

The Feminine Principle as a Source of Christian Mariology

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Abstract: *This essay intends to contemplate in a long-term temporality how the figure of the Virgin Mary, within the Christian and Catholic worldview, sinks its roots in the phylogenetic system of humanity when, at the awakening of the human race, a interpretation of the cosmos attributing the forces of nature to two essential principles: the masculine and the feminine. After presenting a brief look at how these feminine forces were created, we address the issue of Mariology and Mary as a figure that sustains a Catholic world to this day.*

Keywords: Mary, Mariology, Virgin

1. Introduction

The terrestrial elements have been - since the appearance of man - subjects of interpretation and symbology; linked to their evolutionary process as entities that are born, grow, reproduce and die. This is the case of universes such as the cosmos and the earth, always subordinating their nature to a masculine and feminine principle. The ecosystem, from ancestral lives, has assimilated the sun with the male figure and the moon and the earth with the female figure:

The sun always remains similar and equal to itself, without any kind of "becoming". The moon, on the other hand, is a star that grows, decreases and disappears, a star whose life is subject to the universal law of becoming, birth and death... This eternal return to its initial forms, this endless periodicity, make the moon is par excellence the star of the rhythms of life. Therefore it is not surprising that it controls all the cosmic planes governed by the law of cyclical becoming: waters, rain, vegetation, fertility.¹

Thus, the representation of mothers and virgins, throughout history, has generated various iconographies depending on the cultures. In the ancient world, for example, the figure of Istar was the agrarian divinity of the Near East linked to the rite of the seasons; Ashtart played the representation of venus and the moon among the Greeks, Phoenicians, Palestinians and Syrians. It was the Phoenician-Canaanite assimilation of a Mesopotamian goddess known to the Sumerians as Inanna, and to the Akkadians, Assyrians, and Babylonians as Ishtar. Hathor was known as the cosmic mother who gave birth to the world and the sun in Africa; Aphrodite played the role of goddess of love in Greek culture and Artemis was the protector of sailors and fishermen in Roman culture. Cibeles is presented as the great Mediterranean goddess. Flora plays the role of a Roman spring deity, Venus appears as the goddess of love in Latin mythology, and Athena, goddess of wisdom in

Greek mythology. Isis, who in the Egyptian world represented motherhood and was the prototype of a faithful and selfless wife, has an extremely important role in the first civilizations, which she will retain by changing her name:

The original meaning of the goddess Isis is even more difficult to determine than that of her brother and husband Osiris. Her attributes and names were so numerous that in hieroglyphs she is called "the one with many names", the one with a thousand names" and in Greek inscriptions "the one with infinite names"... the discovery of wheat and barley were attributed to Isis, and in their festivals they carried canes of these cereals with their spikes in procession, commemorating the gift that she had conferred on men... Among the appellations designated to Isis in the inscriptions are: "Creator of green things", "Lady of the bread", Lady of the beer"²

Those who contributed to forming the identity of the mother figure were Egyptians, Celts, Hebrews, Greeks, Romans, Germans, etc.

Mary in Christianity

Within the Christian religion, the figure of Mary appears as earth, womb, womb from which everything is born and to which everything returns. In the Catholic Church it was complemented with water, as a promise of resurrection and therefore the Creator and Destroyer Mother.³ His cult predates fertility rites related to agriculture. On the other hand, he is associated with the crescent moon as a virginal deity; also with the scallop or sea mollusk, which represents the source of life, shell, symbol of resurrection and emblem of pilgrims Santiago de Compostela.

²James George Frazer, *The Golden Branch*, Mexico, Fondo de Cultura Económica, 1944, p. 440

³Zodiac Mariano-Francisco de Florencia S. XVII. MARÍA: from the Hebrew מַרְיָם (Maryam), Lady from the Aramaic mra, Illuminatrix, Illuminatio, Stella Maris, raised or sublimated drop of sea (rain-WATER).

¹Mircea Eliade, *Treatise on the History of Religions*, 4th ed. in Spanish, Mexico, Ediciones Era, 1981, p. 150.

Each and every one has a great history and mythological and religious support, but this time we will focus on the figure of Mary, as the axis of the Catholic religion.

The study of the figure of the Virgin Mary, throughout history, has been a topic of general interest, not only to understand the development of the Christian religion, but also to understand the impact it has on universal culture.

