

# Dossier



**XX SIMPOSIO  
TEOLOGÍA  
HISTÓRICA**

**Miércoles, jueves y viernes  
26, 27 y 28 abr.  
2023**

Ateneo Mercantil  
Plaza del Ayuntamiento 11  
Valencia

Más información:  
[simposioth@ucv.es](mailto:simposioth@ucv.es)

Inscripción:



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**Valencia 2023**



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**PROGRAMMING**  
**WEDNESDAY, 26 APRIL**

**TOMORROW**

**09:00 h. OPENING CEREMONY**

- Opening prayer and welcoming remarks by Mr. Arzo-bishop and Chancellor of the University
- A word from the Rector of the UCV
- Speech by the Rector of the Royal Basilica of Our Lady of the Forsaken
- Remarks by the Dean
- Speeches by the Symposium Directors

**10:00 h. INAUGURAL CONFERENCE**

*Mary in the Mystery of the Incarnate Word:  
Emerging Lines from Vatican II to the Present Day*  
**His Excellency the Most Reverend Bruno Forte,  
Archbishop of Chieti-Vasto**

**12:00 h. READING OF PAPERS**

**Group A (Conference Room): moderated by Miguel Navarro Sorní**

1. *Τί ἐμοὶ καὶ σοί, γύναι (Jn 2,4): the treatment of Mary in the Gospel of John in Chinese translations of the Bible (18th-20th century).*  
**D. Miguel E. Moss Ferrer**
  
2. *The marginalised, the poor and the destitute in Mary's canticle. A rereading of the Magnificat (Lk 1:46-55) from the existential peripheries.*  
**D. Ricardo Lázaro Barceló**

3. *Mary went up the mountain: deprivation of liberty as a new periphery and its moral implications*

**P. José Antonio Heredia Otero, O.P.**

**Group B (Stolz Room): Moderated by José Carlos Gimeno Granero**

1. *The word made flesh by Mary. A reflection on the role of the Virgin in the soteriological thought of Hilary of Poitiers.*

**Ms Almudena Alba López**

2. *The Descent of Mary in Toledo. Origin of the Hispanic Marian cult and defence of virginity by Saint Ildefonso.*

**D. Santiago Martín Cañizares (cancelled)**

3. *Sub tuum praesidium: the oldest prayer addressed to the Virgin Mary*

**Mr Jesús Manuel Santiago Vázquez**

**Group C (Exhibition Hall): moderated by José Vicente Puig Raga**

1. *Mary as Nexus mysteriorum*

**D. Domingo García Guillén**

2. *Mary's role in the work of salvation: the contribution of Juan Alfaro (1914-1993) to Catholic mariology*

**D. Pedro Luis Vives Pérez**

3. *The First "Mercified". A soteriological look at the Marian reception of divine mercy as Immaculate Mother.*

**D. Gonzalo de la Morena Barrio**

## **AFTERNOON**

### **16:00 h. ROUND TABLE**

*MARY, MODEL OF FIDELITY TO THE WORD OF GOD*

*Mary "kept and pondered in her heart" (Lk 2,19):  
towards a theology in Marian perspective* **Prof. José Luis Cabria Ortega, Facultad de Teología del Norte de España. Burgos Campus**

*Configured by God's love: the contemplative listening of Mary*

**Prof. Adrian Attard, OCD, Pontifical Theological Faculty Teresianum (Rome)**

*Mary, model of fidelity to the Word. Listening, evangelising and committed to reality* **Prof. Alfonso Langella, Faculty of Theology Southern Italy. St. Thomas Aquinas Section**

Moderator: **Antonio Praena Segura**

### **18:30 h. CULTURAL ACTIVITY**

- **Urban route: The origins of the dedication of Virgen de los Desamparados (Old hospital, Capitulo, Ermita de Santa Lucía, Torres de Quart, Museo mariano).**
- **Prayer in the Basilica.**

**THURSDAY, 27 APRIL**

**TOMORROW**

**09:00 h. COMMUNICATIONS REQUESTED**

*Fr. Juan Gilabert Jofré: between myth and revelation*

**P. Manuel Anglés Herrero, O. of M.**

*Devil and diabolical possession*

**Prof. Eduardo Toraño López, Universidad Eclesiástica San Damaso**

*Personality maturity*

**Dr. Enrique Rojas Montes**

Moderator: **Leopoldo Quílez Fajardo**

**11:15 h. ROUND TABLE:**

***MARY, SHELTER OF OUR HELPLESSNESS***

*Fatima in the dramas of history*

**Prof. Eloy Bueno de la Fuente, Facultad de Teología del Norte de España. Burgos Campus**

*The presence of Mary in the worship of the people of God: an approach from liturgical theology to the magisterium* **Prof. Gonzalo M. Guzmán, Centre de Pastoral Litúrgica (Barcelona)**

*Qualle proposte offrono le mariofanie alle nostre im- potenze? Fondamenti teologici per una efficace vive- za ecclesiale*

**Prof. Dom Rafael Maria F. da Silva, OSB, Pontifical International Marian Academy (Brazil)**

Moderator: **Vicente Botella Cubells**



## 12:30 h. READING OF PAPERS

### **Group A (Assembly Hall): moderated by Fernando Ramón Casas**

1. *The presence of Mary in the Christian family*  
**Ms Carla Rossi Espagnet**
2. *Approach to the preaching of Father Jofré in the 21st century, based on some theological-pastoral keys of Pope Francis on people with disabilities.*  
**Mr. Jose Manuel Montaner Isnardo**
3. *Accompaniment and evangelisation of popular Marian religiosity*  
**D. Miguel Abril Agost**

### **Group B (Stolz Hall): Moderated by Gonzalo Albero**

1. *The sermon of St. Vincent Ferrer on the Solemnity of Santa Maria de la Esperanza (Illescas, 18 December 1411)*  
**P. Alfonso Esponera Cerdán, o.p.**
2. *The immaculist conception of D. Diego Pérez de Valdivia in his treatise: "De la singular y purísima Concepción de la Madre de Dios" (1582).*  
**D. Manuel Ortuño Arregui**
3. *The Burning Bush Group of the Mother of God: A Movement of Spiritual Renewal in 20<sup>th</sup> century Eastern Orthodoxy*  
**D. Viorel Coman**

**Group C (Exhibition Hall): moderated by Jesús Gi- rón Izquierdo**

1. *Our Lady and the divine attribute of mercy*  
**Mr José Carlos Martín de la Hoz**
2. *A golden age of Spanish Mariology (the forties of the twentieth century)*  
**D. Román Sol**
3. *Mary and the Eucharist*  
**D. Rafael M. Mora-Martín**

**AFTERNOON**

**16:00 h. ECUMENICAL SESSION**

***MARY ON THE WAY TO THE MEETING OF CHRISTIANS***

*The "cult" of Virgin Mary: Popular worship and healing in modern Greece*

**Prof. Niki Papageorgiou, Aristotle Un. of Thessaloniki**

*Convergence in the Anglican-Roman Catholic dialogue on Mary in the ARCIC document*

**Lord David Hamid, Bishop Anglican Communion**

*Fatte quello che vi dirà (Gv 2,5). Mary, model for an evangelical life*

**Prof. Heyke Vesper**

*Mary, mother of Jesus Christ, as a witness of love. A Protestant perspective on ecumenical dialogue*

**Prof. Víctor Hernández Ramírez**

Moderator: **Andrés Valencia Pérez**

**19:30 h. SOLEMN VESPERS AND SABBATH GREETINGS**

**(Real Basílica de Ntra. Sra. De los Desamparados)**

**FRIDAY, 28 APRIL**

**TOMORROW**

**09:00 h. ROUND TABLE**

***MARY, A STIMULUS FOR OUR CHARITY***

*The Forsaken of the 15th century. The  
Archconfraternity's account book*

**Prof. Vicente Pons Alós, Universitat de València**

*The homeless of the 21st century*

**Prof. Jaime Sancho - Mr. Álvaro Almenar**

*Geographical and existential peripheries: challenges  
for theology*

**Prof. Olga Consuelo Vélez, Pontificia Universidad  
Javeriana de Bogotá (Colombia)**

Moderator: **Alejandro López Ribao**

**10:45 h. COFFEE-PAUSE**

**12:00 h. CLOSING SPEECH**

*Mary and Mission: Mariological Resources for the  
Journey Ahead*

**Prof. Patricia A. Sullivan Patricia A. Sullivan, Past-  
President of the Mariological Society of America,  
Saint Anselm College of Manchester (New  
Hampshire, USA)**

**CLOSING REMARKS GRAND CHANCELLOR**

26TH; TIME 10:00  
A.M. ASSEMBLY  
HALL

**Lecture: *MARY IN THE MYSTERY OF THE INCARNATE WORD:  
EMERGING DOCTRINAL LINES FROM THE SECOND  
VATICAN COUNCIL TO THE PRESENT DAY.***

**Author: His Excellency the Most Reverend Bruno  
Forte Archbishop of Chieti-Vasto**

The parable of "modern reason" is characterised in its most varied expressions by a thirst for totality: emancipation, the inspiring soul of the Enlightenment project, brings with it the inability to tolerate any limits. The presumption of emancipated reason thus inevitably leads inevitably to a totalitarianism of rationality, which not only leaves no room for the unheard of, the singular, the indeducible, the new, but tragically leads to the harsh violence exercised by historical totalitarianisms inspired by ideology. The "dialectic of the Enlightenment", the crisis of the presumption of totality of modern reason, is motivated by the failures of the emancipatory project in its ideological expressions, which push towards a recovery of difference, capable of breaking the omnipotent circle of adult reason. Faced with the triumphalism of universal interpretations, there is a need for a return to the concrete: the unrepeatable dignity of the fragment emerges with new vigour; the incomplete, the provisional, the singular, the obscure acquire new prominence. To a "deathless philosophy", which was idealism in its presumption to grasp the compact order of the real in its totality, is counterposed the demand to "return death", understood as a sentinel in the absolute future, indeducible and unpredictable, emblem of all possible interruptions, *cantus firmus* of all the unfinished melodies of existence. On the level of the pen-

This awareness of the crisis is expressed in a need for narrativity: the story does not universalise in the abstract, it does not presume to be all-encompassing, it respects the unexplained beginnings and bears witness to the interruptions. "It operates discreetly and without pretension. It does not possess the dialectical key, nor the drift from the hands of God, a key that would allow light to be shed on all the dark processes of history without first having traversed and overcome them. And yet it does not move in the dark either". The narrator experiences the future of memory, the potential hidden in the memory, the critical and formative power of stories...

#### 1. THE HERMENEUTIC INSTANCE: THE WAY OF TRUTH AND THE WAY OF BEAUTY

It is in this context that we understand the rediscovery of a twofold way of thinking, which also affects the believer's reflection on Mary, the Mother of the Lord: the way of the symbol and the way of beauty. It is the reaction to the totalising pretensions of enlightened reason that leads to a rediscovery of the symbol: in the face of a way of thinking that seeks to reduce all reality to itself, we rediscover the value of the evocative, of what brings together what is infinitely distant ("symbol" from *syn-bállo* = I hold together), without annulling differences and distances. In the symbol there is a continuity of meaning in the excess of meaning, and in this way new impulses of thought and life arise, which open up unforeseen horizons: the ideal does not absorb the real, but must recognise its excess, in order to open up to it and transcend itself into wider spaces. The need to return to the concrete by way of the symbol corresponds in a particular way to the discourse of faith around the mother of the Lord: to be interested in Mary in the context of the mystery of the Incarnate Word means above all to deal with the concrete existence of this daughter of Israel, of whom the New Testament speaks to us above all in the form of a story (from the Gospels of the Incarnation to the wedding at Cana, from the episodes of the public life of Jesus in which Mary is present to the scene of the mother and the disciple at the foot of the cross). The great things

The events of the young girl from Nazareth do not reveal universal processes or cosmic laws, but have the character of events of grace, stories of salvation, marked by obscurity especially for those who have lived them: "How is this possible? I know not a man" (Lk 1:34). "Mary kept all these things, pondering them in her heart" (Lk 2, 19.51). "They did not understand her words" (Lk 2:50). Mary appears "as a woman of the people, poor, an apprentice, living in the historical, social and religious reality of her time and her people. She is not seen as a heavenly being, but as a human creature, who has accepted for herself and for others, from and in the daily life of her own situation, her historical-salvific role actively and passively, learning amidst many uncertainties, with faith, hope and love; and who, precisely in this way, is the model and the mother of believers".

The discourse of faith about Mary is therefore characterised by a strong symbolic component: the Virgin Mother of the Incarnate Word unites heaven and earth, the Totally Other and the Totally Close. To speak of Mary will continually require us to refer to the excess of the Mystery, which enveloped her, and which at the same time became proximity and immanence in an absolutely unforeseeable and singular way precisely from the proclamation to the Virgin. "Symbol and myth are thus a legitimate way of expressing Mary's transcendent meaning. It is not spiritual archaism, valid for men of little intelligence who only in this way allow themselves to be reached and conquered, nor does it signify the decadence of reason that succumbs to the intimidations of fantasy, nor is it the disordered irrationality of the unconscious.... Whoever has immersed himself deeply in realities whose meaning does not leave man indifferent, such as love, the self-revelation of one life to another life, a decisive decision, an illness, the death of a loved one, understands immediately: the concept is insufficient; the protocol is cold; it needs the colouring of the image and the symbols. Only they adequately express what is definitely important for man. The same is true of symbolic Mariology". This approach, rather than the essen-

The symbolic approach, however, looks at Mary's function, at her presence in the spiritual horizon of the believer, in relation to "the breadth and diversity of the symbolic resonances that the uniqueness of her figure arouses: she is a woman, a mother, a virgin". Naturally, the reference of the symbol to the truth of the biblical data, to the sober density of the original and normative account for faith, remains decisive: the symbolic approach is not a competitor or alternative to the historical-critical narrative, but depends on it, developing its efficacy. The letter and the spirit are not opposed in the discourse of faith about the mother of the Lord.

The way of truth and the way of beauty, the narrative and the well-founded symbol are thus integrated when speaking of Mary: "The way of truth, first of all, that is to say, of biblical-historical-theological speculation, which concerns the exact place of Mary in the mystery of Christ and of the Church... the way of beauty, to which the mysterious, wonderful and stupendous doctrine... about Mary and the Holy Spirit leads. In fact, Mary is the creature *tota pulchra*; she is the *speculum sine macula*; she is the supreme ideal of perfection which artists in every age have tried to reproduce in their works; she is "the woman clothed with the sun" (Rev 12:1), in whom the purest rays of human beauty meet the superhuman but accessible rays of supernatural beauty". Just as in the experience of beauty the whole is revealed in the fragment, whether by the harmony of the forms or by the irruption and evocation of the beyond and of the new, so in Mary the totality of the Mystery is perceived as present and related to us by the free choice of which God made her the object: the way of beauty and the way of truth thus both lead us to recognise in Mary an icon, which refers densely to the transcendence entered into the immanence of the world precisely in her womb as Virgin Mother. A symbolic-narrative Marian narrative combines the return to the concrete with the necessity of the symbol, breaks the circle of any ideological totality, and approaches the unfathomable depths of the Mystery through the concrete events of salvation history. In it, the artistic discourse

The gumentative is united with the narrative and the hymn, and the reason that is a pioneer of itself opens itself in the astonishment of intelligence to that which infinitely surpasses it...

## 2. THE METHODOLOGICAL APPROACH: RELATIONAL AUTONOMY AND ARTICULATION OF MARIOLOGY

In the light of the Second Vatican Council, two methodological problems for the treatment of Mariology have been examined in greater depth: on the one hand, the plausibility of an autonomous consistency of theological reflection on the Mother of the Lord; on the other hand, the identification of a principle of synthesis around which to organise its development. Reflecting on the placement of the chapter on the Mother of the Lord in the conclusion of the conciliar Constitution on the Church *Lumen Gentium*, it became increasingly clear that the autonomy of the discourse of faith on the Virgin Mother can only be relational: one cannot speak of Mary without speaking of the mystery of the Incarnate Word, and therefore of the Trinity, of man and the Church, of history and of the eschaton. On the other hand, it is precisely this total relationality of the discourse of faith on the Virgin Mother that seems to require a specific treatment: anchored in the sober density of biblical testimony and in dogmatic deepening, Mariology reflects the complexity of the relationships in which the Christian mystery is articulated. It invites us to contemplate, to a certain extent, the "whole in the fragment": organically integrated into the whole of theology, Mariology is at the same time the emblem of its totality. Contained by the whole, it contains the whole in a dense form: referring to the various chapters of Christian dogmatics, Mariology can constitute for it a sort of *verbum abbreviatum*, an argumentative, narrative and symbolic compendium at the same time, rich in practical-critical stimuli. It is not, therefore, the isolation of a separate treatise, but the distinction full of references and relationships, which characterises the reflection of faith on Mary, motivating the relative autonomy, coherence and originality which correspond to it: "Mariology cannot remain an island: even though



seemingly separate from the continent, it moves with it. The whole is maintained. Here, too, the principle of totality applies: the parts influence the whole, and then the whole reverses its movements on the parts".

Thus the principle formulated by Vatican II of the "hierarchy of truths" applies to the doctrine of Mary, whereby every aspect and content of ecclesial dogmatics finds its place on the basis of its connection with the foundation of the Christian faith: just as the Mother of the Lord is entirely relative to the Son, so reflection on her is entirely relative to the centre and totality of the mystery of salvation, and finds its proper and original consistency precisely in its total relationality. The formula *ad Jesum per Mariam* has no other meaning: the term is Christ, heart, norm and principle of redemption. Mary is the door which, far from obstructing or hindering, facilitates the way, makes the foundation more concretely accessible. A Christianity without Christ is unthinkable; a Mariology that veils or belittles Christ would be unacceptable; but a Christianity without Mary is robbed of a precious biblical-dogmatic datum, and runs the risk of renouncing that "way of beauty" which, starting from the holiness of such a densely human fragment, knows how to grasp the totality of the miracle, the great things that the Almighty has done in his handmaid. In the hierarchy of truths, the Mother of the Lord reflects in a unique way the only "beauty that will save the world" (Fedor Dostoevsky). Approaching her not only does not lead away from Christ, but makes one encounter and love Him better. Countless stories of holiness, which have given so much space to devotion to Mary, demonstrate the existential fruitfulness of this way of approaching the heart of the Mystery and confirm the need to pay the greatest attention to the biblical and dogmatic data concerning the Mother of the Lord in order to better know and love the Son come among us.

The principle of totality must also govern the articulation of the discourse of faith about Mary. Some have sought her number.

Others have sought to emphasise the analogy between the Mother and the Son ("christotypical" line), tracing the reflections relating to her on His being and action. Others have sought to emphasise the analogy between the mystery of Mary and the mystery of the Church ("ecclesiotypical" line). In reality, these two tendencies respectively capture the descending and ascending movements of the same "threefold analogy between Christ, Mary and the Church, an analogy which proceeds entirely from the work of the Redeemer: Mary and the Church are relative to Christ and correlative to each other". The discourse of faith on the Mother of the Lord is a word of response and glorification, which is under the primacy of the divine action of revelation: only on the basis of what the Most High has done in her can any reflection on Mary have foundation and consistency. Therefore, the principle of synthesis of Mariology could be identified in the concrete and personal relationship that unites the Mother with the Son. Divine maternity is the starting point of every prerogative and every function of the Virgin Mother. The search for the first principle of Mariology thus leads to the integrality of a horizon: that of salvation history, the unifying framework in which all that Mary was and is before God and for the world must be situated. Here too, the perspective that captures Mary in the mystery of the Incarnate Word is valid! In this sense, the articulation of thought starts from the initiative of the divine advent, which meets the human exodus in the welcoming Virgin, in the absolute gratuity of the encounter, attested by revelation, between the Almighty and his humble Handmaid. In this perspective, the theological reflection on Mary and the biblical-narrative data concerning her are integrated, expressing together the dynamism that permeates the mystery of the Virgin Mother, Bride of the new covenant, and which makes her the concrete woman of Nazareth, the icon of the whole Christian mystery.

### 3. THE BIBLICAL FOUNDATION: MARY IN SCRIPTURE, SCRIPTURE IN MARY

From the biblical point of view, the most correct perspective to situate the discourse of faith on the Mother of the Lord is the one that looks at her in the light of the

mystery of the Incarnate Word: to

To illustrate this aspect, it is sufficient to refer to two texts, the Pauline text of Galatians 4:4f. and the Lucan scene of the Annunciation (Lk 1:26-38). An analysis of the text of the letter to the Galatians reveals precious indications: the reference to the divine action of sending the Son is followed by the indication of the modality ("born of woman - born under the law") and its purpose ("to redeem those who were under the law, so that we might receive filial adoption"). It is not difficult to detect the links between these two: the one who is born under the law rescues from the law, the one who comes in a state of humiliation raises man to the status of divine sonship. Evidently, the modality of being born under the law and of being born of a woman is not for the Son of God simply that of any other human being: otherwise, like everyone else, he too would remain a slave to the law and to the misery of our condition. The antinomy of the text refers to the paradox of this birth, in order to be able to affirm that "from a dogmatic point of view, the statement in Galatians 4:4 is the most logically significant text of the New Testament.... With Paul begins the connection of Mariology with Christology, precisely through the testimony of the divine maternity of Mary and the first intuition of a historical-salvific consideration of its meaning". The sobriety of the Pauline reference to the Mother of the Lord thus reveals itself to be rich in a singular density precisely in the direction of the relationship between Mary and the mystery of the incarnate Word.

In turn, the account of the Annunciation in Luke (1:26-38) presents the action of the Spirit on the Virgin Mother as a turning point in the history of salvation: not only is the messianic promise fulfilled, but its fulfilment is such that it surpasses all expectations and is the promise of an ultimate fulfilment. That God took the initiative and overshadowed Mary with his Spirit in order to make his Son present in her is a fact that Luke was able to arrive at by re-reading the past in the light of the paschal events. It is he himself who in Acts 13:32 ff. testifies to the connection between the resurrection and the conception of the Son of God: the action of the Spirit in the conception was analogous to that exercised in the resurrection (cf.

Rom 1:4). What is left out of this explanation is the fact of the virginal conception, for which there are no plausible sources from the Old Testament or from extra-biblical Judaism or from the surrounding pagan world. It is necessary to assume a historical core which the evangelist maintained, despite the resistance he may have encountered, even in himself, to the virginal conception in relation to Joseph's descent and the Davidic line of salvation history. Certainly this pre-Easter historical core has been reread and deepened in an Easter key: it has not, however, been dissolved. Although the insistence on believing discipleship is valuable for Luke, it would not have been possible to propose it for Mary if she had not really consented in the darkness of faith to the surprising action of the Most High in her. The very presence of the question in Luke 1:34 may be a significant indication of this.

