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*Protestantism and  
the Mother of God*

KENNETH F. DOUGHERTY, S.A.

Number 35

## ABOUT THE AUTHOR . . .

Father Kenneth F. Dougherty, S.A., is a professor of theology at Atonement Seminary, Washington, D.C., and a member of the faculty of the College of Notre Dame, Baltimore, Maryland.

The survey of the beliefs of Protestant ministers in Mary's Divine Motherhood was originally prepared for the Mariological Society of America, and a report on the survey was given at the sixth annual convention of that organization in January 1955.

The present reprint is a condensation of the complete report as published in *Marian Studies*, VI (1955).

Readers seeking further information on this topic will be interested in the following:

- Weigel, Gustave, *A Survey of Protestant Theology in Our Day*. Westminster, Md., Newman Press, 1954.
- Hamer, J. P., "Mariology and Protestant Theology," *Theology Digest*, Spring, 1954, pp. 67-70.
- Palmer, Paul F., *Mary in Protestant Theology and Worship*. (Marian Library Study, 3) 1955.
- Hardon, John A., *Protestant Churches of America*. Westminster, Md., Newman Press, 1956.
- Whelan, William J., *Separated Brethren*. Milwaukee, Bruce, 1958.

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# **PROTESTANTISM AND THE MOTHER OF GOD**

**KENNETH F. DOUGHERTY, S. A.**

## **CONTEMPORARY AMERICAN PROTESTANT ATTITUDES TOWARD THE DIVINE MATERNITY**

**(A Survey Report of the Opinions of 100 Protestant Ministers of  
17 Denominations)**

During the Marian Year Protestants in America expressed a variety of attitudes concerning Mary the Mother of God. These ranged from the awesome bewilderment of the Baptists to the fervent devotions of Anglo-Catholic Religious in their convents and monasteries. Twentieth century Protestantism in America is highly variegated in its attitudes toward Our Lady. Episcopalians build churches and hospitals in honor of St. Mary. High Church congregations recite the rosary that they may obtain favors through the intercession of Our Blessed Mother. Other Episcopalian parishes regard all this as "papish superstitions" and affirm that Mary is simply a holy woman to whom no cultus is owed because she is the mother of Christ and not the Mother of God.

It became obvious that if this article were to be actualized, the source material would have to be furnished by contacting the subjects of this study. This was achieved by sending out a questionnaire to 270 ministers of 17 denominations in 29 States and the District of Columbia. One hundred replies were received which constitute the basis of this research. The original responses are filed in the library of the Atonement Seminary, Washington, D. C.

These 100 replies from the ministers of 17 denominations are not to be taken as a representative statistical sample of the many thousands of ministers representing more than 265 sects in America. It is reasonable to affirm, however, that the study can offer some insight into contemporary attitudes of Protestant ministers toward Mary the Mother of God.

### **METHOD OF THE RESEARCH**

A simple questionnaire posted to the subjects of the research was the only method of contact used in this study. The following is a reproduction of the questionnaire:

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The Reverend  
Kenneth F. Dougherty, S. A.  
145 Taylor St., N. E.  
Washington 17, D. C.

Reverend and dear Sir:

I am composing a study concerning American Protestant beliefs about Mary, the Mother of God. Would you be kind enough to answer the questions on the remainder of this letter and post it to the address on the envelope enclosed. No personal names shall be mentioned in this study.

With kindest regards to you,

Sincerely,

K. F. Dougherty, S. A.

Do you believe that Mary is the Mother of God? .....  
(Yes - No)

What reasons do you give for this belief or disbelief?

*(A space followed for the answer - many of the ministers gave ample replies which extended on the other side of the letter. )*

If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor?

The denominations covered in this survey are the following: Episcopians, Northern and Southern Baptists, The United Lutheran Church of America, Evangelical Lutherans, Lutherans of the Missouri Synod, Presbyterians, Methodists, Church of the Latter Day Saints, Evangelical and Reformed Church, Disciples of Christ, Universalists, The Church of Christ, The Seventh Day Adventist, Quakers, Unitarians and Congregationalists. Responses came from ministers in twenty-nine States. Most of the replies came from rural and urban ministers. Some came from professors in seminaries. The 100 replies out of 270 ministers contacted are considered a good return.

