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TITLE:
A COMPARATIVE STUDY BETWEEN THE IMAGES OF THE BLESSED VIRGIN MARY AND KWUAN EUM IN KOREAN BUDDHISM:
For the Inculturation of Devotion to Mary in Korean Catholicism

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I. INTRODUCTION

The Roman Catholic Church celebrated the bicentenary of its service in Korea in 1984. When Pope John Paul II arrived in Korea on May 3 in 1984, he stated:1)

"Your ancestors embraced such overwhelming spiritual worlds as Confucianism and Buddhism, yet made them truly their own, enhanced them, lived them and even transmitted to others. Wonhyo and Sosan, Toege and Yulgok eloquently express this feat. So also today, the marvelous flowering of the Christian faith in Korea promises to bring spiritual enrichment both to yourselves and to others. The bicentennial of the Catholic Church in your country gives me the occasion to proclaim that faith in Jesus Christ can indeed bring that enrichment to the culture, wisdom and dignity of the Korean people... We know that in order to be fully human, man must transcend himself and seek the ultimate reality and meaning of life. This was the witness of Yyi Chadon in your heritage. So it is, in another way, the witness of the 103 martyrs of Korea, outstanding among 10,000 others who followed the footsteps of Jesus of Nazareth in dying for the truth of eternal life."2)

In fact, 200 years ago some scholars, most of them originally Confucianists, studied and brought Catholicism as well as the intellectual quests and academic curiosities which might show them amazing scientific and practical utilities. They recognized that new religion contained philosophical issues similar to those which were involved in Confucianism; for example, the destiny of the human being, the creation of nature, life after death, the almighty supreme being, the salvation of the creatures, etc.

There were no missionaries during the first 50 years of the Korean Catholic Church.


2. Pope John Paul II recalled the contributions of the great Buddhist monks and the scholars in confucianism in Korean history: Wonhyo (원효, 617-686 A.D.) and Sosan (서산, 1519-1599 A.D.) were the monks in Buddhism, and Toege (퇴계, 1501-1570 A.D.) and Yulgok (율곡, 1538-1584 A.D.) were the great Confucianists. Yyi Chadon (이차돈) was martyred in 527 A.D. during the reign of King Bubheung (범흥왕) in Silla Dynasty.
People brought Catholicism to themselves by means of books which were introduced into Korea in the first half of the 18th century: Tei Chu Ci Yi (天主實義) and Chi Kou (七克) etc., in which a sort of religiosity was already well harmonized and inculturated with ancient traditional religiosity, especially about deity, in China from the beginning of the implantation of Christianity at that time.

Though, they were vigorously willing to be catholic faithful by the books for a long period before the Church was implanted, the official initiation of the Korean Catholic Church is marked in the year 1784 by church historians without hesitation. Because Lee Seunghun (李順倫), the first baptized Christian by the name of Peter, was sent and eventually baptized in that year in Peking during his journey of obligation to be baptized. In any case, during the first 100 years Korean Catholicism was severely persecuted, not simply because the faithful believed in God, but because they denied the ancient traditional values, especially 'ancestor worship', under the regime of Chosun Dynasty which was the last Kingdom of Korea governed by Confucianism. Nevertheless, the first generation of Christians in Korea bravely witnessed to their faith in God just as the early christians had in the time of the Roman Empire. They gave up their lives for the Kingdom of God without hesitation.

The canonization of 103 Korean martyrs occurred during a Mass attended by some 800,000 people in Seoul. Pope John Paul II emphasized the uniqueness of the Korean Catholic Church in his homily during the Mass of the bicentennial of the Korean Church and the Canonization of the Korean Martyrs. Eventually 103 Korean martyrs, among those 10,000 martyred in early 19th century, were canonized by Pope John Paul II in 1984.3) We, of course, ought to remember the 10 French missionaries who were
martyred in the early 19th century for the establishment of the institutional Catholic Church in Korea. They were 3 bishops and 7 priests. The three bishops were Laurentius Imbert, Simeon Berneux and Anthonius Daveluy. The seven priests were Petrus Maubant, Jacobus Chastant, Justus Bretenieres, Petrus Dorie, Ludovicus Beaulieu, Lucas Huin and Petrus Aunaitre. Pope John Paul II reminded us in his homily during the bicentennial Mass: "I wish, at least, to mention by name Bishop Imbert, who was the first bishop to preach the word of God in this country, and Bishop Berneux, who made books on Christian doctrine and spirituality available to the faithful. We also celebrate the zeal and martyrdom of 10 or so other French missionary priests." A few days before the canonization of Korean martyrs Pope John Paul II reminded the current Korean Bishops how great and important their predecessors' contributions were:

"The celebration of your bicentennial is centered on the exaltation of your holy ones, your martyrs, your saints. By God's providence, three of the bishops of Korea, are inscribed among the 103 martyrs who will be canonized next Sunday. The example of pastoral love and holiness of life given by Bishop Imbert, Bishop Berneux and Bishop Daveluy has special meaning for your own lives today. It is also an encouragement and solemn challenge to every man whom God will ever call to shepherd his people as a bishop in this land."