The new beginning of the world is thus brought about through the Virgin's faithful acceptance of the Eternal's gracious initiative, which makes her the mother of the Son according to the flesh: everything that Mary is and means for the history of salvation and the faith of Christians, according to the Lucan testimony of the scene of the Annunciation, refers to her unique and exclusive relationship with the mystery of the Incarnate Word. The testimony of the New Testament to Mary, the mother of the Lord, in the various stages of development of the paschal presentation and deepening of her figure, from the beginnings to the rich symbolism of the Johannine Gospel and the Apocalypse, shows her in the absolute uniqueness of her vocation and mission, completely marked by the intensity of her relationship with the Son, and therefore with the Trinity, with Israel, with the Church. In her, contemplated in the light of the incarnate Word, the lines of the old and the new covenant intersect; in her is celebrated the covenant between earth and heaven, which is in the person of Jesus, her Son. The whole message of Scripture about the Virgin Mother could be summed up by saying that she is the icon of the whole Christian mystery, the abbreviated word of what the triune God works for mankind, and at the same time of all that the

The creature on the part of her God is made capable of offering her a response in her freedom. The witness of Mary in Scripture leads us to recognise the whole of Scripture in Mary; the totality of God's saving plan is offered in the fragment of the woman of Nazareth, chosen by the Eternal One as the mother of the Son come among us.

#### 4. DOGMATIC DEVELOPMENT: MARY IN THE FAITH OF THE CHURCH

Is the "mother of the Lord" (Luke 1:43) of the New Testament the Mary of the Church's faith? The question is justified if one compares the dense but sober data of the biblical testimony with the dogmatic affirmations about the Virgin Mother of Jesus: her perpetual virginity, her divine motherhood, her immaculate conception, her glorious assumption. There are those who see a discontinuity between these two poles which, because of the two dogmatic affirmations defined in modern times, would even become a laceration and radical infidelity: the Mariological dogma in its Catholic development would be the most evident sign of the worldliness of Christianity, brought about by Roman Catholicism. The cult of Mary is the clearest expression of this process: "The historical development of Catholicism seems to have been responsible for re-evaluating with ever greater determination the aspects of humanity connected with the Christian concept of salvation, piously claiming, in contrast to 'the glory of God alone', a portion of glory that is also appropriate for man. In this general perspective, the cult of Mary reveals its internal coherence, the logic of its development and its exquisitely Catholic nature: but it is Catholicism in its lower, non-Christian aspect which is expressing itself more and more consciously in this development". There is no doubt that the ecclesial faith around Mary is, in its dogmatic development, a distinctive sign of the Catholic Church: this, however, does not eliminate a fundamental continuity between biblical faith and ecclesial faith, not in the sense of repeating the identical, but in the sense of a continuity in the vital superation, as emerges from the comparison between the two dogmatic formulations of the ancient Church on Mary -

perpetual virginity and divine maternity - and the two of modern times - the immaculate conception and the assumption. "The Church's faith in the Divine Maternity and Virginity of Mary is indissolubly linked to faith in Christ and his historical-dogmatic formulation. The two so-called "new" Marian dogmas (the Immaculate Conception and the Assumption) are indeed indisputably based on the dignity and significance of the Virgin Mother of God, but they also take into consideration above all the moral figure of Mary and, moreover, are distinguished by the manner of their theological motivation and their development up to the doctrinal decision of the Church".

The need to profess Christological truth is an inescapable part of Christian identity from the beginning: it is the confession of Jesus as Lord and Christ that characterises his disciples. This confession has a historical-narrative character: it unites the ascending Christology - or from below - of the exaltation-glorification of the Humiliated One, with the descending Christology of his coming from God and of his always being in the divine condition, which is not annulled, even if it is veiled, by the condition of kenosis (cf. Phil 2,6f.). However, it is precisely within the interest in descending Christology that the interest in the "mother of the Lord" (Lk 1, 43) arises: "Descending Christology, at whatever stage of its development presented by each evangelist..., was the true theological ground which nourished Mariology. An ascending Christology could not guarantee either the true essence of the "elevated" or the personal dignity and salvific significance of his Mother". The focus on Mary thus arose in the context of interest in the mystery of the Incarnate Word, Lord and Saviour. It is in order to better affirm her divine condition and her salvific function that we feel the need to speak of the Virgin Mother, "full of grace" (Lk 1,28.30). The place of faith around Mary is Christology and its soteriological relevance: we speak of the Mother in order to glorify the Son, to confess his eternal origin and his decisive significance for mankind. And the defence of Christological faith becomes at the same time a witness to the truth about Mary, the mother of the Lord.

With the formulation of the so-called "modern" dogmas, there is a shift from the determining interpretative horizon of Christology to the primary interest of the anthropological perspective. This different hermeneutical register - motivated by the more general change in the historical and cultural context - produces different emphases: if the Christological focus of the debates of the ancient Church reacts to the double reductionism, respectively, of the human and the divine in Christ, the anthropological question, which animates the theological research of the modern age, moves between the two opposite extremes of the celebration of the glory of man at the price of the death of God and the celebration of the glory of God at the price of the negation of man. If the former can be traced back to the modern emergence of subjectivity up to its triumph in the Enlightenment and ideology, the latter can be related to the anti-Pelagianism of the Reformation and thus to its inherent pessimism about man. With different perspectives and polemical stimuli, even the language has to become different. Therefore, only to a rather external reader it may seem that modern Marian dogmas speak simply of man and not of God: "In Mary, mankind rules the Kingdom of Heaven and gives orders even to the Almighty". In reality, they speak of God revealed in Christ no less than the dogmas of the ancient Church: they do so, however, under the stimulus of the search for the light which derives from this revelation for the conception of man and his present and future destiny.

The continuity with the proclamation of the origins lies in the maintenance of the Christological scandal up to its anthropological consequences. Just as the dogma of the Pentecostal age did not dissolve Christ, but kept high and pure the paradox of the convergence in Him of divinity with an integral and true humanity in the unity of the divine person, so the Marian dogma of the modern age does not annul the revelation and the work of Christ, because it keeps high and pure the paradox of the relationship between the human and the divine which in Him has been shared with us. Without prejudice to the primacy



In the mystery of the incarnate Word, the human is redeemed and the divine is made accessible in the mystery of the incarnate Word, so that man's progress is the glory of God, and the full life of the creature is the vision of the Creator: *Gloria Dei vivens homo est; vita hominis visio Dei* (St. Irenaeus). This convergence, which reveals the full depth of divine love for mankind, was proclaimed by the ecclesial faith in the context of the modern era precisely through the banner of the truths defended around Mary. If the Immaculate Conception celebrates the absolute purity and gratuitousness of the divine choice, affirming in Mary - an absolutely singular and exemplary case - that God always comes first and is always greater than any all-embracing presumption of human reason, her Assumption into heavenly glory shows the highest final destiny of the human creature together with the Lord, and therefore the dignity and responsibility of the person, who in freedom can accept or not accept the attainment of this goal. The Christological paradox remains intact to its ultimate consequences. The pro- foundational continuity remains, despite the discontinuity of perspectives and language.

The development of the Marian dogma is therefore "precisely a development and not an 'evolution', that is to say, a heterogeneous change.... "The Immaculate Conception and the Assumption are not the fruit of a new message from God, but an integration of the data of salvation history and of Mary's destiny, according to the light of the Spirit, which illumines the fullness of what Christ taught" (Jn 14:26 and 16:13). Also in modern Marian dogmas the Virgin Mother remains totally relative to the Son. However, whereas in the ancient Church the mystery of her was deepened in order to better understand the mystery of Him, the foundation of our salvation, in the modern age the Church's faith has sought to deepen through Mary the consequences of revelation for the conception of man, of redeemed existence and of history. It is therefore in the Christological-trinitarian roots and in the soteriological attention that all Marian dogmas converge: also from the point of view of the history of dogmas.

The Virgin Mother of God can be said to be fully understood in the light of the mystery of the Incarnate Word, which shows us how she comes from the Trinity and sends us back to the Trinity as the humble handmaid of the Lord, in whom the God of the covenant wished to do great things for us men and for our salvation.

##### 5. ECUMENICAL WELCOME: MARY AND CHRISTIAN UNITY

One of the consequences of the springtime of the Second Vatican Council was the renewed ecumenical approach to the central questions of the Christian faith: this process also took place in the context of the discourse of faith about the Mother of the Lord. Certainly, deep divisions remain: if on the one hand there are those who affirm that "there is no Christian theology without a continuous reference to the person and role of the Virgin Mary in the history of salvation", on the other hand there are those who believe that Mariology is "an excrescence, i.e. an unhealthy formation of theological thought". This diversity of opinion is linked to different assessments of the cult and spiritual experience in relation to the Mother of Jesus, but it is undoubtedly deeply rooted in dogmatic reasons. It is at this level that the ecumenical problem concerning Mary must be addressed. In relation to dogmatic development, the various Christian traditions take different positions, although they are all encouraged by the Word of God to call the Mother of the Lord "blessed".

A fundamental element of unity is the biblical witness to Mary: although this may have been forced by the demands of an uncritical Mariology or, on the contrary, devalued to the point of simply speaking of a silence in Scripture about her, whom Scripture presents as the Virgin Mother of the Son of God made man, a critically attentive exegesis free of polemical prejudices shows the indisputable richness of the common heritage that Christians find in the New Testament.

about Mary. The fundamental elements of this common patri- mony are those which the development of dogma in the early Church highlighted and defined in the context of Christological and Trinitarian disputes, all of which were animated by a strong focus on the question of salvation: the virginity and divine motherhood of the woman of Galilee. The Nicene-Constantinopolitan Creed is "the only one that can be presented as ecumenical or universally accepted with any foundation.... The Reformation, far from pushing it into a corner, reaffirmed its binding character, breathing new life into it and making it more widely known by translating it into modern languages". Therefore, it is not only the exemplary reference to the faith of the Virgin Mary, attested in the New Testament, that unites Christians, but also the reference to the faith around her, as formulated by the great Councils of the undivided Church of the first millennium: "To a certain extent," says Karl Barth, "it is a proof of the exact understanding of the doctrine of the incarnation of the Word that even Christians and evangelical theologians do not reject the qualification of Mary as the 'Mother of God', but... approve of it and... approve of it... approve of it and recognise it as a "legitimate expression" of Christian truth.

The characteristic of the dogmatic affirmations of the ancient Church concerning the Virgin Mary, namely, that they are totally at the service of the affirmations of the Orthodox faith concerning Christ and the Trinity, means that the full acceptance of the Christological and Trinitarian confession - the foundation of the Christian identity - also presupposes the reception of the Marian dogma defined in the regime of Christology. Thus it is that "both convictions of faith concerning the virginal and divine motherhood of Mary, linked with the so-called "dogma of the anti-God Church", as in fact stated in the common Creed formulas, are accepted in the East and West by all those who are united by Scripture and the Councils of the ancient Church in the profession of the pre-existence, the true divine filiation and the incarnation of Jesus Christ". On this path, deepening in an ecumenical context

The correspondence between the two modern Marian dogmas and those of the undivided Church, albeit with a significant change of hermeneutical register, could lead to a broader ecumenical consensus in the field of Mary-logy. The fixed point, foundation, norm and measure of such a consensus will always be the fact that Mary, as she presents herself in the light of the incarnate Word, belongs to the common patrimony of faith of all Christians, who do not renounce the Christological specificity of her identity and mission.

An example of the ecumenical reception of the faith discourse on Mary can be seen in the book by Max Thurian, a brother of the Taizé Community, who later joined the Catholic communion, on Mary, Mother of the Lord, figure of the Church. He affirms that the Marian doctrine of the Reformers is essentially part of the great tradition of the Church and of the Fathers of the first centuries in particular: Recognising in Mary the eschatological Daughter of Zion, incarnation of the faithful remnant of Israel, poor Virgin entirely consecrated to the divine work, exceptionally full of grace, dwelling place of God and the Ark of the Covenant, the Mother in the Church-Mother, of whom she is a living figure, Thurian affirms that fear of excesses must not lead to a silence and an absence of Mary which would also be an infidelity to the Gospel of Christ. And he does not hesitate to add: "In the field of Marian doctrine and piety, we must be attentive to all that the Holy Spirit has allowed the Church to deepen on the person and role of Mary in the history of salvation and in the life of Christians. Tradition leads us back to the developments of the intelligence of the heart, which must not be forgotten, insofar as they are a deepening of the initial truth about Mary, contained in the Word of God, attested to by Scripture".

## 6. THEOLOGICAL DEEPENING: MARY AND THE CONNECTION BETWEEN MYSTERIES

"The name of the Mother of God alone contains the whole mystery of the economy of the incarnation": this phrase of Saint

John Damascene, the "seal of the Fathers" as the East likes to call him, summarises a conviction arising from the tradition of faith around the Virgin, according to which "the basic structure of the mystery of Mary is the very structure of the Covenant, seen from the side of the men whom Mary represents", and the discourse of faith about her "underlines the *nexus mysteriorum*, the intimate interweaving of the mysteries in their mutual being-in-front-of- each other as in their unity". It can be said that the history of Mary is "the history of the world in a compendium, its theology in a single word" and that she is "the living dogma, the truth about the creature realised". Intimately involved in the history of salvation," affirms Vatican II, "she (Mary) brings together in herself and amplifies the greatest data of faith; thus, when she is preached and honoured, she sends believers to her Son, to his sacrifice and to the love of the Father. It is therefore possible to recognise in Mary a kind of "noetic principle of the salvific plan and at the same time a clear exemplification of it". This affirmation motivates the project of an organic reflection, built on listening to the Word of God and its living transmission in the history of faith, which presents Mary as the woman, icon of the Mystery.

The reference to the woman Mary is intended to highlight the concreteness of her figure, the historicity of this young woman from the land of Israel, who was given the extraordinary experience of becoming the mother of the Messiah. It is certainly not possible to draw from the Gospels a "biography" of Mary. However, the multiple testimony of the sources, the principle of the irreducibility of certain fundamental data to the world in which they were expressed (first among them the idea of the virginal conception) and the criterion of continuity and homogeneity of the Gospel message as a whole, allow us to highlight certain features of the historical figure of Mary. The greatness of what happened to her should not make us forget the humility of her condition, the daily tasks she performed in the family of Nazareth, the obscurity of the itinerary of faith on which she advanced, the conditioning received from the environment around her, the full density of her feminine condition and of having known her as a woman.

The different states of a woman's experience as a virgin, mother and wife have all been described. Mary is neither a myth nor a vague abstraction, as is also shown by the profoundly Jewish traits of her personality as a woman, who knew how to live the faith and messianic hope in the highest possible way, experiencing in herself in an unprecedented way its fulfilment and at the same time its new beginning.

This woman Mary was the place of God's coming among us without losing any of her full humanity and her profound femininity: "In choosing this woman for the inauguration of the covenant, God... wants to give value to the feminine personality, without basing this value on any other human title. Mary is chosen as a woman, a woman who needs no special recommendations and who possesses, in her person and as a woman, all that is necessary to live as God's ally and to fulfil her mission". Mary is not a case of the universal, but - exactly the reverse - she is the *Virgo singularis*, the unrepeatable woman in her unique historicity, whom the Eternal One has chosen for the revelation and fulfilment of the mystery of salvation. And it is from her Son, the "concrete universal", the norm and archetype of the human, that the Virgin Mother receives, precisely in her determined singularity, a certain participation in the universality of the salvific plan, "blessed among women" as "blessed is the fruit of her womb", Jesus (cf. Lk 1:42). In short, Mary's universal significance stands or falls on her uniqueness as a concrete woman. It is this interplay of visible concreteness and invisible depth that makes us speak of Mary as an icon: following the example of the paschal faith witnessed in the New Testament, we approach Mary with the restlessness and audacity of faith, which help us to scrutinise the Invisible in the visible.

"The liturgical world, the icon... are closed in their own signs, they become ciphers and await the "violence of faith" of which the Gospel speaks (cf. Lk 16:16), the only one capable of breaking the seals of the Book of Life, so that the Life may come forth". Just as "the icon is the vision of the things that are not

come", so the Virgin Mother is, to the gaze of faith which contemplates her in the mystery of the incarnate Word, the place of the divine Presence, the "ark of the covenant", covered by the shadow of the Spirit (cf. Lk 1:35,39-45,56), the holy dwelling place of the Word of life among men. And just as the icon needs the reality of colour and the definition of form, because what the Bible says in words the icon announces in colour and makes it present, so the Mother of the Lord conveys the mystery, which in her has been given to us, in the concreteness and sobriety of the features with which the Easter story of the origins presents her to us. To look at Mary as an "icon of the Mystery" means, therefore, to move towards a discourse of faith about her that is firmly anchored in the biblical datum in its determination and corporeality, and at the same time open to probing the depths of this datum in continuity with the uninterrupted believing tradition of the Church from her earliest origins.

Mary is the woman icon of the Mystery, of the divine plan of salvation revealed in Jesus Christ (cf. Rom 16:25). Enveloped in the Father's plan, covered by the shadow of the Spirit, she is the mother of the eternal Son made man. A relationship of unique depth is thus established between Mary and the Trinity: "Eminently redeemed in anticipation of the merits of her Son and united to him in a close and indissoluble bond, she is given the immense task and the great dignity of mother of the Son, and is thus the beloved daughter of the Father and temple of the Holy Spirit". Mary is "the sanctuary and repose of the Holy Trinity", its image or icon. The different aspects of the one Virgin-Mother-Wife are related to the three divine Persons: as Virgin, Mary stands before the Father as pure receptivity, and therefore offers herself as an icon of the One who in eternity is pure receiving, pure letting himself be loved, the Begotten, the Beloved, the Son. As Mother of the Incarnate Word, Mary is related to Him in the gratuity of gift, as the source of life-giving love, and is therefore the maternal icon of the One who has always and forever begun to love, the Generator, the first Source, the eternal Lover, the Father. As the ark of the nuptial covenant between heaven and earth, it is the ark of the nuptial covenant between

heaven and earth.



As the Bride in whom the Eternal One unites history to himself and fills it with the surprising newness of his gift, Mary is related to the communion between the Father and the Son and between them and the world, offering herself as an icon of the Holy Spirit, who is eternal nuptiality, the bond of infinite charity and the permanent opening of the mystery of God to human history. In the Virgin Mother, humble handmaid of the Almighty, the mystery of divine relations is thus reflected: in the unity of her person lies the imprint of the life of the tri-personal God.

However, Trinitarian communion is also reflected in the mystery of the Church, herself an "icon of the Trinity". Icon of the Trinity Mary, icon of the Trinity the Church, the relationship between the two can only be one of symbolic identity, already intuited by the witness of the faith of the origins. "The links between the Church and Our Lady are not only numerous and close, but also essential. They are intimately interwoven..... In tradition, the same biblical symbols are applied successively or simultaneously, and with increasing profusion, to the Church and the Virgin": New Eve, Paradise, Jacob's ladder, Ark of the Covenant.... In the concrete figure of the Mother of the Lord, the Church contemplates her own mystery, not only because she finds in her the model of virginal faith, of maternal charity and of the spousal covenant to which she is called, but also because she recognises in Mary her own archetype, the ideal figure of what she should be, the temple of the Spirit, the mother of children begotten in the Son. The Second Vatican Council, situating Mary in the mystery of Christ and of the Church, was able to confess her with Saint Augustine as "the true mother of the members (of Christ...) because by her charity she has cooperated in the birth of the faithful in the Church, who are the members of that Body".

For this reason," the Council adds, "she is also recognised as a pre-eminent and entirely unique member of the Church and as her most excellent image and model in faith and love, and the Catholic Church, educated by the Holy Spirit, looks upon her with filial affection as a most devoted mother, as a mother of the Church, and as a mother of the Church.

beloved". The Virgin-Mother-Wife, icon of the mystery of God, is thus likewise icon of the mystery of his Church, figure of the whole of humanity loved by the Lord: "Mary presents herself in her believing being-in-front-of God's call as representative of creation challenged by him and of the freedom of the creature which in love does not disappear, but is realised". It is not the human in the abstract that is manifested in her, but the human in the concrete density of her being Virgin-Mother-Wife: "Woman is another "I" in the common humanity.... In the "unity of the two" man and woman are called from the beginning not only to exist "side by side" or "together", but also to exist reciprocally "for each other". By her exceptional closeness to the new and perfect man, Jesus, the Son of God and her son, Mary reflects in herself the totality of humanity in its original and final unity. The Virgin's fruitful acceptance, which is anything but passive, the Mother's pure generosity, the Bride's reciprocity, with its burden of liberating and anticipatory covenant, reveal the dimensions that every human being must integrate in himself in order to be fully realised according to God's design.

#### 7. THE "DOXOLOGICAL CIRCLE": MARY IN THE LITURGY AND THE LIFE OF THE DISCIPLE

The liturgy bears witness to Mary's unique role in the mystery of the incarnate Word: from the earliest confessions of faith, used in the context of baptism, the formula *natus ex Maria virgine* recalls the close relationship between the earthly birth of the Son of God and the birth of the Christian in the womb of Mother Church. From this relationship, Mary is seen as the model of the praying person and is praised, glorifying the Lord's work in her: we pray with her, joining in her Magnificat; we have recourse to her, trusting in her maternal intercession. This is the spirit of the oldest prayer to Mary that has come down to us, the *Sub tuum praesidium*, which probably dates from the third century: "Under your protection we take refuge, O holy Mother of God. Do not cast aside the supplications we address to you in our needs.

But deliver us always from all danger, O glorious and blessed Virgin". This troparia "gives us a glimpse of the Christian community's custom of turning to the Virgin in a direct way, invoking her help in difficult times". The explicit recognition of the divine ("Mother of God") and virginal ("sola chaste") maternity, linked to the particular election by God ("sola benedita"), shows how the *lex orandi* corresponded to the *lex credendi* that was being defined and how the foundation of the cult of Mary was rooted in dogma. This is a sign of the unity of a vital growth, linked to the integral experience that the pilgrim people of God has throughout the time of the *salutis* history in its realisation: the faith celebrated and lived nourishes the faith professed, and this in turn nourishes worship and life.

The relationship between liturgical celebration, spiritual experience of the Mystery and theological reflection is also of decisive importance in the faith's reflection on Mary. It is not surprising, therefore, that the uninterrupted witness of the great spiritual figures has given a profound insight into the relationship between Mary and the Trinity, starting from her unique and exclusive relationship with the Son, even in times when theology seemed to leave the fundamental richness of this bond in the shadows. An emblematic example is represented by the work that perhaps most influenced the development of modern devotion to Mary, the Treatise on True Devotion to the Blessed Virgin by Saint Louis Marie Grignon de Montfort, which presents a strongly Trinitarian character, absent in the theological-dogmatic systematisations of the time: Mary is presented there as "the sanctuary and repose of the Most Holy Trinity, where God is found in a magnificent and divine way more than anywhere else in the universe". In short, devotion to Mary in its most correct forms prepares the full dogmatic recognition of the work of the Trinity in her, as a sign and anticipation of the promised fulfilment in glory of the God "all in all" (1 Cor 15:28), as will be found in modern Marian dogmas. This cultural root of the dogma also gives it a strongly doxological character.

logical: what is defined around Mary is for the glory of the Trinity, so that this glory may shine forth more brightly for the salvation of mankind.

