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MARY IN THE LENT AND EASTER SEASONS: BIBLICAL REFERENCES

A method in keeping with the kind of ecclesiology that *Lumen Gentium* provides and an approach that is framed by *Sacrosanctum Concilium*, the document of Vatican II on the Sacred Liturgy, are both essential to the manner of reading, interpreting, and listening to the sacred texts in which Mary has a role in salvation history during the Lenten-Easter season.* All liturgy is a celebration of the Paschal Mystery—an event which encompasses the suffering, death, resurrection, and ascension of Jesus, as well as the sending of the Spirit. Mary is always to be understood within the context of the mystery of Christ and the history of salvation among the people of God, the Church.

THE LENTEN-EASTER REFERENCES

Within the liturgy for the Lenten-Easter cycle there are only two texts wherein Mary's presence is recalled. They are: first, the reading of the Passion according to John on Good Friday, which contains the central and important scene of Mary at the foot of the cross (Jn. 19:25-27), and secondly, on the Seventh Sunday of Easter (A Cycle), in anticipation of Pentecost, the reading from the Acts of the

*The biblical and liturgical contexts are both important for an understanding and celebration of Mary's presence in the Lenten and Easter seasons. Sister Kathleen Hughes, R.S.C.J., a liturgist at the Catholic Theological Union, responded to my paper on the biblical references and then led the discussion on the presentation of this topic. Responding—in my turn—to her comments and to the discussion, I made some revisions to my paper. It is within the fuller context of both a liturgical and a biblical framework that the following commentary is here shared.

Apostles where Mary is among those dedicated to constant prayer in the Cenacle or Upper Room (Acts 1:12-14). These two references are the only ones proposed by the Church as part of the Lent-Easter cycle in which Mary is mentioned in the Scriptures of the Passion and the Final Glorification of Jesus as Lord. But what an encouraging and empowering presence of Mary at these two central events, both at the foot of the cross and in the midst of the Apostles. She is there, silent, steadfast, and at the heart of the total Paschal Mystery. By the memory of the Mother of Jesus, we are enabled likewise to be courageous, prayerful, and faithful as we come to the end of our Lenten journey and bring to a close the Easter Season. Our undivided attention to the suffering and death of Jesus is inspired by Mary's steadfast presence in this event of Jesus' last moments; our waiting for the sending of the Spirit prepares us for our mission of bringing the Good News of Jesus to all peoples. Mary is both our inspiration and hope in the celebration of these sacred mysteries in the Lent-Easter cycle.

What perspectives would the biblicist lend to these texts in which Mary is mentioned? I think the biblicist and liturgist would be in agreement on how to present the role of the Virgin Mary in these two references. As a biblicist, I have come to appreciate the centrality of the scene at the foot of the cross (Jn. 19:25-27) within John's Passion Narrative. According to several exegetes (I. de la Potterie, G. Montague, M. Zerwick, J. Alfaro), it is central among seven scenes which unfold on Calvary. Mary and the Beloved Disciple witness to Jesus' ultimate act of obedience to God and to his supreme act of love for God's people. In fact, all peoples are represented by the Jewish woman called Mary and the unnamed disciple called the Beloved. R. Bultmann saw the Jewish and Gentile components of the Church in Mary and the Beloved Disciple respectively. The Church is born from the life-giving breath of Jesus poured out upon these primordial believers; from his opened side, blood and water flow and give witness to his ultimate gifts to the Church, Baptism and Eucharist.

In the pericope which describes Mary's presence among the apostles and the men and women gathered in an upper room, Mary is a model for bringing the Easter Season to a close while awaiting the gift of the Spirit. As I pointed out in an earlier article,¹ in this scene Mary is the model of the Church at prayer. From the liturgical aspect, this celebration of Mary's presence brings the "High Holy Days" to a conclusion, but with the result of opening a new chapter in the life of the Church, beginning with the realization of Jesus' promise to send the Holy Spirit. As Easter ends, Pentecost begins with Mary in the midst of the apostles, those being sent on mission.

Therefore, while the season of Lent-Easter has only these two references to Mary, they are important events in the paschal mysteries which give a significant place to the Mother of Jesus. The liturgical memory of Mary in these two references to her during Lent and Easter is, thus, in keeping with the thought of Vatican II.

The biblical and liturgical notion of the Paschal Mystery encompasses the suffering, death, resurrection, and ascension of Jesus to the right hand of the Father and the sending of the Holy Spirit. This notion is central to New Testament theology and to biblical canonical criticism wherein the entire biblical message enlightens each aspect of a salvific event or statement. The immediate advantage of such a perspective is that it enables the biblicist, mariologist, and liturgist to situate Mary in the mystery of Christ (Christology) and the history of salvation (soteriology). The method chosen also shows the Church at worship as the focus where the Scriptures are to be preached, taught, and searched; thus Mary is also seen in the ecclesiological aspect of the New Testament. Finally, since all Scripture has been inspired by the Holy Spirit, the "pneumatology" is also included. I believe this is the proper manner to approach any and all Marian texts used within the liturgy, because of the ex-

¹"Mary, a Model of *Ecclesia Orans*, in Acts 1:14," *Marian Studies* 35 (1984): 87-99.

pressed intent and purpose of chapter eight of *Lumen Gentium*, which is entitled "The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church." This framework helps us to see Mary in relationship to Christ as Redeemer and in the close connection and communion which she has with the redeemed of all times and places.

The liturgical use and celebration of biblical texts and events emphasize that the experience of liturgical worship is a *kairos* event rather than a *chronos* or chronological one. This enables the biblicist, the homilist, and the liturgist to enjoy the Scriptures in the light of the eternal messianic banquet and the paschal mysteries. This aspect of *kairos* is also part and parcel of the ethos of the Talmud and, hence, the synagogue, when an event like Moses sitting down to table with Abraham at a Passover meal is celebrated, even though chronologically these two were about 500 years apart! In our Catholic understanding one would have no difficulty with this timeless celebration of a salvific event, because of our doctrine of the Communion of Saints. Jesus himself encouraged such a perspective, even here on earth, when he said, "Before Abraham was I AM" (Jn. 8:58). In the Book of Revelation we see Jesus as the Alpha and the Omega, the Beginning and the End of all things. The Epistle to the Hebrews reminds us of the eternalness of Jesus who "is the same yesterday, today, and forever" (Heb. 13:8). And in every acclamation of faith at the Eucharist we celebrate the past, present, and the future: "Christ has died, Christ is risen, Christ will come again." Through the liturgy we experience such a *kairos* event in the paschal mysteries.

