessed Virgin Mary standing on a globe, surrounded by the words, Oh, Mary conceived without sin, pray for us, which is obviously, we know, the miraculous medal.

Then we go into what the Marian consecration was, then we would follow up by the apparition to St. Bernadette of Lourdes in 1858, where the Blessed Virgin Mary identified herself by saying, I am the Immaculate Conception. Books that we use for preparation are Totus Tuus, A Consecration to Jesus Through Mary, by Pope St.

John Paul II, 33 Days to Morning Glory, by Michael Gaitley, True Devotions of Blessed Virgin Mary, by Louis de Montfort, Total Consecration Through the Mysteries of the Rosary, by Fr. Ed Broom.

I'd like to tell you about two other successful [00:24:00] activities that are really very nice, very moving. But here at Mount Aja, we celebrate Our Lady of La Vang with the Vietnamese community and Our Lady of Guadalupe with the Hispanic community. We gather to celebrate the Holy Sacrifice of the Mass in the church, then process to the Damien Center for singing and food.

The first is for Our Lady of La Vang, who appeared to Catholics who were being persecuted and killed in Vietnam in 1798. Our Lady appeared in a traditional Vietnamese dress and was holding a child in her arms. She comforted the Vietnamese people and told them to boil leaves as medicine to cure their illness.

Her feast day is on August 15th. Therefore, the Vietnamese community joins us to celebrate this day. They are frequently wearing their Vietnamese clothes. For example, one of our monks took the name Brother La Vang. [00:25:00] Because he said that when people ask him about his name, he would tell them the story of this apparition of Our Lady of La Vang.

The second celebration is for Our Lady of Guadalupe. She appeared three times to Juan Diego in Mexico in 1531. She requested that a church be constructed. When the bishop requested a sign that the woman was the Mother of God, and that she wanted a temple to be built, the sign that Our Lady gave Juan Diego to show the bishop was her image on his tilma, which is still seen today in the old Basilica de Guadalupe in Mexico City.

Our Lady Guadalupe feast day is on December the 12th. There is another example of our Marian education for the laity. For 11 years now, we've held a [00:26:00] meeting of the Marian Path to Jesus Study Group. Following the guidelines of Father George Montague, Marianist, in his book, The Woman and the Way. The model that we follow is that the Blessed Virgin Mary is on one side of us, the Holy Spirit is on the other side of us, and we are following Jesus on the way to the Father.

We study different books each year about the Blessed Mother. We always pray the Scriptural Rosary to support our spiritual path. In that group, most of the people who attend, men and women, are people from the community. And every year we gather, and it's definitely a cohesive group, and we keep each other's prayer intentions throughout the year.

But they go back, and one works at St. Germain Pregnancy Center, another works in, uh, work in our CIA, teaching, visiting the sick, but we, [00:27:00] we gather together and form this little cluster of prayer. Always studying about the Blessed Mother, always following, uh, Christ on the way to the Father. So we, we never travel alone.

So I recommend the practice, both, all that I've said here, it's been very, very, um, well attended. It is a monastic community, as I say, but a seminary community, and, and the people from the village come, uh, at Mount Angel and, uh, come and join us as well. So, I encourage you, if any of this makes, sounds good, uh, to, uh, uh, take the ideas and to take them to your parishes, your schools, your homes, uh, and to know that we're always on our Blessed Mother

with Christ Child in God's plan for us with the overshadowing Holy Spirit and in the church. So we go alone. We go alone together.

**Michele Foley:** That is [00:28:00] beautiful, Elizabeth. Thank you so very much for this incredible story, as well as very carefully and appropriately um, gathered and presented. Friends, this lady is very special as are all of our presenters on All Things Marian. We are so happy to have you, Elizabeth, and we hope that whether you who are listening, this is whether this is your first time or your many times, whether you're in your home or a car, or maybe you're out hiking and listening to Radio Maria.