The discourse of faith on the Mother of the Lord, therefore, must always be rooted in the spiritual and liturgical experience of the People of God, in the unrenounceable fidelity to its starting point and criterion of judgement, which is the truth professed in the formula *natus ex Maria virgine*. This unity of the Mystery proclaimed, celebrated and lived has been witnessed to from the earliest times and demands to be incorporated also by present and future developments in Mariology. A prayer of St. John Paul II, an enamoured witness of devotion to Mary, effectively expresses its spiritual fruitfulness for all times and situations of life and world history, in the trusting and unconditional surrender to her in order to participate with her in the life of the Trinitarian God: "Virgin, Mother of my God, make me all yours! Yours in life, yours in death, yours in suffering, in fear and in misery; yours on the cross and in sorrowful despondency; yours in time and in eternity. Virgin, Mother of my God, make me all yours". To think of the living unity of the Mystery and of the life of the disciple who welcomes it and radiates it following Mary's example is the highest and most demanding task of the critical reflection of faith around Mary. To live this unity is the path of Christian holiness, to the glory and praise of the thrice holy God.

26TH; TIME 12:00

NOON

ASSEMBLY HALL

**Communication: *Τί ἐμοὶ καὶ σοί, γύναι (JN 2,4): THE TREATMENT OF MARY IN THE GOSPEL OF JOHN IN CHINESE BIBLE TRANSLATIONS (18TH-20TH C.)***

**Author: Mr. Miguel E. Moss Ferrer**

Mary's role in the Fourth Gospel is as enigmatic as it is reduced: John never calls her by name and confines her presence to the wedding at Cana (Jn 2:1-11) and to accompanying her Son at the Crucifixion (Jn 19:25-27). This apparent coldness in his treatment of the woman who will be entrusted to him as "mother" by Christ himself should not mislead us. John places Mary at the beginning and the end of Jesus' public life, as the inducer of his first miracle and as a faithful witness to the culmination of his sacrifice.

The first missionaries who undertook the translation of the Bible into Chinese were not insensitive to the theological depth of the paradoxical treatment of Mary in the Fourth Gospel. Her discreet presence shines before the eyes of the translator, the exegete and the simple reader as a witness to the glory of the Son at Cana and on Golgotha, in two closely related passages where John presents her to us as the new Eve, the mother of all those who, through the sacrifice of her Son, become children of God in the person of the beloved disciple.

However, we note a certain modesty in presenting the Johannine account to a people deeply imbued with Confucian morality and, in particular, with the concept of

of filial piety (孝), with regard to certain attitudes of Jesus towards his mother (Jn 2:4; Jn 26-27) which, without the appropriate text, could give rise to misunderstanding and, even in the case of Jesus' mother (Jn 2:4; Jn 26-27), could be misunderstood.

to rejection. On this premise, we will analyse the two main trends in dealing with the two passages - faithfulness to John's text and adaptation to Chinese cultural sensitivities - over three centuries of the Gospel's dissemination in China. In this way, we will trace this issue from the earliest Catholic initiatives to systematically translate the New Testament to the complete versions of the Holy Scriptures most commonly used today by the different Christian denominations.

26TH; TIME 12:00

NOON

ASSEMBLY HALL

**Communication: *THE MARGINALISED, THE POOR AND THE DESTITUTE IN MARY'S CANTICLE. A REREADING OF THE MAGNIFICAT (LK 1,46-55) FROM THE PERIPHERY OF THE WORLD.***  
**EXISTENTIAL RIAS**

**Author: Mr. Ricardo Lázaro Barceló**

The inversion of values that we find in the third Gospel is present from its first pages, in the Gospel of the infancy. Reading the accounts of the first two chapters in the light of Luke's literary and theological characteristics provides a key to reading and interpreting them.

Mary prophesies a change of values: the mighty will be cast down from their thrones and the lowly exalted; the poor will be filled with good things and the rich will be sent away with nothing. Scripture, in its canticles - communal or individual - is present in this hymn of Mary. The first stanza sings of God with four names: Lord, Saviour, Mighty and Holy, the last stanza sums it up in one: Mercy; the name of God that endures for generations, according to the tradition of Israelite piety, and which is put on Mary's lips to give voice to the poor, the hungry and the oppressed.

This communication aims to approach the Magnificat from these premises in order to propose a re-reading of Mary's canticle from the so-called "peripheries of existence", an expression with which Pope Francis characterises the mission of the Church in our time.

26TH; TIME 12:00

EXHIBITION HALL

**Communication: *MARY WENT UP THE MOUNTAIN:  
DEPRIVATION OF LIBERTY AS A NEW PERIPHERY  
AND ITS MORAL IMPLICATIONS.***

**Author: Fr. José Antonio Heredia Otero, O.P.**

In number 24 of the Apostolic Exhortation *Evangelii gaudium*, which becomes the programmatic text of his pontificate, Pope Francis speaks of the Church going forth as the community of missionary disciples who recognise the primacy of the love of Jesus Christ for us and who therefore go forth without fear to invite the excluded.

Earlier, in number 20, he gave us the key to this going out to the periphery: "each Christian and each community will discern which path the Lord is asking of them, but we are all invited to accept this call: to leave our own comfort zone and dare to reach out to all the peripheries that need the light of the Gospel".

Among all these peripheries, the periphery of those who are deprived of their liberty is worth mentioning, for here we find ourselves in an existential context of suffering and exclusion. It is one of the many peripheries that the Church has never forgotten, especially since Jesus himself invited us to recognise him in those who are in prison: "...I was a prisoner and you came to see me..." (Mt 25:35-46).

For example, we often come across campaigns to help the needy, but this is rarely, if ever, done for those who find themselves in prison.



This allows us to think that prison arouses curiosity and morbid curiosity, but never understanding and service.

Prisons are excluded from society, not only in a substantial way, but also in an esteemed way, both on a personal and social level. And so the budget earmarked for its upkeep, which is not insignificant, is basically devoted to surveillance and the punitive dimension of the sentence and not to overcoming it with the consequent return to society of the inmate. How can we recover the true meaning of prison? We would say that, although the prisoner is guilty and has to pay for the crimes committed, he or she still needs help and understanding, as well as the existence of a system capable of restoring the humanity and dignity damaged by the offence or crime.

### ***Scheme***

1. prison as periphery
2. Prison - a failure?
3. The role and meaning of a specific pastoral
4. From Prison Pastoral Care to the Pastoral Care of Justice and Freedom
5. In open dialogue with the whole of society. Comprehensive view of the crime, the offender and the victim.
6. Looking to the future: a pastoral approach to marginalisation.

**Communication: *THE WORD MADE FLESH BY MARY. A REFLECTION ON THE ROLE OF THE VIRGIN IN THE SOTERIOLOGICAL THOUGHT OF HILARY OF POITIERS.***

**Author: Ms. Almudena Alba López**

Although it is not the subject of systematic reflection in his work, Hilary of Poitiers recognises Mary as an essential protagonist in the Gospel dispensatio: the birth of the Word marks the beginning of his human life, the Virgin being the artisan of Christ's perfect humanity. For Hilario, the Son becomes the "Son of Man" thanks to Mary, is clothed in humble flesh and consequently takes on the form of a servant by virtue of his birth as the man Jesus. Only in this way can He fulfil the object of His mission: the salvation of the flesh through the flesh itself, for He takes on the whole of humanity in His body in order to bring it to the glory of the Father.

Thus Mary becomes a necessary co-operator in salvation, as she gives her flesh to the Son through the work of the Spirit and thus makes possible the Paschal mystery and, with it, the redemption of humanity. She is, in short, the virgin soil from which the Spirit moulds the second and definitive Adam who will make amends for the errors of the first. In this way, Mary becomes the advocate of humanity and the protector of our weakness, that is, of our flesh.

Intervention cancelled

26TH; TIME 12:00  
STOLZ SALON

**Communication: *THE DESCENT OF MARY IN TOLEDO. ORIGIN OF THE HISPANIC MARIAN CULT AND DEFENCE OF VIRGINITY BY SAINT ILDEFONSO.***

**Author: Mr. Santiago Martín Cañizares**

In the paper I would like to present at the International Mariological Congress 'Caritatis monumentum: Under your protection we all take refuge, Mother of God' (Valencia, 26-28 April 2023) I would like to present the life and work of St. Ildefonso in relation to the Virgin Mary. According to legend, his youthful work On the Perpetual Virginity of the Virgin Mary earned him the descent of the Virgin who imposed a chasuble of the Lord as his gratitude for the treatise on his Mother's virginity.

The communication could well begin with the origin of the Marian cult in the Iberian Peninsula, including the perspective of female deities that were deeply rooted in popular devotion prior to Christianity and which may have preceded the great devotion to the Virgin in Hispanic lands.

St. Ildefonso, one of the greatest Fathers of the Hispanic Church, developed the treatise in defence of Mary's virginity: a work of his youth which matured in the Mass of St. Mary on 18 December, when the Hispano-Mozarabic liturgy celebrates the Incarnation of the Lord, and which is attributed to this saint. An examination of the work and the liturgical text can shed light on Hispano-Mozarabic Mariology.

All the importance of this Mariological treatise is portrayed throughout the length and breadth of Castilian geography, and over the centuries, through the representation of the descent of the Virgin and the imposition of the chasuble. If art is pedagogical, the representation of the imposition of the chasuble only makes sense from the explanation of the defence of Mary's virginity by Saint Ildefonso and in its moral: whoever defends the Mother of the Saviour, will be rewarded by him through his Blessed Mother.

**Communication: *SUB TUUM PRAESIDIUM: THE OLDEST PRAYER  
ADDRESSED TO THE VIRGIN MARY***

**Author: Mr. Jesús Manuel Santiago Vázquez**

Among the papyri discovered in Oxyrhynchus (Egypt) in the late 19th and early 20th centuries by Bernard Pyne Grenfell and Arthur Surridge Hunt, and subsequently published by Edgar Lobel, was one containing a prayer to the Virgin Mary. And not just any prayer, but the oldest prayer known to the present day, dated by Edgar Lobel himself, no later than the year 250, as that is the year he dated the papyrus on which it was found.

Today Christians all over the world continue to pray the same prayer, under the 9th century Latin version known as *Sub tuum praesidium*.

It is worth noting the presence in the prayer of the term *Theotokos* (Mother of God). In other words, two centuries before the Council of Ephesus (431) solemnly proclaimed Mary as the *Theotokos*, in order to confront the heretical thinking of Nestorius, the Christians of Egypt were already addressing Mary by that title.

Having said that, it seems appropriate to study this hymn by looking at four aspects:

1. Geographical and historical setting in which the hymn was born. We will study what Egypt was like at the time, focusing on the most important events, such as the

The arrival of Alexander the Great (332 BC), the Ptolemaic dynasty and the arrival of Rome (30 BC) will help us to place the hymn in context.

2. Theological environment. The so-called Coptic tradition developed in Egypt. We will study how Christianity arrived in Egypt as early as the 1st century, where the term "Coptic" comes from, what were the beginnings of Coptic Christian literature and what was its most original theological thought. (Can we speak of an Egyptian Mariology? And, if so, how does it conceive of Mary?)

3. Original Greek text. We will see the differences with the Latin text of the 9th century.

4. Mary as *Theotokos*. We will ask ourselves how it is possible that popular piety already conceived of Mary as the *Theotokos*, two centuries before it was dogmatically proclaimed. And we will go theologically deeper into this title and look at other Christian authors who used it, such as Origen, Dionysius of Alexandria, Athanasius or Theodoret.

## Communication: *MARY AS NEXUS MYSTERIORUM*

**Author: Mr. Domingo García Guillén**

The conciliar constitution *Lumen gentium* of the Second Vatican Council placed the Mother of the Lord within the mystery of Christ and the Church (LG VIII: 52-69). Subsequent theology continues on this path initiated by the Council, situating the mystery of the Mother of the Lord in close relationship with other mysteries of the believing universe: Christ, the Church and, ultimately, the Trinity.

This Mariology, which could be described as "mysteric", is a and "relational", it follows a methodological principle suggested by the C. Vatican I. The dogmatic constitution *Dei Filius* pointed out that a greater understanding of the mysteries of faith can be reached by deepening "the connection of the mysteries themselves with one another (*e mysteriorum ipsorum nexu inter se*)" (DH 3016).

In our paper, we propose to test the validity of this principle of connection between mysteries.

J. Ratzinger rightly points out that "the treatise on Mary points rather to the *nexus mysteriorum*, the intimate interweaving of the mysteries in their reciprocity and unity". In reality, it is a matter of contemplating Mary as this *nexus mysteriorum* in person: in her all the ways of faith are interwoven and communicated. *Lumen Gentium* itself points to this idea when it points out that, in entering into the history of salvation, Mary "gathers together and reflects the principal truths of the faith (*maxima fidei placita in se quodammodo unit et re- verberat*)" (LG 65).

26TH; TIME 12:00  
NOON EXHIBITION  
HALL

**Communication: *THE ROLE OF MARY IN THE WORK OF SALVATION: THE CONTRIBUTION OF JUAN ALFARO (1914-1993) TO CATHOLIC MARIOLOGY***

**Author: Mr. Pedro Luis Vives Pérez**

Among the wide range of theological disciplines on which Fr. Juan Alfaro taught and wrote is Mariology. In his contribution to it are present some of the main characteristics of his theological teaching, such as the primacy of Sacred Scripture for theological reflection, the centrality of the Mystery of Christ, the creational openness to the supernatural revelation which took place in its fullness in the Christ event. In this way, the author's Mariology - in close harmony with the contributions he will receive from the teachings of the Second Vatican Council - can be described as historical-salvific, as he contemplates Mary's vocation and mission in close relationship to the mystery of Christ and the Church. This approach allows him to confront, with good guarantees, what he considers to be the main problem of contemporary Mariology: Mary's "cooperation" in the work of salvation accomplished in Christ. A thorny question for the ecumenical dialogue of Catholicism with other Christian confessions, in particular Protestantism.

He devotes two long articles to this subject, both before the Second Vatican Council ("Significatio Mariae in Mysterio Salutis", *Gregorianum* 40 (1959) 9-37) and afterwards ("Mary in the Salvation Accomplished by Christ", in *Christology and Anthropology* [1973] 183-225). In them, he explains how Mary's collaboration with salvation does not mean any



The unique and unrepeatable character of Christ's mediation is undermined. From his particular concern to cultivate an integral theological method - which integrates in harmony the biblical data, ecclesial tradition and theological reflection - he seeks to specify with precision Mary's effective contribution to the incarnation, arguing that this cooperation is shaped by the intrinsically salvific character that the incarnation enjoys, since this confers on Mary's "fiat" itself its dimension of immediate contribution to the salvation of the world, fulfilled only by Christ. The fiat of Mary helps us to accept the gift of salvation, which can only come from the unique mediation of Christ. The author thus demonstrates the legitimacy of Marian theology in Catholicism, without the Marian question being seen as a stumbling block to ecumenical dialogue.

**Communication: *THE FIRST "MERCIFIED ONE". A SOTERIOLOGICAL APPROACH TO THE MARIAN RECEPTION OF DIVINE MERCY AS IMMACULATE MOTHER.***

**Author: Mr. Gonzalo de la Morena Barrio**

"We are called to live in mercy, because mercy was first applied to us". This dynamic is first and foremost realised in Mary: she is the mother of mercy, because she was first "mercified". In this paper we will explore the Marian reception of mercy as Immaculate and as Mother of the Crucified One, in order to draw some anthropological consequences.

The first sin opened Eve's eyes: she tasted evil and its fruits. But the experience of evil also allowed her to taste divine mercy; thus, in the end, the awareness of forgiveness stimulated love: "he who is forgiven the least loves the least" (Lk 7:47). But how could Mary experience divine mercy? Did she who never sinned love less because she was Immaculate? These are questions that reformulate the theological debates on the Immaculate Conception. Therefore, the Scots doctrine of "preservative redemption" could resolve them satisfactorily. In Mary, the preservation of all stain constitutes the most perfect action of grace: God anticipates to prevent his favourite daughter from falling into misery. There is no greater mercy.

This grace was granted to her in view of her maternal mission. As the Mother of the Crucified One, Mary experienced the sorrow that

makes her worthy of the Father's mercy. Moreover, as a mother, Mary is called to be the first creature who actively corresponds to divine mercy with mercy towards God in her son: mercy becomes bilateral. Maternal mercy makes Mary sympathetic to the sufferings of her Son, not only on Calvary, but also in his mystical body, the Church. In this sense, Mary experiences divine mercy also when it is experienced by her children.

26TH; TIME 16:00  
ASSEMBLY ROOM

**Lecture: *MARY "KEPT AND MEDITATED ON HER HEART" (LK 2:19): TOWARDS A THEOLOGY IN A MARIAN PERSPECTIVE***

**Author: Mr. José Luis Cabria Ortega**

[Scheme not available] [Scheme not available]

**Lecture: *CONFIGURATI DALL'AMORE DI DIO: L'ASCOLTO CONTEMPLATIVO DI MARIA / CONFIGURADOS POR EL AMOR DE DIOS: LA ESCUCHA CONTEMPLATIVA DE MARÍA / CONFIGURED BY THE LOVE OF GOD: MARY'S CONTEMPLATIVE LISTENING***

**Author: Fr Adrian Attard, OCD**

At a time in history, in which numerous relationships strongly mark human life, while the cultural horizon is paradoxically pluralistic but solipsistic, to speak of the praying and contemplative figure of Mary within a discourse on the dialogue between man and the Word of God is an urgent need for theological-ecclesial reflection, which finds in the "encounter between people" the logic, anything but naive, which arises from its own identity.

Ours are times of communicative excesses, but also of growing irresponsibility towards the truth of what we say and what is said to us, so much so that we are taking a path that has led to making the abuse of words the privileged means of abusing power. This corruption of words replaces truth with appearance and destroys dialogue, producing pathologies that are difficult to reverse, such as those that pigeonhole man in the virtual, the weakening of relationships with others, contempt for what is true and slavery to the logic of economic and technocratic power. We find ourselves, then, on an uncertain crest, with the real risk that the corruption of the word becomes the corruption of the human. The so-

In fact, society has now made the word superfluous, reducing it to a mere tool of thought incapable of expressing and corresponding. Man, increasingly dis- brought by technology, has become accustomed to thinking beyond the word, non-communicative, aseptic, detached, and to an objective and objectifying language, closed and self-referential. The loss of faith in words would be accompanied by the loss of love, defined by Ferdinand Ebner as a word in its purest expression. With the cessation of love, man, as a spiritual being, i.e. man at the very source of his humanity, would once again become less and less.

Theological anthropology, on the other hand, speaks of man as created and willed by God, i.e. as a structurally dialogical being. For this reason, having the word is not the same as having it for its own sake. The word goes beyond man: it is the foundation of the self-understanding of the one who speaks with the other who calls him, and the place where they interact with each other. Man, ignoring the revealing meaning of the word, his *ethical* being towards transcendence, will not understand the mystery of life or even of himself. It is urgent, then, to have the audacity to find oneself again and to become - according to K. Barth's expression - a "qualified moment". The prayerful and contemplative dimension of the Word in the Mother of Jesus, with all the connotations of insertion into history, Christological concentration and deepening of life that it entails, leads us to this quality of life in which we re-encounter our own being in relation to God.

#### 1. LACK OF CRITICAL REFLECTION

Although mysticism is included among the new and promising paths opened up by the Mariological renewal of recent times, there is a significant lack of critical reflection on the present topic, which hinders a better understanding of the spiritual life, in which the Mother of the Lord plays an indispensable role. Moreover, throughout

In the ecclesial tradition, Our Lady emerges as an incomparable figure of the believer who penetrates into the ways of God. Discerning the profound unity of revelation, the various interpretations of the scholars of biblical theology converge, with surprise, on Mary, who "appears at the end of the times of promise as the consummation of God's ways and, at the same time, the starting point of their ramifications". This characteristic marked the existence of Christians, saints and mystics who understood how the salvific event inserts Mary into the fabric of life according to the Spirit, as a mystic who progressively introduces them into the divine mysteries. After a fruitful post-conciliar Mariological palingenesis, a fatuous devotionalism is unfortunately re-emerging which risks obscuring this objective aspect of the genuine Marian form of faith. Here, we do not want to dwell on this risk or even emphasise Mary's functional participation in the history of salvation, in the service of Christ the only Mediator. Rather, we are anxious to penetrate into the deeper self of her personality, in which the Spirit has brought about the encounter of love with God in his ineffable mystery, and which provokes in us believing responses. In today's cultural climate, and after the Second Vatican Council, Mariology does not so much claim to "discuss truth" as to "reflect an experience". Since the phenomenal-experiential method harmonises the subjective-anthropological axis with the objective-theological one, mysticism will become in this sense an indispensable hermeneutical key for a profound knowledge of the Mother of the Lord. Moreover, the "encounter" of the saints with Mary shed light on the data revealed about her and the existential attitudes towards her.

## 2. FUNDAMENTAL ELEMENTS OF LISTENING TO MARY IN PRAYER

With two strokes of the pen, the Evangelist Luke highlights an evocative aspect of the Virgin's personal character: "Mary, for her part, preserved all these things, medi-

by putting them in her heart" (Lk 2:19; cf. 2:51). Mary sees in the events of her Son "words", that is, an event full of meaning, because it derives from the will of God, the creator of meaning. She becomes aware of herself in the word and in the word of her Son. She makes the divine words penetrate into her heart, into that inner realm of understanding in which meaning and spirit, reason and feeling, outer and inner vision are intimately united. It is not a matter of digressing into abstract propositions, but of a loving reflection on the experience of God in history.

Here we can glimpse a capacity to withdraw into one's own being and to reflect in the inner depths of all that exists. Mary brings together, holds together, inserts the particular into the whole, compares it, contemplates it, and thus cushions it. And she protects it even and especially when she does not understand it. In fact, in contemplation, when "God [...] infuses himself into the soul, there is no need for there to be any distinct knowledge or for the soul to perform acts of intelligence". The soul loves without understanding; just as "a person may be warmed by fire even if he does not see the fire", He "can inflame the will with the touch of the warmth of His love, even if it does not enkindle the understanding". This lack of understanding is underlined on several occasions in the Gospels, precisely to show how guarding the word does not depend on understanding it. In fact, it is precisely the lack of understanding which in Mary is transformed into attentive waiting, into a tension of faith and hope in the fulfilment of that word, which will be revealed in its full meaning in the end. It is this attitude that constitutes the deepest essence of the motherhood of Mary, who, as Augustine said, "guarded the truth in her mind more than the flesh in her womb".