Within such a biblical understanding of the texts and events celebrated within the liturgy we have a marvelous way of looking at the Marian texts, not only during the Lenten and Easter seasons but also throughout the temporal and sanctoral year. This is especially encouraging whenever there is a material paucity of texts or feasts in honor of the Virgin Mary, for we are enabled to see those few texts and events in her life in relationship to the whole mystery of sal-

vation in the Christ-Event. This is the manner in which I propose to study and celebrate the Marian references found in the cycle assigned to this presentation.

Since there are only the two above-mentioned references to Mary in the Lent-Easter season, I also took the liberty and privilege of looking at a number of texts used in the sanctoral cycle, in order to make some biblical observations about the feasts of Mary and her spouse Joseph. My frame of reference, however, is always to look at these texts in the light of Resurrection-faith, that is, in the light of the paschal mysteries. By so doing, I am not attempting to take away from the importance the Church gives to the seasons of Lent and Easter, but rather I am emphasizing the truth that all liturgical celebrations are different aspects of the Paschal Event which is seen in the life of a saint or a particular mystery of Christ. Just as each of the Evangelists wrote his entire Gospel in the perspective of his own Resurrection-faith, so, too, do we, in each celebration of the Eucharist, remember and re-enact the paschal mysteries. Hence, I include the feasts dedicated to Mary and Joseph in the months from February through May. Also, at the end of this study, I include two Masses taken from the special collection of Masses of the Blessed Virgin.

Annunciation

Let us start at the beginning! The earliest evangelical depiction of Mary in her personal life is that of Luke's Annunciation. I am not speaking of the earliest New Testament writings or references to Mary; those would come from Paul, Mark and Matthew—all preceding those of Luke. What I am suggesting is that the Annunciation touches upon Mary in the mystery of her own calling to be Virgin-Mother of the Holy One, Jesus. Luke's Paschal Mystery-faith has influenced his account of the Annunciation. It is in the light of Resurrection-faith that Luke gives us this beautiful and compelling scene of God's messenger Gabriel calling forth a response from Mary, the humble Virgin of Nazareth.

The birth of Jesus is foretold in the Lucan Annunciation

(Lk. 1:26-38) in the light of the Isaian Emmanuel passage (compare Lk. 1:31 with Isa. 7:14). Luke, unlike Matthew, has a way of using the text so that it fits into the actual calling of Mary by the angel Gabriel to respond in trust and faith to the event of conceiving and giving birth to Jesus. We as believers know the full story of Jesus' life and paschal mystery, so we are not surprised that Gabriel is already speaking of Jesus before he is even conceived. Luke is painting this scene within the leisure of his *kairos* Resurrection-faith which envisages the entire mystery of Christ at a glance. We already know how to look at the Lucan account of Mary through the similar themes with which he concludes his Gospel, namely, the Resurrection appearances of Jesus to his disciples on the road to Emmaus (Lk. 24:13-35) and in the appearances to his apostles (Lk. 24:36-49) and in the Ascension (Lk. 24:50-53). We have to keep in mind Luke's great skill in weaving the thread of his themes throughout his Gospel and Acts while showing continuity amidst discontinuity. In his most recent commentary on the Resurrection appearances, Fr. Robert Karris shows us these themes which were already present even in the initial chapters of Luke's Gospel. Karris says of the Emmaus account: "This exquisite story found only in this Gospel, sparkles with Lucan themes, especially those of journey, faith as seeing, and hospitality,"² with Lucan themes on the commissioning and Ascension: the themes of peace (v. 36), table fellowship (vv. 41-43), God's promises fulfilled in Jesus (vv. 44-47), forgiveness of sins (v. 47), Jerusalem (vv. 47-52), witness (v. 48), and Holy Spirit (v. 49). Jesus' completion of his journey to God (v. 51) and the Temple (v. 53) intermingle in this final section of Luke's Gospel. The entire Gospel culminates in Luke's description of the posture of the disciples; they worship Jesus (v. 52). The vast majority of this material is entire-

²*The New Jerome Biblical Commentary* (hereafter cited as *NJBC*), edited by R. E. Brown, S.S., J. A. Fitzmyer, S.J., and R. E. Murphy, O.Carm. (Englewood Cliffs, NJ: Prentice Hall, 1990), 43:196, p. 720.

ly Lucan.³ Karris concludes his commentary on Luke 24:50-53 with the following statement: "These verses contain numerous cross-references to 1:5-2:52 as Luke rounds off his themes via inclusion."⁴

The mariologist and liturgist could easily develop reflections upon the themes of peace: Mary's hearing of the *χαίρε* of Gabriel; the mention of God's promises fulfilled (through the subtle hint of the Isaiah prophecy in Lk. 1:31); the forgiveness of sins (the name of Jesus in Lk. 1:31, instead of Matthew's Emmanuel); the Holy Spirit (in Lk. 1:35, recalling also the Shekinah of the Exodus journey and soon seen in Mary's Visitation [Lk. 1:39-45]); and the completion of the mystery of the angel's visit with the conviction that "nothing is impossible to God" (Lk. 1:38). Jesus' Resurrection is the completion of the Annunciation message; it is his own Exodus or journey to the right hand of the Father (cf. Lk. 9:31 and Lk. 24:51). All of this good news, at the Annunciation and the Resurrection, is inundated with joy—both in the celebration of the beginning of the mystery of salvation in Jesus' conception and birth and in the culmination of his lifelong journey.

If it is Luke's Gospel that shows us Mary as the faithful disciple of Jesus—as both Raymond E. Brown and Joseph Fitzmyer attest—then she is also the model for Resurrection-faith both in the Infancy Narrative and in her final appearance in the Lucan writings (Acts 1:12-14) where she is praying with all of the faithful: the Apostles, the disciples, the brothers and sisters, and the women. Luke thus presents Mary as a woman overshadowed with the Holy Spirit, in the midst of the Church, centered on the events, words, and promises that her Son Jesus has realized in his life, death, resurrection and ascension. Luke's Mariology is in conformity with what Vatican II has suggested: Mary is within the Church and always centered on Christ, because of her role in salvation history.

³*NJBC* 43:197, p. 721.

⁴*NJBC* 43:198, p. 721.

All of these themes could be developed in both our preaching and writing about Mary in the light of the Paschal Mystery.

RELATED TEXTS FROM THE SANCTORAL CYCLE

St. Joseph, Spouse of Mary; St. Joseph, Worker

During the Lent-Easter cycle there are the two feasts dedicated to Joseph which can also be conveniently seen in relationship to our Marian liturgical celebration. Both in the Scripture and in the Liturgy, especially in the recollection of him in the Canon, Joseph is seen in relationship to Jesus and Mary. As Mary's spouse, he appears in the infancy narrative of Matthew (the Annunciation to Joseph) and he is also mentioned by Luke (in the Annunciation to Mary). The second chapter of Matthew shows Joseph as the protector of the Child with his Mother Mary and as the parent who searches with Mary for the young adult Jesus in the Temple.

