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MARY IN THE LITURGY OF THE HOURS

"Let us praise God, our almighty Father, who wished that Mary, his son's Mother, be celebrated by each generation." (Intercession, Evening Prayer, Common of the B.V.M.)

Introduction

"The Liturgy of the Hours is a form of prayer proper to the whole people of God."¹ The community celebrating Liturgy is the Church. "It is Christ, already glorious in heaven where he has prepared a place for us (Jn. 14:2), who is there in his humanity, with Mary and with the angels" and all the saints.² Liturgical action is a part of the history of the Church: it brings about an ever deeper penetration of human history by the mystery of Christ. "The Church lives, grows, discovers, and becomes aware of her present situation while moving forward to her future."³

"The *Liturgy of the Hours* has valuable ritual forms for celebrating the commemoration of the Blessed Virgin Mary."⁴ This servant of the Lord is "model of the attitude with which the Church celebrates divine mysteries."⁵ For the Church

¹Congregation of Divine Worship, *Orientations and Proposals for the Celebration of the Marian Year* (Rome, 1987), 5; hereafter cited as *Orientations*.

²Congregation of Divine Worship, *The Liturgy of the Hours: The General Instruction . . . with a commentary by A.-M. Roguet, O.P.* (Collegeville, MN: Liturgical Abbey Press, 1971), 89; hereafter cited as Roguet, *GILH, Commentary*.

³*Ibid.*, 88-89.

⁴*Orientations*, 53.

⁵*Ibid.*, 19.

must listen to the word of God and keep it as did Mary (Lk. 1:38, 2:19,51). The Church must praise and thank God as did Mary in the Magnificat (Lk. 1:46-55). The Church must bring Christ to others as did Mary to Elizabeth and her child (Lk. 1:39-45), to the shepherds (Mk. 2:15-16), and to the magi (Mt. 2:11). The Church must pray and intercede for all as exemplified by the mother of Jesus at Cana (Jn. 2:1-11) and in the upper room together with the rest of the believers (Acts 1:14).⁶

This paper purports to explore her presence in Morning and Evening Prayer and the Office of Readings as found in *The Liturgy of the Hours*.^{*} The table of contents lists, under "Mary the Virgin," the following feasts:

January 1, Solemnity of Mary, Mother of God
 February 11, Our Lady of Lourdes
 May 31, Feast of the Visitation
 July 16, Our Lady of Mount Carmel
 August 5, Dedication of Saint Mary Major
 August 15, Solemnity of the Assumption
 August 22, Queenship of Mary
 September 8, Feast of the Birth of Mary
 September 15, Our Lady of Sorrows
 October 7, Our Lady of the Rosary
 November 21, Presentation of Mary
 December 8, Solemnity of the Immaculate Conception
 December 12, Our Lady of Guadalupe
 Saturday following the 2nd Sunday after Pentecost,
 Immaculate Heart of Mary.

Under celebrations of "Jesus Christ the Lord," the table lists the following feasts containing a very strong Marian theme:

February 2, The Presentation of the Lord
 March 25, Annunciation of the Lord
 Sunday after Christmas, Holy Family.

⁶Ibid., 20.

^{*}*The Liturgy of the Hours* (trans. International Commission on English in the Liturgy; 4 vols.; New York: Catholic Book Publishing Co., 1975); published also in other English-speaking countries.

The Church's ancient and deep response of love and gratitude to God for Mary is not exhausted by the feasts mentioned above, rich and numerous though they be. Love of Mary overflows and waters the entire garden of liturgical prayer. (See Table 1.)

Everyday the Church venerates Mary in the Liturgy of the Hours at Evening Prayer and at Night Prayer. St. Bede the Venerable writes, "It is an excellent and fruitful custom of holy Church that we should sing Mary's hymn at the time of evening prayer. By meditating upon the Incarnation, our devotion is kindled, and by remembering the example of God's Mother, we are encouraged to lead a life of virtue. Such virtues are best achieved in the evening" (2nd Reading, Visitation). But there are other times in the Liturgy of the Hours which richly commemorate the mysteries of Mary in the celebration of the mysteries of Christ's life.

During the season of **Advent** the Hours frequently refer to the immaculate Mother of the Lord; in her, the long-awaited promise to Israel came to pass and the new divine economy was established.⁷ The **Christmas** Season includes Mary as intimately involved in the incarnation of the Word, in His birth and its revelation to the shepherds and magi.⁸ **Lent**, the way leading to Easter, is one of more attentive listening to the Word, calling more decidedly for a conversion of heart and a conscious taking up of one's cross. It is the way walked by Mary, the first disciple of Christ, assiduously attentive to the Word (Lk. 2:19, 51) and faithful woman at the foot of the cross (Jn. 19:25-27).⁹ **Easter tide**, a time to resound the ecclesial joy of the Resurrection and the gift of the Holy Spirit, is always an extension of Mary's "ineffable joy" at the victory of her Son over death and her presence at the coming of the Paraclete (Acts 1:14).¹⁰ And in **Ordinary Time** there are vari-

⁷International Commission on English in the Liturgy, *Collection of Masses of the Blessed Virgin Mary* (New York: Catholic Book Publishing Co., 1988), 1:8 (no. 7), citing *Lumen gentium*, no. 55.

⁸Ibid., 1:9 (no. 8).

⁹*Orientations*, 11.

¹⁰Ibid.

ous feasts in honor of Mary—the most important being that of the Assumption, the feast of her vocation to full happiness.¹¹

Mary in the Hymns

Hymns have a place in the celebration of the Liturgy of the Hours from very early times. They point more immediately than the other parts to the individual characteristics of the Hours or of each feast. "The hymns are the principal poetic part composed by the Church."¹²

Of the 292 hymns in the *Liturgia Horarum* (editio typica), 84 contain some reference to Mary. Twenty-nine of these 84 are assigned to Marian feasts and can be called, by their rich Marian content, the Marian Hymnal of the *Liturgia Horarum*. Fifty-five others leaven not only the Seasons and Commons, but also several individual celebrations: three in Advent, six in Christmas, one in Lent, one in Easter, two in the Psalter, thirteen for the Feasts of the Lord, nineteen in the Proper of Saints, seven in the Commons, the "Te Deum" in Ordinary Time and one in the Office of the Dead. Among these are eleven hymns which include Mary in the doxology or last verse. (See Table 2.)

These hymns, taken as a whole, contain a complete Marian doctrine where the person and mission of the Virgin Mary is well defined and, most importantly, the strict dependence of the mystery of Mary on the mystery of Christ is expressed.¹³ The International Commission on English in the Liturgy, however, decided not to attempt any hymn translations and looked to the already existing body of music in English for the selections found in the four-volume *Liturgy of the Hours* approved for use in the U.S.A. and other English-speaking countries. Two hundred twenty-six hymns were incorporated. Of these, thirty speak clearly of Mary or mention her name. Six of these are in Latin, and two others include Mary in the doxology. (It must be kept in mind that

¹¹Ibid.

¹²Roguet, *GILH, Commentary*, 53-54.