Thank you so much for being with us, because this is very important to our souls and our lives here on earth. Thank you, Radio Maria. We will take a brief break and please join us on the other side of our break while we listen and thank Radio Maria and Our [00:29:00] Lady and her Son for this beautiful presentation.

Thank you, Radio Maria. God bless.

Hail Mary, full of grace, The Lord is with you. Blessed

**Music:** are you among

women,

**Music:** And blessed is the

fruit of your womb, Jesus.

Holy Mary, Mother of God,[00:30:00]

Pray for us sinners now, and at the hour of death. Amen.

Gentle woman,

quiet

**Music:** light,

morning

**Music:** star, so strong and bright.

Gentle mother,

Peaceful dove,

Teach us wisdom,

Teach us love.

You were

**Music:** [00:31:00] chosen by the Father. You

were

**Music:** chosen for the Son. You were chosen

from all women. And

for

**Music:** Woman, the shining one. Gentle Woman, Quiet

Light, morning Star,

**Music:** So strong and bright. Gentle

mother,

**Music:** peaceful dove, teach

[00:32:00] us wisdom, teach

**Music:** us love, teach

us wisdom,

**Music:** teach us love.

You are

**Music:** listening to Radio

Maria, a Catholic

**Music:** voice in your

home.

**Intro:** We now return to our program, All Things Marian, brought to you by the International Marian Research Institute of the University of Dayton.

**Michele Foley:** Hello, friends. Again, this is Michelle Foley for All Things Marian, and today, our presenter is Dr. Elizabeth Farley, and Dr. Farley is sharing with us her profound, uh, commitment and dedication to Our Lady and to [00:33:00] bringing the good news of Our Lady and her Son to all of us through her teaching, through her prayer, and through her works.

Welcome, Elizabeth, and please continue to share your life with Mary, with us.

**Elizabeth Farley:** Thank you, Michelle. So this now, the second part relates to my religious beliefs. And I go back to the topic of the Marian silence. I wanted to better understand it, so I read articles on the subject by reputable authors like J. C.

Cavadini, Stefano De Fiores, Roberto De Mattei, Avery Dulles, Stanley Parmizzano, and Thomas Thompson. These articles confirmed the Marian silence at that time and gave some possible ways to understand how it happened. [00:34:00] For example, Father Thomas Thompson, Marianist, wrote, quote, The Council had proposed a new context for viewing the Virgin Mary,

but time was required before these orientations could be assimilated and incorporated into liturgical texts and popular devotion. Popular devotions were abandoned, in part caused by the Council's request that they conformed to the spirit of the liturgy, which by its nature was superior to popular devotion.

There are also official Ecclesial responses to the Marian silence, such as Pope Paul VI's encyclical letter, Mense Maio, his Apostolic exhortation, Signum Magnum, and Marialis Cultus, Pope St. John Paul II's encyclical letter, Redemptoris Mater. Also, he wrote, Behold [00:35:00] Your Mother, Mary in the Life of the Priest, and the Apostolic Letter, Mulieris Dignitatem.

Pope Benedict XVI wrote, Daughter of Zion, in the Ratzinger Report. It was at this time the Collection of Masses of the Blessed Virgin Mary was prepared by the International Commission on English in the Liturgy, published by the Congregation to Divine Worship. I spoke of this earlier. It is a very important document for us today.

Very significant was Marialis Cultus, which was an apostolic letter promulgated by Paul VI on February 2nd, 1974. It was entitled, For the Right Ordering and Development of Devotion to the Blessed Virgin Mary. It was written to promote the liturgical reform recommended by Vatican Council II, to reunite liturgy with Marian devotion, [00:36:00] and to respond to the Marian crisis

that occurred after the council. There were four goals in Marialis Cultus. One was promote adoration of the Blessed Trinity and veneration of the Blessed Virgin. Two, promote Marian devotion as Christocentric, surrounding and understanding her role with her son, Christocentric. Three, find the Blessed Virgin in the mystery of Christ.