Mariology as a formal study of the figure of the Mother of Christ, within the disciplines that give support and foundation to Christian doctrine, can be considered as a branch of study within theology, studying it from its Jewish sources such as that of Flavio Josephus: "the census of Cyrenus, governor of Syria, the cruelty of Herod the Great, the preaching of John the Baptist, whom Josephus admired. The texts referring to Jesus are the subject of discussion among specialists...⁴, but it can also be approached from the interdisciplinary perspective that contextualizes the Catholic religion, the history of art and religions in general.

The study of Mariology has evolved for more than two thousand years, through philosophical assumptions, historical analysis and adjustments in the various traditions, in order to respond to the needs and social situations of each era.

The relevance of the Mariological study, therefore, favors the management of information that facilitates the interpretation of the fundamental values that distinguish the Catholic Church, as well as its organization and hierarchy, which allows us to develop analyzes regarding the beliefs and expressions of faith, materialized in cultural goods, subject to studies of all kinds.

Getting rid of a link, like Mary's, could mean the assimilation of protection, as a European heritage, and with the passage of time, shelter of the Mother of God in all corners; thereby generating different invocations in each of the corners where the Catholic religion established its royals. An example of this in Mexico is that of the Mother of Guadalupe and other sponsorships through which the peoples identified and unified.

Mary

When speaking of Mary we refer to a character embedded in the Judeo-Christian tradition, the daughter of Saint Joachim and Saint Anne, who was chosen by God the Father to be the Mother of his son.

In the acceptance of that mission, its great importance for the religion of the Christians is clear, which in its evolution was professed by the Catholics and today recognized inside and outside the beliefs, as a universal feminine figure of the divinity.

Eternal Father, Virgin and heavenly angels were generated from their ancestors of paganism; Catholic worship is a derivation of previous religions, Christianity descends through paganism,

Judaism, without neglecting the influence of the classical Greco-Roman world⁵.

The woman who was chosen humbly assumed to be the mother of God and by assimilating the grace that God found in her, she penetrated the minds of humanity. The idea of it was shaped by the universal culture; in such a way that in that evolution it was merged with female stereotypes alluding to femininity, fertility, motherhood, which had been used in cultures since prehistory and Antiquity, as we see archeology and history.

Civilizations generally developed religions and with them, representations of their deities, in many of them we find female figures, of which the history of art recovers elements similar to the metamorphosis of the Virgin Mary, in her insertion into veneration as an image of worship. We allow ourselves to insist on the example of Isis:

Isis or Aset, daughter of Rhea – Cybele of Phrygia -or of Juno and Jupiter in Hellenic mythology, was worshiped as a virgin. His temples in Sais had this lofty inscription: "No one has ever touched my clothes, the fruit that I have borne is the sun." Regardless of her origin, by combining with Horo or Oro and becoming a mother, she was the most popular deity; and its ancient temples became extremely sumptuous with pagan-Christian representations.⁶

This Egyptian example, popular in antiquity, allows us to recover the similarity with the Marian cult in the aspects of supernatural motherhood, the sacrifice of her son, the massive cult in her honor; For this reason, we insert below an image of Isis breastfeeding, which has been cited in comparisons in the history of art, due to the similarity of its attributes with those of the Virgin Mary.



Image taken from the virtual catalog of the Cairo Egyptian Museum. Isis Breastfeeding⁷

⁵Jesus Amaya, *The Mother of God*, p. 6.

⁶Idem, p. 19.

⁷Moustafa Gadalla, M., *Isis: The Divine Feminine*.

⁴José Cristo Rey García Paredes, *Mariology*, p. 9.

In the same way we recover the following image, brought from the Greek heritage, it is a scene where in addition to the cupids, Lucina appears, with the protective gestures and exaltation of motherhood ⁸typical of her Greek cult, however, the reason for citing them it is because they remind us of the Virgin Mary, similar faith and devotion recovered in the scenes of the birth of God, for example we suggest the similarity of the cupids in angels if it is Mary and the presence of the moon on her head, a symbol of divinity in different civilizations:



Image obtained from the work of Marcantonino Franceschini and workshop, *Birth of Adonis*, 1648, Bologna, Palazzo Durazzo

The narratives that give meaning to the metaphors and allegories used in artistic expressions regarding religions serve as paradigms that evolve through the cultures that adopt and imitate them based on their own beliefs, not only in painting but also in engraving, which is related to the contribution of the engravings of the Klaubers, also defined as humanists, heirs of the classical culture exhibited in Modernity and of the baroque current from the 16th to the 18th centuries ⁹.