¹³Armando Cuva, S.D.B., "Maria SS. nella storia della salvezza: dall'innario della 'Liturgia Horarum,'" *Ephemerides Liturgicae*, 101 (1987): 289-318.

the majority of the English hymns selected do not close with a clear doxology.) Ten of the Marian hymns are assigned to feasts of the Blessed Mother. Five are found in the Common of the Blessed Virgin Mary. Nine belong to the Christmas Season, one to Advent, two to the feasts of St. Joseph, two to the Annunciation of the Lord and one to the Presentation of the Lord. (Refer to Table 3.)

Although few in number, the content of these hymns finds Mary rooted in the mysteries of Christ and of the Church. Mary's graces are expressed as directly stemming from her role in bringing to us the Savior and in sharing in His love and regard for us:

Guide to shores of everlasting day
God's holy people on their pilgrim way.
Virgin by vow but Mother of all grace,
Chosen by God to be his dwelling-place.
Blessed are you: God's word you did believe,
Your "Yes" undid the "No" of sinful Eve.¹⁴

Musical notation is not given in the four-volume *Liturgy of the Hours*. (Communities wishing the notation may use any of the editions of *Christian Prayer: The Liturgy of the Hours*.) In the English-speaking world, there is need of poets and musicians who can further enrich the Liturgy of the Hours with theologically sound and appropriate Marian hymns. This would, in fact, give the English speakers a richer source for Marian devotion. This would more nearly fulfill for us the thrust of *Marialis cultus* (no. 13), which refers to the Office as containing "outstanding examples of devotion to the Mother of the Lord."

Psalms and Their Marian Dimension

In his introduction to *Mary in the Christian Praying of the Psalms*,¹⁵ Joseph Gelineau indicates that it is impossible to prove that any psalm verse, let alone an entire psalm, has

¹⁴Feast of the Annunciation, Evening Prayer I: *Alma Redemptoris*, 16th-century text.

¹⁵Joseph Gelineau, "Marie dans la prière chrétienne des Psaumes," *La Maison-Dieu*, 38 (1954): 30-55.

been composed prophetically about Mary. However, to see merely an accommodation of psalm usage in regard to Mary makes light, at the very least, of the Church's liturgical tradition, a profound source of faith which has remained in constant use. Scripture and the living Tradition of the Church have passed on to this day an array of historical "signs" which find their authentic meaning in Jesus Christ. These "signs" have included prophetic persons (Abraham, Moses), historical events (Exodus, the Captivity), destinies of individuals (Jeremiah, Hosea), or destinies of groups (the Remnant). With its beginnings in Israel, fulfilled in the historical Christ, and abiding in the sacraments of the Church, the mystery of salvation forms an integrated happening to which the death and resurrection of Jesus give meaning.

In the economy of salvation, symbols evolve and come to a level of "networks" of figures or types whose relatedness crystallizes in the one mystery of Christ. For example, there is a definite relatedness among the sacrifice of Isaac, the lamb of the Passover and our Eucharist, because all three find their authentic meaning in the sacrifice of Christ. It is this identity of a spiritual structure which allows, to a certain point, a communion of language through which what is said of one figure can be understood of another as well. It is at this level that the Church invites us to relish the figurative and Christian reading of the psalms.¹⁶ This faith-filled

¹⁶I. Calabuig, "Liturgia," in Stefano De Fiores and Salvatore Meo, eds., *Nuovo Dizionario di Mariologia* (Rome: Edizione Paoline, 1985), 774. Fourth-century exegesis began to read the psalms in an ecclesial dimension. This movement expanded further Marian interpretations. There were other pre-Nicean figures linking Mary and the Old Testament: Eve-Mary by St. Justin; virgin-earth by St. Irenaeus, Tertullian and St. Methodius; wedding chamber by Tertullian and Novatian; the stone breaking from the mountain untouched by human hand, presented in the book of Daniel, by St. Irenaeus and St. Eusebius; the swift cloud, of Isaiah 19, by Sts. Ippolitus and Athanasius; the Ark of the Covenant by St. Ippolitus; and the stock of Jesse (used for Jan. 1st) by Tertullian. In time, the golden age of the Fathers considerably increased the number of other Old Testament Mary-types: the burning bush, the gate of the Temple, Aaron's staff, Jacob's ladder, Gideon's fleece, the Bride of the Canticle (pp. 775-776).

rendering of the psalms is made within the Church which can recognize in such inspired poems the correct literary interpretation of her own divine and human life.

Mary is the forerunner of the Church, the Church's model, type and image. Mary is the pledge of all the Church is meant to be. Among the most significant figures of the Old Testament are Israel, Jerusalem and Sion. These also are symbols of the Church. The historical fact of Mary's divine maternity renders her a marvelous prefigurement of the mystery of the Church. Like Mary, the Church has been overshadowed by the Holy Spirit at Pentecost, has become the Bride of Christ and finds herself pregnant with His life seed, forming in her womb an incarnate divine life until the time comes for her to deliver her Child, the eschatological Church.

The psalms have a very conspicuous role in the liturgy of the Church. One must remember what the risen Jesus says in Luke's gospel: "This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms has to be fulfilled" (Lk. 24:44). The christianization of the psalms was already in evidence as early as the second century. Tertullian declared that the psalms contain prophecies about Christ and are the praying voice of Christ.¹⁷ This thinking led to an awareness of the presence of Mary, especially in those verses commonly understood as prophetic of the Incarnation. There are psalms allocated to the Common of the Blessed Virgin Mary and to all her feasts. Morning Prayer psalms are those for Sunday from Week I of the Psalter.

Evening Prayer I—Pss. 113, 147 and Eph. 1:3-10—

Ps. 113—"From the dust he lifts up the lowly, from his misery he raises the poor . . . To the childless wife he gives a home and gladdens her heart with children." Mary's virginal conception and that of the Church have been foreshadowed

¹⁷Ibid., 773.

by a chain of figures, all childless women to whom God gave fertility. The list includes Sara, Rebecca, Rachel, Anna, Elizabeth, and culminates in Mary and the Church. The verse also makes allusion to the poor. Mary is a direct heir of the line of the "anawim" of the Old Testament—the faithful remnant, true descendants of Abraham, keepers of the Covenant.¹⁸

Ps. 147—"O praise the Lord, Jerusalem! . . . he has blessed the children within you . . . he feeds you with finest wheat . . . He sends out His *word* to the earth . . . He showers down snow white as wool . . . He sends forth his *word* . . . at the breath of his mouth the water flows . . . He makes his *word* known to Jacob . . . He has not dealt thus with other nations . . ." The psalm is permeated with images of God's incarnation: word, bread, flowing water. It contains the Old Testament figure of breath and water for the Holy Spirit. The prominence of the *word* in this psalm relates well to Mary who became the Mother of God by the word spoken to her and whom the Gospels profile as the paragon of those who hear the word of God and keep it.¹⁹

Eph. 1:3-10—"God chose us in him before the world began, to be holy and blameless in his sight. He predestined us to be his adopted sons through Jesus Christ . . . that all might praise the glorious favor he has bestowed on us in his beloved." The canticle readily reminds us of Mary, who is "full of grace" and who has "found favor with God," of Mary who proclaimed the greatness of the Lord for doing great things in her.