**GENERAL SURVEY OF REPLIES**

In answer to the question: Do you believe that Mary is the Mother of God? the following answers were received from ministers of the particular sects surveyed:

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Name of Sect	Total of Responses	Yes	No	Position Uncertain
Episcopalians .....	18	11	7	
Baptists .....	16	2	9	5
Lutherans .....	21	5	12	4
Presbyterians .....	9		9	
Methodists .....	21	3	14	4
Smaller Sects .....	15	1	12	2
<b>Total .....</b>	<b>100</b>	<b>22</b>	<b>63</b>	<b>15</b>

In the classification of the smaller sects we include: Mormons (The Church of the Latter Day Saints), Evangelical and Reformed Church, Disciples of Christ, Universalists, Church of Christ, Seventh Day Adventists, Quakers, Unitarians and Congregationalists.

In response to the question: "If you believe in Mary as the Mother of God, what devotions, if any, do you have in her honor?" eleven Episcopalians affirmed that they had such devotions as the rosary and the Angelus, novenas in her honor as well as Masses and offices of the breviary. One Lutheran minister said that he recited the Angelus; another Lutheran said that he kept Candlemas, the Feasts of the Annunciation and "other Bible-founded festivities of Our Lady". A Northern Baptist minister affirmed that he said the rosary privately. Eighty-six ministers reported no devotions to Mary.

The common reason why 63 ministers in this survey denied that Mary is the Mother of God is to be found in their belief that the Catholic Church divinizes Our Lady by this title. Frequently throughout the letters received there was evidenced a definite attempt to give scriptural evidence for the humanity of Mary and also to prove that she belonged to fallen human race. The ministers appealed to the testimony of the Scriptures that there is only one Saviour and Mediator between God and man, the Lord Jesus, and that Mary cannot be for us another saviour and mediator. They argued, furthermore, that Mary's maternity is simply human in that she is only the mother of Christ the man and not the Mother of God, because God cannot have a beginning, as the Scriptures repeatedly remind us. In this respect one might label their error for the most part Nestorian, but in general their reason for denying the Divine Maternity of Mary is more broad than the Nestorian denial of the Theotokos.

### **THE PROTESTANT EPISCOPAL CHURCH**

One retired bishop, two seminary professors, five Religious and ten



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ministers in parishes responded to our questionnaire. Out of these eighteen, eleven affirmed that Mary is the Mother of God, seven dissented. The retired bishop from a Southern state said that the Divine Maternity was "a medieval teaching" and preferred to call Our Lady "the Mother of Jesus" and not the Mother of God.

A seminary professor from Berkeley Divinity School, New Haven, Connecticut, affirmed that Mary is the Mother of God because: "Our Lord is the Divine Son of God. Therefore, the Blessed Virgin, His Mother, can rightfully be called "Mother of God": "Theotokos". A seminary professor from Western Theological Seminary, Evanston, Illinois, wrote: "The term 'theotokos' is meritable as applied to the Blessed Virgin as a safeguard against Nestorianism."

Episcopalian Religious in their replies were unanimous in their affirmation of the Divine Maternity. An Episcopalian Sister from a convent at Peekskill, New York, observed: "It is the only reasonable thing one can think, if one believes in the Incarnation, which is the foundation of the Catholic faith." These and other Episcopalians quoted the Church Councils, the Scriptures and tradition in favor of the revealed truth that Mary is the Mother of God. The seminary professor from Evanston, Illinois, pleaded that this was Anglican Church doctrine: "You know of course that the Ecumenical Council of Ephesus in 431 is accepted by the Anglican Church."

The seven dissenting ministers would not agree with this opinion of the Evanston professor. A typical negative reply came from a minister at Princeton, New Jersey:

Mary is a child of God (hence a creature) who was chosen by Him to bear and deliver to the world the Child, the Son of Man, the human nature of the Second Person of the Divine Trinity, in the Incarnation. She is therefore of Time and Space, historically speaking. But the Son, who is God, was begotten of the Father before all worlds.