Like Mariology, the study of Joseph or Josephology is also christocentric and ecclesiological. Joseph is rightly considered the protector of the Holy Family as well as of the Church.⁵ He can likewise be considered a faithful disciple of God, for the Scriptures describe him as *dikaïos*, that is, an upright, just, holy man, and a man of principle. It is from Matthew's infancy narrative that the Church has a basis for calling Joseph a "saint" and for dedicating these two feast-days to him.

A recent study of Joseph has been written by Arthur Burton Calkins; it appears in the Festschrift, *Kecharitomene*, dedicated to Fr. René Laurentin. This article provides us with a

⁵J. Gerson, the Chancellor of the University of Paris (+1428), was the founder of "Josephology." See J. Gerson, "Considerations sur Saint Joseph," in *Oeuvres complètes* (10 vols.; Paris: Desclée, 1961-1973), 7 (1966): 63-84, esp. 85-86. F. L. Filas, *The Man Nearest to Christ: Nature and Historic Development of the Devotion to St. Joseph* (Milwaukee: Bruce, 1944); see also his "Joseph, St.," in *New Catholic Encyclopedia* (1967), 7:1106-1113.

good summary of the studies dealing with Joseph's righteousness and affords us a broad background for preparing for the two feasts.⁶

Once again, in returning to the mention of Joseph in the genealogy and in the locus par excellence of Matthew 1:18-25, we see the reason for the presence of Joseph both within the life of Jesus and that of Mary of Nazareth. It is he who bequeaths the Davidic heritage to Jesus and provides the basis for the human factors involved in the messiahship of Jesus. Thus, he, too, is seen as an important human link and connection within salvation history, in becoming the spouse of the Virgin, foster-father of Jesus and guardian of the Holy Family.

Besides Calkin's article there is the masterful study of the Joseph passages found in Ignace de la Potterie's book entitled *Marie dans le mystère de l'Alliance*.⁷ Both commentators favor an interpretation of Joseph being "just" in the sense of his having and maintaining a reverential awe in the presence of Mary's pregnancy. Both the Tradition and a careful exegesis of Matthew 1:18-25 support their opinion.

Fr. Raymond E. Brown favors a different interpretation, stating that Joseph's uprightness consists in his obedience to the Law (so, too, do Justin, Ambrose, Augustine, and Chrysostom).⁸ Joseph's righteousness is thus akin to that of Zechariah and Elizabeth who were "blamelessly observing all the commandments and ordinances of the Lord" (Lk. 1:6). This interpretation is also found in the Proto-evangelium of James (14:1): "If I hide her sin, I am fighting the Law of the Lord." This clearly goes beyond the text of Matthew, but Brown contends this fidelity to the Law is more in keeping with the thinking of the first century.

⁶Arthur Burton Calkins, "The justice of Joseph revisited," in *Kecharitome: Mélanges René Laurentin* (Paris: Desclée, 1990), 165-177.

⁷Ignace de la Potterie, *Marie dans le mystère de l'Alliance* (Paris: Desclée, 1988), 71-98.

⁸R. E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (New York: Doubleday, 1977), 125-129.

The liturgical texts chosen for the feast of Joseph, Husband of Mary, are taken from II Samuel 7:4-5, 12-14, 16; Psalm 89:2-5, 27-29; Romans 4:13, 16-18, 22 and either Matthew 1:16, 18-21, 24 or Luke 2:41-51. The Alleluia versicle is from Psalm 84:1.

The selection from Samuel reinforces what is said about the messianic line through David. In fact, the lines are fundamental in Israeli, Jewish and Christian royal messianism. Since it stems from a Deuteronomistic editor or post-Davidic redactor, the notion of Joseph's righteousness also fits the selection. Prayer and perpetuity are also emphasized.

The Entrance Antiphon (taken from Lk. 12:42) is also parallel to the text selected from Samuel in that it stresses the protection of God's household: "The Lord has put his faithful servant in charge of his household."

The Responsorial Psalm (89) is perfect, for it speaks of God's covenant with David and promises that the "son of David will live forever." Thus, the text easily applies to the post-Resurrection faith in Christ's messiahship and perpetuity. The opening verses of the psalm show that God's mercy and kindness include both creation and the establishment of the Davidic dynasty as part of creation. We can easily see the reason why the Church has always considered Joseph as kind, merciful, and wise. Verses 4-5 parallel the end of the selection from I Samuel 7:16.

The beautiful selection from Romans 4 (13, 16-18, 22) reinforces an interpretation of Joseph's holiness as is found in Calkins and de la Potterie as well as in the Tradition. Perhaps the words of Paul himself explain the type of holiness or justice we are speaking of: It is the "justice that comes from faith. Hence, all depends on faith, everything is a grace (Rom. 4:16)." The fact that Paul looks upon Abraham in the light of his faith and God's grace helps us to see that the traditional notion of Joseph's righteousness is also contemporary with first-century thought.

In a sense, Joseph's dilemma before the pregnancy of Mary is solved through the dream he has, but his righteousness also enables him to imitate Abraham's faith—contrary

to (all human) expectation, in hope he believed (God) in the mystery of Mary's pregnancy.⁹ The reverence and awe that Joseph experienced led him to move away and to step aside from the mystery happening in Mary. Joseph took God at his word and believed in God's creative power to do what seemed impossible.

In selecting the readings for this feast of Joseph I would frequently choose Matthew 1:16, 18-21, 24, for it directly concerns the person of Joseph in relationship to Mary's pregnancy. It is, moreover, the foundational piece for Josephology. In my opinion, this selection strengthens the relationship of Joseph to the Virgin Mary precisely because of the mystery of God's life contained within this woman. Joseph's reverence and awe before it are confirmed by the dream he has and the clear solution which is the object of this feast: "Have no fear about taking Mary as your wife." The fact that Joseph is to name the child "Jesus," because he will save his people from their sins, shows us Joseph as a faithful disciple of God involved in the mystery of the beginnings of salvation history in a new way, the Incarnation. Joseph is the connection between the first testament and its covenant and the second testament in the new covenant established by the Incarnation.

Finally, we might note that there are similarities in the Annunciations made to Mary and to Joseph, not only in the format of an annunciation schema but also in the themes—such as the fulfillment of God's promises made in Scripture, the forgiveness of sins through the Child to be born, and the faithful response of both Mary and Joseph. Mary's response is, so to speak, in broad daylight and is articulated with her *fiat*. Joseph's takes place in the mystery of a dream at night which enables him then to share in the light of life that Mary already knows so well.