Office of Readings—Pss. 24, 46 (99 on Jan. 1st), and 87—

Ps. 24—"Who shall stand in his holy place? The man with clean hands and pure heart . . . He shall receive blessings from the Lord and reward from the God who saves him . . .

¹⁸Gelineau, "Marie dans la prière," 47.

¹⁹Ibid., 38.

O gates, lift high your heads . . . Let him enter, the king of glory!" Mary has been blessed above all creatures. She has conceived God in her heart and then in her womb. She has allowed the King of glory to enter this world.²⁰

Ps. 46—"The waters of a river give joy to God's city, the holy place where the Most High dwells. God is within, it cannot be shaken; God will help it at the dawning of the day." The water is the figure of the Holy Spirit; Mary is the city of God where the Son of the Most High has come to dwell, who has brought tidings of great joy to all the earth.²¹

Ps. 99—"You are a king who loves what is right; you have established equity, justice and right; you have established them in Jacob." The psalm describes God as the one who has been with Jacob all along. That history of relationship came to its climax in the Incarnation. God answered His people with His Word made flesh from Mary. (Psalm 99 is used only in three other places and on January 1st.)

Ps. 87:5—" 'Here so and so was born' men say. But all call Zion 'Mother,' since all were born in her. It is he who makes her what she is, he, the Most High." The ancient Latin version used by Tertullian read "because God was born man in her" and lent itself to a Christo-Marian reading. There is a strong Sion-Mary-Church unity to this Psalm.²²

Evening Prayer II—Pss. 122, 127 and Eph. 1:3-10—

Ps. 122—"I rejoiced when I heard them say: 'Let us go to God's house.' And now our feet are standing within your gates, O Jerusalem." Jerusalem and Mary are figures of the Church, the true city of God. The historical Jerusalem is the figure of the New Jerusalem, the eschatological Church which can be seen in the flawless image of Mary assumed

²⁰Ibid., 39.

²¹Ibid., 45.

²²Ibid., 51.

into heaven. Through Mary's motherhood, and in her person, "our feet are now standing within those gates."²³

Ps. 127—"If the Lord does not build the house . . . if the Lord does not watch over the city, . . . he pours gifts on his beloved while they slumber . . . Truly sons are a gift from the Lord, a blessing, the fruit of the womb . . ." Seen within the context of Jerusalem-Mary-Church, the psalm recalls the initial and continued activity of God sustaining human accomplishments which was totally reflected in Mary's situation as she consented to the divine action. Truly the fruit of her womb has brought us unimaginable blessings and the gift of sons and daughters to the Church.²⁴

The use of certain psalms for Marian feasts is quite ancient. Dom Frénaud of Solesmes, in a study made in 1954, concludes that this came about as a natural evolution from the most ancient Christian feast, Christmas.²⁵ This, of course, points to the fact that Marian devotion in the Church has always had the mystery of Christ as its lifeline. Today's Liturgy of the Hours allocates Marian psalms 113 and 147 to Evening Prayer I for the Annunciation, Christmas and the Presentation of the Lord. At the same time, these three solemnities share psalms 2, 19A and 45 in Readings and psalms 110, 130 and Colossians 1:12-20 in Evening Prayer II. The psalm antiphons for Readings and Evening Prayer II are predominantly Marian for the Annunciation and the Presentation. This places the psalms in question solidly within the Church's Marian tradition.²⁶

²³Ibid., 57.

²⁴Ibid.

²⁵Dom Frénaud, O.S.B., "Le culte de Notre Dame dans l'ancienne liturgie latine," in H. du Manoir, *Maria* (8 vols.; Paris: Beauchesne, 1949-71), 6: 157-211; pp. 191-209 treat the psalms used for Marian feasts.

²⁶Ps. 2—"It is I who have set up my king on Zion, my holy mountain . . . You are my Son. It is I who have begotten you this day . . . Blessed are they who put their trust in the Lord." The presence of Mary can be felt in this content: the Daughter of Zion, she who gave birth directly from God; she who is blessed because what she believed came to pass (Lk. 1:45).

Significantly, the nine psalms analyzed above appear scattered, but not as a complete set, throughout other celebrations: Pentecost; Trinity; Ascension; Corpus Christi, Christ the King; Transfiguration; Sacred Heart; Triumph of the Cross; Good Friday; All Saints; Commons of Virgins, of Apostles, and especially, of the Dedication of a Church. Once more, the liturgy finds Mary in the mystery of Christ and unites the Church and the Mother of the Lord.

Mary in the Office of Readings

Among the Hours, the Office of Readings is a treasury of the "special love" with which the Church honors Mary.²⁷ There are forty readings which are either assigned to Marian feasts or in which Mary is mentioned. (See Table 6.) Either

Ps. 19A—"There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent, rejoices like a champion to run its course." Mary is seen as the tabernacle from which Christ, the sun of justice and light of the world, comes forth, and as the bridal chamber in which the nuptials of the human and the divine are consummated (Calabuig, "Liturgia," 773—Novatian and Tertullian).

Ps. 45—"You are the fairest of the children of men and graciousness is poured upon your lips: because God has blessed you for evermore. . . . Listen, O daughter, give ear to my words: . . . so will the king desire your beauty: . . . May this song make your name for ever remembered. May the peoples praise you from age to age." This poem strikingly echoes the Lukan annunciation: Mary's listening to God's word and the Magnificat placed on her lips. The theme of nuptial overtones in the Incarnation of Jesus can be found as early as Tertullian and Novatian (Calabuig, "Liturgia," 775).

Ps. 110:3—"A prince from the day of your birth on the holy mountains; from the womb before the dawn I begot you." St. Justin attributes this verse directly to God the Father who begot his son from all eternity and also in the womb of the Virgin Mary. Tertullian saw it as directly referring to the birth of Jesus from the womb of Mary since he was born during the night (Calabuig, "Liturgia," 774).

Ps. 130—"My soul is waiting for the Lord, I count on his word . . . Israel indeed he will redeem." This verse testifies to Israel's great longing for the coming of the Lord as he promised and to the longing which germinated in Mary's heart and came to fruition in her womb.

²⁷Constitution on the Sacred Liturgy, no. 103.

by their obvious content or by the surrounding array of responses, antiphons and orations, these texts become a compendium of mariological doctrines and praises ranging from predestination to Assumption and to her ever-present loving, motherly care for all persons, in all times.

Drawn heavily from the patristic writings, the readings present us with a rich and dynamic Mariology, innately rooted in the mystery of Christ and of the Church. (See Table 6.) Intrinsically involved in the mystery of the Incarnation, Mary's presence is always felt in the courts of salvation. Mother of the Lord, she is Mother of God, Mother of our Maker, Mother of her Maker, Mother of mercy, Mother of us all.