It is difficult to understand how the Princeton minister can speak of the Word made flesh and yet deny the Divine Maternity of Our Lady.

The title "Mother of God" to his mentality seems repugnant to the creaturehood of Mary. He establishes an opposition between time and eternity. Mary is in time, the humanity of Christ is in time but the Word

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is eternal. Therefore, Mary is the Mother of Christ the Man but not the Mother of the Son of God. Obviously, he is addressing the reformation theory that the Roman Catholic Church divinizes Mary by the title "Mother of God". This divinization of course, is not and never has been Catholic doctrine. But what is Catholic doctrine is that Mary is the Mother of God because the Divine Word was made flesh. In the Princeton minister's manner of speaking one can hardly speak of an Incarnation, but of a divine inhabitation, a sort of moral union of the divine and the human in Christ. In his opposition to the divine Maternity of Mary he has gone the way of the Nestorian by dividing the God-Man into two persons, the Son of God and the son of Mary.

The intimate relation between the doctrines of the Divine Maternity and the Incarnation is clearly shown in the Summa Theologica:

Conception and birth are attributed to the person and hypostasis in respect of that nature in which it is conceived and born. Since, therefore, the human nature was taken by the divine person (of the Word) in the very beginning of the conception, it follows that it can be truly said that God was conceived and born of the Virgin Mary.

(*S. T.*, p.111, q.35, a. 4.c.)

These dissenting ministers exhibited an ignorance of the real meaning of the Incarnation of Our Lord and this led to a false concept of Mary's motherhood. A minister from Canton, Maine, manifested this further:

If it means (the title: Mother of God) that God, the Creator of the ends of the earth. . .had a Mother. . .No, I believe nothing as silly as that. If you mean, was Mary, the Mother of Jesus, with all the many and varied connotations of that fact, yes I believe that, but it is quite different from what the Roman Catholic Church teaches in its Mariolatry.

Although the Episcopalian replies did not show a unanimity, they are noteworthy in their disparity. It would be impossible for us to distinguish their affirmative replies from Catholic answers. These affirmative answers read as if they were taken from our own theological manuals on Mariology. On the other hand, their dissenting replies were in the traditional Protestant character. And yet all of this within one and the same denomination.



### THE LUTHERANS

The Lutherans in the United States are divided into twenty groups. From these we have selected three for our survey: the United Lutheran Church in America, the Evangelical Lutheran and the Lutherans of the Missouri Synod. The United Lutherans are the largest. They were established in 1918 and comprise about a third of the Lutherans in the United States. The Evangelical Lutheran Augustana Synod was founded in 1860. The Missouri Synod began in 1847. It sprang from descendants of immigrants from Saxony in Germany, the cradle of Lutheranism. It is known for its strict confessionalism.

Luther himself in his treatise on the **Magnificat** (1521), composed during his sojourn at Wartburg, shows great devotion to Mother Mary and begs her intercession. In 1522 Luther expressed the fear that to honor Our Lady would derogate from the worship of Our Lord. In the Formula of Concord (1579), however, we read a glowing tribute to Mary, the Mother of God:

By reason of this hypostatic union and the communion of natures, Mary, that Virgin most worthy of praise, brought forth not only a man but such a man as is truly the Son of the Most High God, as the archangel Gabriel bears witness. He, the Son of God, showed forth His majesty as well in that He was born of a virgin, her virginity inviolate. And this she is, truly theotokos, and yet remained a virgin.

Twenty-one replies were received from the Lutheran ministers in general. Out of these, five held beliefs in conformity with the Formula of Concord. Twelve denied that Mary is the Mother of God, and four made no explicit reply to the question. In general these dissenting replies were grounded in the belief that the Roman Catholic Church had found in Mary another mediator between God and man, and that Mary has displaced the unique dignity and office of Our Lord as the one mediator.

The professor from Southern Lutheran Seminary gave the following reason for his belief in the Divine Maternity:

On account of the personal union of the divine and human natures in the unique person of Jesus Christ, and because of the *communicatio idiomatum*, the Virgin Mary did not give birth to a mere man, but to such a man (who, though) truly human, was at the same time truly the Son of the Most High God. . . We properly call Mary

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the Mother of God.

