

Message for the seminar on Mary in the Scripture:

There is a feeling among the Christians especially we Catholics, that Mary and Mariology don't seem to be a major concern among the academic Theologians but recently a modest emergence of the figure of Mary in different areas and traditions. A Renewed interest in Mariology Indicate that Mary can play a constructive role in contemporary theological discussions. It also affirms that Mary deserves her place in theological contemplations.

Even at the time of the Protestant Reformation, the Marian imprint on Scripture was evident to both Catholics and Protestants At the time of the Reformation, Anglican Archbishop Thomas Cranmer produced a prayer book to be used in evening prayer. It included Mary's song, the Magnificat, from Luke chapter one. The effect of its use was to celebrate Mary as the model, the pioneer, and the archetype of the saved sinner. The shift here is seen from Mary as a focus of devotion to Mary as the first beneficiary from the incarnation. Thus straightaway we reflect a changed perspective on Mary.

A true understanding of Mary and her role in our salvation history can come only from a clear understanding of the scripture. Her role in the salvation history as St.Louis Marie ardently says that “ No Heavenly gift is given to men which does not pass through her hands, such indeed is the will of God, who has decreed that we should have all things through Mary...” (TD.25).

Mary is the bridge between the Old and the New Covenants. She is the meeting point of Old Testament and the New Testament. Mary's role in salvation history becomes apparent when we see that she is the living example of important themes in the Old and the New Testaments: as the Daughter of Zion, the Ark of the Covenant, the new Eve working with the new Adam.

For biblical studies on Mary this is a time of rediscovery. The biblical Mary of the apostolic community and the Fathers was deeply rooted in the Old Testament and the entire salvific message of the New Testament.

Mary does appear outside the New Testament, but the documents start looking very much like pieces of ancient fiction. The best source for her is a document from the second century called the Proto-Evangelium of James. It's a parochial text and it talks in great detail about her parents, her upbringing, her age when she

conceived Jesus and so on. The disappointing thing about it is that most of it is probably made up.

The fact that Mary is in the New Testament at all is significant because it deals with Jesus and the growth of the early church; there's actually very little reason to mention anything at all about Mary. The New Testament tells us very little about his father Joseph so the fact that she's prominent shows that there was some interest in Mary in the early church years.

The overwhelming presence of Mary in Scripture led both to the great definitions of Marian doctrine and the liturgical devotions. Without an understanding of the Scriptural portrait of Mary it is difficult to truly appreciate the Marian doctrines.

Today we all gather here to reflect on the theme Mary in Biblical Perspective. A true understanding of Mary and her role in salvation can come **only from a full understanding of scripture.**

- Mary is the bridge, a meeting point between ot and nt covenants.
- SM 1-2 Montfort shares with us the secret of Holiness: is a Marian Mystical experience that leads us in to a deeper union with Christ wisdom.
- **When we think of Mary the New eve: *The creative proposals from liberative thinking is*** : Mary mother of new creation opens the door for recognizing God's Revelation and God's presence
- Mary as the missing Fourth in the trinity

Marian center under the able guidance of Fr. peter organizes various programs through seminars, courses to rediscover Mary in our life and this Centre also involves in promoting Devotional practices of organizing Marian pilgrimages, publishing Marian Magazines, conducting Marian retreats and parish missions. I thank you for your response and also request you to support this initiatives and enrich yourselves in different aspects of Marian spirituality.

Let me conclude by quoting St. Louis Marie Montfort who refers to the gospel of jn 19: 25-27 says "Let us bring Mary in to our abode by consecrating ourselves unreservedly to her and to her Son the incarnate Wisdom.

May this Marian seminar help us to renew our vision in Christian life as Disciples of Christ and to live the spirit of Mary.

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