St. Athanasius (Jan. 1) calls her our sister. She is the "dawn of salvation" for Saints Bede the Venerable (Feast of the Visitation), Andrew of Crete (Birth of Mary) and Leo the Great (Dec. 17). For St. Cyril of Alexandria, Mary is a precious vessel, ever-shining light, symbol of orthodoxy, the crown of virginity, and an indestructible temple (Dedication of St. Mary Major, Aug. 5). For Saints Leo the Great (O.L. of Mount Carmel), Augustine (Presentation of Mary), Lawrence Justinian (Immaculate Heart of Mary) and Gregory of Nazianzen (1st Tues., Advent), Mary conceived first in her heart and then in her womb. For St. Amadeus of Lausanne (Queenship of Mary), with divine assistance, Mary has channeled and redirected the well of living and life-giving waters and made them into streams of peace and pools of grace. St. Augustine, too, associates Mary with the first announcement of peace for the world (Dec. 22).

St. Bernard thinks of Mary as the greatest of martyrs when he writes, "only by passing through your heart could the sword enter the flesh of your Son. . . . "He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since his" (O.L. of Sorrows, Sept. 15). Both St. Anselm and St. Maximus of Turin make a parallel between Mary and God the Father (See Table 6: Immaculate Conception and Friday after Epiphany to the Baptism). Mary as the undoer of what Eve had done is considered by St. Sophronius (Common of BVM), St. Pro-

clus of Constantinople, Bl. Gueric of Igny, St. John Chrysostom (on Saturday), St. Irenaeus (2d Sat., Advent) and St. Hippolytus (Dec. 30).

Within the texts, Mary is likened to Israel, to Jacob, to the stock of Jesse, to the cloud raining down salvation, to the burning bush, . . . She is called the sanctuary of the Spirit; uncorrupted ark; Daughter of Jerusalem; the woman clothed with the sun; descendant of Abraham, of the tribe of Judah, of David's seed. She is also hailed as the type of the Church, the eminent member of the Church, the model disciple of the Lord. Everyone acclaims her as chosen, sinless, ever-virgin Mother. (See Table 6.)

Conclusion

The above has been a consideration only of the principal Hours, Morning and Evening Prayer and the Office of Readings. Throughout the entire year, the daytime Hours regularly and consistently carry Marian tones.

One last observation: the focus of the Intercessions at Morning Prayer and at Evening Prayer is one of asking that our praises and needs be filled up by Mary's privileges. We call upon her to bring us along into her redeemed fullness. St. Bernard writes that Mary has drawn abundantly from heaven and has caused the sweetness of salvation to overflow for us (O.L. of the Rosary). We see in her the heights of our destiny and we are filled with joy, with hope, with love for God and everything that bespeaks God. So we ask Mary for help, for guidance, for safety, for friendship, for maternal care, for sisterly love.

In its totality, the Liturgy of the Hours presents us a Mary deeply rooted in the Scriptures. The attitudes of the Mother of the Lord are characterized by a listening and contemplative manner, praising and thanking God with joy, diligent and solicitous for others, faithful in cooperating in the work of salvation, faithful to prayer and liturgy and observant of the Law.

All the aspects of theological renewal of the past decades concerning the Virgin Mary—and, in a very special way,

Chapter Eight of *Lumen gentium*—have been kept in mind in the selection and elaboration of the liturgical texts for the feasts of Mary. Every opportunity has been taken to channel devotion to the Mother of God in such a way that it naturally becomes the way to Christ. We must not forget that she was the way chosen by Christ to come naturally to us.²⁸

Immersion in the Liturgy of the Hours is no longer a privilege but a necessity for the disciple who wishes to conceive the Lord. It is the Holy Spirit who causes the Lord to be conceived, first in the heart and then in life, unto that fullness of life to which Mary immediately followed her Son—who is the Way, the Truth and the Life. And so we pray:

Father,
the image of the Virgin is found in the Church.
Mary had a faith that your Spirit prepared
and a love that never knew sin, for you kept her
sinless from the first moment of her conception.
Trace in our actions the lines of her love,
in our hearts her readiness of faith.
Prepare once again a world for your Son
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
(Immaculate Conception, Evening Prayer II)

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²⁸M. Garrido Bonaño, O.S.B., "La Virgen Maria en la actual Liturgia de las Horas," *Estudios Marianos*, 37 (1973): 245.

Table 1

H =Hymn

- Rd = Reading

Rp = Responsorial

A = Antiphon

I = Intercession

O =Oration

*Note that it is only in the hymns that the English version differs from the Latin *editio typica*.

[illegible]

[illegible]

	Morning Prayer						Evening Prayer						Readings					
	H	Rd	Rp	A	I	O	H	Rd	Rp	A	I	O	H	1Rd	Rp	2Rd	Rp	O
Easter:																		
3 Wk Fri																	•	
5 Wk Fri																	•	
7 Sun												•						
7 Wk Fri										•								
Ordinary Time:																		
20 Wk Tues														•		•		•
20 Wk Thurs																		•
Psalter:																		
Wk I Mon												•						
Wk I Sat						•												
Wk III Sat						•												

Table 2
Marian Hymns in the *Liturgia Horarum*

Armando Cuva (See n. 13) studies the hymns in the four-volume edition of the *Liturgia Horarum* first printed in 1971-1972 by Tipografia Poliglotta Vaticana.

From a total of 292 hymns, 84 of them speak about Mary. Of these, 29 are assigned to Marian feasts. By their rich Marian content and by their strategic placement, these 29 can be called the Marian Hymnal of the *Liturgia Horarum*. The hymns are the following:

1. *Praeclara custos virginum*: Immaculate Conception, Evening Prayer
2. *Te dicimus praeconio*: Immaculate Conception, Readings
3. *In plausu grati carminis*: Immaculate Conception, Morning Prayer
4. *O sancta mundi Domina*: Birth of Mary, Morning Prayer
5. *Beata Dei genetrix*: Birth of Mary, Evening Prayer
6. *Salve, mater misericordiae*: Presentation of Mary, Readings
7. *Maria, virgo regia*: Presentation of Mary, Morning Prayer
8. *Corde natus ex Parentis*: Mother of God, Evening Prayer
9. *Radix Jesse floruit*: Mother of God, Readings
10. *Fil porta Christi pervia*: Mother of God, Morning Prayer
11. *Veni, praecelsa Domina*: Visitation, Readings
12. *Veniens, mater inclita*: Visitation, Morning Prayer

13. *Concito gressu petis alta montis*: Visitation, Evening Prayer
14. *Stabat mater dolorosa*: O.L. of Sorrows, Readings
15. *Eia, mater; fons amoris*: O.L. of Sorrows, Morning Prayer
16. *Virgo virginum praeclara*: O.L. of Sorrows, Evening Prayer
17. *Gaudium mundi, nova stella caeli*: Assumption, Evening Prayer
18. *Aurora velut fulgida*: Assumption, Readings
19. *Solis, o Virgo, radiis amicta*: Assumption, Morning Prayer
20. *Rerum supremo in vertice*: Queenship of Mary, Readings
21. *O quam glorifica luce coruscas*: Queenship of Mary, Morning Prayer
22. *Mole gravati criminum*: Queenship of Mary, Evening Prayer
23. *Te gestientem gaudiis*: O.L. of the Rosary, Morning Prayer
24. *Maria, quae mortalium*: Common of the BVM, Evening Prayer I
25. *Quem terra, pontus, aethera*: Common of the BVM & On Saturday, Readings
26. *O gloriosa Domina*: Common of the BVM & On Saturday, Morning Prayer
27. *Ave, maris stella*: Annunciation & Common of the BVM, Evening Prayer II
28. *O virgo mater, filia*: On Saturday, Readings
29. *Quae caritatis fulgidum*: On Saturday, Morning Prayer