Among the dissenters, a professor from Hamma Divinity School saw in the title "Mother of God" a kind of deification of Mary: ". . .The New Testament presents her as any other woman. . . It all suggests a Holy Quartet instead of a Holy Trinity." From Augustana Theological Seminary at Rock Island, Illinois, a seminary of the Evangelical Lutheran Synod, came the negative reply: "He who was God from eternity did not become God through birth by a human mother." Thus in twentieth century America we note the present state of the Lutheran theologies as they have evolved from the original confessional beliefs of the sixteenth century. There remains within contemporary Lutheranism no uniformity of doctrine.

There was no recovery of belief in the Divine Maternity of Our Lady noted among the Lutherans such as was recorded among some of the Episcopalians. On the contrary, the contemporary Lutherans in America manifest no trend to introduce the cult of Mary into their churches such as we witness in the High Church Party of the Episcopalians. Our survey simply reports some ministers who have maintained belief in Mary, the Mother of God, but for the most part the ministers feared the cult of Mary as a distraction from the one mediator between God and Man, Our Blessed Lord. These ministers denied the Divine Maternity and, like the negative Episcopalians, affirmed a Nestorian view of the physical constitution of Christ. These ministers were not aware that Catholic doctrine and practice subordinate Mary to Christ.

### THE METHODISTS

The Methodists in the United States constitute the largest constituent body of the Federal Council of Churches in America. There are twenty-two independent varieties of Methodists. In this survey it was not possible to identify the ministers according to their specific affiliation in Methodism. Twenty-one ministers answered our questionnaire. Fourteen replied negatively, three affirmatively and four gave no explicit reply to the question.

The general reason for denying that Mary is the Mother of God was similar to what has already been stated concerning Episcopalian and Lutheran denials. The dissenting Methodists believe that the Catholic Church is attempting to divinize Our Lady and they say that this is unscriptural. A minister from Dallas, Texas, gave a typical reply:



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To say that Mary is the Mother of God is to take something from God. The Scriptures plainly state that she was "the Mother of the Son of God". The Scriptures also reveal that she had relatives here on earth just as any one of us might have. . .

A professor from Iliff School of Theology, Denver, Colorado, attributes this Catholic doctrine to a development in Christian doctrine: "The Theotokos doctrine, as I suspect you are aware, was among the later developments in early Christian doctrine." There is no attempt made by the professor to say who invented this doctrine, at what time and in what place.

The Methodist ministers' replies were characterized by an individuality of terms and doctrinal positions. Fundamentalists, Modernist and Liberal trends were all represented. The ministers who affirmed the Divine Maternity cannot be classified as members of a pro-Roman group, as in the case of some Episcopalians, nor could they be said to be individually striving to recapture a confessional creed of sixteenth century Protestantism as in the case of some Lutherans. They were simply stating individual interpretations of the Scriptures. In the main the dissenting replies appear to be more Fundamentalist than anything else.

### **THE BAPTISTS**

The Baptist family numbers some twenty-four denominations. Since 1950 the Baptists are the largest Protestant group in the United States. In this survey we refer to the Southern Baptist Convention and the American (Northern) Baptist Convention. Sixteen replies were received. Ten replies came from the Southern Baptists. One minister asserted his belief in Mary, the Mother of God. Five replied negatively and four made no explicit reply. We shall consider the Southern Baptists first.

A minister from Linden, Texas, affirmed belief in the Divine Maternity because it is a scriptural truth. Five ministers were in disagreement with this position. They believed that this dogma was invented by the Catholic Church. On the part of God, they argued, God could not have a mother, and on the part of Mary, this is repugnant since Mary is a creature.

Six Northern Baptists replied to the questionnaire. One minister affirmed that Mary is the Mother of God, four denied this title as unscriptural, and one gave no explicit reply to the question. Their answers



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followed the pattern of the Southern Baptists. The one affirmative reply came from a minister in Mount Vernon, New York. He responded cautiously:

I prefer to use the term "Mother of Christ" in speaking of the Blessed Virgin. Frequently in private devotions I make use of the regular Roman Catholic rosary formula (Mother of God).