Feast of Joseph the Worker (May 1)

In 1955, Pope Pius XII instituted the feast of St. Joseph

⁹Cf. Rom. 4:18 ff.

the Worker in order to honor the dignity of work. Our interest, in this study, is to see which texts were chosen for the person of Joseph who exemplified, through the Gospels, an aspect of man's labor. Jesus was known by his own townspeople as the "son of the carpenter." It is from such texts as Matthew 13:55 (see also Lk. 4:22; Jn. 6:42, 7:15) that we get information about the relationship of Jesus to Joseph, the worker. These same texts help the exegetes to wrestle with the "brothers and sisters" of Jesus and, of course, with the notion of Mary's perpetual virginity within Catholic and Orthodox tradition. Thus, they are texts which are also taken up within mariological studies. The ecumenical study of Mary in the New Testament cites them but considers them from a strictly historical-critical perspective and not from that of a living tradition. It is from a method which combines both historical criticism and a study of the trajectory of a person in the history of a tradition that we can gain helpful information for liturgists and homilists.

In his recent book on Mary in the mystery of the covenant (soon to be published in English by Alba House, translated by the author of this paper), Ignace de la Potterie pays particular attention to the references to Joseph in John's Gospel. He dedicates ten pages to John 6:42: "Is not this Jesus, the son of Joseph, whose father and mother we know?" Through a careful structural and exegetical study, de la Potterie shows this to be the common opinion of who Jesus is. But, in the perspective of Johannine theology, this opinion is totally commonplace and earthy, without any insight into the true nature of Jesus and even less about his foster parent, Joseph. I think these texts on Joseph are important to the historical and living tradition of respect and dignity that the Catholic Church gives to the person of Joseph. The texts help the Christian reader of the Gospels to have a Christology that goes beyond that of the common opinion of those who surrounded Jesus in his native town of Nazareth. Johannine irony is a technique used by the Fourth Evangelist to help the reader deepen his/her faith in the mystery of Jesus, both in relationship to his Heavenly Father

and with regards to his Mother and foster father, Joseph. John frequently dwells and expands on a tradition known in the Synoptics and brings out a deeper meaning. I see the text from Matthew 1:16 helping to form the Tradition: "Joseph, the husband of Mary, of whom Jesus was born who is called the Messiah." Luke, too, has a helpful remark about Joseph in the preface to his genealogy: "Jesus was about thirty years old when he began his *work*. He was the son (*as was thought*) of Joseph, son of Heli . . ." (Lk. 3:23). The Catholic tradition offers an interpretation to these texts that is possible even from a historical-critical point of view and, in so doing, maintains its honor of Joseph.

The other texts used for the feast of St. Joseph the Worker are Genesis 1:26-2:3 and Colossians 3:14-15, 17, 23-24. Work is linked with the fact of man/woman being made in the image of God, and, thus, they too, through their responsible stewardship in the created world, are likewise entitled to the dignity of the Sabbath rest.

The selection from Colossians shows that love, enthusiasm, and wholehearted attentiveness to their work enable Christians to be thankful: "And whatever you do, in word or deed, do everything in the Name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:17). Verse 24 brings out the aspect of work as service. This is translated very well in the New Revised Standard Version, so as to emphasize responsible stewardship rather than slavery to the Lord: ". . . since you know that from the Lord you will receive the inheritance as your reward; you *serve* the Lord Christ."

We can easily see an application of these texts not only to Joseph the Worker but also to the Holy Family, wherein such responsible service—to God and neighbor and the world—was certainly accomplished.

The Visitation (May 31)

The Visitation of Mary to Elizabeth is celebrated on May 31. This ancient liturgical celebration owes its institution to Urban VI in 1389. It was changed from July 2 to May 31, in order to have a greater conformity with the Gospel account,

as a feast coming between the Solemnity of the Annunciation and the Birth of St. John the Baptist.

The readings are helpful in imaging Mary as the Daughter of Zion (Zeph. 3:14-18) and as the Virgin of Nazareth journeying to visit her cousin Elizabeth and then breaking forth into the beautiful Magnificat. Thus, the feast contains two of the most important texts which speak of Mary.

Again I turn to I. de la Potterie's work *Marie dans le mystère de l'Alliance*, which has as a main theme "Fille de Sion." In the preliminary chapter, de la Potterie sees the title "Daughter of Zion" as the biblical background for the New Testament figure of Mary. It is true that specialists of the Old Testament refrain from applying any Old Testament text to Mary. This is due to an exclusive use of the historical-critical method without recourse to the rich history of a tradition. In *Lumen Gentium*, chapter eight, the notion of Mary as Daughter of Zion is brought out. It is in the light of a long biblical tradition in the Church and because of its promotion by Vatican II that we can corroborate this notion, studying it in order to bring out the rich biblical background on the person of Mary. I also am convinced this would be an appropriate manner of explaining and sharing the Jewish person of Mary in Jewish-Christian dialogue. After all, the Jewishness of Jesus is entirely due to his mother, Mary of Nazareth.

The arguments against the use of the title "Daughter of Zion," as given by Raymond E. Brown in his *The Birth of the Messiah*, are cogent and do help us to be careful in how we explain this title for Mary.¹⁰ In the context of Vatican II and liturgical use, however, the arguments proffered by de la Potterie, Laurentin, and Lyonnet are equally convincing, when they speak of Mary in the context of Catholic liturgical celebration of her role in the mystery of Christ.

Permit me to cite two passages from Ignace de la Potterie which will help us to understand Mary as "Daughter of Zion."

¹⁰Brown, *The Birth*, 320-328, 353, 465.

In the present development of Mariology, the Old Testament preparation for the New Testament's doctrine about Mary is not reduced to specific verses of the Scripture. It is rather a question of a general theme which is extended over numerous texts, most particularly texts in the prophetic literature. In our approach for the biblical background of the image of Mary, we will also adopt this method of study. We will approach several texts which present a symbolic feminine image in which the prophets discovered the symbol of the Messianic Zion. This "Daughter of Zion" is characterized as a woman who is at once spouse, mother, and virgin. It is within this context of Old Testament literature that present-day exegesis concerning Mary renews and develops itself.¹¹

Nevertheless, in this spousal relationship of a covenant, Mary is evidently not situated at the side of God or of Christ, but next to the human partner of the covenant: the people of God. During the epoch of the New Covenant, it is a woman who henceforth "represents among all of the creatures the Israel of God, the pre-redeemed humanity, that God could 'espouse' to divinize her in him." Mary thus becomes the personification of the people of God that Israel was, and she thereby becomes the image of the Church. That is why one could call her: "Mary, the First Church." And still for the same reason, the title "Daughter of Zion," which in the Old Testament designates Israel in its relations with God and which is then applied to the Church, is already in the Gospels (at least implicitly) applied to Mary. For the same reason, the Council called her "The Daughter of Zion par excellence" (*Lumen Gentium* 55), and the Pope, in his encyclical *Redemptoris Mater* (no. 3), speaks of "this hidden 'daughter of Zion' (cf. Zeph. 3:14; Zech. 2:14)," whom God had involved in the accomplishment of his plan of salvation.¹²

The object of de la Potterie's book is to show the unique role that Mary played as "Daughter of Zion" in the history of salvation and in the mystery of the Covenant. "Indeed this 'mystery' of Mary is a light for the whole Church of whom

¹¹de la Potterie, *Marie dans le mystère*, 19-20 (my translation).