In addition, the collection contains 44 other hymns with Marian content and used for other celebrations:

In the Proper of the Season—

First week of Advent, Evening Prayer: *Conditor alme siderum*

Second week of Advent, Evening Prayer: *Verbum salutis omnium*

Readings: *Veni, redemptor gentium*

Christmas and Christmas Season,

Evening Prayer: *Christe, redemptor omnium*

Readings: *Candor aeternae Deitatis alme*

Morning Prayer: *A solis ortus cardine*

Holy Family, Evening Prayer: *O lux beata caelitum*

Readings: *Dulce fit nobis memorare parvum*

Morning Prayer: *Christe, splendor Patris*

Baptism of the Lord, Evening Prayer I: *A Patre Unigenite*

Readings: *Implente munus debitum*

Presentation of the Lord,

Readings: *Legis sacratae sanctis caeremoniis*

Morning Prayer: *Adorna, Sion, thalamum*

Evening Prayer: *Quod chorus vatum venerandus olim*

Second week of Lent, Readings: *Pange, lingua, gloriosi*

Annunciation, Evening Prayer I: *Agnoscat omne saeculum*

Readings: *Iam caeca vis mortalium*

Morning Prayer: *O lux, salutis nuntia*

First week of Easter, Evening Prayer I: *O rex aeterne, Domine*

Ascension, Morning Prayer: *Optatus votis omnium*

Body and Blood of Christ, Evening Prayer: *Pange, lingua, gloriosi*

Christ the King, Morning Prayer: *Aeterna imago Altissimi*

In the Ordinary—Readings: *Te Deum laudamus*

In the Psalter—

Week I Friday, Morning Prayer: *Aeterna caeli gloria*

Week II Saturday, Readings: *Deus de nullo veniens*

In the Proper of the saints—

St. John the Apostle, Readings: *Virginis virgo venerande custos*

Morning Prayer: *Cohors beata Seraphim*

St. Joseph, Husband of Mary & The Worker,

Evening Prayer: *Te, Ioseph, celebrent agmina caelitum*

St. Joseph, Husband of Mary,

Readings: *Iste, quem laeti colimus, fideles*

Morning Prayer: *Caelitum, Ioseph, decus atque nostrae*

St. Joseph the Worker,

Readings: *Te, pater Ioseph, opifex colende*

Morning Prayer: *Aurora solis nuntia*

Birth of John the Baptist,

Evening Prayer: *Ut queant laxis resonare fibris*

St. Mary Magdalen, Morning Prayer: *Aurora surgit lucida*

Sts. Joachim and Ann,

Morning Prayer: *Nocti succedit lucifer*

Evening Prayer: *Dum tuas festo, pater o colende*

St. Bernard, Evening Prayer: *Bernarde, gemma caelitum*

All Saints, Evening Prayer: *Christe, redemptor omnium*

Readings: *Christe, caelorum habitator alme*

Morning Prayer: *Iesu, salvator saeculi*

In the Commons—

Martyr/Virgin martyr,

Evening Prayer: *Virginis Proles opifexque Matris*

Virgin/Many virgins, Evening Prayer: *Iesu, corona virginum*

Morning Prayer: *Aptata, virgo, lampade*

In the Office for the Dead—

Midday Prayer: *Qui lacrimatus Lazarum*

A third category involves 11 hymns where reference to Mary is found in the doxology or final verse:

Feast of the Sacred Heart of Jesus,

Morning Prayer: *Iesu, auctor clementiae*

Christ the King, Readings: *Iesu, rex admirabilis*

St. Stephen Protomartyr, Readings: *Festum celebre martyris*

Holy Innocents, Readings: *Hymnum canentes martyrum*

Morning Prayer: *Audit tyrannus anxius*

St. Agnes, Morning Prayer: *Agnes beatae virginis*

St. Catherine of Siena, Morning Prayer: *Te, Catharina, maximis*

Common of a martyr/Virgin martyr,

Readings: *O Christe, flos convallium*

Morning Prayer: *O castitatis signifer*

Common of Virgins, Readings:

Dulci depromat carmine or

Gaudentes festum colimus

Table 3

Marian Hymns in the English Four-volume Edition of *The Liturgy of the Hours* (in alphabetical order)

Hymns point more immediately than the other parts of the Office to the individual characteristics of the Hour or of each feast. The hymns are "the chief poetic element contributed by the Church" (Gen. Instr., Lit. of the Hours, no. 173).

1. *A solis ortus cardine*: Christmas Season
2. *Ave Maria*: Common of the BVM, Evening Prayer I
3. *Behold, a rose of Judah*: after December 17, Evening Prayer
4. *Behold a Virgin bearing Him*: Advent Season, Morning Prayer
5. *Candor aeternae Deitatis alme*: Christmas Season, any Hour
6. *Christe, redemptor omnium*: Christmas Season, any Hour
7. *From Heaven High*: Christmas Season, any Hour
8. *Hail, holy Queen of Heavens*: Assumption, Evening Prayer I
9. *Holy Mary, now we crown you*: Immaculate Conception, Morning Prayer
10. *Joseph of Nazareth, you are the man*:
Holy Family, Readings and Morning Prayer
Joseph, Husband of Mary, Readings
Joseph the Worker, Readings
11. *Joseph, patron saint of workers*:
Joseph, Husband of Mary, Morning Prayer
Joseph, the Worker, Morning Prayer
12. *Joy to You, O Virgin Mary, Mother of the Lord*:
Mary, Mother of God (Jan. 1), Evening Prayer I and II
Common of the BVM, Evening Prayer I
13. *Mary, crowned with living light*:
Immaculate Conception, Evening Prayer I
14. *Mary Immaculate, star of the morning*:
Immaculate Conception, Morning Prayer

15. *Mary the dawn, Christ the Perfect Day:*
Common of the BVM, Morning Prayer
16. *Mother of Christ, our hope, our Patroness (Alma Redemptoris,*
16th-cent. text): Annunciation, Evening Prayer I
17. *Mother of holy hope and of love everlasting:*
Common of the BVM, Evening Prayer II
18. *O Mary, of all women: Mary, Mother of God (Jan. 1), Morning Prayer*
19. *Praise to Mary, Heaven's Gate (trans. of Ave Maris Stella, 9th cent.):*
Common of the BVM, Morning Prayer
20. *Queen of Heaven, rejoice (Regina Caeli):*
Common of the BVM, Office of Readings (Eastertide)
21. *Rejoice, O Virgin Mary: Annunciation, Office of Readings*
22. *Salve Regina (11th cent.): Immaculate Conception, Evening Prayer I*
23. *Sing of Mary, pure and lowly (anon., 1914):*
Holy Family, Evening Prayer I and II
24. *Stabat Mater: Our Lady of Sorrows (Sept. 15), at the various hours*
(Assigned in three parts: Readings, Morning Prayer, and Evening Prayer)
25. *To one that is so fair and bright (anon. Medieval):*
Immaculate Conception, Readings
26. *Unto us a Child is given: Christmas Day, Evening Prayer I*
27. *Virgin born, we bow before you:*
Christmas Season, any Hour
Mary, Mother of God (Jan. 1), Readings
28. *What Child is this?: Christmas Day, Readings*
Christmas Season, any Hour
29. *When Mary brought her treasure:*
Presentation of the Lord, Evening Prayer II
30. *You are the honor (1965): Immaculate Conception, Readings*