The Baptist replies offered no new insight into Protestant attitudes toward Our Lady. As in the case of the other sects, they showed no unanimous opinion concerning the Divine Maternity. They manifest the most Fundamentalist set of responses in the survey and regard Mariology as an independent doctrinal development in the Roman Catholic Church and in some instances as the central Catholic dogma. The need for correct information concerning the authentic Catholic teaching regarding the Divine Maternity was especially evidenced in their responses.

### **THE PRESBYTERIANS**

The Presbyterians have eleven denominations in the United States. Nine replies were received from their ministers. Presbyterians were the most difficult to contact. It was impossible to identify the minister according to the particular affiliation in the Presbyterian family. Nine negative replies were received.

A professor from Bloomfield Theological Seminary, Bloomfield, New Jersey, wrote:

Mary never claimed the title (Mother of God). Jesus never conferred the title on her. No such recognition in the New Testament. (It is a) late development of Christian theology. Mistaken belief leads people to lay greater stress on Mary than on Our Lord Jesus Christ in God's plan of salvation. None of the contemporaries of the Lord Jesus Christ believed in Him because Mary was the Mother of God.

The Presbyterians repeated the Nestorian concept of Our Lord and Our Lady already dealt with in the negative replies of the other sects. Their replies were Fundamentalist and showed a manifest anti-Roman character. Some of them seemed to regard Mariology as the central teaching in Catholic theology and even as the motive for belief in Our Lord. As in the case of the other surveys made, we can only speak within the context of the replies received, but these seem to be noteworthy of a trend of

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thought in contemporary American Presbyterianism.

### **THE SMALLER SECTS**

By the smaller sects we mean the Mormons, the Evangelical Reformed Church, the Quakers, the Disciples of Christ, the Universalists, the Church of Christ, the Seventh Day Adventists, the Congregationalists and the Unitarians. Fourteen replies came from these sects. It is surprising that the Jehovah Witnesses would make no reply to the questionnaire. A Church of Christ minister in Washington, D. C., professed belief in the Divine Maternity. Eleven ministers replied negatively and two gave no explicit reply.

In this group Liberal and Modernist trends of thought were noted especially among the Quakers, Congregationalists and the Unitarians. A Quaker in Washington, D. C., wrote the following:

Quaker theologies are concerned with the Fatherhood of God, with the Christ as God incarnate and with the historic Jesus in whom the Christ appears fully. . . .The divine seed of the Christ is available for growth in every person to develop as much as his surroundings, himself, and the Grace of God permits. Since the seed developed to fullness in Jesus, His mother Mary is noteworthy. . . .However, your question otherwise remains meaningless to me.

### **AMERICAN PROTESTANT MINISTERS AND DEVOTION TO OUR LADY**

Out of the 100 replies received, fourteen ministers professed to practice some form of devotion in honor of Mary. These were eleven Episcopalians, two United Lutherans and one Northern Baptist. The Episcopalians reported they have Masses and Offices in her honor on special Feasts and on Saturdays, except in Advent and Lent. They recite the rosary and the Angelus. An Episcopalian Religious at West Park, New York, wrote that his community has the following devotions:

Breviary antiphons after offices, rosary; Saturday Mass and Office (except Advent and Lent); private devotions according to individual taste.

A United Lutheran minister from Minneapolis explained:

As a Church we observe the New Testament grounded festivals (Candlemas, Annunciation, Presentation). I hold and teach that the Blessed Virgin must have been an unusual character; else God



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would not have chosen her for the important function that became hers. I hold also that she be regarded as the highest example for Christian womanhood.

The ministers who practice no devotions to Our Lady do so generally because they do not regard her as the Mother of God and they deny the doctrine of the Communion of Saints in its traditional Catholic meaning. Some ministers, however, although they affirmed that Mary is the Mother of God, professed no devotion to her because they denied the doctrine of the communion of Saints and feared that any such devotion would distract from the one mediator between God and man, the Lord.