¹²de la Potterie, *Marie dans le mystère*, 13-14 (my translation).

she is the image, but she is also this for all those who, since the episode of Calvary (cf. Jn. 19:26), become 'sons' of Mary and thus, also, sons of the Church."¹³

The Lucan text 1:39-56 is the perfect New Testament foundation for the feast of the Visitation, since it is the original account. By framing the Magnificat into the narrative of the Visitation and Mary's return to Nazareth, the faithful are given an integrated experience of this joyous event.

Since multiple studies have been done on both of these passages, I am not going to elaborate on them except to make mention of the extraordinary faith acclamation of St. Elizabeth: "But who am I that the Mother of my Lord should come to me." The use of the expression *he meter tou Kyriou mou* ("the mother of my Lord") is the expression of the New Testament which comes closest to the title chosen for Mary at Ephesus in 431 A.D., namely, *Theotokos*.

As we have already seen in Mary's words to the angel Gabriel, "Behold the handmaid of the Lord" (v. 38), and in her "My soul magnifies the Lord" (v. 47), the meaning suggested in the expression of Elizabeth is also related to the faith expression of seeing, in the person of Jesus, the Lord who is God. I realize this goes contrary to the historical-critical analysis, but the contexts that surround this acclamation of Elizabeth do suggest such an interpretation. Of course, we must remember that Luke wrote his Gospel and the Acts in the light of Resurrection-belief and affirmation of Jesus as Lord.

The feast of the Visitation should stir us to a deeper faith in Jesus and in Mary's dignity as his Mother, as well as to an imitation of her sense of mission and hospitality.

Our Lady of Lourdes (February 11)

This feast often falls in Lent, hence my reason for including it among the memorials of the Blessed Virgin Mary. It was on March 25, 1858, that the Virgin replied to Bernadette's query about her name, saying, "I am the Immaculate

¹³de la Potterie, *Marie dans le mystère*, 14.

Conception." We see how the feasts, memorials, and commemorations of the Virgin Mary are all linked together in the Church's celebrations in her honor. Thus, in our study of the liturgical cycles we see and hear many of the same selections from the Scriptures. Each mariologist, theologian, and exegete, however, has a unique way of presenting and looking at these texts. There is, therefore, an advantage to this study despite its repetitiveness! *Repetitio est mater lectionis*.

The readings for this feast are Isaiah 66:10-14; Judith 13:18-20, and John 2:1-11 (the Cana account). Let me briefly comment upon these texts in the light of our Paschal Mystery-faith.

Isaiah 66:10-14 is used in the Liturgy of the Hours (Thurs. Morn. IV). This powerful passage shows the compassionate love of God for Israel in its post-exilic period and its return to Mother Jerusalem. It is easy for the homilist and reader to see an ecclesial application of the text through the theme of Jerusalem as mother-city for her children. The outcome of the return to the Holy City is unparalleled joy and comfort for her faithful children. The feminine aspect of God is apparent. Yahweh comforts Israel as a mother comforts her sons and daughters.

The larger context of our passage is within the notion of passing from sorrow to a new heaven and a new earth (Isa. 63:1-6, 16). The "Rejoice!" reminds us of the angelic salutation to Mary. In the light of our paschal belief, it is the conviction that through God's compassionate love we have been redeemed from exile, sin, and death. The image of a child nursing at its mother's breast is a beautiful image of joy, peace, and contentment. This, of course, is also true of Mary's nurturing and joyful care of us as her children.

For further reflection on the New Jerusalem, I would recommend study of the final two chapters of the Book of Revelation concerning the New Heaven and the New Earth (chapters 21 and 22).

The Responsorial Psalm used for this feast is from Judith 13:18-20. This text is appropriate for reflecting upon Mary

through a valiant Jewish prototype, Judith. Fortunately, liturgical sensitivity, shown in the removal of the lines of violence from this portion of Judith, makes it a response of praise of Mary similar to Gabriel's words at the Annunciation. The New Revised Standard Version gives us an accurate rendition:

O daughter, you are blessed by the Most High God above all other women on earth; and blessed be the Lord God, who created the heavens and the earth . . . (v. 18). Your praise will never depart from the hearts of those who remember the power of God (v. 19). May God grant this to be a perpetual honor to you, and may he reward you with blessings . . . (v. 20).

The Cana account is basically a christological one, but the mother of Jesus also is present and is the catalyst for the first "sign" worked by Jesus. She is always seen in relationship to her Son in this Gospel. The Evangelist is interested in her role as *Woman* in the economy of revelation. She has, within such a perspective, a unique and universal significance.

The Fourth Gospel is a gospel of revelation. We know that for John the seven signs are, above all, meant as the self-revelation of Jesus, so that all believers may become his true disciples. The revelatory nature of John's Gospel is seen in the dramatic and symbolic scenes which unravel the identity of Jesus. John often speaks on several levels about Jesus. We can see this in almost every one of the signs which are all meant to lead persons to Jesus himself in a decision of faith and trust. B. Olsson succinctly sums this up in his insight about Cana: ". . . the Cana narrative (is) a symbolic narrative text, i.e., a narrative which seeks to convey a message apart from the actual events described. Such a characterization is in agreement with the majority of modern exegetes."¹⁴

¹⁴B. Olsson, *Structure and Meaning in the Fourth Gospel: A Text-Linguistic Analysis of John 2:1-11 and 4:1-42* (Coniectanea Biblica, N.T. Series, 6; Lund: Gleerup, 1974), 95.

In modern Catholic exegesis there is a more christological and symbolic interpretation of this important pericope. Once again, I return to I. de la Potterie for a sound interpretation:

... it is not as a miracle that the episode of Cana should be considered, but as a sign. In insisting in a unilateral manner on the intercessory power of Mary, one remains at a subjective level, too confined by personal piety and by exhortation (by invoking the mediation of Mary next to Jesus). The profound mariological meaning of this account is theological; it is inscribed in the broader context of the history of salvation and expresses itself especially in the two elements of the text, namely, the fact that Mary is called "Woman" and in the double function that she exerts in this episode, as spouse and as mother.¹⁵

Our Lady of Sorrows (September 15)

The Servites were granted this feast in 1667, but it was only introduced into the Roman calendar in 1814 and assigned to the third Sunday in September. In 1913, the feast was assigned to September 15, quite appropriately following the feast of the Triumph of the Cross on September 14.