Table 4

Psalms and Canticles Assigned to Marian Feasts

- Jan. 1st: Solemnity of Mary, Mother of God:
Evening Prayer I: Common of the BVM: 113, 147, Eph. 1:3-10
Readings: 24, 87, 99
Morning Prayer: I Sunday
Evening Prayer II: Common of BVM: 122, 127, Eph. 1:3-10
- Feb. 11: Our Lady of Lourdes:
All (psalms) from Common of BVM
- May 31: Visitation:
Readings: Common of BVM
Morning Prayer: I Sunday
Evening Prayer: Common of BVM

- July 16: Our Lady of Mount Carmel:
All from Common of BVM
- Aug. 5: Dedication of St. Mary Major
All from Common of BVM
- Aug. 15: Assumption:
All from Common of BVM
Morning Prayer: I Sunday
- Aug. 22: Queenship of Mary:
All from Common of BVM
- Sept. 8: Birth of Mary
All from Common of BVM
Morning Prayer: I Sunday
- Sept. 15: Our Lady of Sorrows
All from Common of BVM
- Oct. 7: Our Lady of the Rosary:
All from Common of BVM
- Nov. 21: Presentation of Mary:
All from Common of BVM
Morning Prayer: I Sunday
- Dec. 8: Immaculate Conception:
All from Common of BVM
Morning Prayer: I Sunday
- Dec. 12: Our Lady of Guadalupe
All from Common of BVM

**Psalms and Canticles Assigned to the feasts of Jesus, the Lord
(in which Mary is associated and celebrated)**

- Dec. 25: Christmas:
Evening Prayer I: 113, 147, Phil. 2:6-11
Readings: 2, 19A, 45
Morning Prayer: I Sunday
Evening Prayer II: 110, 130, Col. 1:12-20
- Holy Family:
All from Common of BVM
Morning Prayer: I Sunday
- Feb. 2: Presentation of the Lord:
Evening Prayer I: 113, 147, Phil. 2:6-11
Readings: 2, 19A, 45
Morning Prayer: I Sunday
Evening Prayer II: 110, 130, Col. 1:12-20
- Mar. 25: Annunciation of the Lord
Evening Prayer I: 113, 147, Phil. 2:6-11
Readings: 2, 19A, 45
Morning Prayer: I Sunday
Evening Prayer II: 110, 130, Col. 1:12-20

**Line Up of Psalms and Canticles
—for the Liturgy of the Hours, Feasts of Jesus and Mary—**

	Christmas	Annunciation	Presentation	Holy Family	Marian Feasts
Evng.Pr.I	113	113	113	113	113
	147	147	147	147	147
	Phil. 2:6-11	=	=	Eph. 1:3-10	Eph. 1:3-10
Readings	2	2	2	24	24
	19A	19A	19A	46	46
					(99 for Jan.1)
	45	45	45	87	87
Mrng.Pr.	63	63	63	63	63
	Dan. 3:57-88	=	=	=	=
	149	149	149	149	149
Evng.Pr.II	110	110	110	122	122
	130	130	130	127	127
	Col. 1:12-20	=	=	Eph. 1:3-10	Eph. 1:3-10

**Table 5
Other Locations of Psalms and Canticles
Used for Marian Feasts**

Psalm 113:

Christmas, Evening Prayer I
 Wk. III Sunday, Evening Prayer I
 Common of Pastors, Evening Prayer I
 Common of Virgins, Evening Prayer I
 Common of Holy Men, Evening Prayer I
 Ascension, Evening Prayer I
 Pentecost, Evening Prayer I
 Annunciation, Evening Prayer I
 Common of Holy Women, Evening Prayer I
 Trinity Sunday, Evening Prayer I
 Sacred Heart, Evening Prayer I
 Presentation of the Lord, Evening Prayer I
 Christ the King, Evening Prayer I
 Transfiguration, Evening Prayer I
 All Saints, Evening Prayer I

Psalm 147:12-20

Christmas, Evening Prayer I
 Wk. II Friday, Morning Prayer
 Wk. IV Friday, Morning Prayer
 Dedication of a Church, Evening Prayer I
 Good Friday, Morning Prayer

Annunciation, Evening Prayer I
 Trinity Sunday, Evening Prayer I
 Corpus Christi, Evening Prayer I
 Presentation of the Lord, Evening Prayer I
 Common of Apostles, Evening Prayer I
 Triumph of the Cross, Evening Prayer I
 All Saints, Evening Prayer I
 Common of Virgins, Evening Prayer I
 Common of Holy Women, Evening Prayer I

Eph. 1:3-10:

Wk. I, II, III, IV Monday, Evening Prayer
 Common of Apostles, Evening Prayer I, II
 Common of Pastors, Evening Prayer I
 Common of Virgins, Evening Prayer I, II
 Common of Holy Men, Evening Prayer I
 Common of Holy Women, Evening Prayer I, II
 Trinity Sunday, Evening Prayer I

Psalm 24:

Wk. I Tuesday, Morning Prayer
 Wk. IV Sunday, Readings
 Dedication of a Church, Readings
 Holy Saturday, Readings
 Tuesday within Octave of Easter, Readings

Psalm 46:

December 29, Readings
 Wk. I Friday, Evening Prayer
 Dedication of a Church, Evening Prayer II

Psalm 87:

Wk. III Thursday, Morning Prayer
 Dedication of a Church, Readings

Psalm 99:

Wk. III Thursday, Morning Prayer
 December 27, Readings
 Transfiguration, Readings

Psalm 122:

Wk. IV Sunday, Evening Prayer I
 Dedication of a Church, Evening Prayer II
 Common of Virgins, Evening Prayer II
 Common of Holy Women, Evening Prayer II

Psalm 127:

Wk. III Wednesday, Evening Prayer
 Common of Virgins, Evening Prayer II
 Common of Holy Women, Evening Prayer II

Table 6

Some Notes on the Marian Content in the Office of Readings

Solemnity of Mary, Mother of God

1st Reading from Hebrews (2:9-17). Christ is like his brothers in every way. Response: Marian.

2nd Reading by St. Athanasius (*Ad Epictetum*, 5-9: PG 26, 1058. 1062-1066). The Word took our nature from Mary. Athanasius calls Mary our sister, celebrates her motherhood and virginity.

From the hours for this feast:

Oration(s): May we profit by her prayers; "her prayer, the gift of a Mother's love"; "may her response . . . draw your Spirit to rest on your people." Jesus addressed as: Son of the Virgin Mary, Virgin born.