### CONCLUSION

In the encyclical **Fulgens corona** proclaiming the Marian Year our Holy Father declared of Mary Immaculate:

Therefore, the infinite dignity of Jesus Christ and His office of universal Redemption is not diminished or lowered by this doctrine; on the contrary it is greatly increased. Non-Catholics and Reformers often find fault with and even condemn our devotion to the Virgin Mother of God, on the grounds that it withdraws something from the worship due only to God and Jesus Christ. The very opposite is true. The honor and reverence we pay to our heavenly Mother actually increases the glory of her Divine Son, not only because all graces and gifts have in Him their origin and source but also because "parents are the glory of their children" (*Prov. 17:6*)

There is a distinction between the adoration that is given to God (*latria*) and the reverence given to the creature (*dulia*). This *dulia* can be civil, such as is given in English cities to His Lordship, the Mayor, or it can be religious, the honor and reverence given to the Saints and to Our Lady. Because of Mary's unique privilege of being the Mother of God, the reverence given to her is unique. It is called *hyperdulia* which means that it is "above" that which is shown to the ordinary Saints. Catholics do **not** adore Mary.

When Catholics speak of the worship of Our Lady, non-Catholics are prone to make a great case about it and to see in the word "worship" a positive evidence of their claim that Catholics have made a goddess out of Mary. It is all a case of defining concepts and the supposition of terms, a semantic difficulty. Beyond this difficulty over the word "worship", which seems to be particularly offensive to some American ears,



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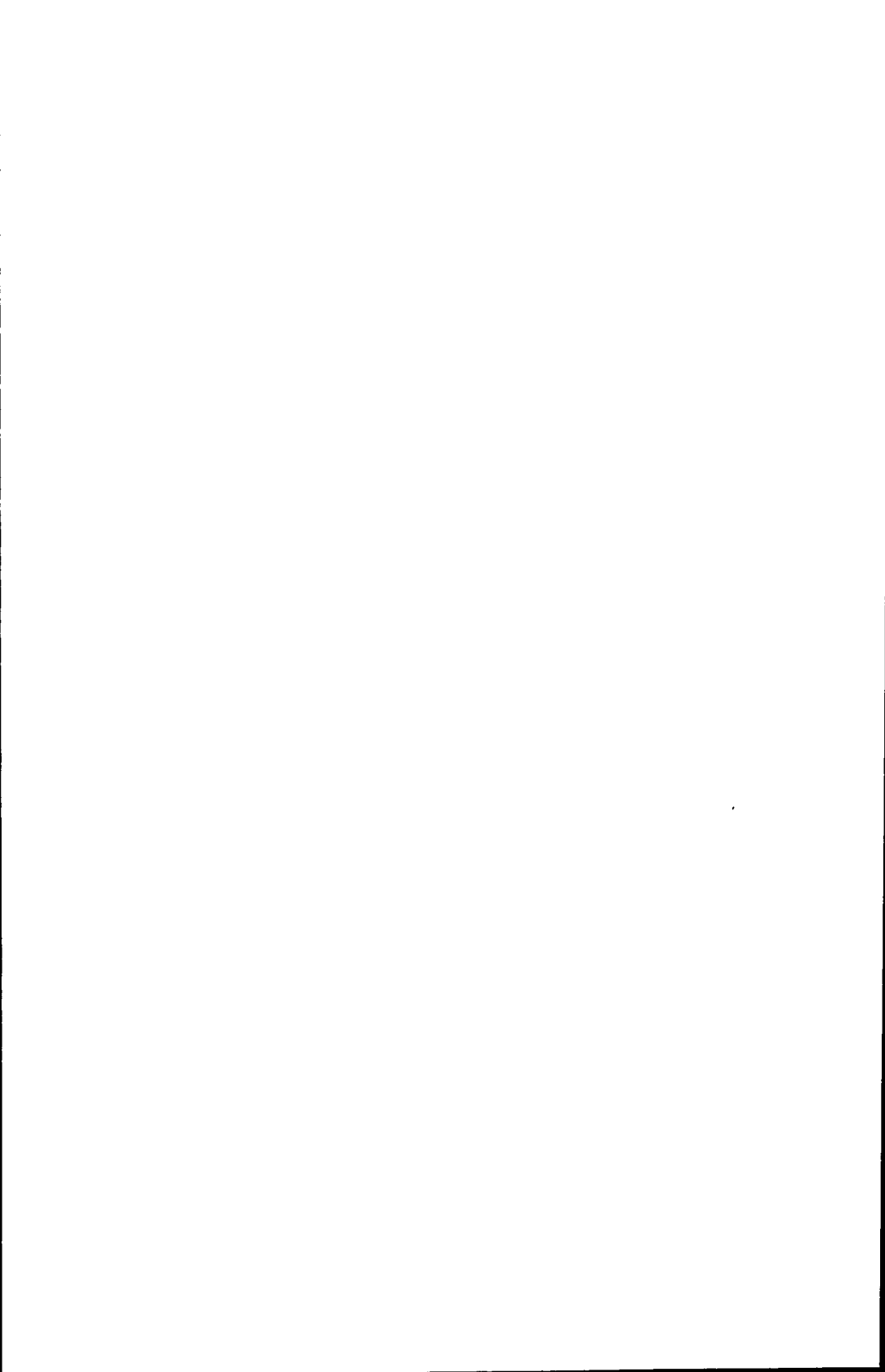
there remains the manifold reasons in Protestant theologies why they cannot honor Mary as the Mother of God. In our survey we have noted two principal reasons: The Nestorian view of Jesus and Mary (held by the Fundamentalists surveyed), i. e., the belief that there are two persons in Christ and that Mary is only the mother of Christ the man, a belief that is at least implicit in the vast majority of the negative replies in this survey; and the belief held by a few Modernist ministers in the survey that Jesus is not divine and that Mary is a good woman, the mother of the man Jesus.