Though there is no such commemoration of the Blessed Virgin during the Lenten season, the Passion Narrative of the Gospel of John is read on Good Friday. This text contains the central scene of Jesus' parting words to his Mother and the Beloved Disciple standing at the foot of the cross. Currently, the Servites are promoting and petitioning for the establishment of such a commemoration during the Lenten season; this would be quite appropriate for one of the Saturdays during Lent.

The texts chosen for the feast of Our Lady of Sorrows are Luke 2:34-35 (the Entrance Antiphon); Hebrews 5:7-9; Psalm 31:2-3, 3-4; 5-6, 15-16, 20; and John 19:25-27 or Luke 2:33-35. All the readings have as their purpose to show the close

¹⁵de la Potterie, *Marie dans le mystère*, 225.

participation of Mary in the sufferings of her Son. The sequence is the beautiful poetic *Stabat Mater*.

Undoubtedly, the heart of this celebration is the text from John 19:25-27, a text of predilection for many Marian congregations. In recent studies there have been some exegetes who choose to see this scene as merely symbolic, because it is not mentioned by the Synoptics in their descriptions of the crucifixion of Jesus but only by John who was present at the moment Christ died. Other scholars maintain there is much within the tradition of John that is based on historical events in the life of Christ and that shows the profound reflection of a gifted evangelist upon the historical events of the life of Jesus.¹⁶

The pericope of Calvary is also associated with the only other appearance of Mary in John's Gospel—that at the wedding feast of Cana (Jn. 2:1-11). Though some exegetes isolate the study of Cana from Calvary, most continue to see a relationship between the two scenes because of the similarity of words and themes: the "hour," the "Woman," the presence of the disciple(s), the symbolism of the water and wine at Cana and the blood and water at Calvary. I personally would advocate a study and reflection on both scenes, since there are so many common motifs in them. Proponents of almost all methodologies would attest to this—certainly literary criticism, canonical criticism, redaction criticism, and historical criticism (at least on the part of many of its advocates).¹⁷

My own study and reflection on the text of John 19:25-27 has led me to see it as a central pericope within the Passion Narrative. To understand its full significance it is necessary to see the grammatical connection that it has with both the

¹⁶C. H. Dodd, *Historical Tradition in the Fourth Gospel* (Cambridge: Cambridge University Press, 1963), Introduction, esp. pp. 4-5.

¹⁷As a sidenote—one of the doctoral theses being prepared for IMRI-Marianum treats the Cana account and offers a critical assessment of the studies from just prior to Vatican II up to the present. The study will be of great value in looking more closely at the reasons for linking Cana with Calvary and also for studying Cana in isolation. This thesis is being prepared by Fr. Robert Garafalo who is now teaching in Bolivia.

scene immediately preceding it and the final words of Jesus: "It is accomplished." These linking techniques are evident throughout the narrative sections of the Fourth Gospel and enable us to get a better reading of it. Theologically this analysis leads to an ecclesiological conclusion and, in Church tradition, to the spiritual motherhood of Mary and her role as Mother of the Church as seen in the most sacred event in the history of salvation, the death of Jesus upon the cross and the expiration of his life's breath upon his mother and the Beloved Disciple. Some exegetes have affirmed such an ecclesial dimension to the scene (C.K. Barrett, I. de la Potterie, R. Laurentin). Among the Fathers of the Church, John Chrysostom was the first to propose such an ecclesial aspect. Even R. Bultmann sees a relationship of Israel and the Synagogue through Mary and Gentile Christianity through the Beloved Disciple. It is precisely through the connection between the scene of the soldiers casting lots for the seamless tunic and the statement that Jesus knew all was now finished (v. 28) that this ecclesial dimension surfaces from the text.

The linking words that are helpful for seeing this relationship in all these pericopes are the *hoi men* of verse 24c linked to the *de* of verse 25. Likewise, the singular *meta touto* links verse 28 to the central pericope of Jesus' last gift to us, made through his directives to his Mother and the Beloved Disciple.

The other readings chosen for the feast support the theme of Mary sharing in the sufferings of her Son. Hebrews 5:7-9 recalls the reality of the human condition of suffering experienced in the flesh of Jesus, which was from the beginning taken from Mary, and the complete obedience of Jesus to the will of God. Mary, likewise, was obedient through her "Let it be done to me according to your word."

The "sword of sorrow" pericope is what has given name to this feast and influenced its symbolic and artistic representation. From an exegetical point of view this is Luke's way of presenting the scandal of the cross. Mary is also brought into this divisive aspect of Jesus' mission. As Fitz-

myer aptly says, "She will learn what division can come into a family by the role that her son is to play, for her relation to him will be not merely maternal but one transcending such familial ties, viz., that of the faithful disciple."¹⁸ The Psalm Response (Psalm 31) and the poetic Sequence which follows capture in a more vivid and dramatic way the meaning of this feast.

In conclusion, the words of Msgr. James J. Flood sum up the Christocentrism of this feast:

The sorrows of Mary are not independent and autonomous realities having no relation to the history of redemption. These sorrows exist for Mary precisely because her life is so intimately related to her Son's life of pain and suffering. Mary experiences sorrow because she shares in the sufferings of her Son.¹⁹

TWO SELECTIONS FROM THE COLLECTION OF MASSES OF THE BLESSED VIRGIN MARY

In 1987, twelve of the forty-six Masses commemorating Mary were translated into English and approved by the Executive Committee of the National Conference of Catholic Bishops. There are two such Masses which pertain to the Lenten and Easter season: The Blessed Virgin Mary at the Foot of the Cross and The Blessed Virgin Mary, Queen of the Apostles.

Since there are excellent introductions to these Masses, I will make only a few remarks about the scriptural texts chosen for them.

1. *Lenten Season*

With the exception of the Preface, the formulary for The Blessed Virgin at the Foot of the Cross is taken from the

¹⁸J. A. Fitzmyer, *The Gospel according to Luke: Introduction, Translation, and Notes*, Anchor Bible (2 vols.; Garden City, NY: Doubleday, 1981-83), 423.