For this reason, in this brief essay the consultation of the symbols in the ancient civilizations with which they projected the cult of femininity, motherhood and other virtues that gained strength by being an object of worship and generating with it, veneration and patronages, is recurrent.

Mariology

As an interdisciplinary study, biblical texts are very useful; as they represent a compilation of data collected from multiple ancient sources; however, we are faced with the need to use other resources that have been generated in order to support a subject as broad as this one. Among them is the recovery of testimonies such as those found in the apocryphal gospels, which are "alternative versions of the development of the history of the Church" ¹⁰, often rhetorical and others discordant with respect to the traditional narrative of the events known by the Catholics.

⁸Dictionaries of Art, *Heroes and Gods of Antiquity*, p. fifteen.

⁹Manuel Jesús Carrasco Terriza, *An engraving by Klaubers on the Our Father...*

¹⁰Remigio de Papiol, *Protestantism before the Bible*, p. 86.

In this way, the importance of the testimonies to conform the mariological study is recognized, since they are part of a doctrinal system, which becomes popular in the experience and promotion of the values of each of the divine figures, but mainly of the three persons of the Holy Trinity, and later, of the Virgin Mary.

Before, the hierarchy or positioning of the Virgin was mentioned in a system of beliefs that has privileged her, for this reason it is necessary to stop at the superiority granted to her name, expressed by the congregation in the hundreds of titles that have been granted to her to exalt the names with which it must be distinguished in each province, town and nation, due to biblical narratives, but also according to the experience of events narrated outside the Bible, which give meaning to the permanence of the Virgin Mary in the history of the that you want to account to your believers and devotees.

Due to the above, it is necessary to remember the titles that are given to Mary as Virgin and Mother of Jesus Christ ¹¹when we refer, more than to a character of the Holy Scriptures, to a theological and eschatological figure of the Christian religion. That is to say, the doctrinal accumulation exposes of Mary, the qualities and attributes that give her a privileged place, just followed by God, within the religious hierarchy.

- Theological figure. Being a participant in the divinity, it is necessary to recover this term, since through the motherhood of the son of God, there is talk of an integration of Mary into the dogma of the Holy Trinity and the development of treatises and studies that this entails.
- Eschatological figure. As a witness of faith, Mary is a promoter of the mission of the Church, her Assumption into heaven, bears witness to eternal life and motivates the children of God to hope to enjoy the kingdom, hope to be admitted to the joy of the Lord. ¹²at the end of time.

In the approach to Mary as an object of study of the discipline we study, we identify her interference in the development of the history of the Church, the creed, catechesis and the diversity of ideological currents in agreement or discord with Catholicism, which have made contributions on these topics, thus enriching the ecumenism so significant for universal culture.

In its definition, *Mariology* "is the theological science that has Mary as its object" ¹³, its attributes and virtues revealed ¹⁴and built by humanity itself through the channels of communication that the Church has established: the *Holy Scriptures, the Magisterium and the tradition*. These three pillars are recognized as supports of the ecclesial structure and in that sense, one or the other is used to generate

¹¹They appear in capital letters, since they are sacred or respectable titles or epithets for the congregation.

¹²Remigius of Papiol, or *p. cit.*, p. 161.

¹³Jose Cristo Rey Garcia, *op. cit.*, p. 12.

¹⁴Catechism of the Catholic Church, *Dogmas on the Profession of Faith*.

viability to the theological figures, such as the one that concerns us in this communication.

For what has been exposed here, it is common to repeatedly mention that the greatest projection of the Mother of God in the Church is thanks to the *Tradition of the Church*, since the Bible barely mentions some very general features about her, such as outlined below:

Tradition refers to the content, transmitted (traditum) and received by the subjects of the subjective tradition (tradentes or traditio). It is exemplified firstly by the written transmission of the prophets and apostles and secondly, that written by the apostles, disciples and the apologists¹⁵.

For these reasons, we consider that Tradition occupies a privileged place, as a support for Mariology or *Marianism*¹⁶, given the scarcity of appearances of Mary in the Bible, as well as the partial lack of historical sources around her. In this way, although we can mention historians such as Flavio Josephus, Tacitus who at the time generated a narrative about the life of Jesus Christ, his followers, his family and with it, the involvement of Mary with little information¹⁷ or fathers of the Church such as Santo Tomás of Aquinas, and Saint Augustine, who, in their time, wrote in favor of the dogmas and testimonies of faith. As an example, in *The City of God*, Agustín de Hipona, dedicates chapter XLVI, to the defense "of the birth of the Incarnate Word, born of a virgin as was prophesied"¹⁸ as part of a series of speeches and treatises in documents that laid the bases of important dogmas that exalt the role of the Virgin Mary in the Church.