The terms 'Fundamentalist,' 'Modernist,' 'Liberal' are affixed simply to the reasons given by a minister concerning the denial of Mary's Divine Maternity. Beyond this context the term is not intended to be used.

The intimate relation of Jesus and Mary is negatively shown in this survey. He who attacks the Son attacks the Mother, and he who would attack the Mother attacks the Son. It is quite possible to identify the distance of any one sect from the Church by measuring its distance from Catholic Mariology. The Mystical Christ and Mary Our Spiritual Mother are closely related.

One might speak of **children** of Mary in the various sects in a special sense, namely, those who still adhere to the revealed truth that Mary is the Mother of God. We have noted twenty-two ministers who profess belief in the Divine Maternity in this survey. Although by no means in the majority, there are, no doubt, many more ministers such as these who believe in the Mother of God and pray to her for aid. Many of them are very distant from belief in the Roman Catholic Church. Father Paul of Graymoor was once among their number as an Episcopalian minister. The daily recital of Mary's rosary was for him a certain way back to his Father's house. These children of Mary are in truth among a strange company in the sects. There are signs of intensified protests against Our Lady evoked by controversialists in the sects. It may so happen that these controversies will be a way of light for the defenders of Mary in the sects, a way back to the Church of her Son.

The Catholic apologist has much to accomplish in spreading correct information concerning Mariology to the Protestant ministers. The survey has shown a large area of misinformation. Beyond correct information there is the task of identifying the contemporary errors concerning Our Lady in the formal systems of present day Protestant thought.