This way of being a penetrating heart, made of adoring silence, does not limit Mary to a purely receptive listening to the Word of God. This can be explained by the fact that the Marian taciturnitas is not a simple reading of the Word of God.



The word is the living value that opposes it: the act of silence in which the inner depths are opened up and the forces are gathered, according to an ascending path. *Verbo crescente, verba deficiunt*, that is, as the Word grows and takes possession of the whole person, words fail. Therefore, Our Lady's silence is the language of love that makes prayer grow in proportion to words. This theme is particularly developed by some medieval monastic fathers and authors, who see in Mary's silence not an example of asceticism, but much more the symbol of the position of faith, hope and charity, totally directed towards God. It is the position of *ek-stasis* which, coming out of itself, moves towards communion with the Other. For this reason, his silence possesses both a creativity and a radiant awareness. It is not something negative, as if it were an absence, a coercion, an escape from reality, nor is it the *telos*. It is rather the beginning. The silence of the Virgin is a place of birth, it is the affirmation of the Other and of his Word. Mary is silent, waiting for God to reveal his will for her life, so that she will know who she is and what she must do.

On the other hand, monasticism saw in Mary the positive and perfect paradigm of her silence, as is clear from the Regula of St. Benedict in chapter 7,5: *Tacite conscientia patientiam amplectatur*: silently, quietly; silence not of the lips or only of the mouth, but of the heart; patience in suffering, perseverance in waiting, trust in expectation; embracing with ardour, generosity and love.

Here, then, fully inserted in the wisdom tradition of Israel called to "remember in the heart", Mary becomes a memory of the heart, that is to say, capable of depth, fullness and fruitfulness. Filled with the Holy Spirit, the only one who introduces us into the secret of divine things (cf. 1 Cor 2:11), she emerges, according to Jean Guitton's famous statement, as a "thinking Virgin", who reads, remembers and me-

morises to interpret and "do the exegesis". In this perspective there can be no "spiritual strength" without the silent capacity to recollect oneself, to be in oneself and to become a capacity that is not passive, but living and active, which allows for intuition, that is, to grasp the unexpressed depth of the other. In this way, the relationship between fiducial faith and the capacity for silence also manifests the essentially dialogical structure of the Virgin, which manifests itself in a particular penetration of things, of circumstances, of relationships, to the point of making her a mysterious protagonist in solving problems and "saving" situations that concern human life (cf. Jn 2:1-11). Mary is a woman, whose diversity is reflected in the various forms of inter-human and theandric reciprocity, which is full acceptance of all otherness, response and, at the same time, certainty of a profound communion, of an interaction which is that of theandric dialogue.

In the passage of the Annunciation, while specifying that Mary was disturbed by the presence of God at the most intimate point, the evangelist adds that "she wondered what this greeting meant" (Lk 1:29). Mary stands before God in prayer, with the desire to understand and to be a protagonist in the correspondence, with the typical attitude of the disciple who listens, asks questions, wants to participate, wants to grow in the appropriation of the wisdom he longs for. The verb "wondered", used by Luke, is the translation of the Greek *διελογίζετο*, an imperfect that indicates a continuous action of dialogue. It can therefore be said that Mary's listening is condensed into an unceasing interior dialogue with the Word of God. She carries out an interior dialogue with the Word proposed to her, she questions it and allows herself to be questioned by it, in order to try to penetrate its meaning. In dialogue and in the formulation of questions, she exercises her intelligent, free and responsible faith. Listening, in fact, puts into action the intellect which, in Jewish anthropology, has its seat in the *co-reason*, which seeks to understand. Listening requires a sapiential dimension, through which listening is translated into a concrete stance. In this sense, Mary re

It does not reject the superficial obedience of blind and uncritical adherence, but wants to appropriate meanings and contents in order to ensure that all its resources and potentials are correctly, effectively, integrally and truly oriented. Thus emerges the meaning of Mary's prayerful listening. She is the obedient disciple, who does not simply say "yes", but assimilates and interiorises the Word and, in an act of loving harmony with it, listens, reasons, discusses, debates, is silent, in order to immerse herself integrally in it. The Word becomes incarnation. It is urgent in our time to learn this active listening from Mary, "a listening which attracts the Word so that it enters and becomes Word in me, reflecting it and accepting it to the depths of my heart".

### 3. LOVE AS THE "GOLDEN THREAD" OF MARY'S ATTENTIVE BEING

Mary's prayerful-contemplative listening thus becomes a heart attentive to extra-ordinary and everyday events, a space for welcoming the Triune God who reveals himself in them. In fact, contemplation has been described as "loving, general and obscure news of God". In this environment of precise reality and context, the responsorial movement of grateful love matures, which returns to the Father from whom everything derives (*exitus-reditus*). It follows that the Virgin is inserted in the termination of the human being as a speaker, in the context of a speaking in which she is preceded. It is her being called upon, her being a hearer of the word, that makes Mary capable of speaking. The word that makes her say "here I am, I am" and "you are" is the word that calls her into being and to which she turns in prayer with loving attention.

The quality of Mary's prayer, in fact, correlates with the quality of her attentiveness. And she is attentive to what? Hers is an experience of deep and delicate listening, in which God speaks from the Son to her heart. For this reason, Our Lady "learns" and "loves" the Word. If this

experience is then marked by darkness and *kenosis*, which means that the light of the intellect is transcended, so that the light of faith and of the heart can come. It is not that knowledge and love are separate, but that the pilgrimage of faith is oriented towards that which gives maturity and balance to life, i.e. being in one's own centre, in the heart. Therefore, what emerges from Mary's prayerful listening is not an abundance of ideas, pure stoicism or a mere capacity for resilience, but "having love". The mystical experience, in fact, is not decided on the basis of meditation techniques and psychotherapeutic tools, but on the basis of love. Only love makes a human life worthy. Even in the case of Mary, her contemplation can be explained as a response to the Other who loves her, as a trusting and gratuitous abandonment, as an attentive, faithful and persevering waiting for God's loving influence.

This prayerful-contemplative listening that loves comes from an intimacy with God, and generates a way of diminishing oneself, to be attentive and to look at the whole with the same eyes of God. If, as John of the Cross says, "to look at God is to love", so it is in Mary's contemplative gaze. As the creature who became and remained the smallest, hers becomes a clean gaze on reality, "the only truly childlike gaze" - according to G. Bernanos - because it is devoid of sin and judgement, an ethical, merciful, loving gaze. One could speak of a true "diaphany" of everything, where the everyday is transfigured and becomes a transparent reality, on fire and burning. By becoming small, God unveils it, inhabits it and becomes transparent to its gaze; it becomes capable of grasping reality as the "Divine Environment" in which and through which God manifests Himself. Contemplation is this elevation effected by the gaze on the experiences of one's own life. Mary lives from this synergy between the attentive, loving and sensory gaze, a reflection of her "chorus" between mind, heart and hands. This is why her gaze also became her mission for the benefit of marked people.

for sin and the suffering it generates. Her Christian and innocent gaze became a power for the salvation of all. Thus, she reveals to us that without this synergy there is no possibility of entering the territories of contemplation.

From these brief notes and without forcing the exegesis, it is possible to glimpse an existential affinity between Mary and the "disciple whom Jesus loved", considered the personification of the perfect disciple in whom to be identified. The latter, leaning on Jesus' breast, accepts his pure and divine love, and remains in that love (cf. Jn 15:8-10). In this sense, both Mary and the perfect disciple, in and through their prayerful listening that loves and receives love, are led more and more to "see" and "believe" (cf. Jn 20:8). In fact, listening makes it possible to see more and to believe in love (cf. 1 Jn 4,16). This characteristic of hearing inherent to mystics opens wide the eye to rest one's gaze on an ineffable mystery, and makes him an itinerant believer who cannot stop anywhere, because the loving Infinity calls him. The binomial seeing-believing acquires the same meaning as in the Gospel of John, when the relationship between the lover and the Beloved involves four main terms: βλέπω, θεωρέω, ὁράω and θεάομαι.

If the biblical term βλέπω is identified with the "seeing of faith", synonymous with an attitude of total openness to the Word of God, the term θεωρέω designates an eye on Jesus with attention mingled with wonder. Even more than that, the term ὁράω emphasises the act of seeing in Jesus the presence of mysterious realities, which can only be received through faith. Finally, the term θεάομαι designates a vision of faith so deep and rooted in the soul of the believer that it becomes a contemplation with a sapiential background. The object of this contemplative vision is the love of God reflected in the risen Christ (or the Easter vision), put into practice by the precept of brotherly love.

As a listening virgin, Mary perfectly fulfils this spiritual sphere of "seeing" the Son, believing in his love, to the point of inclusion with God, making her life a perichoretic living. She is not only open to the action of the Trinity in her life, being a person who brings about a relationally living bond with God, but her prayerful-contemplative listening also results in a brilliant ethical action, a *peregrinatio relationis*, a continuous vital response to the divine action, which with various spiritual attitudes, believes and becomes a gift.

#### CONCLUSION

"Just as Jesus is Word that came directly from the creative silence of the Creator, Word that contains all meaning and all power, so Mary is word whispered as an echo of that supreme Logos: word that originates in the Word". So says the Benedictine John Main, in his short English essay *The Other Centeredness of Mary*, observing that the Word presupposes and produces relationship. If the Logos is at the origin of all that is, then everything is an expression of relationship. The Word that puts being, in fact, puts forth a being that also has the sense of the Word.

The Marian paradigm reveals to us that the listening of the believer leads us to know the listening of God as a dimension in which he himself is immersed, which precedes and finds him. Paul says: "In him we live and move and have our being" (Acts 17:28). Listening is the contemplative attitude, anti-idolatrous par excellence. Through it, the Christian seeks to live in the awareness of the presence of God, of the Other who is the foundation of the irreducible mystery of all otherness. This truth does not constitute an anthropological problem, because here there is the supernatural forging and unfolding of the self and not its alienation. In allowing oneself to be transformed by Christ by becoming him, the self does not sink into the you in order to nullify or numb it, but "awakens" it in order to love and serve God.

Dialogue constitutes the person from within, whether man or woman, in such a way that subjectivity itself is founded on the act of the word: if this act reveals the "personal I", it is confirmed only in the presence of a "you". Mary, in her structural reciprocity to the Word and beyond the schemes in which she has been enclosed, points out to men and women the ever new need to measure themselves with the Word of God, in order to become manifest, present experience.

**Lecture: *MARY, MODEL OF FIDELITY TO THE WORD.  
LISTENING, EVANGELISING AND COMMITTED TO  
REALITY.***

**Author: Mr. Alfonso Langella**

The suggestion proposed by the organisers of this Conference as the subtitle of this contribution immediately reveals the extent to which the Christian faith is made up of oxymorons and paradoxes, where opposites are mysteriously linked together. Listening, in fact, is generally presented as a passive act of the person in front of another person who speaks or who in any case shows himself; and listening clashes with evangelisation and commitment to reality, which are clearly functions proper to the work of the person and of the community, the fruit of the hard, autonomous and responsible effort of the subjects.

Mary herself becomes the protagonist of this paradoxical encounter-clash between her passive virtues linked to listening (silence, docility, submission, fidelity, waiting, etc.) and the active virtues linked to proclamation and commitment (courage, strength, freedom, responsibility, autonomy, prophecy, etc.). She herself, who is like the prototype of every person, lived, according to the Gospel witness, the crisis which arises from this paradox and which every Christian (and every human being) experiences when choosing between the contemplative and the active life, between abandonment to divine grace and the effort of human work, between the experience of the gift of the other and that of the effort of commitment, between faith in predestination, between the experience of the gift of the other and that of the effort of commitment, between faith in the gift of the other and the effort of commitment, between



the gift of the other and the effort of commitment.

between God's initiative and human responsibility.

In this reflection I will try to bring out the fundamental elements of this paradox of listening, which is also evangelising and committed to reality, in order to verify its existential nuances in the mystery of Mary.

#### 1. EVANGELISING LISTENING BETWEEN GIFT AND COMMITMENT: THE MISSIONARY DISCIPLE

The Christian solution to the contrast between the active life and the contemplative life is itself paradoxical.

For the Catholic tradition, for example, we recall the Benedictine motto *ora et labora*, which simply places the two existential dimensions side by side, making them both real; or the famous aphorism, attributed first to Augustine and then to Ignatius of Loyola, "act as if everything depended on you, knowing that in reality everything depends on God", in which the paradox between the two opposites is revealed in a dynamic way.

The Reformed tradition proposes the sublime synthesis of Dietrich Bonhoeffer, who from prison speaks of civil courage, which is in any case backed by the gift of God:

[The sense of responsibility] rests on a God who demands the free risk of faith in responsible action, and who promises forgiveness and comfort to anyone who thus becomes a sinner.

This demand to live on the one hand in abandonment to the work of the Spirit (*etsi libertas non daretur*) and on the other hand in human commitment and effort (*etsi deus non daretur*) expresses the paradox of listening, which is itself evangelising and committed to reality.

### 1.1. *The missionary disciple*

In this sense, the Bishops' Conference of Latin America at the 2007 assembly in Aparecida inaugurated in the final document the expression defining the baptised as "missionary disciples". All Christians are called to listen to the Word in order to be evangelisers: and so it is precisely as they become disciples of the Word that they also become missionaries.

Pope Francis, who as Archbishop of Buenos Aires was President of the Commission that drew up that document, has taken up the expression in the Apostolic Exhortation *Evangelii Gaudium*: there he specifies that the two terms should not only be juxtaposed, but understood in their intimate relationship.

Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus; we no longer say that we are "disciples" and "missionaries", but that we are always "missionary disciples". If we are not convinced, let us look at the first disciples who, as soon as they saw the sight of Jesus, went out to proclaim joyfully: "We have found the Messiah" (Jn 1:41). As soon as the Samaritan woman came out of her dialogue with Jesus, she became a missionary, and many Samaritans believed in Jesus "at the woman's word" (Jn 4:39). St. Paul, too, from his encounter with Jesus Christ, "immediately began to preach that Jesus was the Son of God" (Acts 9,20) (EG 120).

In this sense, one should not believe that the moment of listening must precede evangelisation and that only those who are perfectly trained in listening to the Word can be capable of proclaiming the Gospel. The Pope continues:

Our imperfection should not be an excuse; on the contrary, mission is a constant stimulus not to remain in mediocrity and to continue to grow. The witness of faith that every Christian is called to offer implies saying like St. Paul: "Not that I have already obtained or am already perfect, but I press on [...] and press on to what lies ahead" (Phil 3:12-13) (EG 121).

To explain the intimate link between the Word received and the Word proclaimed, the Argentinean Pope mentions first of all the invectives of Jesus against the Pharisees (Mt 23:4), who "were irritated by these so-called teachers, who were very demanding of others, who taught the Word of God but did not allow themselves to be enlightened by it" (EG 150); and he also recalls the teaching of Thomas Aquinas, who explains proclamation as *contemplata aliis tradere* ("to communicate to others what one has contemplated").

### *1.2.- Listening to God and man in evangelisation and in the commitment to reality*

Listening to the Word of God from which mission and commitment spring, however, does not take place only by reflecting on the Scriptures or the texts of tradition, nor only by listening to what the Spirit reveals through the preaching and teaching of believers, nor only in the intimacy of the heart of the individual believer; Very often the word of God is revealed through the concrete situations of life, which appear as "signs" of the Trinitarian communication; moreover, it often manifests itself through the people who are apparently farthest removed from the faith, who even without knowing it become God's instruments.

In this regard, no. 44 of *Gaudium et Spes* already invites us to recognise the help the Church receives from the contemporary world:

[The Church] feels with gratitude that she receives, in her communion no less than in each of her children, various aids from men of all ranks and conditions. [...] Indeed, the Church confesses that much good has come to her and can come to her even from the opposition of those who oppose or persecute her.

And the contributions of the culture of the "world" to a better understanding of the Word are manifold: from philosophy to philology, from sociology to politics, from the natural sciences to psychology, etc.

It is therefore necessary to pay special attention to the Word which manifests itself *sub contraria specie* (Luther), precisely from the opposite side to that which would normally be expected, even if it is transmitted by those who seem to be far from the faith, but who are nevertheless moved by the Spirit, who was poured out "on every man" (Joel 3:1).

Thus, far from being pure passivity in the face of the word, listening demands the active virtues of searching, of desire, but also of courage, which disposes the listener to risk having his or her certainties undermined by the other, aware of the Pauline injunction to "consider others better than oneself" (Phil 2, 3).

And when listening is authentic, it is itself evangelising: The one who proclaims, in fact, cannot simply be the one who possesses the truth and intends to pass it on to others; Rather - according to the Christological model of the incarnation of a God who acts by entering personally into the condition of the one to whom he wishes to speak, taking on his frailties and potentialities - the evangeliser is above all a person who shares the frailties, insecurities, sorrows and joys of those to whom he wishes to speak, as their companion on the journey, and is able to accept and take upon himself such weaknesses and such potentialities, as well as the weaknesses and potentialities of those to whom he wishes to speak, as their companion on the journey.

The Church is a place where it is necessary to grow in this listening to the Word, which it intends to proclaim.

Pope Francis also defines the characteristics of the evangeliser's (or preacher's) contemplative listening in this way: for him "the preacher is a contemplative of the Word and also a contemplative of the people" (EG 154).

## 2. MARY, MISSIONARY DISCIPLE

Listening in evangelisation and Christian commitment finds in Mary's experience a fundamental model. The magisterium and theology of our time have emphasised in various ways the relationship between Mary and the Word received and given.

### 2.1.- *Mary in the Aparecida Document*

The same Aparecida Document that spoke of missionary disciples dedicated several paragraphs to Mary, who is recognised as "the most perfect disciple of the Lord" and "the first member of the community of believers in Christ" (n. 266), "the most radical follower of Christ and his mystery" (n. 270), "the disciple par excellence among disciples" (n. 451), but also as "the great missionary" (n. 452). 266), "the most radical follower of Christ and of his mystery" (n. 270), "disciple par excellence among the disciples" (n. 451), but also as "a great missionary, continuator of the mission of her Son and educator of missionaries" (n. 269).

For the Latin American bishops, the discipleship of Mary is revealed as a journey (the *peregrinatio fidei*, of which the Council had also spoken), which implies their personal responsibility and which includes difficulty, effort, search. The document expresses it thus:

From the Gospel, she emerges as a free and strong woman, consciously oriented towards the true following of Christ. She lived the whole pilgrimage of faith as the mother of Christ and then of the disciples, without being forced to follow him.

He was spared the incomprehension and the constant search for the Father's plan. He thus came to stand at the foot of the cross in deep communion, to enter fully into the mystery of the Covenant (n. 266).

Mary's free and tiring journey as a disciple, therefore, is also the fruit of a free gift that allows her to participate in the mystery of salvation ("she thus came to stand at the foot of the cross [...] to enter fully into the mystery of the Covenant").

And it is precisely as a disciple that she also becomes a "missionary": the document gives her this title above all in relation to her relationship with the Son, of whom she was the educator, and with the Church, which she saw come into being and which she accompanies in time:

The Virgin of Nazareth had a unique mission in the history of salvation, conceiving, educating and accompanying her son until his final sacrifice [...]. Persevering with the apostles in the expectation of the Spirit (cf. Acts 1:13-14), she cooperated in the birth of the missionary Church, imprinting on it a Marian stamp which deeply identifies it. As mother of many, she strengthens the bonds of brotherhood among all, encourages reconciliation and forgiveness, and helps the disciples of Jesus Christ to experience themselves as one family, the family of God (n. 267).

The document of the Latin American bishops thus teaches that Mary reveals how listening to the Word of God must be at the basis of the life of the missionary disciple: the Magnificat is a testimony of this missionary listening, centred on the acclamations of the Old Testament, which she appropriates existentially:

[Mary], who "preserved all these memories and kept them in her heart" (Lk 2:19; cf. 2:51), teaches us the primacy of listening to the word in the life of the disciple and missionary. The Magnificat "is entirely woven from the threads of Sacred Scripture, the threads taken from the Word of God. Thus it is revealed that in her the Word of God is truly at home in her house, from where it comes and goes in a natural way. She speaks and thinks with the Word of God; the Word of God becomes her word, and her word is born of the Word of God. Moreover, it is thus revealed that her thoughts are in harmony with God's thoughts, that her will is a will together with God. Being intimately penetrated by the Word of God, she can become the mother of the Word incarnate" (n. 271, the long quotation on the Magnificat is taken from BENEDICT XVI, *Deus caritas est*, n. 41).

The Magnificat also allows us to identify the meaning that Our Lady assumes in recognising the leading role of women in the Christian community and also the concreteness of her missionary ministry, which is fulfilled in commitment and prophecy:

The figure of Mary, disciple par excellence among disciples, is fundamental in the recovery of the identity of women and their value in the Church. The song of the Magnificat shows Mary as a woman capable of committing herself to her reality and of having a prophetic voice before it (n 451).

For Latin American bishops, the episode of the wedding feast at Cana also reveals in the mother of Jesus the presence of certain traits that must belong to the missionary disciple, who, like her, must be attentive to the needs of the poor:

With her eyes fixed on her children and their needs, as at Cana in Galilee, Mary helps to keep alive the attitudes of attention, service, dedication and gratuity.



which must distinguish the disciples of his Son. It also indicates the pedagogy so that the poor, in every Christian community, "feel at home". It creates communion and educates to a lifestyle of sharing and solidarity, in fraternity, in attention and acceptance of others, especially if they are poor or needy. In our communities, her strong presence has enriched and will continue to enrich the maternal dimension of the Church and her welcoming attitude, which makes her "home and school of communion" and a spiritual space that prepares for mission (n. 272).

## *2.2.- Mary and evangelising and operative listening*

Even Mary's listening, the prototype of the listening required of the followers of Jesus, is directed to the Word of the triune God, to the words of others and to the words she herself meditates on. This listening, in all cases, is never passive, but shows a dynamism open to an ever deeper search for the mystery.

### a) Listening to God

In fact, she is portrayed in the Gospels, first of all, as welcoming the Word that the Father sends her through many mediators. The first are the angels: She listens to Gabriel, who announces to her the outpouring of the Spirit, through whom the Son of God will become incarnate in her (Lk 1,28ff); and she listens to the praise of the angels for the birth of the Son (Lk 2,14); then she hears from Jesus himself the words of a new revelation of his mission, when, after three days of anguish, he is found at the age of twelve in the Temple (Lk 2,49); He hears again from the Son, during his preaching among the poor, the words that declare his emancipation from family ties, to which he prefers relations with the disciples (Mk 3:31-35); and he receives his words from the cross, which indicate to him a new motherhood towards the beloved disciple (Jn 19:26-30).

And in these events Our Lady's reaction is always "active".