Four, understand that Mary is in the wise plan of God. For example, the Feast of the Immaculate Conception was a joint feast, a celebration of Mary's preparation for the coming of her Son. Mary's preparation for the coming of her son. Joint feast. Similarly, the Annunciation in the presentation was also another joint feast.

In *Marialis Cultus*, the Blessed Virgin Mary was to be presented as the model for the [00:37:00] church and liturgy. In that way, she was a model of faith, charity, and perfect union with Christ. Thus, the Virgin Mary was presented as the attentive virgin, where she receives the word of God with faith. She's also as a virgin at prayer, example is in the Magnificat.

And as a virgin mother, believing and obeying. And as a virgin presenting gifts and presenting the Christ child. And last, as an example for individual Christians, teacher of the spiritual life for all Christians. So again, those are the points for the *Marialis Cultus*, uh, letter that was written to reverse the Marian silence, address it.

Besides Pope St. Paul VI Apostolic Letter *Marialis Cultus*, there was an excellent book for your reference, which is entitled, Mother of Christ, Mother of the Church, [00:38:00] Documents on the Blessed Virgin Mary. In this book, it has the introduction by Sister Jean Frisk, and it is published by Pauline Press in 2001.

Today, I believe there is still a Marian silence in some ways. My experience is that some people still do not understand her role in God's plan or our devotion to her. This is an opportunity for us to witness to our faith and understanding of the Blessed Virgin Mary and her role in God's plan. Whenever someone makes comments like, I still have a problem with Mary, or why do Catholics adore Mary, I recommend that we are to listen to what the person does think about her and then respond by teaching from Sacred Scripture and the Catechism of the Catholic Church.

A Bible that I find very helpful is the Didache Bible, with commentaries based on the [00:39:00] Catechism of the Catholic Church. We have to know sacred scripture and dogmas, and be able to explain them in the relation to God's plan for their salvation, with the Blessed Virgin Mary's role in it.

Another example I found very interesting and helpful is Marianist Father Francois Rossier of happy memory suggested another idea that revealed Mary's role in teaching about Jesus humanity and Mary's role in his humanity. He suggested that we read Jesus words in sacred scripture or follow his actions in sacred scripture, realize that he was able to speak and to walk because of his body

which he received from the Blessed Virgin Mary. This is all in God's plan and with the cooperation of the Blessed Mother. [00:40:00] Jesus taught us by word and example and was recorded, it was recorded in sacred scripture for our salvation. He died on the cross in his humanity for our salvation. The Blessed Virgin Mary, His mother, was an essential part

in God's plan of salvation for all of humanity. She was a handmaid of the Lord from her fiat at the Annunciation throughout the life of her divine son until his death on the cross before which Jesus gave her to St. John his beloved disciple. After this she was praying with the first community in Jerusalem waiting for the coming of the Holy Spirit.

The Blessed Virgin Mary is mother of the whole Christ, which means mother of the head, which is Christ, and the body, which is the church. She is our mother. The Blessed Virgin Mary gave her life for God's plan of salvation for us. This was a complete gift of her life [00:41:00] for God's will. So that is the end of that second section.

I'd like to now turn to my professional life, Mary in my professional life as teacher, facilitator, witness, and personal example, so that's in different categories. As I said earlier, the Blessed Mother has been an essential part of my life from the time I was very young. My family, the Benedictine sisters and monks, gave me a sound foundation how to know her, respect her, love her, and pray to her.

I learned she was the mother of Jesus, our Lord and Savior, beloved daughter of God the Father, chaste spouse of the Holy Spirit, and mother of the Church. She was the mother of those of us who follow her Divine Son in His Church. God chose her for a unique role in God's salvation plan, and she freely and completely gave her life for His plan, which is for us.