Marian Titles: Mother of our maker, pure and holy virgin, Jesse's stock, Jacob, burning bush, cloud (implied), Daughter of Zion.

Our Lady of Lourdes

2nd Reading from a letter by St. Marie Bernadette Soubirous (to P. Gondrand, 1861: cf. A. Ravier, *Les écrits de sainte Bernadette*, Paris, 1961, pp. 53-59). The lady spoke to me.

From the hours for this feast:

Marian Titles: Immaculate Conception, dawn of salvation, sinless mother of God.

Visitation

1st Reading from the Song of Songs (2:8-14; 8:6-7). The coming of the beloved. Response: Marian.

2nd Reading by St. Bede the Venerable (Lib. 1,4: CCL 122, 25-26, 30). The greatness of the Lord working in Mary.

From the hours for this feast:

Oration(s): Keep us united in prayer with Mary; "with Mary may we praise you."

Marian Titles: Israel, white dawn, mother of mercy, queen of heaven.

Marian Themes: God's "loved one from the beginning"; "taken . . . to live with him"; his chosen; one preserved beforehand from all sin; the Savior's "purest home and the sanctuary of the Holy Spirit"; the Lord's humble, lowly servant; mother of God's Son.

Our Lady of Mount Carmel

2nd Reading by St. Leo the Great (Sermo 1, *in Nativitate Domini*, 2-3: PL 54, 191-192). Mary conceived in her soul before she conceived in her body; Mary's virginity follows upon the salvific nature of Jesus Christ.

Oration: "May the prayers of the Virgin Mary protect us and help us reach Christ."

Marian Titles: Mother of God, humble Virgin.

Marian Themes: "Mary heard the word of God and kept it; she pondered it in her heart" (Evening Prayer, Ant.).

Dedication of Saint Mary Major

(Oldest church in the West dedicated to the honor of Mary)

2nd Reading by St. Cyril of Alexandria, homily at the Council of Ephesus, 431 (Hom. 4: PG 77, 991. 995-996). Formal proclamation of Mary as Mother of God.

Marian Titles: precious vessel, evershining light, the crown of virginity, symbol of orthodoxy, indestructible temple, mother and virgin, ever-virgin.

Marian Theme: "Because of you [we can] say: Blessed is he who comes in the name of the Lord."

Oration: "May the prayers of Mary . . . help to save us."

The Assumption

1st Reading from Ephesians (1:16-2:10). In Christ Jesus God has given us a seat in the heavenly places. Response: Marian.

2nd Reading by Pope Pius XII, *Munificentissimus Deus* (AAS 42 [1950], 760-762. 767-769). Mary's assumption follows naturally from her mysterious union from all eternity with Jesus.

From the hours for this feast:

Marian Titles: Mary our mother, Queen of heaven, Virgin Queen, Daughter of Jerusalem, uncorrupted ark.

Marian Themes: Mary-Eve; the one exalted above all heavenly creatures; the one crowned and seated at God's right hand; "The Lord has chosen her, his loved one from the beginning. He has taken her to live with him" (Ant. 2, Office of Readings).

Queenship of Mary

2nd Reading by St. Amadeus of Lausanne (Hom. 7: SC 72, 188. 190. 192. 200). Queen of the world and of peace. Response: Marian (a woman clothed with the sun, the moon at her feet, a crown of twelve stars on her head).

From the hours for this feast:

Oration: "With the support of her prayers may we come to share the glory of your children in . . . heaven."

Marian Themes: most honored Queen of the world (Ant., Morning Prayer); blessed because she believed (Ant., Evening Prayer).

Birth of Mary

1st Reading from Genesis (3:9-20). The Fall. Response: Marian (Mary born of David's seed; through her salvation has come into the world).

2nd Reading by St. Andrew of Crete (Oratio 1: PG 97, 806-810). The old has passed away, all things are made new.

From the hours for this feast:

Oration: "May this celebration of her birthday bring us closer to lasting peace."

Marian Themes: Descendant of Abraham, horn of the tribe of Judah and of David's seed; the stump of Jesse; from her arose the Sun of Justice (the dawn of salvation); "the Spirit of the Most High came to dwell in her heart"; "God saw her beauty"; she conceived the Savior of the world.

Our Lady of Sorrows

Invitatory: ". . . the Savior of the world called his mother to share in his passion."

2nd Reading by St. Bernard (Sermo in dom. infra. oct. Assumptionis, 14-15: *Opera omnia*, Edit. Cisterc. 5 [1968], 273-274). His mother stood by the cross. Response: Marian ("His mother stood beside the cross.")

From the hours of this feast:

Reading, Morning Prayer: Colossians (1:24-25). "Even now I find my joy in the suffering I endure for you. . . ." Response: Marian ("Through you we drink from the wellsprings of salvation, O Blessed Virgin Mary. From the sacred wounds of Christ, . . .")

Reading, Evening Prayer: 2 Timothy (2:10-12a). "I bear with all this for the sake of those whom God has chosen . . ." Response: Marian ("Happy is she, who without dying has won the martyr's crown").

Oration: "Mary stood by him, sharing his sufferings."

Marian Themes: The martyrdom of Mary; only by passing through her heart could the sword enter the flesh of her Son; her compassion, her Son's passion ("She died in spirit through a love unlike any other since his.")

Our Lady of the Rosary

2nd Reading by St. Bernard (Sermo de Aquaeductu: *Opera omnia*, Edit. Cisterc. 5 [1968], 282-283). We should meditate on the mysteries of salvation. Response: Marian (daughter of Jerusalem).

From the hours for this feast:

Marian Themes: Christ entrusted us to Mary as her children; she is crowned with a diadem of twelve stars; she is Queen of the world; [this feast recalls all the mysteries of Christ:] "Mary heard the word of God and cherished it in her heart" (Ant., Evening Prayer).

Presentation of Mary

2nd Reading from St. Augustine (Sermo 25, 7-8: PL 46, 937-938). She who believed by faith conceived by faith. Response: Marian.

Immaculate Conception

1st Reading from Romans (5:12-21). Where sin abounds, there is an abundance of grace. Response: Marian ("Do not be afraid, Mary, you have found favor with God": Mary-Eve).

2nd Reading by St. Anselm (Oratio 52: PL 158, 955-956). Virgin Mary, all nature is blessed in you. Response: Marian ("From this day all generations will call me blessed").

From the hours for this feast:

Oration: "... the image of the Virgin is found in the Church. . . . Trace in our actions the lines of her love, in our hearts her readiness of faith."

Ant., Morning Prayer: "Sinless Virgin, draw us after you in the fragrance of your holiness."

Marian Titles: city of God, fairest honor of our race.

Marian Themes: predestined one; ever-sinless one; one prepared as worthy mother; our mother; Mary-Eve; beautiful one (full of grace).

Our Lady of Guadalupe

(Appendix V: *In the dioceses of the United States*)

Oration: "May her prayers help all men and women to accept each other as brothers and sisters. Through your justice present in our hearts may your peace reign in the world." [In her apparitions, Mary seems to seek out those who have not come of age, the powerless.]