In the event of the Annunciation, when the Father speaks to her through the angel, the Gospel states that she "was troubled" (dielaráchte: Lk 1:29) and that she embarked on a double dialogue with herself ("she wondered - dieloghízeto - what was the meaning of such a greeting": Lk 1:29) and with the messenger of God himself ("How is it possible...": Lk 1:34), and then accepted the proposal ("Let it be done...": Lk 1:38).

And even when her twelve-year-old Son speaks to her, revealing to her the primacy of his relationship with the Father, Mary, together with Joseph, "was astonished" (Lk 2:48) and "did not understand his words" (Lk 2:49), although she still retained in her heart the meaning of the events (Lk 2:51).

#### b) Listening to people

Secondly, he listens to the words of the people: from the bios of Elizabeth he receives greetings and blessings for her motherhood and faith (Lk 1:43-45); from the aged Simeon he receives the mysterious prophecy of the sword that will pierce his soul (Lk 2:28-35) and, in the same context, he hears the praises of the eighty-four-year-old Anna (Lk 2:38); at Cana, he "hears", even before the people, the situation of the shortage of wine during the wedding meal (Jn 2:7).

In these cases, listening to the words and stories of others leads precisely to the evangelising proclamation: when Elizabeth expresses words of praise for herself, proclaiming her blessed for her motherhood and blessed for her faith (Lk 1:43-45), she responds in the Magnificat by shifting the praise from herself to God the Saviour (Lk 1:46-48) and by bearing witness to her works on behalf of the poor (Lk 1:49-55), a category of people with whom she shared suffering and humiliation; and at Cana, having first of all noted the difficulties they would encounter (Lk 1:46-48) and, in the Magnificat, she proclaims that she would be blessed by her

motherhood and blessed by her faith (Lk 1:43-45).

the spouses, in a singular listening to the signs of the times, respond with words of intercession towards the Son and exhortation to follow him towards the "servants" (Jn 2:1-12).

### c) Listening to oneself

Finally, she listens to herself in the inner dialogue that follows the announcement of the birth (Lk 1:29) and in the personal meditation with which she watches over the events of Jesus' birth and growth (Lk 2:19,51).

And it is precisely these two Lucan refrains of Lk 2:19 and 2:51, with the three verbs *synetérei* (v. 19) and *dietérei* (v. 51), and *symballousa* (v. 19) that express plastically Mary's interior work of listening, but also its evangelising significance. Although synonymous, the first two verbs express the act of "keeping" or "conserving" the Pala- bra, either as a gathering, as a gathering together of fragments (the prefix *syn* would reveal this), or as a preserving, saving, keeping in mind, guarding with care over time (*dia*). And the third, *συμβάλλουσα*, expresses an inner re-bending that confronts, that compares, that strives to interpret in some way the meaning of events. For Our Lady, as for the missionary disciple who wishes to be inspired by her, it was a dynamic listening, which strives to remember and to put in a secure place, but also to confront with each other and with the Word of God the facts and the words (the meaning of the term "listening").

*ῥήμα* indicates both the words and the deeds she experienced: this is the same meaning as the Hebrew *dabar*). And the place

where all this work takes place is "her heart". Faced with two different and equally incomprehensible situations for her - the birth of the Son in the poverty of the manger, the singing of the angels, the running of the shepherds, on the one hand, and the loss, the finding and the words of the twelve year old Jesus in Jerusalem on the other - and, more generally, with regard to her whole existence as a woman, as a mother, as a person

of faith, as a worker, as a servant of the Lord, her reaction is patient inner listening.

In the Christian tradition, however, this listening has also been a listening that has produced the proclamation.

The Cistercian monk Alfred of Rievaulx († 1167), a contemporary of Bernard of Clairvaux, in a mystical work on the twelve-year-old Jesus among the doctors of the temple, reads in the verbs of Lk 2:19,51 the presuppositions of a mode of asceticism and contemplation, but aimed precisely at evangelisation.

In memory I kept, in meditation I pondered, and compared these things with others I had seen and heard from him. The Blessed Virgin was still providing for us, taking care that words so sweet, so saving, so necessary, should not, through negligence, be lost and thus be neither written nor preached, and thus deprive the disciples of the delights of this spiritual manna. All this, then, the most prudent Virgin faithfully guarded, modestly kept quiet about it, and at the right moment revealed and entrusted it to the holy apostles and disciples to preach.

### 3. THE MAGNIFICAT: MARY, TEACHER, WITNESS AND PROPHETESS

Christian proclamation, which, as has been said, goes hand in hand with listening to the Word, takes place in various ways. Paul VI is the author of the well-known aphorism that "modern man listens more willingly to witnesses than to teachers, or if he listens to teachers, it is because they are witnesses".

#### *3.1. The modalities of evangelising listening and engaging with reality*

Now, teachers are those who have acquired a high awareness of the subject, in this case the gospel, and try to communicate it objectively, with a competence acquired through study (which is a way of listening and remembering the work of others) and which is also the fruit of natural gifts; however, their limit could be precisely that of transmitting dry and sterile knowledge, which convinces the mind, but does not touch people's hearts and lives.

Witnesses, on the other hand, are capable of expressing with their lives the Gospel message that has transformed them, provoking a proclamation that starts from listening to what they have experienced intimately and which becomes contagious to others; but they can fall into the temptation of proclaiming themselves and their always partial subjective experience instead of the integral and paradoxical Word of God.

It seems necessary to refer to a third category of people in order to evangelise authentically, today as yesterday: that of the prophet, who does not speak his own words, but who, moved by the Spirit whom he has welcomed and in whom he abandons himself, has a deeper vision of people and of history. The prophet is fundamentally a man or woman of listening: a listening that is declined in the double version of listening to history, especially to people who are oppressed and marked by pain (*auditus mundi*), which he manages to penetrate deeply, looking beyond appearances, by virtue of a profound listening to God (*au- ditus verbi*), which enables him to open up new and unsuspected perspectives and to contribute to the transformation of the world (*pro mundi vita*).

In this sense, the herald of the Word is the one who belongs to a people whose anxieties, fears, frailties he knows and shares, and who, without resigning himself to them, like a wounded healer, does not announce an abstract doctrine or base himself on his personal experience, but who, abandoned to action

of the Spirit, to the detriment of his own life, releases the penetrating power of the life-giving Word, which opens up new horizons in history.

### *3.2. The Magnificat: Mary, Teacher, Witness, Prophet*

It is in the song of the Magnificat, which the evangelist Luke puts on the lips of the Virgin, that she is revealed in the triple role of teacher, witness and prophetess.

If the teacher explains what he in turn has learnt and proposes it again in order to pass on the values inherited from the past, the mother of Jesus in the Magnificat shows herself to be the perfect teacher when she recounts the great deeds that the Almighty has accomplished for the poor and his mercy which, like an everlasting mantle, he spread over the people, starting from the story of the fathers of Israel, Abraham and his descendants (Lk 1:51-55): stories that she heard as every son and daughter, first and foremost within the domestic liturgy of Jewish families, and which she now passes on in the song of praise.

And as the witness is called to recount the experience of the Father's love lived in her own life, Mary allows herself to be involved in this narrative, proclaiming the great things that the Almighty has done in her and for which she will be recognised at all times as blessed (Lk 1:48-49): what a whole community has lived through the centuries, she finds in her story, which tastes of a littleness exalted by God.

But Mary appears in the Magnificat above all as the prophet who, from the memory of the past, recognises the action of God who, by transforming the present, opens history to a new future of hope. She who, moved by divine inspiration, points out to the poor and the oppressed the hope of the "reversal of history", reading the events of time in the perspective of eternity and of "forever" (Lk 1:55), thus exercises the prophetic charism, as

Paul VI underlines in *Marialis cultus*, when he recalls that the Fathers of the Church "indicated in Mary's prophetic canticle - cf. Lk 1:46-55 - a particular influence of that Spirit who had spoken through the mouth of the prophets" (n. 26).

Mary, as prophet of the Spirit, continues the work of the prophets of the Old Testament and inaugurates the figure of the prophet of the New Covenant, combining in the Magnificat the three actions of the evangeliser whose word tends to transform reality: to announce, to denounce and to renounce. In fact, the announcement of the Kingdom always implies the denunciation of the injustice of the world, especially towards the oppressed, but it can only be realised through the willingness to accept the renunciation of one's own worldviews, in order to make room for the Spirit.

### *3.3.- Some areas of listening that engage with reality*

There are several areas in which, according to Scripture, Mary's faithfulness to the Word heard and proclaimed is expressed, not only as an instrument of ascetic and ethical elevation, but also as a commitment to contribute to the transformation of the world into the Kingdom of God. Here we list some of them of particular relevance.

First of all, attention to the poor, *locus theologicus* and not just a social category, which the Virgin of the Magnificat represents in her *tapéinosis* (misery, lowliness) and for whom she is the spokesperson in denouncing the injustice that oppresses the least and in proclaiming a God who, on the other hand, is actively on their side. The example of the mother of Jesus, therefore, inspires all actions in favour of the liberation of people from the oppressive power.

Secondly, respect for foreigners: contrary to the idea of those who see Mary as the defender of the European Christian identity against the supposed invasions of myths and religions, the European Union has a strong and growing respect for foreigners.



The Virgin and her family stand as a prototype for all refugees, forced to flee their homeland not only because of persecution, but also in search of more favourable living conditions: the intercontinental migration of the family of Nazareth (from Israel to Egypt) pushes believers to tear down the walls and cut through the barbed wire that divides the borders.

And again, the aspiration for peace and harmony between nations, cultures and religions. If Mary has sometimes been presented as the guardian of the identity of individual communities, it is also true that her patronage is universal: all over the world there are Marian shrines that gather the faith of men and women of different local cultures, and this is exactly what makes us recognise her as *Regina pacis* and as the Mother of unity.

Finally, the process of female emancipation, still far from having reached its goal in many cultures: against the path that has led the ecclesial institution over the centuries to increasingly idealise one woman to subordinate all other women, contemporary Marian theology, starting with Paul VI's *Marialis cultus*, recovers the public role of Mary, not only the image of the woman mother and wife, dedicated exclusively to domestic life:

The contemporary woman, desirous of participating with decision-making power in the choices of the community, will contemplate with intimate joy Mary who, in dialogue with God, gives her active and responsible consent not to the solution of a contingent problem but to the "work of the centuries" (as the Incarnation of the Word has rightly been called); He will realise that Mary's choice of the virginal state, which in God's plan disposed her to the mystery of the Incarnation, was not an act of closing herself to some of the vows of the married state, but constituted a courageous choice, made in order to consecrate herself totally to the love of God.

Nazareth, even though she abandoned herself to the will of the Lord, was something quite different from a passively remissive woman or a woman of alienating religiosity, but rather a woman who did not hesitate to proclaim that God is the vindicator of the poor and the oppressed and overthrows the powerful of the world on their thrones (cf. Lk 1:51-53); he will recognise in Mary, who "stands out among the lowly and the poor of the Lord, a strong woman who knew poverty and suffering, flight and exile (cf. Mt 2:13-23): all these situations cannot escape the attention of those who want to support the liberating energies of man and society in the spirit of the Gospel; and Mary will not appear to him as a mother jealous of her own divine Son, but as a woman who by her action fostered the faith of the apostolic community in Christ (cf. Jn 2:1-12) and whose maternal role expanded, taking on universal dimensions on Calvary.

#### CONCLUSION

Theological reflection must always lead to doxology. If we have meditated together on Mary's fidelity to God's work, which is expressed in her listening to God, but also to mankind, it is time to praise God for having given humanity the Mother who bends her gaze (Geperudeta) and the Virgin of the Forsaken. Through her intercession, may the Spirit of the poor grant each one of us and the whole Church to learn from her to never lose contact with the reality of the oppressed, with whom the Son of God identified himself.

27TH; TIME 9:00  
A.M. ASSEMBLY  
HALL

**Lecture: *FR. JUAN GILABERT JOFRÉ: BETWEEN MYTH AND REVELATION***

**Author: Fr. Manuel Anglés Herrero, O. de M.**

In 1409, the Mercedarian friar Juan Gilabert entered fully into the history of Valencia with the preaching of a sermon in the cathedral, in which he urged the creation of a house or hospital that would take in the insane who wandered the streets of the *Cap i Casal del Regne*.

From that moment on, his figure, linked to the *spital dels ignocents*, became more widespread and to a certain extent mythologised. As a result of the first attempt at canonisation (1775), the most notable authors have tried to strip away the debris from the character in order to discover the figure and personality of the man who was called the providence of the unfortunate.

In this centenary year of the pontifical coronation of the Mare de Déu dels Desamparats, as the Positio is about to be presented to the Dicastery for the Causes of Saints, we turn our gaze to the redeeming friar who found in the insane the captives to whom to offer freedom.

***Scheme***

Juan Gilabert: a figure who belongs to and remains in the collective Valencian imagination.

2- An attempt to approach his biography.

Documentary sources: Archive of the Crown of Aragon, Archive of the Kingdom of Valencia, Archive of the Provincial Council of Valencia (Hospital Fund), Archive of the City Council of Valencia, Archive of the Mercedarian Province of Aragon.

The chronicles and the chroniclers: drawing of a physiognomy: Nadal Gaver in the *Speculum Fratrum* (1445); and Pedro de San Cecilio, *Annales de Descalzos de la Orden de la Merced* (1669).

A cry from the pulpit, and the reaction of a city: the creation of the Spital de ignocents (1409).

4.- A failed canonisation process (1775). An enlightened tribunal in the time of Archbishop Francisco Fabián y Fuero (1773-1794).

5.- An iconography that has left its mark on the feelings of Valencia: Joaquín Sorolla, *Father Jofré defending a madman* (1887).

6.- Conclusion: state of the canonisation process in the Roman phase.

27TH; TIME 9:00  
A.M. ASSEMBLY  
HALL

**Lecture: *DEVIL AND DIABOLICAL POSSESSION***

**Author: Mr. Eduardo Toraño López**

***Scheme***

1. The identity of the devil
2. The sin of the devil
3. The action of the devil
  - a. Its purpose
  - b. Strategies
  - c. Ordinary action
  - d. Extraordinary action
4. The fight against the devil

**27TH; TIME 9:00  
A.M. ASSEMBLY  
HALL**

**Lecture: *THE MATURITY OF THE PERSONALITY***

**Author: Mr. Enrique Rojas  
Montes**

[Scheme not available] [Scheme not  
available]

**Lecture: *FATIMA IN THE DRAMAS OF HISTORY***

**Author: Mr. Eloy Bueno de la Fuente**

***Scheme***

1.- The peculiarity of a singular event

The key to reading: mercy, the light of Easter in the drama of history.

3.- The theological dimension: Paschal and Trinitarian events

- Easter splendour
- The experience of Trinitarian love: the Secret of the King's daughter
- The charisma that becomes biography
- The dialectics of the negative unfolds love as mercy

4.- Mysticism becomes prophecy in the heart of real

history 5.- The first fruits of the Message: here I am for

others 6.- A penitential and Eucharistic spirituality

7.- Mercy: the triumph of love is made visible in the Immaculate Heart.

8.- At the end the blessing as a guarantee of hope

27TH; TIME 11:15  
A.M. ASSEMBLY  
HALL

**Paper: *THE PRESENCE OF MARY IN THE WORSHIP OF THE PEOPLE OF GOD: AN APPROACH FROM LITURGICAL THEORY TO THE MAGISTERIUM.***

**Author: Mr. Gonzalo M. Guzmán**

***Scheme***

- 1.- The presence of Mary in the priestly worship of the People of God
- 2.- some concrete expressions of the presence of mary in the worship of the people of god
  - 2.1.- The *Akathist* hymn
  - 2.2.- Main feasts of the Liturgical Year of the Roman Rite
    - 2.2.1.- The Christmas Cycle
    - 2.2.2.2.- The *Hippopante* - Encounter
    - 2.2.3.- The Annunciation
    - 2.2.4.- The Dormition
    - 2.2.5. The Nativity of Mary
  - 2.3.- The "sanctuary": Mary's house in the midst of the villages
- Conclusion



27TH; TIME 11:15  
A.M. ASSEMBLY  
HALL

**Lecture: *WHAT PROPOSALS DO THE MARIOFANIE OFFER TO  
OUR CHALLENGES? THEOLOGICAL FOUNDATIONS  
FOR EFFECTIVE ECCLESIAL LIFE***

**Author: Fr. Rafael Maria F. da Silva, OSB**

[Scheme not available] [Scheme not available]

27TH; TIME 12:30  
P.M. ASSEMBLY  
HALL

**Communication: *LA PRESENZA DI MARIA NELLA FAMIGLIA  
CRISTIANA / THE PRESENCE OF MARY IN THE  
CHRISTIAN FAMILY***

**Author: Ms Carla Rossi Espagnet**

In the account of the miracle of Cana, Mary initiates the action with her request to the Son and by returning the invitation to the servants (cf. Gv 2,2-12). The gift of good wine comes to the aid of the needs of that feast of children, and thus of families and of humanity, which needs Christ in order to live in joy. The richness of the Messianic meanings of the first miracle of Jesus cannot make us lose sight of the fact that it takes place on the occasion of a marriage; a circumstance that is not accidental, which shows the particular solicitude of the Signore and his mother towards the family. In the light of the evangelical story, the Church in the course of the history has always sought the presence of the Mother of the Signore at the end of the couple, and has invoked her for their needs; even if Giuseppe is not present in Cana, even her person within the Holy Family has been considered for centuries as the support of the families. In the difficulties currently faced by Christian families, who are called to go against the tide in a world that hardly recognises the meaning of the word "family", Mary's intercession is a point of reference and a source of trust. With her help, Christian families can now be protagonists of the cultural change that will give strength and hope to the mission of spouses in the Church and in society, under the auspices expressed by the Holy Father Francis on various occasions.

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In the story of the miracle at Cana, Mary triggers the action with her petition to her Son and the invitation to the servants (cf. Jn 2:2-12). The gift of the good wine comes to meet the needs of the wedding party, and thus of families and humanity, which need Christ in order to be able to live in joy. The richness of the Messianic significance of Jesus' first miracle should not make us lose sight of the fact that it takes place on the occasion of a marriage, a circumstance which is not accidental, and which shows the particular solicitude of the Lord and his Mother for the family. In the light of the Gospel account, the Church throughout history has always understood the presence of the Mother of the Lord at the side of the married couple, and has invoked her for their needs; although Joseph is not present at Cana, even his person within the Holy Family has for centuries been considered the support of families. In today's difficulties for Christian families, called upon to go against the tide in a world which hardly recognises the meaning of the word "family", Mary's intercession is a point of reference and a source of confidence. With her help, Christian families can already today be protagonists of that cultural change which will restore strength and hope to the mission of spouses in the Church and in society, according to the hope expressed by the Holy Father Francis on several occasions.

DAY 27; TIME  
12300  
ASSEMBLY HALL

**Communication: AN APPROACH TO THE PREACHING OF THE PA-  
JOFRÉ IN THE 21ST CENTURY, BASED ON SOME OF  
POPE FRANCIS' THEOLOGICAL-PASTORAL KEYS ON  
PEOPLE WITH DISABILITIES.  
DAD**

**Author: Mr. Jose Manuel Montaner Isnardo**

The book *Memorias de la fundación del Hospital, dels Ignoscents, dels folls i dels orats* tells of the situation that Father Jofré saw when he went to the cathedral to preach. At the time, he demanded a series of needs for the *ignocents, folls i orats* which, thanks be to God, have now been met, although not all of them, but an important step has been taken.

We do not know how many disabled people there were in Spain and in Valencia in Father Jofré's time. What we do know, according to the Survey on Disability, Personal Self-nomy and Situations of Dependency, is that there are currently around 4,380,000 people in Spain, 360,345 of whom live in the Valencian Community. This is a large number of people to whom it is necessary to give reason for their hope and to form them in faith, offering them a response in the 21st century through theology and pastoral action, to which Father Jofré would try to respond in his predication, based on the Word of God and with some magisterial keys of Pope Francis in a positive and reflective key. Mary is the model, guide in this pastoral action and support for this whole group.

## ***Scheme***

1. By way of introduction
2. Some key points
  - 2.1. Biblical keys
    - 2.1.1 Expropriation.
    - 2.1.2 Mustard seed.
    - 2.1.3 The grain of wheat that dies.
    - 2.1.4. The Sower
  - 2.2. Theological and pastoral insights from Pope Francis
    - 2.2.1. Going out to meet people
    - 2.2.2. Special attention: Accompanying their religious and spiritual life
    - 2.2.3. "Creating antibodies
    - 2.2.4. Welcoming and integration enrich the community
3. Some future theological directions

"All this pastoral, catechetical and liturgical work should, from our humble point of view, have the parish as the backbone, thus allowing the development of an evangelisation that integrates the field of disability as the evangelising engine of the neighbourhood or the locality, counting on them and inserting them into the community, carrying out the New Evangelisation".

"These are possible future lines of research to which today's theology must respond. Working on them will undoubtedly lead us to new solutions that will provide better holistic physical, psychological and spiritual care for people with disabilities and their families.

**Communication: *ACCOMPANIMENT AND EVANGELISATION OF  
POPULAR MARIAN RELIGIOSITY***

**Author: Mr. Miguel Abril Agost**

***Scheme***

Identity and values

2.- Limits and contributions

3.- Proposals and orientations for evangelising it

- Sensitive and sympathetic to recognise its value and evangelise it.
- Helping to meet Jesus Christ through Mary
- Pastoral charity, discernment and synodality

4.- Concrete proposals

- From original sensitivity to questions of meaning and transcendence: first proclamation and missionary action
- From aesthetics and tradition to pastoral charity
- From individualism and isolation to socialised faith: feeling with the Church

27TH; TIME 12:30

STOLZ SALON

**Communication: *THE SERMON OF ST. VINCENT FERRER ON  
THE SOLEMNITY OF SANTA MARIA DE LA  
ESPERANZA (ILLESCAS, 18 DECEMBER 1411)***

**Author: Fr. Alfonso Esponera Cerdán, O.P.**

The Marian thought of St. Vincent Ferrer o.p. is little known. In this communication, it will be presented thanks to the analysis of his sermon delivered in Illescas, Toledo, on the solemnity of Santa María de la Esperanza on 18 December 1411.

After a brief summary of the life of this Valencian apostle and a presentation of the surviving versions of this sermon, it will be contextualised within Vincentian Mariological thought.

The Solemnity of the Virgin of the O was established at the 10th Council of Toledo in 656. It was ordered to be celebrated eight days before Christmas. Saint Ildefonso confirmed this establishment, also ordering it to be called the Feast of the Expectation of the Birth of the Blessed Virgin. It soon became popularly known as the Feast of the O, because during this octave, antiphons beginning with O, an exclamation of joy and desire, are sung at Vespers. Throughout the ages, this festivity has been known as the Expectation of the Birth of the Blessed Virgin, also Santa María de la Esperanza and in some places Solemnity of the Virgin of the O.

This will be followed by a detailed analysis of the footnote, especially from a theological and rhetorical point of view, as it is an expression of the preacher's ability to communicate Christian thought to an audience of Jews and Christians.