## MARIAN REPRINTS

- NO. 1—MARY'S PLACE IN OUR LIFE—Rev. T. J. Jorgensen, S.J.  
NO. 2—THE MEANING OF MARY—Lois Schumacher  
LITANY FOR OUR TIMES—Robert L. Reynolds  
NO. 3—MARY AND THE APOSTOLATE—Rev. Emil Neubert, S.M.  
NO. 4—THE IMITATION OF MARY—Rev. Placid Huault, S.M.  
NO. 5—MARY, ASSUMED INTO HEAVEN—Rev. Lawrence Everett, C.S.S.R.  
NO. 6—FATIMA—IN BATTLE ARRAY—Rev. Joseph Agius, O.P.  
NO. 7—MEN, MARY, AND MANLINESS—Ed Willock  
NO. 8—MARY, CONCEIVED WITHOUT SIN—Rev. Francis Connell, C.S.S.R.  
NO. 9—RUSSIA AND THE IMMACULATE HEART—Pius XII  
NO. 10—MARY OUR INSPIRATION TO ACTION—Bro. Robert Knopp, S.M.  
NO. 11—SIGN IN THE HEAVENS—Rev. James O'Mahony, O.F.M.Cap.  
NO. 12—SOUL OF MARIAN DEVOTION—Rev. Edmund Baumeister, S.M.  
NO. 13—THE ASSUMPTION AND THE MODERN WORLD—Bishop Fulton J. Sheen  
NO. 14—MOTHER AND HELPMATE OF CHRIST—Rev. James Egan, O.P.  
NO. 15—MARY, PATRONESS OF CATHOLIC ACTION—John J. Griffin  
NO. 16—THE MYSTERY OF MARY—Rev. Emil Neubert, S.M.  
NO. 17—THE BLESSED VIRGIN IN THE LITURGY—Rev. Clifford Howell, S.J.  
NO. 18—OUR LADY OF RUSSIA—Catherine de Hueck Doherty  
NO. 19—THE WITNESS OF OUR LADY—Archbishop Alban Goodier, S.J.  
NO. 20—FULGENS CORONA—Pius XII  
NO. 21—THE IMMACULATE CONCEPTION AND THE UNITED STATES—  
Rev. Ralph Ohlmann, O.F.M.  
NO. 22—THE IMMACULATE CONCEPTION AND THE APOSTOLATE—  
Rev. Philip Hoelle, S.M.  
NO. 23—INEFFABILIS DEUS—Pius IX  
NO. 24—MARY'S APOSTOLIC ROLE IN HISTORY—Bro. John Totten, S.M.  
NO. 25—AD DIEM ILLUM—Pius X  
NO. 26—KNOW YOUR MOTHER BETTER: A MARIAN BIBLIOGRAPHY—  
Bro. Stanley Mathews, S.M.  
NO. 27—THE IMMACULATE CONCEPTION AND MARY'S DEATH—Rev. J. B. Carol, O.F.M.  
NO. 28—IMMACULATE MOTHER OF GOD—James Francis Cardinal McIntyre  
NO. 29—THE WISDOM OF OUR LADY—Gerald Vann, O.P.  
NO. 30—AD CAELI REGINAM—Pius XII  
NO. 31—OUR LADY AT HOME—Richard T. A. Murphy, O.P.  
NO. 32—THE BROWN SCAPULAR OF CARMEL—Henry M. Esteve, O. Carm.  
NO. 33—MARY'S ROLE IN THE MYSTICAL BODY—Thomas A. Stanley, S.M.  
NO. 34—MARY AND THE FULLNESS OF TIME—Jean Danielou, S.J.  
NO. 35—PROTESTANTISM AND THE MOTHER OF GOD—Kenneth F. Dougherty, S.A.  
NO. 36—THE LEGION OF MARY—Edward B. Kotter  
NO. 37—DEVELOPING A SOUND MARIAN SPIRITUALITY—William G. Most  
NO. 38—LAETITIAE SANCTAE—Leo XIII  
NO. 39—THE MOTHERHOOD OF MARY—Emil Neubert, S.M.  
NO. 40—THE HAIL MARY—James G. Shaw  
NO. 41—OUR LADY'S SERENITY—Ronald A. Knox  
NO. 42—OUR LADY AND THE HOLY SPIRIT—Bishop Leon J. Suenens  
NO. 43—CHRIST'S DEVOTION TO MARY—Joseph J. Panzer, S.M.  
NO. 44—MARY, OUR SPIRITUAL MOTHER—William G. Most  
NO. 45—MARY IN THE EASTERN CHURCH—Stephen C. Gulovich  
NO. 46—MARY'S MEDIATION AND THE POPES—Eamon R. Carroll, O. Carm.  
NO. 47—FILIAL PIETY: MARIAN AND FAMILY—Gerald J. Schnepf, S.M.  
NO. 48—MARY AND THE HISTORY OF WOMEN—E. A. Leonard  
NO. 49—OUR LADY, MODEL OF FAITH—Jean Galot, S.J.  
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