Immaculate Heart of Mary

2nd Reading by St. Lawrence Justinian (Sermo 8, in festo Purificationis B.M.V.: *Opera*, 2, Venetiis 1751, 38-39). Mary stored up all these things in her heart. Response: Marian ("O pure and holy Virgin, how can I find words to praise your beauty?").

From the hours for this feast:

Oration: "You prepared the heart of the Virgin Mary to be a fitting home for your Holy Spirit."

Common of the BVM

1st Reading—

In Advent and Lent, from Chronicles (17:1-15). A prophecy concerning David's son. Response: Marian ("How blessed are you, Virgin Mary. . . . Mother of your Maker").

In Eastertide, from Revelation (11:19-12:17a). The great sign of the woman in the heavens. Response Marian (Rev. 12:1).

In Ordinary Time, from Isaiah (7:10-14; 8:10b; 11:1-9). Emmanuel, the King of Peace. Response: Marian ("Behold a virgin shall conceive . . .").

2nd Reading by St. Sophronius (Oratio 2, in sanctissimae Deiparae Annuntiatione, 21-22. 26:PG 87, 3, 3242. 3250). Through Mary the Father's blessing has shone forth on mankind. (Mary-Eve: ". . . you have changed Eve's curse into a blessing . . .")

Alternative 1st Reading—

In Ordinary Time, from Galatians (3:22-4:7). Through faith we are the sons and heirs of God.

Alternative 2nd Reading—(for use anytime)

From a sermon by St. Aelred (Sermo 20, in Nativitate beatae Mariae: PL 195, 322-324). Mary our Mother.

From the dogmatic constitution on the Church of the Second Vatican Council (*Lumen gentium*, nos. 61-62). Mary's motherhood in the order of grace.

Orations: "Lord, help us to live as worthy sons [and daughters] of so noble a mother." By the help of her prayers keep us faithful in your service.

From the various hours:

Marian Themes: Mary-Eve; salvation came forth from her; God found her worthy to bear Christ.

Mary on Saturday

2nd Reading by St. Proclus of Constantinople (De nativitate Domini, 1-2: PG 65, 843-846). He loved man and became man born of a virgin.

Alternative 2nd Reading—

From a sermon by Bl. Gueric of Igny (Sermo 1, in Assumptione beatae Mariae: PL 185, 187-189). Mary, mother of Christ and mother of Christians.

From a homily by St. John Chrysostom (De coemeterio et de cruce, 2: PG 49, 396). Adam and Christ, Eve and Mary.

From the dogmatic constitution on the Church of the Second Vatican Council (*Lumen gentium*, nos. 63-65). Mary as type of the Church, in the order of faith, love and perfect union with Christ.

From the various hours:

Marian Themes: Mary-Eve, virgin earth, cloud raining down justice, virgin-mother.

Other Marian Readings**Advent:**

- St. Gregory Nazianzen (Oratio 45, 9, 22. 26. 28: PG 36, 634-635. 654. 658-659. 662). The marvel of the Incarnation. Mary was first prepared soul and body by the Spirit. (Tuesday, 1st week)
- St. Irenaeus (Lib. 5, 19, 1; 20, 2; 21: SC 153, 248-250, 260-264). Eve and Mary: Mary is Eve's advocate. (Friday, 2nd week)
- St. Leo the Great (Ep. 31, 2-3: PL 54, 791-793). The mystery of our reconciliation with God. The son of the Blessed Virgin Mary. (12/17)
- St. Irenaeus (Lib. 3, 20, 2-3: SC 34, 342-344). The plan of redemption through the Incarnation. Being born of the Virgin was the sign of salvation. (12/19)
- St. Bernard (Hom. 4, 8-9: *Opera omnia*, Edit. Cister. 4 [1966], 53-54). The whole world awaits Mary's reply. "On your word depends comfort for the wretched, ransom for the captive, freedom for the condemned: salvation for the whole of your race." (12/20)
- St. Ambrose (Lib. 2, 19. 22-23. 26-27: CCL 14, 39-42). Mary visits Elizabeth. "She goes dutifully in conscience, eager in purpose, hastening joyfully," full of the Spirit. "Blessed is she who has heard and believed." (12/21)
- Venerable Bede (Lib. 1, 46-55: CCL 120, 37-39). The Magnificat. Mary is Israel. (12/22)
- St. Augustine (Sermo 185: PL 38, 997-999). Truth has arisen from the earth, and justice looked down from heaven. Christ born of a virgin is Word made flesh, Flesh from Mary. Born of the Virgin is Truth from the earth, rendering peace. (12/24)

Christmas:

- Christmas Day (Isa. 11:1-10). The root of Jesse. Response: Marian (Heaven's King chose to be born of his virgin mother. Mary is considered as the root of Jesse).
- St. Hippolytus (Cap. 10, 33-34: PG 16, 3452-3453). The Word made flesh makes man divine. He refashioned our fallen nature by taking a body from the Virgin. (12/30)
- St. Leo the Great (Sermo 6 in Nativitate Domini, 2-3, 5: PL 54, 213-216). The birthday of the Lord is the birthday of peace! (12/31)
- Holy Family, Pope Paul VI (Nazareth, Jan. 6, 1964). Nazareth is a model—a place close to Mary; one of silence in which to meditate in peace and quiet, be open to the voice of God, and develop a well-ordered personal spiritual life.

January 2nd to Epiphany:

- St. Augustine (Sermo 13 de Tempore: PL 39, 1097-1098). God became man so that man might become God. Mary conceives and remains a virgin. She bore, not by the concupiscence of the flesh, but by the obedience of the mind. (Saturday)

Epiphany to Baptism of the Lord:

St. Maximus of Turin (Sermo 100, de sancta Epiphania 1, 3: CCL 23, 398-400). The mystery of the Lord's Baptism. (Friday)

Lent:

St. Melito of Sardis (Nos. 69-71: SC 123, 95-101). The lamb that was slain has delivered us from death and given us life. (Thursday in Holy Week)

Easter:

St. Ephrem (Sermo de Domino nostro, 3-4.9: *Opera*, edit. Lamy, 1, 152-158. 166-168). The Cross of Christ gives life to the human race. [Mary gave life to Christ.] (Friday, 3rd week)

Bl. Isaac of Stella (Sermo 42: PL 194, 1831-1832). Firstborn of many brothers. (Friday, 5th week)

Ordinary Time:

1st Reading from Isaiah (7:1-17). In the face of the threat of war a sign is given—Immanuel. "Listen, o house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the Lord himself will give you this sign: the virgin shall be with child, and bear a son and shall name him Immanuel." Response: Marian. (Tuesday, 20th week)

2nd Reading from St. Bernard (Hom 2, 1-2.4: *Opera omnia*, Edit. Cisterc. 4 [1966], 21-23). In praise of the Virgin Mother—prepared by the Most High, prefigured by the patriarchs.

2nd Reading from Baldwin of Canterbury (Tract 7: PL 204, 477-478). Treatise on the Hail Mary. A flower rises from the root of Jesse. (Thursday, 20th week)

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