**Communication: *THE IMMACULIST CONCEPTION OF D. DIEGO PÉREZ DE VALDIVIA IN HIS TREATISE: "DE LA SINGULAR Y PURÍSIMA CONCEPCIÓN DE LA MADRE DE LA MADRE DE VALDIVIA". GOD" (1582)***

**Author: Mr. Manuel Ortuño Arregui**

Diego Pérez de Valdivia was born in Baeza around 1520. There he came into contact with Maestro Juan de Ávila, who intellectually stimulated him and prepared him to collaborate in the cultural and religious works he was carrying out. For several years he held a chair of theology at the University of Baeza, founded by Master Avila. After being persecuted and imprisoned by the Inquisition, he moved to Barcelona, where he carried out his university and priestly work. In this work we are going to focus on the immaculist conception of his treatise: *De la singular y purísima Concepción de la Madre de Dios* (1582), where he argues that he has no doubts in this respect: "the Blessed Virgin was conceived without stain of sin". It is considered to be the first theological treatise in Spanish on the Immaculate Conception in the style of the Avilist spirit.

With this treatise he revisits the best arguments concerning the Immaculate Conception, especially the one proposed by Duns Scotus in the 13th century: *Decuit, potuit, ergo fecit* ("He agreed to God, he was able, therefore he did it"). There is, initially, a "reason of convenience" for Mary to be sanctified in her mother's womb: she who would beget the Son of God was to receive the greatest privileges.

gios of graces. And since the Son of God was also the perfect Redeemer, He exercised a sovereign redemption in respect of His Mother's person; a redemption which, far from being a mere "ligation of contracted sin", was a "preservation from all traces of sin". It is clear that he used the same arguments that led Pius IX to make the dogmatic proclamation in 1854: "The Virgin Mary, in the first moment of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, Saviour of the human race, was preserved from every stain of original sin".

In the first and second parts of the Treatise he proves that Mary belongs to a special and elevated order, so that she is the favourite work of God, predestined to the Divine Maternity, to the Coredemption and to the Mediation of graces; the Immaculate Conception being an advantageous prerogative. The exposition of original sin and the corresponding argumentation that Mary was not defiled because she was predestined from all eternity to be the Mother of God is exemplary in its clarity and firmness, and indicates the set of graces and gifts that correspond to this dignity.

**Communication: *THE BURNING BUSH GROUP OF THE MOTHER OF GOD: A MOVEMENT OF SPIRITUAL RENEWAL IN 20TH CENTURY EASTERN ORTHODOXY.***

**Author: Mr Viorel Coman**

The Burning Bush Group of the Mother of God was an informal gathering of intellectual figures -monastics, clergy, and lay people engaged in literary, scientific, philosophical, and theological pursuits- who aimed at a renewal of the spiritual life of Romanian Orthodoxy during the very difficult years of the newly installed atheist communist regime in the country, which was notoriously anti-religion and anti-church. Committed to weekly meetings at the Antim Monastery in Bucharest, the members of the Burning Bush Group placed their encounters under the guidance of the Mother of God and the ancient Christian tradition of hesychasm, which provided them with the very-much needed spiritual strength and enlightenment to survive in tumultuous times of exclusion and persecution. This paper focuses on:

- i. the history of the movement, particular attention being given to the stages of its development: pre-history; foundational stage; dispersion of the group; arrest and imprisonment by communist authorities;
- ii. central role of Mariology in the spirituality and theology of the members of the group;
- iii. contemporary relevance.

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- i. the history of the movement, paying special attention to the stages of its development: prehistory; founding stage; dis-persion of the group; arrest and imprisonment by the communist authorities;
- ii. central role of Mariology in the spirituality and theology of the group members;
- iii. contemporary relevance.

27TH; TIME 12:30  
P.M. EXHIBITION  
HALL

**Communication: *OUR LADY AND THE DIVINE ATTRIBUTE OF MERCY***

**Author: Mr. José Carlos Martín de la Hoz**

Among the many facets that could be dealt with, we will first develop the divine attribute of mercy, because, although it is not the most important one in terms of substance, it is undoubtedly the most important for us, which is why it is important for us to delve deeper into this subject.

Secondly, also briefly, we will pause to underline the key aspects of Mariology in relation to the divine attribute of mercy and, therefore, its relation to the mediation of Mary Most Holy.

Finally, in this centenary of the canonical coronation of the Virgin of the Forsaken, we could not fail to refer, albeit briefly, to the origin of this Marian invocation, so dear to us, and its profound relationship with mercy towards the homeless.

27TH; TIME 12:30  
P.M. EXHIBITION  
HALL

**Communication: A GOLDEN AGE OF SPANISH MARIOLOGY  
(THE FORTIES OF THE TWENTIETH CENTURY)**

**Author: Mr. Román Sol**

The middle of the last century was a time of splendour in Spanish Mariology, marked by the creation of its two main journals, *Estudios Marianos* and *Ephemerides Mariologicae*, which still today bring together the best of our work on the Mother of God.

In fact, in 1940 a great national Marian congress was held in Saragossa with the presence of numerous authorities and with the presentation of an initiative that was to mark Spanish Mariology up to the present day. The protagonist was the Claretian Narciso García Garcés, professor of Mariology in Rome, who proposed the creation of a national Academy of Marian studies, as existed in other countries, and which would be truly scientific. The proposal was very well received and the *Sociedad Mario- lógica Española* (SME) was soon founded, with the membership of excellent theologians such as Alameda, Aldama, Bover, Llamera, Sauras, etc. It was the generation of the founders, who combined theological scholarship with simple piety. The following year, they met for the first week of studies and the first volume of *Estudios Marianos* was published in 1942. And it is with this reliable formula of congress and subsequent publication of the papers that the SME has survived to the present day.

The decade saw a succession of study weeks, each devoted to a specific theme. They were being po-

The foundations of our scientific Mariology were raised to a level at the forefront of universal competition. Towards the end of the decade, an international congress was held in Salamanca, which was a prelude to the resumption of international congresses by the *Pontifical International Marian Academy*, which had just been created for this purpose. It was an excellent preparation for the definition of the dogma of the Assumption by Pius XII in 1950. Already in 1947, in volume VI of *Marian Studies*, the SME published: *The Assumption of the Virgin Mary in the theology and piety of the Church*.

Narciso García Garcés who, being the main promoter of the SME, became its first president for a long period. Insatiable in his love of Mary, he still had the strength to found another Mariological journal, *Ephemerides Mariologicae*, which began its work in 1951, with an international focus, both in its contributors and in the languages admitted in the articles.

**27TH; TIME 12:30**

EXHIBITION HALL

## **Communication: *MARY AND THE EUCHARIST***

**Author: Mr. Rafael M. Mora-Martín**

*Mary, Eucharistic Woman* is the title given by St. John Paul II to the 6th chapter of his last encyclical, *Ecclesia de Eucharistia*. Certainly, it was a novel title, and one that was hitherto uncommon both among scholars and in popular devotion. This paper has two main aims: on the one hand, it will study, as far as is possible within the dimensions of a communication, the echo and some of the repercussions of the content of the aforementioned chapter in the Catholic sphere; on the other hand, it will attempt to delimit the meaning and scope it may have in relation to the various aspects of the eucharist.



**Lecture: *THE "CULT" OF VIRGIN MARY: POPULAR WORSHIP  
AND HEALING IN MODERN GREECE***

**Author: Mr Niki Papageorgiou**

1. INTRODUCTION

In the official theology of the Orthodox Church, the Virgin Mary occupies a central position in the plan of the divine economy; this is due to the fact that her ever-virginal body served as a vessel for the incarnation of Christ, which in fact ensured the salvation of mankind. The honour accorded to the Virgin Mary is expressed through the establishment of great feasts associated with all the stages of her life (Conception, Nativity, Presentation, Annunciation, Assumption), the creation of an extensive hymnography (hymns) which runs through the whole devotional life of the Orthodox Church, the rich iconography of her face, which represents especially the mother holding the Christ child in her arms, and the production of a theological corpus by the Fathers of the Church, as well as by contemporary theologians, dedicated to her life and her role in the project of human salvation.

In the popular religiosity of the Greek Orthodox Church, the honouring of the *Theotokos* is manifested through worship and worship that is associated with an impressive number of pilgrimage shrines dedicated to Her name. These pilgrimages are associated with specific places of worship and may refer to an icon, a temple, a monastery, an island, where the faithful come in search of salvation. Throughout Greece, especially on the islands, there are places of pilgrimage dedicated to His name.

The Virgin Mary of Tinos, which attract a large number of pilgrims.

Although there is the ecclesiastically correct and established term "honour"/"τιμή", the social sciences use the term "cult"/"λατρεία" in relation to the saints. For this reason we use this term in this paper, although this, of course, is not to doubt or reject what the Church has decided and instituted. It could be said that popular religion in Greece merges with official religion and is part of the general culture and history of Greek society. The people may know very little about formal theological doctrine, but popular beliefs and liturgical practice form an essential part of individual and collective religious life. The institutional Church, on the other hand, has always managed to absorb popular religiosity within its formal ecclesiastical structures and traditions. We can observe that one of the most striking characteristics of the Orthodox Church is its dramatic ritual character and the way it incorporates popular religious culture into its formal structures. This process is greatly facilitated by the historically structured cultural and religious homogeneity of Greek society and also by the structure of the Orthodox Church, which allows for tenuous and informal relations between the institution and the individual.

The aim of this paper is to shed light on popular religiosity and the "cult" of the Virgin Mary, based on the public veneration of the faithful suffering from various illnesses in all the places of pilgrimage of the Virgin Mary, especially in island Greece. The analysis is based on three pillars: a) popular religiosity as an interpretative framework for the search for miraculous healing, b) the reciprocal relationship between believers and the Virgin Mary comprising the healing-vote dipole and, finally, c) the gender perspective, which "promotes" the image of the Blessed Virgin Mary as the mother of all believers.

## 2. PUBLIC VENERATION OF THE VIRGIN MARY

The pilgrimage destinations of the Virgin Mother form the backbone of popular religiosity in Greece. Popular religiosity can be defined as the set of words and worship practices expressed mainly by people of the lower social classes, both in urban and rural areas, who suffer from economic and social problems.

These disadvantaged classes of people very often ask for the satisfaction of their material needs through their prayer and worship of God or a saint; one could easily speak here of a "give and take" relationship, a prayer seeking magical mediation and a willingness on the part of the faithful to oblige God or a saint to help them. According to Max Weber, there is a close relationship between social stratification and religious ideas, with popular religion being associated with a magical worldview and all that it entails (efficacy, emotionality), in contrast to the religion of the elite, which is associated with a rationalised worldview (systematisation, ethics). Although these two tendencies are not clearly distinguishable in the Orthodox Church, since the former complements rather than opposes the latter, we could speak at this point of a popular Christian Orthodox religiosity insofar as it has specific characteristics that are adapted to social science analyses of popular religion: it is practised by the lower social strata, it responds to "emotional needs", it derives from the "human desire to create a simple and direct relationship with the divine" based on a "give and take" attitude. To be more specific, it could be mentioned here that popular religion is practised in the periphery, rural or insular provincial Greece, and not in the centre, i.e. urban Greece; its expression is emotional and direct, characteristic of the lower classes; it comprises a set of devotional practices such as pilgrimage, votive offerings, promises, vows, etc., which are based on the relationship of "give and take".

The Virgin Mary is the most beloved image of popular piety and plays an important role in the functioning of popular religiosity in Greece. Throughout Greece there are large and small pilgrimage shrines around large and small churches or chapels dedicated to her name, to which thousands of people flock to worship, to offer supplications, to ask for healing, to give thanks for miracles. In island Greece, in particular, it is no exaggeration to say that each island has its "own" Virgin Mary, since it has its "own" place of pilgrimage, calls the Virgin Mary by a special epithet and celebrates one of the Virgin Mother's feasts with special honours: Conception, Nativity, Pre-sentation, Annunciation, Assumption.

The Assumption in particular, celebrated at the height of summer on 15 August, is the culmination of the cult of the Virgin Mary and is widely and gloriously celebrated throughout the country. The Assumption is the "Easter of summer" - as it is called in Greece - and has all the characteristics of a "bank holiday" for the Greeks, since it takes place during the holiday period, thus practically offering the opportunity to travel to one's place of origin, to get in touch with one's roots, to relive the collective memory, to rediscover cultural tradition. All Greeks celebrate because the Virgin Mary celebrates, and because the Virgin Mary celebrates, all Greeks celebrate too.

One of the most important pilgrimage destinations in island Greece is that of the Virgin Mary of Tinos, a Cycladic island. Thousands of pilgrims from all over the world visit the island of Tinos and its Church of the Annunciation, especially on 25 March (celebration of the Annunciation) and 15 August (celebration of the Assumption), either to fulfil a vow or to beseech her for healing; requests for therapy include those related to mental or physical illnesses, childlessness or even exemption from demonic possession.

in others, before the actual treatment, the patient or a close relative experiences an apparition of the Blessed Mother in a dream, or in a state of alertness, with the Virgin Mother assuring them of the patient's healing.

For ordinary people, salvation is often interpreted as therapy, i.e. the overcoming of difficult life circumstances, especially those related to health and the consequent search for healing. Believers entrust to the Virgin Mother all kinds of problems they face, particularly illnesses, hoping for a miracle that will alleviate pain and bring them health and longevity. The Virgin, the sorrowful mother whose face embraces all feelings of suffering, love, affection, tenderness, etc., is the model for understanding human sorrow. Hence, one of Her epithets is "Paramythia", which means consolation, not to mention the fact that Her name is constantly on the lips of all believers, who, as soon as they encounter a difficulty, invoke Her with the characteristic Greek expression "help me, *Panagia mou*".

There is much evidence for the apparitions of Our Lady. The *Theotokos* appears in the form of light or shadow, either walking inside or around the church, or over the church enclosure blessing the crowd. At that moment, the believers implore his help. The sick and their companions implore for healing. Miracles are possible after the end of Mother Mary's vision, which certifies the authenticity of the vision. According to witnesses, the mute speak, the paralysed walk and many other miraculous healings take place.

On all islands, the Virgin is venerated with equal fervour and people follow specific religious practices to achieve healing. The "Virgin Galousa" ('gala' in Greek means milk) of Lesbos (East Aegean island) is the patron saint of breastfeeding. The "Virgin Spiliani" of Samos (East Aegean island) cures children suffering from malaria. Many patients recover from malaria.

They go to "The Lady of the Castle" on Leros (Dodecanese island), seeking restoration of their health. Women with infertility problems turn to the Virgin Tsabika on Rhodes (Dodecanese island) to ask the Mother of Christ to help them become mothers. The "Virgin Giamatiki" or "Iamatiki", meaning therapeutic, on the island of Rhodes also offers, as her name suggests, healing qualities. The "Theo- tokaki" chapel on Santorini (island of the Cyclades) provides health for the whole family. People with sick relatives turn to the "Virgin Mary Lefaina" in Ikaria (eastern Aegean island) for the desired healing. "The 'Virgin Spiliani' in Nisyros (Dodecanese island) is a refuge for women, married or single, when they face difficult circumstances in their lives. In mid-August, in Cephalonia (island of Eptanissa), at 'Our Lady of Krinon' ('krino' means lily in Greek), the dried and withered lilies bloom again; the flowers are collected and after mass are given to the pilgrims, who keep them in their houses, together with the icons, for uses such as removing someone's evil eye, blessing in difficult circumstances, recovering from illness, etc.

### 3. EXPECTING A FAVOUR IN RETURN: THE 'GIVE AND TAKE' RELATIONSHIP IN POPULAR RELIGION

In the consciousness of the simple people, and also of most pilgrims, "a favour expects a return", i.e. a miracle "asks" for a vow in return or a vow is made to see a miracle in return. In the case of the Virgin Mary, her relationship with believers is expressed through the "give and take" dipole, a reciprocity that has characterised the popular religiosity of the masses over the centuries. It is surely no coincidence that the two official stereotypical expressions of commutative contracts, the Latin "do ut des" and the Sanskrit "dadami se, dehi me", are found in religious texts. This reciprocal relationship reflects the efficacy of popular religion. Marcel Mauss enriches this binary form and turns it into a ternary one with the appearance of the triple function of the gift: giving - receiving - giving back. According to Mauss, reciprocity acquires

In this case study, the threefold relationship is expressed in the triptych: pilgrimage - healing - vow. In this case study, the triple relationship is expressed in the triptych: pilgrimage - healing - vow.

Thus, believers feel an obligation to express their gratitude for a miraculous cure by offering an oblation, or to pray for a cure by promising something of a material nature or an act of piety (e.g. going up on their knees to the church of the Virgin Mary on Tinos). Such offerings have been known since antiquity, when the faithful offered the gods of healing various objects, money or votive offerings, made of different materials, representing parts of the human body. This religious tradition has been maintained over the centuries and continues to this day as a clear sign of the personal relationship between the divine and the human factor. Thus, the request for healing acquires a reciprocal character in the popular consciousness.

A brief glance at the Church of the Annunciation on Tinos (this happens elsewhere, of course, but we are staying on Tinos because it is our case study), and it is easy to grasp at once how widespread this popular devotional tradition is. The icons are laden with votive offerings from the believers, tangible proof of the presence of divine power. The highly venerated icon of the *Theotokos* is "laden" with so many offerings from the faithful hanging everywhere that the image of the Virgin is barely visible. The ex-votos are very varied, as they can be of all kinds. The most common are usually carved representations of human limbs (legs, arms, eyes, etc.) or even the image of an adult person or a child, depending on personal requests for therapy; they are usually carved from fine plates of precious metals such as gold and silver, but also from inexpensive materials. However, people often offer money or precious jewellery (such as rings, crosses, etc.) which can have - beyond the material - a great emotional value for them. In addition, believers dedicate to the Sanctuary of the Blessed Virgin Mary.

The inscriptions are of particular interest, as most of them depict some miracle of the Virgin Mary, while others are pleas from pious pilgrims. The inscriptions are of particular interest, as most of them tell of some miracle of the Virgin Mary, while others are pleas from pious pilgrims. The Holy Mother answers the prayers of both Christians and the faithful of other religions without discrimination. For example, the marble fountain in the church courtyard, the four giant cypress trees and the paved courtyard are a token of gratitude from the Turkish Muslim Mustafa Aga, who was cured of paralysis of the lower limbs thanks to the Virgin Mary.

In addition to these valuable votive offerings, economically weaker pilgrims offer candles of various sizes, oil, wine, fresh flowers, embroidery, pots of basil, even animals, etc. A typical vow, associated with the pilgrimage shrine of the Virgin Mary, is to walk uphill from the port to the church of Panagia (a distance of about one kilometre) barefoot, on one's knees or crawling. It is mostly women who choose this painful path to honour the Mother of God. They often choose to make their journey even more difficult by carrying a load on their backs: a child (or a child's doll), a candle, a picture, a can of oil or some other object depending on the nature of the petition or vow. In the past, women used to walk this distance on their knees, barefoot and with their hair down.

During major feast days, such as the Assumption (15 August) and the Annunciation (25 March), vigils and vigils are organised in which many patients spend the night inside and outside the church, waiting for the miracle of the Virgin Mother. This practice is somewhat reminiscent of vigils at the shrines of healing deities, such as Asclepius, in antiquity. On the day of the celebration, a procession of the icon takes place, during which the faithful kneel in the middle of the church, waiting for the miracle of the Virgin Mother.



The icon is placed on the road between two permanently marked lines so that the icon passes over them. Many of them also try to touch it with their hands, asking for healing but also for a blessing. There are occasions when the procession is forced to stop so that all the faithful have the opportunity to pass under the icon.

#### 4. THE GENDER DIMENSION IN POPULAR RELIGIOSITY

Popular religiosity offers a gender dimension that should not be overlooked. Firstly, popular religious ritual practices are considered a field of action for women; secondly, the addressee of these practices, in this particular case, is a woman, the Virgin Mary.

More specifically, it should be noted here that, on the one hand, women are more closely associated with popular religious practices, as it is they who most often go to church, fast, take care of the lighting of oil lamps, promise and fulfil vows when seeking divine help, and it is they who often pay homage to sacred places on behalf of sick family members. Social research indicates that through these ritual activities and religious acts, women actually seek power and legitimacy, as they were (especially in the past and in closed societies) oppressed and marginalised social groups without any space for social action.

On the other hand, the experience of the Virgin Mary as a mother who gave life, raised, felt the pain, buried and mourned her child, expresses all mothers and is especially important for women. More women than men turn to Mother Mary when they are faced with painful situations in their lives, because they identify with her. They feel that she will share their suffering and help them because she can understand their own suffering. Thus, it is motherhood that brings women closer to Mary and to identification with her. It is worth noting here that in the Christian tradition, Mary is the perfect model for the woman who is the mother of the woman who is the perfect model for the woman who is the perfect model for the woman.

The womanhood of woman, characterised by virtues such as modesty, meekness and humility, in contrast to Eve, whose cunning nature became a source of sin, misery and sorrow for the entire human race, has been described as a vehicle for the propitiation of woman's inherently sinful nature. Thus, motherhood has been described as the vehicle of propitiation of woman's inherently sinful nature. In giving birth to their children, they surpass Eve and resemble instead the Mother of God.

## 5. EPILOGUE

In conclusion, we can say that Mother Mary constitutes the perfect model of refuge when one is faced with life's adversities and a source of healing and therapy when one is confronted with health problems. The faithful, in turn, especially women, having as a point of reference the places of pilgrimage of the Virgin Mother, express their gratitude or supplication to her by reciprocating her favours through devotional traditions that are maintained over time and have become an integral part of popular religiosity.

**Lecture: *CONVERGENCE IN THE ANGLICAN-ROMAN CATHOLIC  
DIALOGUE ON MARY IN THE ARCIC DOCUMENT***

**Author: Lord David Hamid, Bishop of the Anglican  
Communion**

**Scheme**

1. The Anglican Communion and its ecumenical vocation; the work of the ARCIC Commission (the Anglican-Roman Catholic International Commission)
2. Why a document on Mary?
3. Substantial agreement on the Marian doctrine, before starting the dialogue.
4. The 2 dogmas that have been defined by the Roman Catholic Church, the Immaculate Conception (1854) and the Assumption (1950); what is the challenge with these two dogmas, from an Anglican perspective?
5. An outline of the ARCIC agreement on Mary
  - a. Mary according to the Scriptures
  - b. Mary in the Christian tradition
  - c. Overcoming dogmatic problems: Mary in the model of grace and hope
  - d. Overcoming the question of Papal definitions
  - e. Mary in the life of the Church
6. Conclusion: theological agreement on Mary, Grace and Hope in Christ.