The Blessed [00:42:00] Virgin Mary had the dignity as a woman and contributed from her femininity. I am a faithful daughter of the church because of her example to me. I was inspired to follow her example and try, with God's help, to make a difference by my life to help others. This led me to become a registered nurse and later to do what I could to reverse the Marian silence

through education and by example. Now some examples of my role as teacher. The education I was able to acquire prepared me to teach future priests and lay people about the Blessed Virgin Mary's role. This was in classes, lectures, conferences, the class material prepared as guide to the authentic teaching of the Catholic church with footnotes and extensive bibliographies.

The seminarians found the syllabus very helpful. An [00:43:00] example of it, use a seminarian from Samoa. Took his syllabus back to his home and used it to teach classes in his parish when he became a priest. So he used the Mariology syllabus from here and taught his parishioners in Samoa. Another time a priest from California requested assistance with the Mariology class to do a retreat in his parish.

So the teaching is useful to pass on. The second topic is my example as a facilitator. As I indicated earlier, I am blessed to have been able to facilitate many Bible study sessions, held 11 years of Marian Path to Jesus study meetings, 14 years of Consecrations to Jesus through the Blessed Virgin Mary, and many Marian retreats.

Some of the topics for the Marian retreats were [00:44:00] Adoration of the Holy Eucharist and Devotion to the Blessed Virgin Mary in the Writings of Thomas Aquinas. The role of Mary in the life of the catechist as exemplar and spiritual mother. Mary brings forth our Christmas gift, our merciful Savior. Adoration of the Holy Eucharist, Devotion to the Blessed Virgin Mary in the Writings of Pope Benedict XVI.

As an example of one retreat that was very well received, was in Our Lady of Guadalupe with a member of the Missionaries of the Holy Spirit, when he joined me in presenting to the group. He was Hispanic and could communicate in the Nahuatl language, the language that Mary spoke to Juan Diego in. This made it more interesting to the retreatants.

We also always pray the scriptural rosary at all of these meetings, that being a very important way for us to [00:45:00] continue to be refreshed in the scriptural references. So, but they did find it interesting for him to be able to speak so much about the language and all.

**Elizabeth Farley:** Visual aids that I have used for my group reflections are Pope St.

John Paul II and Pope Emeritus Benedict XVI. I would have a picture of Pope St. John Paul II leaning down to the statue of the Blessed Virgin Mary, which suggests that he is conferring with her. And so I say, if St. John Paul II has to confer with our Blessed Mother, maybe that's a good thing for us to do too.

Another picture that I have is of Pope Benedict XVI looking straight at us, as if to teach us about our Blessed Mother. Also, I did a display that Pope Benedict XVI sent me, which has the Blessed Mother holding the Christ [00:46:00] child on one side and his coat of arms on the other. I had written to him eight times and informed him about his books that I was using for my teaching about the Blessed Virgin Mary.

So he sent me the rosary and his picture. I have it right here next to me right now.

The next topic is, uh, prayerful witness. Frequently when I am praying the rosary at the Abbey, someone will join me and we pray together. Other times, I join with them who are praying at Our Lady's Grotto, which is right here on the Abbey grounds, or making the Stations of the Cross. When I'm in the church, I will see someone sad or crying, and I offer to pray with them and for them.

After the rosary with one young man, I took him over to talk to a monk. Later, find out that he was suicidal. [00:47:00] Another young man was very quiet, so I talked to him and found out that he spoke only Spanish. So I went to get a copy of the Rosary in Spanish, and we prayed together in front of the statue of our Blessed Mother in the church.

In this, our Blessed Mother enthrones the child Jesus in her right arm as she points to him in her left arm. I gave him, my little Hispanic prayer there, I gave him a holy card with the same image on the statue. On it with the Memorare on the back, where she is pointing him to her son. Another example is my personal life.

There are two significant times in my life when I prayed rosaries to our Blessed Mother to intercede to the Blessed Sacrament to help us. The first was when my 16 year old son was in an automobile accident [00:48:00] and suffered brain stem injury.