However, the accumulation of transmitted Mariological knowledge and development of life in Marian devotion has more breadth in the study of tradition.

The consideration of faith, exposed in human actions, is of vital importance in the Mariological study, since it is the beliefs and singular manifestations of devotion, which project the presence of the Virgin Mary in the Church.

In relation to faith, the so-called dogmas are also integrated¹⁹, which are part of the system of beliefs and acceptance of truths that the faithful have assumed over time and have been constituted according to official positions of the ecclesiastical authorities, such as "the fathers of the church in terms of their testimony and passage through the history of Salvation, the theologians for giving testimony of the faith and generating the interpretation so that it is renewed

¹⁵Marian Mariological Training Course, *Mary and Tradition*, pp. 1 and 2.

¹⁶Described as the phenomenon of Mariology, some art historians use it when referring to the development of devotions and the production of images for worship. As examples: the Marian Zodiac by Francisco Florencia and Juan de Oviedo (17th and 18th centuries), or contemporaries such as Antonio Rubial, Marialba Pastor and Raquel Velasco.

¹⁷Jose Cristo Rey Garcia, *op. cit.* pp. 12-15.

¹⁸Saint Augustine, *The City of God*, p. 547.

¹⁹*Idem.*

and transmitted, and the Supreme Pontiff"²⁰. As for the evocation of these dogmas, the figure of Mary is spoken of through the titles that have been granted to her where one can speak of her virginity, as a virtue that the Church has defended.

Through the dogmas in relation to Mary that are²¹:

- The Immaculate Conception
- The Divine Motherhood
- Perpetual Virginity
- Assumption to Heaven

Not only a system of assertions imposed on believers is discovered, but a set of philosophical treatises that, when popularized, in general, become means of transmission intimately linked to ecclesiastical tradition and endorsed by the magisterium of the Church. Upon being instituted, they are accepted by the parishioners:

Our Lord Jesus Christ instituted in his Church a teaching authority so that it would teach, in his name, the Gospel to every creature. According to this, the magisterium of the Church is the true rule of faith: we must believe what the Church teaches; we must reject what the Church rejects.²²

Each of the dogmas represents transitions in the history of mentalities and the instruction of valuable thinkers such as Saint Augustine, Saint Thomas, Martin Luther, Saint Dominic and many more. However, their experience lies in the experience exercised by the population and manifested in the accumulation of ideas transmitted through material and immaterial symbols, with which they strengthen these actions of faith.

Virgin Mary

Catholicism recognizes, affirms and defends the role of Virginity, as one of the greatest symbols in the history of the Church, and one of the practices promoted among believers, when it was integrated as part of life and demand in conduct. of the membership, since we see in the devout society, the reverence before this concept that has been promoted and redefined as part of the development of theology.

In this way, when talking about Marian virginity, it is defined as the sweet, pure and soft symbol of "the maiden of Nazareth as a figuration of femininity that purifies itself and that weaves social life, around the repentance of the sins and reparation for them, in a life of holiness and purity"²³, and with it, the social paradigm, which was strengthened in history and came to generate, within society, canons of behavior, stereotypes and personal choices by the imitation of the values oriented to purification that the Virgin exemplifies.

²⁰B. Merkelbach, *Mariology, treatise on the Blessed...* pp. 34 and 35.

²¹Jose Cristo Rey Garcia, *loc. cit.*

²²Remigius of Papiol, *op. cit.* p. 40.

²³Jose Cristo Rey Garcia, *op. cit.*, p. eleven.

The virgin birth of the son of God has been treated from countless approaches, since it has been contradicted in some cases and in others restructured, in positions outside the faith, and within the Church itself, in order to support the approaches that they are disseminated in the Magisterium of the Church.

As mentioned before, one of the main conduits of this and other aspects of the figure of the Virgin is tradition, however, those biblical passages of the mother of Christ are recovered. Also in the bible it is mentioned that Jesus was born of a Virgin (Matthew 1, 22 -24).²⁴

All this happened so that what the Lord had said through the mouth of the prophets would be fulfilled: the virgin will conceive and give birth to a son and will name him Emmanuel, which means God-with-us. When Joseph woke up, he did as the angel of the Lord had commanded him and took his wife with him. And without their having intercourse, she gave birth to a son, whom she named Jesus²⁵.