**Lecture: "FATTE QUELO QUELO CHE VI DIRÀ" (Gv 2,5). MARIA,  
MODELO PER UNA VITA EVANGELICA / "DO  
WHATEVER HE TELLS YOU" (JN 2,5): MARY,  
MODEL OF EVANGELICAL LIFE**

**Author: Ms Heyke Vesper**

Eminences, doctors and professors, esteemed ladies and gentlemen present, sisters and brothers in Christ,

First of all, thank you for the invitation to this symposium and for the opportunity to address this assembly. I am glad that you also wanted to dedicate a part of it to the vision of other churches on Mary, Mother of God. In order to embark on an ecumenical journey, one must be curious, open and have esteem for others. It was precisely my curiosity and enthusiasm for the Catholic Church that made me accept their invitation. I hope that we can live these days in this spirit of openness and mutual esteem with the desire to discover each other.

1. MARY, THE *THEOTOKOS*

Since ancient times we have tried to define our faith, to express in our concepts and simple words the mystery of God's journey with humanity. It has always been a challenge to maintain unity among the disciples of Jesus, as we can see from the New Testament and the history of the Church. Thus, in order to express faith in Jesus Christ as true God and true man, it was necessary to "confess Mary as the mother of God and a virgin". Consequently, Mary has a place in the

history of salvation. Also in the Confession of Faith the confessors clearly confirm the belief in Mary's divine motherhood and virginity. A well-known commentary on Martin Luther's Magnificat states that the divine motherhood means that Mary deserves "all honour, all good fortune, and the fact that she is unique in the whole human race, that she has no equal, that she has with the heavenly Father a Son and such a Son".

For the Reformers it was important to focus on the centrality of our Christian faith: salvation comes from Christ alone, by faith alone and is a grace; guidance comes from Scripture alone.

The Reformers' criticism of the exaggerations of Marian devotion in the Middle Ages and the claims of the Counter-Reformation made Mary a sign of confessional division for centuries. On the Lutheran side, there was too much fear that veneration of Mary would put her on the same level as Jesus Christ, that she would take possession of the work of salvation.

## 2. MARY IN LUTHERAN POPULAR PIETY

Over the centuries, Mary has had her place in Lutheran rituality. Naturally, in forms consonant with theology. We find her above all in sacred art, in sacred music. Johann Sebastian Bach, in his sacred music, always makes room for it by using the words of the Gospels. His music accompanies the liturgical year and cannot be missing at the time of the Passion, Easter and Christmas.

From the Fourth of Advent until Epiphany, the nativity scene is performed in all Lutheran parishes. The most important and most desired nativity scene for the girls is always that of Mary.

If we take a closer look at the liturgical calendar, we also find other lesser-known feasts that have to do with Mary and her life with Jesus: on 2 February, the Presentation of Jesus in the temple; on 25 March, the Annunciation of the birth of Jesus; and on 2 July, the Visitation of Mary to Elizabeth.

The Magnificat is found in the hymnal used in every parish and is proposed for morning and evening prayer.

All this highlights Mary's faith, her readiness to respond to God's call: from the beginning with her "Yes" to her place at the cross and her presence at Pentecost. I quote from Luther's homily on the Gospel of the Visitation: "She sees that among all things God alone is great... She sees God in all things.... She sees God in all things, she does not depend on any creature, she refers everything to God.

Mary is the Mother of Jesus. Jesus of Nazareth is for the Church of all times the revelation of God, of his will, of his being. A Christian cannot ignore or remain indifferent to the Mother of Jesus. As Lutherans we are indebted to her and can learn from the other churches.

### 3. REDISCOVERING MARY: A JOURNEY UNDERTAKEN

How does Mary regain her place in Lutheran spirituality? After the two world wars of the last century, which left great wounds and dismay in the German church, new monasteries and ecclesial movements were founded within the Lutheran church that help to start again with faith in God. The emerging communities offer an evangelical spirituality which also proposes a Marian piety. We go back to the roots: both to those in Scripture and in the early church, as well as to the roots of the Reformation. We rediscover the beauty of the Magnificat and Luther's relationship to the Mother of God. To name just a few of these movements: the Community of the Sisters of Mary of

Darmstadt and the Community of the Fraternity of Christ in Sel-bitz.

After the Second Vatican Council a new era has dawned between our churches, no longer with the tone of polemics. Certainly since the joint declaration on the doctrine of justification we have recognised that the gift of salvation comes to us from Christ. On this basis we can say that God prepared a special person in Mary in the thought that she was to be the Mother of His Son, and also recognise that for the Catholic Church the veneration of Mary has a biblical foundation and must be oriented towards Christ.

The path of the new charismatic communities and movements has also gradually brought about a change in the position of the Church. After decades of witness of life and prayer, the German Lutheran Church, too, has come to accept both monastic life and Marian piety in its documents.

This recognition of Mary has entered the current adult catechism of the Lutheran Churches in Germany and one can freely say: "Mary as the Mother of Jesus belongs to the Gospels and is not only "Catholic", but also evangelical, Lutheran".

#### 4. MARY, SISTER IN FAITH

At this point I would like to give a personal testimony. At the age of sixteen, because of the death of my twin brother, who was born with a severe mental handicap, I understood that the meaning of life is in God and that I want to give my life to Him. I found my place in the Focolare Movement, I live my spirituality as a Lutheran in community with Catholics.

Chiara Lubich, founder of the movement, proposes Mary as a model. Mary, who can inspire our spiritual and human life.

In this way I was able to discover Mary as an example, as a mother, as a travelling companion. An evangelical Mary, a sister in faith.

Two moments in Mary's life are particularly dear to me: her words at the wedding at Cana and her at the foot of the cross. Mary at the wedding at Cana: although Jesus had just answered her a little abruptly, she is not disappointed, but trusts - believes in him - and transmits this trust to those around her: "Do whatever he tells you" (Jn 2:5). I like Mary very much because she directs us to Jesus. She has often been a light for me because she shows me where to look for guidance in times of darkness or tribulation.

Martin Luther in a homily on the Gospel of the baptism at Cana says:

This word will be painted around his image. It is such a beautiful word! I will address you to those men who say: "Look at Christ"! Then follows the joy. [That is why it is an excellent and noble word that comes out of Mary's mouth: "Abide in His word". Let us learn this from our dear Mother.

Jesus said that whoever wants to follow him must deny himself and take up his cross (cf. Mt 16:24). It is very clear that love, losing one's ideas and needs are part of the Christian life. But how? Here too Mary gives us an example. She stands at the cross. She loses her son, she cannot prevent his death, but she is there! And Jesus? He also feels abandoned by everyone, even by the Father, he does not understand, but he gives everything into the hands of the Father (cf. Lk 23,46). How often I have felt helpless like her... I have felt her at my side, as when she was at the side of my dying father.

Jesus, abandoned and crucified, gives meaning to all our fears and all the pains of our lives, and Mary teaches us how we can do our part. I have already said that



I live in a community with Christians from different churches. It is a very nice and enriching experience. But from time to time one also feels each other's differences and the consequences of division. We experience very deep moments of God together, but we are not able to participate in the Eucharist in the same celebration. There is still a long way to go to completely overcome the controversies of centuries. I feel that I must - I can - stay on this path with love like Mary.

I would like to conclude with a few words from Chiara Lubich: re-take Mary's invitation at the wedding feast at Cana, that is, listen to Jesus, follow him, walking in the company of Mary as well.

[It is appropriate] to walk in the company of Jesus in the highest expression of himself, that is to say, in his abandonment; and of Mary in the highest revelation of her being, in her desolation. Yes, because the abandoned Jesus is the prototype of the one who knows how to embrace the cross well. And the desolate one is the model of the one who knows how to deny himself, of the one who knows how to lose (she even lost Jesus, her Son-God). So, walking between the two, let us learn to follow Jesus, which means learning to be holy, which is the goal of our holy journey.

This is my wish for all of us.... Thank you  
for your attention.

**Paper: *MARY, MOTHER OF JESUS CHRIST, AS A WITNESS OF LOVE. A PROTESTANT PERSPECTIVE ON ECUMENICAL DIALOGUE.***

**Author: Mr. Víctor Hernández Ramírez**

It looks at the ecumenical efforts between Catholics and Protestants with regard to Mariology, pointing out the possibilities for dialogue and agreement, but also the most significant difficulties and differences.

The ecumenical approach cannot avoid dimensions that go beyond the theological, since the place of Mary in ecclesial practices has to do not only with dogmas but also with devotion and the deeper dimension of spirituality. And it is in these dimensions (devotion and spirituality) that the most controversial differences between Catholic and Protestant Christians lie.

It proposes an ecumenical path that admits the recognition of the differences in ecclesial traditions, but above all, it proposes to assume the radical difference that the biblical figure of Mary supposes and, above all, the dimension of the candidacy in her testimony.

It may be on the model of Mary's fiat that Catholics and Protestants alike can look to Mary as a witness of love.

**Lecture: *THE FORSAKEN OF THE 15TH CENTURY. THE  
ACCOUNT BOOK OF THE ARCHCONFRATERNITY***

**Author: Mr. Vicente Pons Alós**

The city of Valencia in the 15th century had four major charitable institutions: the cathedral's *Almoina*, founded by Bishop Ramón Despont in 1303; the alms brushes or 'bacins' for the poor of the 12 parishes, in addition to the one run by the diocese and the one run by the municipal government; a large number of hospitals grouped together in the General Hospital in 1512, in addition to the confraternities. All of this was based on the concept of medieval poverty, where there was room for the sick and poor, who lacked the minimum means of support, as well as orphans, blind people, widows, prisoners and the executed, pilgrims and all kinds of needy people. Of all these charitable institutions, one of them stands out for having continued over the centuries to maintain and update its charitable mission to this day: *the Confraternity of Santa Maria or Mare de Déu dels Innocents i Desemparats*, linked since its foundation to the *Hospital dels Innocents*. There are two other institutions, also of medieval origin, which are still alive: the school for orphaned children of San Vicente Ferrer in Valencia and the brotherhood of orphans, although the latter has changed its charitable action.

The two books of accounts of the confraternity preserved for the 15th century provide a perfect reconstruction of the charitable work with the poor and destitute, both *ad intra* with the confreres themselves, and *ad extra* with the other areas of the

society, a whole action to help the peripheries of the Middle Ages.

### ***Scheme***

1. Institutions and charity in 15th-century Valencia
  - The *Almoína of La Seu* de Valencia
  - The '*Bacins dels pobres*' of the 12 parishes
  - The *procurator of the poor of Crist* of the diocese
  - Hospitals
  - The confraternities
  - Other institutions
2. Poverty in the Middle Ages: from the beggarly poor to the shameful poor
3. The *confraternity of the Verge nostra Dona Santa Maria dels Innocents*
  - Charity work with the poor and the homeless *ad intra* with regard to the confreres
  - Charitable action *ad extra* with regard to other areas of society

**28TH; TIME 09:00**  
**ASSEMBLY HALL**

**Lecture: *THE HOMELESS OF THE 21ST CENTURY***

**Author: Mr. Jaime Sancho - Mr. Álvaro Almenar**

[Scheme not available] [Scheme not available]

**28TH; TIME 09:00**  
**ASSEMBLY ROOM**

**Lecture: *GEOGRAPHICAL AND EXISTENTIAL PERIPHERIES:***  
***CHALLENGES FOR THEOLOGY***

**Author: Ms Olga Consuelo Vélez**

[Scheme not available] [Scheme not available]

28TH; TIME 12:00  
NOON  
ASSEMBLY HALL

**Paper: *MARY AND MISSION: MARIOLOGICAL RESOURCES  
FOR THE JOURNEY AHEAD/MARY AND THE  
MISSION: MARIOLOGICAL RESOURCES FOR THE  
JOURNEY AHEAD***

**Author: Ms Patricia A. Sullivan**

[Scheme not available] [Scheme not available]

DAY 27; TIME 19:00  
BASÍLICA DE NTRA. SRA.  
DE LOS DESAMPARADOS

SOLEMN EVE OF OUR LADY OF THE FORSAKEN

SOLEMNIDAD  
DE NUESTRA SEÑORA  
DE LOS DESAMPARADOS

I VÍSPERAS



BASÍLICA DE NTRA. SRA. DE LOS DESAMPARADOS  
VALENCIA, 2001



# Vísperas

## INVOCACIÓN INICIAL

Dios mío, ven en mi auxilio.

℣ Señor, date prisa en socorrerme.

Gloria al Padre, y al Hijo, y al Espíritu Santo. Como era en el principio, ahora y siempre, por los siglos de los siglos. Amén. Aleluya.

**D**

E-us, in adiutó-ri- um me- um inténde.

℣. Dómine, ad adiuvándum me festína. Glóri- a

Patri, et Fí-li- o, et Spí-ri- tu- i Sancto: Sicut erat in

príncipi- o, et nunc, et semper, et in sæcula sæculó-

rum. Amen. Alle- lúia.

## HIMNO

1.- *Oh María, que acoges con amor las súplicas de los mortales, llenos aquí, para implorar que nunca nos falte tu amparo.*

2.- *Asístenos, si nos esclaviza el yugo hórrido del pecado y no tardes en libramos de las ataduras que enredan nuestro corazón a las culpas.*

3.- *Ayúdanos si nos seduce la imagen engañosa del mundo, para que nuestra alma no abandone, olvidada del cielo, el sendero de la*

H. II



**M**ari- a, quæ mortá- li- um preces amá-nter  
éxcipis, \_ rogá-mus ecce súpli- ces, nobis adé- sto pér-  
petim. 2 Adé- sto, si nos críminum caté- na stringit  
hórrida; ci- to resólves cómpedes, quæ corda culpí-  
il- ligant. 3 Succúr- re, si nos sáeculi falax imá-  
go pélli- cit ne mens salútis trámi- tem, obli- ta cæ-

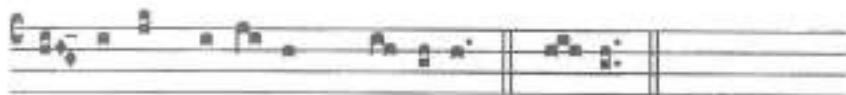
salvación.

4.- Si la suerte adversa amenaza nuestros cuerpos, socórrenos; haz que reine la bonanza, hasta que amanezca la eternidad.

5.- Se amparo para tus hijos en el momento de la muerte, de modo que, con tu auxilio, logremos conseguir el premio eterno.

6.- Gloria al Padre, a tu Hijo y al Espíritu Santo, que tan admirablemente te revistieron de su gracia. Amén.

li, de-serat. 4 Sucúr-re si vel córpori advérsa  
sors impénde-at; fac sint qui-eta témpora ætér-  
ni-tas dum lú-ce-at 5 Tu-is et esto fi-li-is tu-  
té-la mortis témpore, ut, te iuvánte, cónsequi  
perénne de-tur práemi-um. 6 Patri sit et Parácli-  
to tu-óque Na-to gló-ri-a qui veste te mi-rábi-



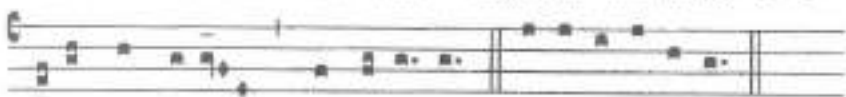
li circumdedê- runt grá-ti- æ. Amen.

### ANTÍFONAS Y SALMOS

Ant. 1- LEVANTA DEL POLVO AL DESVALIDO, \* alza de la basura al pobre.  
Aleluya. (Sal 112, 7)



**S** Úsci- tat \* de terra ínopem, de stérco- re é-



rigit páuperem. Alle- lu- ia. E u o u a e



Laudáte, pú- eri Dómini, \* laudáte nomen Dómini

### SALMO 112

#### ALABADO SEA EL NOMBRE DEL SEÑOR

**L** Audáte, púeri Dómini, \*  
laudáte nomen Dómini.

Sit nomen Dómini bene-  
dictum \* ex hoc nunc et usque  
in séculum.

A solis ortu usque ad occá-

**A** Labad, siervos del Señor, \*  
alabad el nombre del Señor.

Bendito sea el nombre del Se-  
ñor, \* ahora y por siempre.

De la salida del sol hasta su

sum \* laudábile nomen Dómini.

Excélsus super omnes gentes Dóminus, \* super cælos glória eius.

Quis sicut Dóminus Deus noster, qui in altis hábitat \* et se inclinát, ut respiciat in cælum et in terram?

Súscitans de terra inopem, \* de stércore érigens páuperem,

ut cóllocet eum cum princípibus, \* cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, \* matrem filiórum lætántem.

Glória Patri et Fílio, \* et Spirítui Sancto.

Sicut erat in princípio et nunc et semper \* et in sácula sæculórum. Amen

ocaso, \* alabado sea el nombre del Señor.

El Señor se eleva sobre todos los pueblos, \* su gloria sobre los cielos.

¿Quién como el Señor Dios nuestro que se eleva en su trono \* y se abaja para mirar al cielo y a la tierra?

Levanta del polvo al desvalido, \* alza de la basura al pobre,

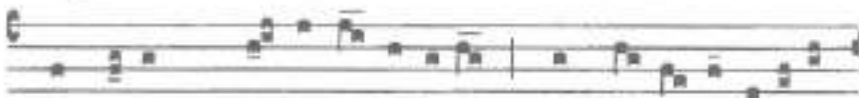
para sentarlo con los príncipes, \* los príncipes de su pueblo.

A la estéril le da un puesto en la casa \* como madre feliz de hijos.

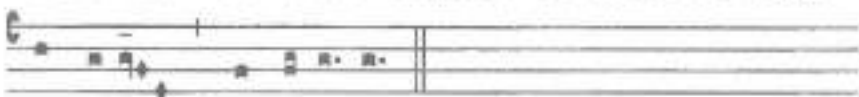
Gloria al Padre, y al Hijo, \* y al Espíritu Santo

Como era en el principio ahora y siempre, \* por los siglos de los siglos. Amén.

Ant.- Levanta del polvo al desvalido, alza de la basura al pobre. Aleluya.



SÚsci-tat \* de terra inopem, de stérco-re érigit



páuperem. Alle-lu-ia.

Ant. 2- EL SEÑOR HARÁ DERIVAR HACIA ELLA, \* como un río, la paz.  
Aleluya. (Is 66, 12)

4. Va

Dóminus \* di-réxit ad e-am quasi flúvi- um  
pacem. Alle-lú- ia. E u o u a e  
Lauda, Ierúsa- lem, Dóminum; \* colláuda De- um tu- um, Si- on.

SALMO 147  
ACCIÓN DE GRACIAS  
POR LA RESTAURACIÓN DE JERUSALÉN

**L**auda, Ierúsalem, Dómi-  
num; \* colláuda Deum  
tuum, Sion.

Quóniam confortávit seras  
portárum tuárum, \* benedíxit  
filiis tuis in te.

Qui ponit fines tuos pacem  
\* et ádipe fruménti sátiat te.

Qui emíttit elóquium suum  
terrae, \* velóciter currit ver-  
bum eius.

Qui dat nivem sicut lanam,  
\* pruínam sicut cínere[m] spar-

**G**Lorifica al Señor, Jerusa-  
lén; \* alaba a tu Dios  
Sión,

que ha reforzado los cerrojos  
de tus puertas, \* y ha bendecido  
a tus hijos dentro de ti,

ha puesto paz en tus fronteras,  
\* te sacia con flor de harina;

él envía su mensaje a la tie-  
rra, \* y su palabra corre veloz;

manda la nieve como lana, \*  
esparce la escarcha como ceniza,

git.

Mittit *crystallum* suam  
sicut *buccellas*; \* ante *fáciem*  
*frigoris eius* quis *sustinébit*?

Emittet *verbum suum* et li-  
quefáciat *ea*, \* flabit *spíritus*  
*eius*, et *fluent aquæ*.

Qui annúnciat *verbum su-*  
um *Iacob*, \* *iustítias* et *iudí-*  
*cia sua* *Israel*.

Non fecit *táliter* *omni na-*  
*tióni*, \* et *iudicia sua* non *ma-*  
*nifestávit eis*

Glória *Patri* et *Fílio*, \* et  
*Spirítui Sancto*.

Sicut *erat in principio* et  
nunc et *semper* \* et in *sæcula*  
*sæculórum*. Amen

hace caer el hielo como mi-  
gajas \* y con el frío congela las  
aguas;

envía una orden, y se derriten,  
\* sopla su aliento, y corren.

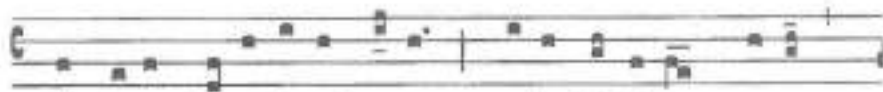
Anuncia su palabra a Jacob,  
\* sus decretos y mandatos a Is-  
rael;

con ninguna nación obró así,  
\* ni les dio a conocer sus manda-  
tos.

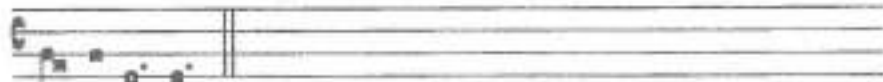
Gloria al Padre, y al Hijo, \* y  
al Espíritu Santo

Como era en el principio aho-  
ra y siempre, \* por los siglos de  
los siglos. Amén.

Ant. - El Señor hará derivar hacia ella, como un río, la paz. Aleluya.



DÓminus di-réxit ad e-am quasi flúvi- um pacem.



Alle-lú-ia.

Ant. 3- VA POR DELANTE, \* mostrando a sus hijos el camino. Aleluya.


κ. VIII c




**P** Rægrédi- tur \* fī- li- os su- os ad e- is vi-



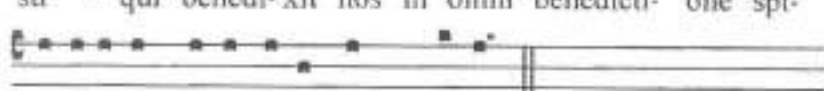
am aperi- éndam. Alle- lú- ia. E u o u a e



Benedíctus De- us et Pater Dómini nostri Iesu Chri-



sti \* qui benedí- xit nos in omni benedicti- óne spi-



ri- táli in cælésti- bus in Christo.

CÁNTICO  
EL DIOS SALVADOR

Ef 1, 3-10

**B**enedíctus Deus et Pater Dómini nostri Iesu Christi, \* qui benedíxit nos in omni benedicti- óne spiritali in cæléstibus in Christo,

**B**endito sea Dios, Padre de nuestro Señor Jesucristo, † que nos ha bendecido en la persona de Cristo \* con toda clase de bienes espirituales y celestiales.



sicut elégit nos in ipso ante mundi constitutiómem, † ut es-sémus sancti et immaculáti\* in conspéctu eius in caritate,

qui prædestinávit nos in adoptiÓnem filiÓrum † per Iesum Christum in ipsum, \* secúndum beneplácitum voluntátis suæ,

in laudem glóriæ grátiae suæ, \* in qua gratificávit nos in dilécto Filio suo,

in quo habémus redemptiÓnem per sánguinem eius, \* remissiÓnem peccatórum,

secúndum divítias grátiae eius, † qua superabundávit in nobis \* in omni sapiéntia et prudéntia

notum fáciens nobis mystérium voluntátis suæ, \* secúndum beneplácitum eius,

quod propósuit in eo, \* in dispensatiÓnem plenitúdinis tēporum:

recapituláre ómnia in Christo, \* quæ in cælis et quæ in terra sunt.