¹⁹*To Preach, to Teach, to Pray Mary* (San Jose, CA: Santa Clara Shrine of Our Lady of Peace, 1986), 35.

proper of Masses used by the Order of the Servants of Mary (Servites).²⁰ The Gospel text, of course, is closely related to that of Our Lady of Sorrows (Sept. 15). However, the compassion of the Blessed Virgin Mary at the foot of the cross is the focus of the rest of the formulary. The following scriptural texts are used: Romans 8:31b-39; Psalm 18:2-3, 5-6, 7, 19-20; John 19:25-27, and Colossians 1:24. Mary is presented as an exemplar because she is the *handmaid* of the Redeemer; she is also the *figure* of the Church as the Mother of Jesus who shares in his sufferings and is united with his sacrifice. She is also the *Woman* (see Gen. 3:15 and Rev. 12:1) who shares in bringing new life to the Church. The Preface brings out the mystery of Mary as the image of the Church (see *Lumen Gentium*, no. 64).

This is the summary of the motifs given in the *Collection of Masses of the Blessed Virgin Mary*. It spells out for the homilist the terminology used by the Congregation for Divine Worship:

In doctrine and language deriving from the Fathers of the Church, the liturgy finds many ways to express the power of the Blessed Virgin as exemplar of the Christian life. Particularly when the liturgy seeks to highlight her sanctity and to present her to the faithful as the devoted handmaid of the Father (see Luke 1:38; 2:48) and the perfect disciple of Christ, the liturgy calls her the *exemplar*. It calls her a *figure* when it seeks to indicate that her manner of life as virgin, spouse, and mother provides a portrait of the life of the Church and shows the path it must take in its journey of faith and its following of Christ. Finally, the liturgy refers to her as *image*, in order to make it clear that in the Blessed Virgin, who is already perfectly fashioned in the likeness of her Son, the Church "joyfully contemplates, as in a flawless image, that which the Church itself desires and hopes wholly to be."²¹

²⁰*Proper of Masses of the Order of the Servants of Mary* (Rome: Curia Generalis OSM, 1972), 24-27.

²¹International Commission on English in the Liturgy, *Collection of Masses of the Blessed Virgin Mary* (hereafter cited as *CMBVM*) (2 vols. in 1; New York: Catholic Book Publishing Co., 1988), p. 11 (no. 15).

The selection from Romans 8:31b-39 is Paul's way of demonstrating the compassionate love of God for us as seen in the Paschal Mystery of Christ: "Christ Jesus, who died, or rather was raised up, who is at the right hand of God and who intercedes for us" (Rom. 8:34). Undoubtedly, Mary's compassion is reflected here. It is important for us as homilists to emphasize God's maternal compassion which is directly present in the text. Only by appropriation of the text in the context of the liturgy can it be applied to Mary. The pericope is centered on God's love and its manifestation in Christ Jesus, who was not spared but handed over by God for our sake. The passage can be summed up in Joseph Fitzmyer's words: "The love of God manifested in the Christ-event is thus the unshakeable basis of Christian life and hope."²²

Psalm 18 (verses 2-3, 5-6, 7, 19-20) is a royal psalm. The passages which are chosen emphasize God's saving action for the king who represents all the people. God saves the just. Solidarity with the king is emphasized. Mary's attitude is reflected in her standing near the cross and suffering with her Son to the very end. She is one with him and with us in our sufferings and trials.

We turn, once again, to the Gospel of John 19:25-27. In Jesus' words, Mary is called "Woman." We have seen this title already in the Cana account where Mary is the initiator for raising the notion of Christ's hour which ultimately takes place on the cross. The narrator or theologian, whom we shall call John the Evangelist, calls Mary the Mother of Jesus. This title is used eleven times in the Fourth Gospel and, in all but one instance (Jn. 3:4), pertains to Mary, the Mother of Jesus. The introduction to this feast in the *Collection of Masses of the Blessed Virgin Mary* reminds us of the relationship of Mary as Woman to the texts of Genesis 3:15 and Apocalypse 12:1. The use of these texts, of course, is based on the early patristic references to Mary as the New Eve—

²²NJBC, 51:91, p. 855.

especially in Irenaeus and Justin. The homilist thus is encouraged to speak of Mary as Woman and Mother.

Another important point is the mention of Mary's standing by the cross with three other women disciples of Jesus. This is highlighted in the Entrance Antiphon of the Mass. Finally, for the Communion Antiphon, a beautiful passage from Colossians 1:24 is chosen: "I fill out in my flesh what is lacking in the sufferings of Christ, for the sake of his body, which is the Church." This can easily reflect Mary's compassion and solidarity with her son Jesus as well as her spiritual maternity in reference to the Church. Permit me to add from the introduction to this feast the third and fourth paragraphs:

The texts of the Mass reflect on the mystery of Christ's passion, mysteriously filled out through the present sufferings of his members as they face the many trials of this life (Opening Prayer). The words of the apostle: "I fill out in my flesh what is lacking in the sufferings of Christ, for the sake of his body, which is the Church" (Communion Antiphon: Colossians 1:24), are appropriately used in this celebration.

Our Lady, "Queen of heaven and earth" (Gospel Acclamation), stood by the cross of her Son (See Entrance Antiphon: John 19:25), in agony (Opening Prayer), sorrowing (Gospel Acclamation), yet full of courage and faith (Preface), playing many roles in the mystery of salvation, and fulfilling in her person the prophecies of old (Preface).²³

2. Easter Season

For the Easter Season, the Feast of the Blessed Virgin Mary, Queen of the Apostles is given in the *Collection of Masses of the Blessed Virgin Mary*. This feast is also celebrated in several Marian Congregations on September 5.²⁴ The texts chosen are Acts 1:12-14, 2:1-4; Psalm 87:1-2, 3, 5, 6-7, and John 19:25-27.

²³CMBVM, p. 27.

²⁴CMBVM, p. 31.

The Entrance Antiphon captures the "motif for this feast": "The disciples were constantly at prayer together, with Mary, the Mother of Jesus, Alleluia!" (Acts 1:14). This summary statement contains several of the important Lucan themes: discipleship, continuity, prayer, *koinonia*, Mary, and, of course, Jesus. The Holy Spirit is immediately mentioned in the Opening Prayer. As we well know, Luke is the Evangelist of the Holy Spirit. The text is a parallel to the Entrance Antiphon: "God our Father, you gave the Holy Spirit to your apostles as they joined in prayer with Mary, the mother of Jesus."

There are some excellent passages on the Holy Spirit in *Lumen Gentium* that could easily serve the homilist. The notion of Mary as Queen of the Apostles associates her with the ascended and exalted Christ who is now *Kyrios* of the universe. Mary's direct presence and naming by Luke leads us to see why the Church proclaims her as Queen of the Apostles. The Preface is a beautiful reflection on the role of Mary as an "apostle"—she who brought her Son to John the Baptist and who, through prayer and presence in the Cenacle, encouraged Peter and the other apostles to go forth fearlessly (*parresia*) to preach the Gospel to all the nations, with its saving message of life in Christ. The continuation of such apostolic work is seen in the new preachers of the Gospel today. In summary we may say that the Preface is filled with scenes from Luke-Acts and thus presents a synthesis for the celebration of the feast. The Communion Antiphon continues with another Lucan theme: "Blessed is the womb of the Virgin Mary which bore the Son of the eternal Father, Alleluia" (Lk. 11:27).