He

**Elizabeth Farley:** was on life support in the ICU. I sat at his bedside while our family and his school friends prayed the rosary for him in the waiting room.

I felt our Blessed Mother's assistance and comfort. He died peacefully with the sacrament of extreme unction and the full embrace of the church. The second time that our family gathered together was when another son was dying of cancer. He was surrounded by us in his hospital room, and we prayed the rosary.

We did feel the presence of our blessed mother. He, too, died peacefully, with the sacrament of extreme unction, and in the full embrace of the Church. In both cases, we were so grateful to know that our prayers were heard, and that we were not alone. The memory of our Blessed Mother at the cross, when her Divine [00:49:00] Son suffered and died, affirmed to us that She understood what we were experiencing in both cases.

On a lighter note, the statue of Our Lady of Lourdes has been in a grotto in the yards at my home since 1967. It is a quiet witness that she is very much part of our family life, especially my life.

So my final note is today I believe that there is a better understanding about the Blessed Virgin Mary and her role in the life of Christ, the Church, and as our Mother. We have to be very correct in our understanding of her and her role. We still have to teach about her and witness to her by our devotion to her. Let us continue to give thanks to God the Father for sending his Son for our salvation of the world by the

[00:50:00] overshadowing Holy Spirit. of the, of the, overshadowing of the Blessed Virgin Mary of the Holy Spirit. The Blessed Virgin Mary is our mother, teacher, guide, helper, and intercessor. Thanks be to God for his gift of her to us. She is always in relationship to her son. So quickly to go over the points, the summary of my talk.

I was blessed to be born into a loving family who nurtured me in my Catholic faith. My parents taught me about adoration of Jesus Christ in the Blessed Sacrament, devotion to the Blessed Virgin Mary. We prayed together at St. Michael's Church with Benedictine monks as our pastors. My primary school experience under the direction of Benedictine Sisters

introduced me to offering my prayer and work and community with family and schoolmates. Always with the Blessed Mother's model and helper. There was a consistency in my life. [00:51:00] Family, church, and school, which were always according to the Benedictine spirituality, which it is today, right here, right now, continuing.

I was blessed with family life and community, and normal life experiences. I was blessed to be able to pray and work for others in need, as nurse, teacher, facilitator, prayerful witness, and by my personal life. This talk to you is a continuing effort to do what I can to address the Marian silence. I encourage you to know the Blessed Mother, love her, pray to her, teach others about her, and to offer adoration to her beloved Son, Jesus Christ.

Pray to God the Father and God the Holy Spirit as well. May God bless all of you listening to the story of Mary in my life. Thanks be to the Trinitarian God for all blessings on all of us. Especially the gift of our Blessed Mother and for Radio Maria. Amen.

**Michele Foley:** [00:52:00] Thank you, Elizabeth. Thank you so much, our dear friends who are listening to us.

This is a very important presentation. This is a very blessed lady and she has a lot to offer us and you do Elizabeth and we thank you for taking the courage and the the time it takes to to make this presentation. It is quite beautiful and I hope that many of you will access our podcast as they call it because you can on Radio Maria.

You can find us and the alphabetical podcast under All Things Marian and we encourage you to join us next week on Thursday for at one o'clock central two o'clock eastern with Neomi De Anda. Dr. De Anda is the director of the International Marian Research Institute [00:53:00] of the University of Dayton in Dayton, Ohio. Neomi will share her life with Mary. Thank you Radio Maria, a Catholic voice in your home. And we pray to Mary and her and through Mary to her son every day. Thank you all and God bless you Radio Radio maria until next time.

Goodbye.

**Outro:** Thank you so much for listening to the Radio Maria podcasts. It's thanks to listeners like you who donate that enable us to continue delivering quality content to listeners around the world. If you'd like to contribute and help us keep spreading the message of Our Lady's Son, please consider making a donation.

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