To generate a context, of the Jewish traditions around the society in which the Virgin Mary developed and how this tradition, when merging with Christianity, has been a topic alluded to by various authors and exegetes, for whom among the various contributions, the following quote is integrated, by way of synthesis:

In his Gospel, Matthew explains that Mary was betrothed to Joseph, but had not yet lived with him. In the Galilee of the 1st century, sexual relations between couples were absolutely prohibited before living together, that is, before the celebration of the second marriage rite. What happens to Maria is out of all the unimaginable. It is not that she is illegitimately pregnant, (by her boyfriend or anyone else). The Holy Spirit exercises an active function, what is conceived in it is of the Holy Spirit²⁶.

Criticism is also part of the evolution of mentalities, it is due to the appreciation of local and global realities, therefore, specifically the virginity of the Virgin Mary, has also been a point of contrasts and disagreements, which have generated currents opposed to the Church, likewise others have reinforced and analyzed it as part of the belief system that has had an impact on social life.

Christianity is still today, the religion of women, the system of myths dominated by the symbol of the Virgin, virgin in affection, mother eternally bathed in tears, sweet, pure, affable, resigned, imploring the mercy of the absolute divinity for those who suffer; Complete representation, in short, of the moment in which, from the ruins of the juridically idealistic Roman world, the dream of powerless misery rose, like a dismal

evaporation, vindicating itself in goodness. The sweet, pure and soft symbol of the maiden of Nazareth, testifies and exhibits the deepest wound of human life²⁷.

From the foregoing, we understand that the contributions and approaches that legitimize or reinforce each of the dogmas have had answers, and thus one by one, they are also part of the assimilation and universality that these perspectives have acquired over time, without However, the church has historically stood in defense of the virginity of Mary in its catechesis, philosophy and evangelization.

The ecclesial tradition, therefore, has as one of its highest banners and Marian symbols, motherhood described as virginal, which was distributed in reflections, songs, and prayers from the primitive church between Asia and Europe, to ours, which is universal.

The culture reflects the intention of society to show the virginal purity of Mary

Since she supernaturally conceived Jesus without detriment to her virginity, which is a truth taught by the Bible: "And Mary said to the angel: and how will this be, since I do not know a man? And answering the angel said to him: The Holy Spirit will descend on you. Mary is not only a virgin at that moment, but she intends to always persevere in the state of virginity. The angel's response loosens the difficulty: Mary will be a mother by divine virtue, and without any detriment to her virginal purity²⁸.

as one of the strongest banners of Catholicism. Here we allow ourselves to cite the example of the *Tota Pulchra* that alludes to the dogma of the Immaculate Conception, and that, in cultural terms, meant the creation of poems, song lyrics and litanies, promoted from the middle Ages to Modernity. The sequence for posterity is the appearance of an immaculate symbology²⁹ from which graphic ideas emerge to take our dogma in question, to the creation of pictorial scenes with lilies, lilies, and other allegories that reflect, through the images, the defense of the purity of Mary, which allow us to connect these dissertations to the use of the Lauretan litanies in relation to the invocations that exalt the purity and virginity of the Mother of God.

We see this exalted in the prayers of the Lauretan litany, when Mary the Virgin of virgins is exalted, whose image, by the Klaubers, we integrate below.

²⁴Holy Bible, p. 1339.

²⁵New Testament, p. 12.

²⁶Jose Cristo Rey Garcia, *op. cit.*, p. 49.

²⁷Amaya, *op. cit.*, p.11.

²⁸Remigio de Papiol, *op. cit.*, p. 197.

²⁹J. Peinado, J. *Symbology of the litanies...* p.171.



Image taken from the Lauretana Litany of the Klauber Brothers, reproduced in the Litany Lauretana, translated by P. Larrañaga (S. XVIII).

Mary enjoys divinity and glory together with God, who through his Holy Spirit, and without her intervention, became a mother, her image shines among the lilies (flowers of purity) and surrounded by faithful in an attitude of prayer and contemplation of his greatness.

Mother of God

The motherhood of Mary allows us to relate as humanity, in a direct way to God. She was the vehicle by which the incarnate word, as Jesus Christ is known, came into the world "the word became man and dwelt among us: Jn 1:14³⁰. " The church as a community is strengthened through fraternity, in this way we are brothers since we share the same father who is God one and triune, but we also share the mother from the scene of the crucifixion, when faithful Mary, at the foot of the cross, accepted to be mother, symbolically of the church that is born in the body and blood of Christ, offering for redemption.