Glória Patri et Filio, \* et Spiritui Sancto.

Sicut erat in princípio et nunc et semper \* et in sæcula sæculórum. Amen

Él nos eligió en la persona de Cristo, antes de crear el mundo, \* para que fuésemos santos e irrepachables ante él por el amor.

Él nos ha destinado en la persona de Cristo, † por pura iniciativa suya, \* a ser sus hijos,

para que la gloria de su gracia, † que tan generosamente nos ha concedido en su Hijo, \* redunde en alabanza suya.

Por este Hijo, por su sangre, † hemos recibido la redenciÓn, \* el perdón de los pecados.

El tesoro de su gracia, sabiduría y prudencia † ha sido un derroche para con nosotros, \* dándonos a conocer el misterio de su voluntad.

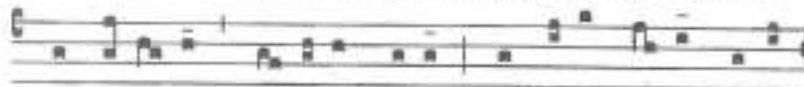
Éste es el plan que había proyectado realizar por Cristo\* cuando llegase el momento culminante:

recapitular en Cristo \* todas las cosas del cielo y de la tierra.

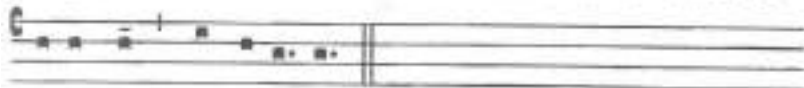
Gloria al Padre, y al Hijo, \* y al Espíritu Santo

Como era en el principio ahora y siempre, \* por los siglos de los siglos. Amén.

Ant. - Va por delante, mostrando a sus hijos el camino. Aleluya.



PRægrédi- tur fī- li- os su- os ad e- is vi- am ape-



ri- éndam. Alle- lú- ia.

#### LECTURA BREVE

*Is 66, 12-13*

**H**æc dicit Dóminus: "Ecce ego dirigam ad eam quasi flúvium pacem et quasi torrentem glóriam géntium. Sugétis, in ulnis partabímíni, et super génua blandiéntur vobis. Quómo- do si quem mater consolátur, ita ego consolábor vos; et in Ierúsalem consolabímíni".

**A** Sí dice el Señor: "Yo haré derivar hacia ella, como un río, la paz, como un torrente en crecida, las riquezas de las naciones. Llevarán en sus brazos a sus criaturas y sobre sus rodillas las acariciarán; como a un niño a quien su madre consuela, así os consolaré yo, y en Jerusalén seréis consolados".

## RESPONSORIO BREVE

℣ Tu Hijo te ha hecho Madre de los pobres, \* Aleluya, aleluya  
 Ⅎ Para dar vida al mundo \* Aleluya, aleluya. Gloria al Padre. Tu Hijo.

℣. VI



**M** Atrem páuperum Fi-li-us tu-us te insti-tu-it.



\* Alle-lúia, alle-lúia. Ⅎ. Ad dandam vi-tam mundo.



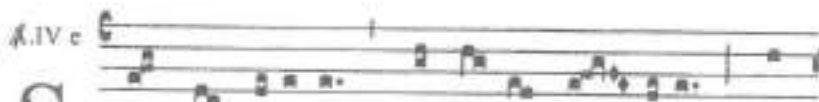
℣. Alle-lúia, alle-lúia Ⅎ. Gló-ri-a Patri, et Fi-li-



o, et Spi-ri-tu-i Sancto. ℣. MAtrem páuperum...

ANT. MAGN.- SANTA MARÍA \* socorre a los desgraciados, fortalece a los débiles, consuela a los tristes, ruega por el pueblo, suplica por el clero, intercede por las mujeres consagradas: experimenten tu socorro cuantos celebran tu santa festividad. Aleluya.

℣. IV c



**S** Ancta Marí-a, \* súdecur-re mí-seris, iu-

va pu-sillá- nimes, ré-fo-ve flé- bi-les: o-ra  
 pro pó-pulo, intérvé- ni pro cle-ro, intercé-  
 de pro de-vóto femi- ne- o se-xu: sénti- ant om-  
 nes tu-um iuvá-men, qui-cúmque cé-lebrant tu-am  
 sanctam festi-vi- tátem. Alle- lú- ia, E u o u a e

Magni-ficat \* ánima me-a Dómi-num.

Et exultavit spí-ri-tus me-us. \* in De-o salva-tó-  
re me-o.

## CÁNTICO EVANGÉLICO

*Le 1, 46-55*

**M**agnificat \* ánima mea  
Dóminum,  
et exultávit spírítus meus\*  
in Deo salvatóre meo,  
quia respéxit humilitátem  
ancillæ suæ. \* Ecce enim ex hoc  
beátam me dicent omnes gene-  
ratiónes,  
quia fecit mihi magna, qui  
potens est, \* et sanctum nomen  
eius,  
et misericórdia eius a pro-  
génie in progénies \* tíméntibus  
eum.

Fecit poténtiam in bráchio  
suo, \* dispérsit supérbos mente  
cordis sui;  
depósuit poténtes de sede \*  
et exaltávit húmiles;  
esuriéntes implévit bonis \*  
et dívites dimísit inánes.

Suscépit Israel púerum su-

**P**roclama mi alma la  
grandeza del Señor, † se  
alegra mi espíritu en Dios, mi sal-  
vador; \* porque ha mirado la  
humillación de su esclava.

Desde ahora me felicitarán  
todas las generaciones, \* porque  
el Poderoso ha hecho obras gran-  
des por mí:

su nombre es santo, † y su mi-  
sericordia llega a sus fieles \* de  
generación en generación.

Él hace proezas con su brazo:  
\* dispersa a los soberbios de co-  
razón,

derriba del trono a los pode-  
rosos \* y enaltece a los humildes,  
a los hambrientos los colma de  
bienes \* y a los ricos los despide  
vacíos.

Auxilia a Israel, su siervo,

um, \* recordátus misericórdiæ suæ,

sicut locútus est ad patres nostros, \* Abraham et sémini eius in sæcula.

Glória Patri et Fílio, \* et Spirítui Sancto.

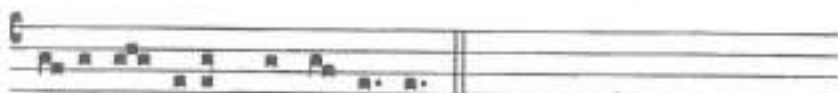
Sicut erat in princípio et nunc et semper \* et in sæcula sæculórum. Amen

acordándose de la misericordia† -como lo había prometido a nuestros padres- \* en favor de Abrahán y su descendencia por siempre.

Gloria al Padre, y al Hijo, \* y al Espiritu Santo

Como era en el principio ahora y siempre, \* por los siglos de los siglos. Amén.

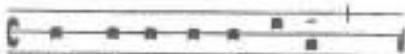
Sancta Mari-a, súccur-re mi-seris, iuva pu-  
sillá-nimes, ré-fo-ve flé-bi-les: o-ra pro pó-  
pulo, intérvé-ni pro cle-ro, intercé-de pro  
de-vóto femí-ne-o se-xu: sénti-ant omnes tu-  
um iuvá-men, qui-cúm-que cé-lebrant tu-am sanctam



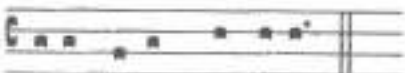
festi-vi- tátem. Alle- lú- ia.

## PRECES

*Christo Salvátore, qui morte sua nos ad caeléstem convívium vocávit, acclamémus :*



*Pro nobis intercédát*



*Mater tu- a, Dómine.*

*Se repite después de cada petición*

*Qui Mariam dedisti nobis matrem, ipsa intercedénte, concéde medélam lánguidis, solámen maeréntibus, véniam peccatóribus, et ómnibus pacem.*

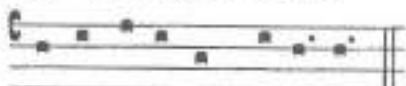
*Qui Mariam matrem misericórdiae constituísti, versántibus in periculis concéde, ut matérnam eius dilectiónem experiántur.*

*Qui pópulo nostro et auctoritatibus Valentínae civitátis protectiónem Matris tuae dedisti,*

Invoquemos a Cristo Salvador, que con su muerte nos hizo nacer a la Vida nueva, y digámosle:



Que tu Madre, Señor,



interceda por nosotros.

*Se repite después de cada petición*

Tú que nos diste a María por Madre, concede, por su mediación, salud a los enfermos, consuelo a los tristes, perdón a los pecadores, y a todos abundancia de salud y paz.

Tú que hiciste a María Madre de misericordia, haz que los que viven en peligro o están tentados sientan su protección maternal.

Extiende, Señor, la protección de tu Madre sobre esta ciudad de Valencia, sus autorida-

*praesta, ut, in prosperitate et iustitia viventes, omnes mereantur consequi coelestem gloriam.*

*Qui Mariam, matrem tuam et orphanorum et desertorum fecisti, fac, quos cibum corporalem et spiritualem non habent, huius amabilis Matris consolationem sentire.*

*Qui Mariam caeli coronasti reginam, fac ut defuncti in regno tuo cum sanctorum agmine gaudeant in aeternum.*

des y su pueblo; hazlos caminar con prosperidad y con justicia hasta que todos se reúnan en tu morada celestial.

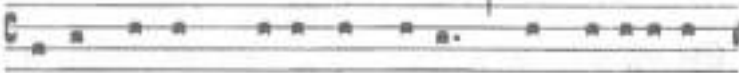
Protege, Señor, a los niños sin hogar y a todos los desamparados que carecen de alimento corporal y espiritual; hazlos sentir el consuelo de verse amparados por tan tierna Madre.

Tú que coronaste a María como reina del Cielo, haz que los difuntos puedan alcanzar, con todos los santos, la felicidad de tu reino.

## PADRE NUESTRO

**P**Ater noster qui es in caelis: sanctificetur nomen tuum; advéniat regnum tuum; fiat voluntas tua, sicut in caelo et in terra. Panem nostrum cotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

**P**adre nuestro, que estás en el cielo, santificado sea tu Nombre; venga a nosotros tu reino; hágase tu voluntad en la tierra como en el cielo. Danos hoy nuestro pan de cada día; perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden; no nos dejes caer en la tentación, y libranos del mal.

**P**   
Ater noster, qui es in caelis: sancti- ficé-tur



nomen tu-um; advéni- at regnum tu-um; fi- at vo-  
lúntas tu-a, sicut in caelo, et in terra. Panem nos-  
trum co-ti-di- á-num da nobis hódí- e; et dimitte  
nobis débi- ta nostra, sicut et nos dimittimus debi-  
tóribus nostris; et ne nos indúcas in tenta-ti- ó-  
nem; sed líbera nos a malo.

### ORACIÓN

**D**Eus qui beatíssimam Virgínam Maríam dulcís- simo Matris desertórum nos venerári tribuísti: † concéde nobis, fámulis tuis; ut, sub tantae Matris protectióne cons-

**D**ios, Padre de Misericordia, a cuantos veneramos a la Virgen María con el título entrañable de Madre de los Des- amparados, † concédenos que, protegidos por tan tierna Madre,

tituísti, nunquam a tua benignitate deserámur. Per Dóminum nostrum .

nunca nos veamos abandonados de tu bondad. Por nuestro Señor Jesucristo.

### CONCLUSIÓN

℣. Dóminus vobiscum.  
℟. Et cum spiritu tuo.

℣. El Señor esté con vosotros.  
℟. Y con tu espíritu.

℣. Pax Dei quae súperat omnem sensum, custódiat corda vestra et intelligéntias vestras in sciéntia et caritate Dei, et Filii sui, Dómini nostri Iesu Christi.  
℟. Amen.

℣. La paz de Dios, que sobrepasa todo juicio, custodie vuestros corazones y vuestros pensamientos en el conocimiento y el amor de Dios y de su Hijo Jesucristo, nuestro Señor.  
℟. Amén.

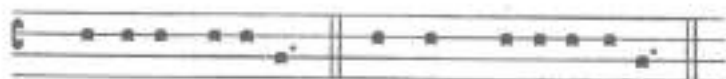
℣. Et benedicat vos omnipotens Deus, Pater, et Filius, et Spíritus Sanctus.  
℟. Amen.

℣. Y la bendición de Dios todopoderoso, Padre, Hijo y Espíritu Santo descienda sobre vosotros.  
℟. Amén.

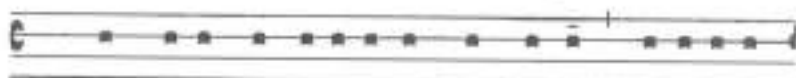
℣. Ite in pace.  
℟. Deo grátias.

℣. Podeis ir en paz.  
℟. Demos gracias a Dios.

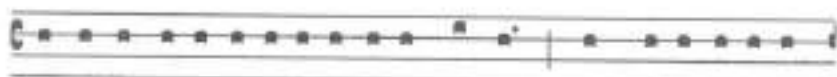
## BENDICIÓN CONCLUSIVA CANTADA - (A)



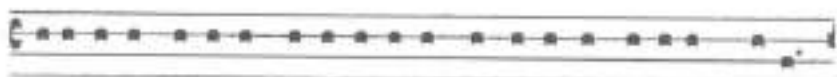
℣. Dómi-nus vobíscum. ℟. Et cum spi-ri-tu tu-o.



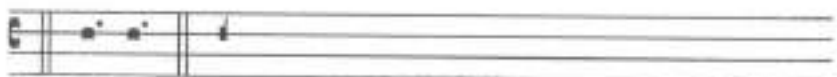
℣. Pax De-i quæ súpe-rat om-nem sensum, custódi-at



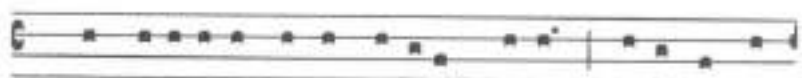
corda vestra et intelli-génti-as vestras in sci-énti-a et



car-i-tá-te De-i, et Fi-li-i su-i, Dómi-ni nostri Jesu Christi.



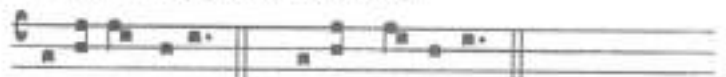
℟. Amen.



℣. Et benedi-cat vos omní-potens De-us, Pa-ter, et Fi-



li-us, et Spi-ri-tus Sanctus. ℟. Amen.



℣. I-te in pace. ℟. De-o grá-ti-as.

## CANTOS A LA VIRGEN

### "GAUDES"

*En honor del sumo Padre y de la mayor de las Madres, la cual es medicina para nosotros, cantemos: Salve*

*1. Alégrate, Virgen Madre de Cristo, que, al oír el anuncio de Gabriel, concebiste.*

*2. Alégrate, porque, llena de Dios, permaneciendo íntegro el lirio*

**A** D honorem Summi Patris et Virgini summae Matris quae nostra est medicina, cantemus:

Sal- ve

1. Gaude, Virgo Mater Christi, quae per aurem concepisti Gabri-éle nunti-o.

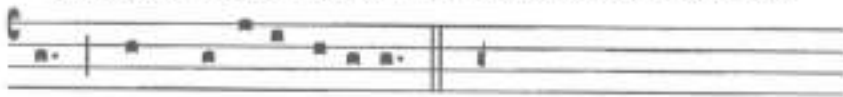
2. Gaude, qui- a De- o plena peperisti sine pæ-

de tu virginidad, diste a luz sin dolor.

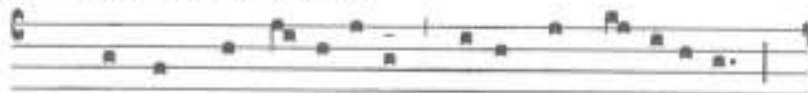
3. Alégrate, porque se le ofrece a tu Hijo la ofrenda y la devoción de los Reyes Magos.

4. Alégrate, porque brilla la resurrección del Hijo cuya muerte tú llorabas.

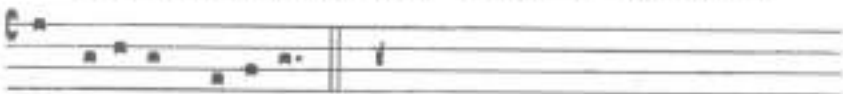
5. Alégrate de que, viéndolo tú, Cristo asciende a los cielos.



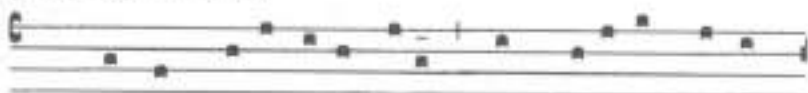
na, cum pudóris lí-li- o.



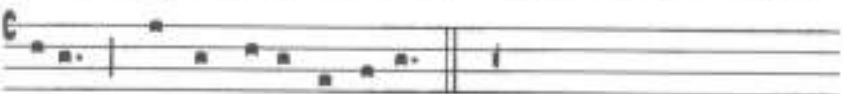
3. Gaude, quod oblá-ti- o Regum et de-vóti- o



exhibé- tur Fí-li- o.



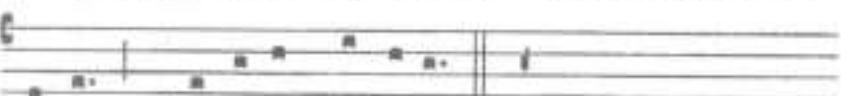
4. Gaude, qui- a tu- i Nati quem dolébas mortem



pati, fulget resurrécti- o



5. Gaude, Christo ascendénte, et in cælos te vi-

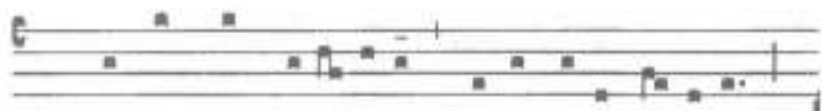


dénte, motu fertur própri- o.

6. Alégrate de que el Paráclito fuese enviado del Cielo sobre el colegio apostólico.

7. Alégrate de subir después de Cristo al palacio del cielo, lo que es para ti un gran honor.

8. En el cual se nos conceda gozar eternamente del fruto de tu vientre. Amén. Aleluya.



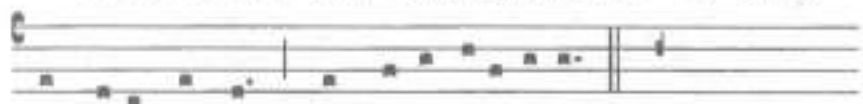
6. Gaude, quod Parácly-tus, missus fu-it cœ-li-tus



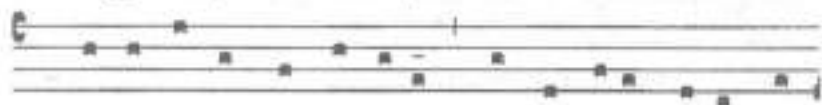
in tu-o collégi-o.



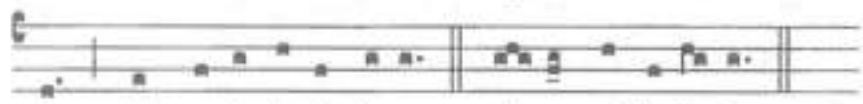
7. Gaude, quæ post Christum scandis, et est ho-



nor tibi grandis, in cœli palá-ti-o.



8. Ubi fructus ventris tu-i per te detur nobis fru-



i in perénni gáudi-o. Amen. Alle-lú-ia.

## SALVE REGINA

*Ant. - Dios te salve, Reina y Madre de misericordia, vida, dulzura y esperanza nuestra; Dios te salve. A ti llamamos los desterrados hijos de Eva; a ti suplicamos, gimiendo y llorando, en este valle de lágrimas. Ea, pues, Señora, abogada nuestra, vuelve a nosotros esos*

**S** Al-ve, \* Re-gi- na, mater mi- seri- córdi-  
æ: vi- ta, dulcé- do, et spes nostra,  
sal- ve. Ad te clamá- mus, éxsules fi- li- i  
Evaë. Ad te suspi- rá- mus, geméntes et flen- tes  
in hac lacrimá- rum valle. E- ia ergo, Advo-  
cá- ta nostra, illos tu- os miseri- córdes ócu-

*tus ojos misericordiosos, y, después de este destierro, muéstranos a Jesús, fruto bendito de tu vientre. ¡Oh clementísima, oh piadosa, oh dulce Virgen María!*



los ad nos convér- te. Et Iesum, benedí- ctum  
 fructum ventris tu- i, no- bis post hoc exsú- li-  
 um o- sténde: O cle- mens, o pi- a,  
 o dulcis \* Virgo Mari- a.

## AVE MARÍA

*Ant. - Dios te salve, María, llena eres de gracia, el Señor es contigo; bendita tú eres entre las mujeres, y bendito es el fruto de tu vientre, Jesús. Santa María, Madre de Dios, ruega por nosotros pecadores, ahora y en la hora de nuestra muerte. Amén.*



**A** Ve Mari- a, \* gráti- a plena, Dómi- nus



tecum, benedicta tu in muli- éri-bus, et benedi-  
 ctus fructus ventris tu- i, Iesus. Sancta Mari- a,  
 Mater De- i, ora pro no- bis pecca- tóri- bus, nunc  
 et in ho- ra mortis nostræ. Amen.

### MONSTRA TE ESSE MATREM

*Muéstranos que eres madre; que reciba de ti las preces, el que por nosotros nació y de ti tomó el ser.*

**M** onstra te esse matrem, sumat per te pre-  
 ces, qui pro nobis natus tulit esse tu- us.

℣. Gaude et laetáre, Virgo María, allelúia.

℟. Quia surréxit Dóminus vere, allelúia.

**D**Eus, qui per resurrectionem Filii tui Dómini nostri Iesu Christi, mundum laetificáre dignátus es: † praesta, quaesumus, ut, per eius Genetrícem Virgínam Mariám, perpétuae capiámus gáudia vitae. Per Christum Dóminum nostrum.

℟. Amen.

℣. Goza y alégrate, Virgen María, Aleluya.

℟. Porque resucitó verdaderamente el Señor, Aleluya.

**O**H Dios, que por la resurrección de tu Hijo, nuestro Señor Jesucristo, has llenado el mundo de alegría, † concédenos, por intercesión de su Madre, la Virgen María, llegar a alcanzar los gozos eternos. Por Jesucristo nuestro Señor.

℟. Amén.