The text is extended through the addition of the Pentecost pericope of Acts 2:1-4. This is an important addition to the scene in the Upper Room, for we now have the Spirit filling the persons who are in the Cenacle and enabling them to "make bold proclamation" (*meta parresias*: Acts 2:29). Richard Dillon, in his accurate exegetical commentary on this event, makes the important statement about "an actual mission experience as its likelier basis," when he ex-

plains the Christian meaning of Pentecost as it differs from the earlier Jewish harvest and pilgrimage festival (some fifty days after the feast of the Unleavened Bread/Passover) and also from the second-century rabbinic notion of Pentecost (linked with the giving of the Law to Moses on Mount Sinai). Luke, he points out, does not concentrate on the charismatic gifts of the Holy Spirit (cf. I Cor. 12-14). He "broadens [this aspect] into a comprehensive expression of the dynamism of the mission ([Acts] 4:8, 31; 6:10; 8:29, 39; 10:19-20; 11:12; 13:2-4; 20:22-23; 21:4, 11)." This mission is the continuation of the mission of Jesus and the apostles. Luke always is working with continuity amidst the discontinuity of humans. What we have here is "the inauguration of a mission that would cross all language barriers."²⁵

How does the Gospel of John 19:25-27 correlate with this Lucan message of mission? Perhaps the Alleluia Verse leads us into a parallel interpretation: "Alleluia. There by the cross of our Lord Jesus Christ stood holy Mary, mournful Mother, Queen of heaven and earth."

I have already commented on the Johannine pericope of 19:25-27, but there is an association of Mary as Queen with Jesus who is exalted on the cross. She continues with the Beloved Disciple the life of Jesus, as Mother of the Church which is born on Calvary in John's Gospel. All is accomplished at that "hour" in John's Gospel. Mary is united with her Son in the Paschal Mysteries and their continuation in the life of the believers—both Jewish (represented by Mary) and Gentile (represented by the Beloved Disciple).

There is a Mass called the Commending of the Blessed Virgin.²⁶ The Preface from this Mass can serve as a conclusion to the Church's reflection on the scene at the foot of the cross:

²⁵I am indebted to R. Dillon in his commentary on Acts for these ideas; *NJBC* 44:20, p. 731.

²⁶No. 13 in the complete collection of Masses of the Blessed Virgin Mary—not yet published in English.

At the foot of the cross of Jesus,
by his solemn and dying wish,
a deep bond of love is fashioned
between the Blessed Virgin Mary
and his faithful disciples:
the Mother of God is entrusted to the disciples
as their own mother,
and they receive her
as a precious inheritance from their Master.
She is to be forever
the mother of those who believe,
and they will look to her
with great confidence in her unfailing protection.
She loves her Son in loving her children,
and in heeding what she says
they keep the words of their Master.

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**SCRIPTURAL TEXTS USED FOR MARIAN FEASTS
AND COMMEMORATIONS THROUGHOUT
THE LITURGICAL YEAR**
(INCLUDING FEASTS IN HONOR OF JOSEPH,
HUSBAND OF MARY)

Texts from the Old Testament

- | | |
|-------------------------------------|-----------------------------|
| Genesis 1:26-23 | Proverbs 8:22-31 |
| 3:9-15, 20 | Ecclesiasticus 3:2-6, 12-14 |
| 9:17 | 24:1, 3-4, 8-12, 19-21 |
| 12:1-7 | 44:1, 10-15 |
| Numbers 6:22-27 | 51:18-24, 27-30 |
| Judges 13:2-7; 24-25 | Song of Songs 2:8-14 |
| I Samuel 2:1, 4-8 | 5:2-5 |
| I Samuel 10 | Isaiah 6:10-11 |
| II Samuel 2:7; 2:1-16 | 7:10-14 |
| 6:9, 16 | 9:1-6 |
| 7:1-5, 8-11, 12-14, 16 | 11 |
| I Chronicles 15:3-4, 15, 16; 16:1-2 | 12:2-6 |
| Judith 13:17-20 | 61:9-14 |
| II Maccabees 7:1, 20-29 | 62:2-3 |
| Psalms 13:6 | 66:10-14 |
| 18:2-3, 5-6, 7, 19-20 | Micah 5:1-4 |
| 19: 8-9, 10-11, 15 | Zephaniah 3:14-18 |
| 24:7-10 | Zechariah 2:14-17 |
| 31:2-4, 5-6, 15-16, 20 | Malachi 3:1-4 |
| 34:2-3, 6-7, 8-9 | |
| 40:7-11 | |
| 45:10-12, 14-17 | |
| 67:2-3, 5-6, 8, 20 | |
| 84:1 | |
| 87:1-3, 5-7 | |
| 89:2-5, 27, 29 | |
| 90:2-4, 12-13, 14, 16 | |
| 98:1-4 | |
| 103:1-4, 8-9, 12-14, 16-18a | |
| 113:1-9 | |
| 128:1-6 | |
| 132:6-7, 9-11, 13-14, 17-18 | |
| 145:1-2, 4-6, 8-9 | |

**SCRIPTURAL TEXTS USED FOR MARIAN FEASTS
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Texts from the New Testament

MATTHEW	I CORINTHIANS
1-16, 18-25	4:15
2:13-15, 19-23	15:20-26
12:46-50	15:54-57
13:16-17, 54-58	II CORINTHIANS
28:1-10, 19-20	1:19ff.
LUKE	5:17-21
1:26-39, 39-45, 46-55	GALATIANS
2:1-14, 15-19, 22-40, 41-52	4:4-7
10:22	5:22
11:27-28	EPHESIANS
24:41	1:3-6, 11-12
JOHN	COLOSSIANS
1:14	1:24
2:1-11	3:12-21
3:1-6	3:14-15, 17, 23-24
6:35, 63	II TIMOTHY
12:44-50	2:10-11
14:9	HEBREWS
19:23-24	1:1-2
19:25-27	2:11-15
ACTS	2:14-18
1:6-14	5:7-9
1:12-14; 2:1-4	10:4-10
2:10-11	I PETER
2:36-42	4:13
ROMANS	REVELATION
4:13, 16-18, 22	11:19; 12:1-6, 10
5:12, 17-19	12
5:12-20	21:1-5
8:28-30	
8:31b-39	
12:9-16	