At that time, by the cross of Jesus were his mother, his mother's sister, Mary of Clophas, and Mary, the Magdalene. Jesus, seeing his mother and close to the disciple he loved so much, said to his mother: "Woman, here is your son." Then he said to the disciple: "There you have your mother." And from that hour, the disciple received her in his house.

Christ shares from the Cross, his mother in a scene of mercy and generosity with her children. The meaning for the church is very broad at a time when, seeing Mary, he said to her "Woman, there you have your son, and when he saw the disciple he said, there you have your mother"³¹(John 19, 25-27) In this, we can appreciate a crucial moment, in the Mariological foundation, and it is that John, the minor disciple, is the one to whom the mother is inherited and at the foot of the cross Mary is designated as the mother of all Children of God.

³⁰Holy Bible, p. 572.

³¹Ibid., p. 281.

That biblical scene is mentioned in the gospels, it refers to what happened on Golgotha, where Jesus Christ dies; this narration is of vital importance for Catholicism, since it is the moment in which Mary has to be considered the mother of the church, beyond that, it is a scene from which the titles of the Virgen de los Dolores, Nuestra Señora de la Soledad, and with them, an endless number of scenes represented in the arts, as part of the transmission of popular piety and devotion in the face of such a moving universal moment.

The dignity of motherhood that we see has a great impact, because symbolically, God gave humanity not only his life when he died crucified, but also gave his children, the most precious thing that was his mother. These ideas of adoption of the maternal figure, with which they allow us to observe in centuries of tradition the thrown and enraptured parishioners, under the idea of the protection and power of the divine mother who is Mary and who stayed with humanity for eternity represented in that beloved disciple.

This

- Mary the chosen one, recovers the predestination or appointment to her as mother of her Son, which God directly made and that allows us to find in this, to put the Virgin, as a transverse line in the chronology of the Salvific Plan, from the beginning of time..
- Mary, full of grace, allows us to discover that "she was filled with divine favor"³²by not having sin. In this way, we present more arguments around the approach of the divinity of the Virgin, than in the greeting of the angel Gabriel:
- The angel came to her and said: Rejoice full of grace, the Lord is with you, Mary was very moved and asked what this greeting meant. But the angel told her "do not fear Mary, because you have found favor with God (Lk 1, 28 -30)³³.

This conceptualization refers us to the analysis of meanings that became part of the teachings and that, in veneration, were integrated through a narrative of biblical scenes or tradition, told through sacred art, and in what concerns our study, precisely the litany, is a prayer that, among its aspects, reflects the reverence and supplication of the children to their mother.

2. Conclusions

The figure of the mother-earth, giver of life, nourisher among all men is born and develops in all cultures equally with its peculiar distinctions. Religion defined as: "the feelings, acts, and experiences of individual men in their solitude, to the extent that they understand that they are in relation to everything they can consider divine"³⁴shows how for all men, the feminine principle It defines your place in the world.

³²Ibid.

³³Holy Bible, p. 148.

³⁴James, William, *The Varieties of Religious Experience: A Study of Human Nature*, Collier Books, 1961, p. 426 (in) Roy A. Rappaport, *Ritual and religion in the formation of humanity*, Madrid, Cambridge University Press, 2001, p. 518.

For its part, the mission of the Catholic Church has in Mary the figure of Mother par excellence; which allows us to prefigure a greater closeness with humanity, which is the family of God, children of the Virgin, moreover. The approach to the theoretical study of the Virgin in theology is broad, we can say inexhaustible, in the history of Salvation, in the History of the ecclesial structure, but mainly, in the apologetic and dogmatic schemes, since as we have envisioned in this document. The evolution of Mariology has been at the mercy of modifications derived from the dogmas, the Holy Scriptures and the Catholic Tradition and that are adapted according to each era.

Summarizing the above, allows us to re-signify, the devotion on the part of the parishioners, we find a broad sense with a ramification, when it comes to the promotion of prayers, along with the Tradition of the Church, since we find in it, the actions of dissemination of knowledge around the Virgin Mary, behind each of the invocations, devotions and therefore, in the *raison d'être* of sacred art, in highly catholic contexts or in situations of vulnerability, ignorance and helplessness.

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