3. John Paul II, Korean martyrs canonized, Origins vol.14:No.1, p.10

"The truth about Jesus Christ also reached Korean soil. It came by means of books brought from China. And in a most marvelous way, divine grace soon moved your scholarly ancestors first to an intellectual quest for the truth of God’s word and then to a living faith in the risen Savior. Yearning for the greater snare in the Christian faith, your ancestors sent one of their own in 1784 to Peking, where he was baptized. From this good seed was born the first Christian community in Korea, a community unique in the history of the church by reason of the fact that was founded entirely by lay people. Thus, in less than a century it could already boast of some 10,000 martyrs. The years of 1791, 1801, 1827, 1839, 1846 and 1866 are forever signed with the holy blood of your martyrs and engraved in your hearts."

4. John Paul II, Korean martyrs canonized, Origins vol.14:No.1, p.10

When we think of Mariology at that time, we could expect the French missionaries of the Foreign Mission Society of Paris to bring the Mariology of French School. Especially we have to remind that the Catholic Church's Mission in Korea was begun with special devotion to Mary. Because the first missionaries to Korea, Lauret J.M. Imbert, Pierre P. Maubant and Jacques H. Chastan, dedicated themselves to Mary at Bordeaux in France for protection and grace under her help associated with the 'la Misericorde de Bordeaux'. Bishop Imbert accepted the directories from Marie Teresia de Lamourous in 1820. They kept a good relationship until the Bishop was martyred.6)

Presently, about 150,000 people typically convert to Catholicism every year.7) Korea is now one of the major Christian countries in Asia, especially in the Far-East. In fact, 1/3 of its population is Christian; Catholics are 7.8% (among 42 million total population) and Protestants are almost 20% according to estimates. About 183,000 faithful were registered in the 9 dioceses of the church in 1945. Then, the Catholic Church in Korea had a chance to expand greatly after the Korean War in 1950. Many people were concerned then as they are now. Firstly, they were seeking the true meaning of life spoiled by war. Secondly, an effective mission was provided by relief goods very influential for the unbalanced economy after the war. Thirdly, the Catholic Church championed the movement for justice and peace in the society with its strong voice during the regime of dictatorship from the 1960s to 1980s. Furthermore, we can presume that the spirituality of the Koreans' might be affected by the socio-political

7. Catholic Conference of Korea, Statistics of the Catholic Church in Korea, 1993, According to this document, Korean catholics number 3,016,733 in 918 parishes and 1,466 secondary stations in 14 diocese. Also 1,820 priests (not including foreigners) were on duty by the end of 1992.
and economic situations. In addition to this, the problems of industrialized society stirred people hither and thither. This spirituality also inter-related with the 'Orientalism', mainly Buddhism and Confucianism. People would re-interpret subjects with their own mentality. They understood the Christian faith with the religiosity in which they were ever accustomed. A number of people sustained the attitude of Buddhists' experimental exercises despite their status as a Catholic. So, we may presume that the devotion to Mary in Koean Catholicism is apt to be similar to the consecrations to Kwuan Eum in Buddhism in a certain perspective. Catholic people pray asking for something they need 'here and now' for this earthly life. Family values and benefits are major concerns for them to be fulfilled through their religious exercises and prayers. They want to receive the benefits through their own earned merits. If we neglect the tendencies of these attitudes, we would come across again a "Marian Crisis" in theological aspects as well as spiritual perspectives. Because, inauthentic images of Mary might be more attractive to people as Walter Brennan points out: "The people in general were more interested in apparitions of Mary and miraculous cures than in the practice of the Gospel. The people were hungry for Christ and Salvation and were turning to inauthentic images to satisfy their hunger." This is the time to recover before irreparable harm results. Rene Laurintin already pointed this out very properly in 1963: "Marian devotion cannot be made into a panacea, nor into a norm to measure all other forms of devotion. It must be 'well ordered', which means properly situated in the whole complex of devotion."  

10. Rene Laurentin, Mary's Place in the Church, foreword by Hilda Graef, Compass Books, London, Burns & Oates, 1965, p.68
II. METHODOLOGY AND BACKGROUND

A. Methodology

Throughout church history, Marian Images were developed and settled within the minds "of the people, by the people and for the people" as well as in the light of doctrinal teachings and official liturgies of the Church. None can deny the significant role of the Blessed Virgin Mary for the sake of the Kingdom of God, because she is the Mother of God (Theotokos), as the Council of Ephesus proclaimed. In fact, "The Mother of God is a type of the Church in the order of faith, charity, and perfect union with Christ. For in the mystery of the Church, which is itself rightly called Mother and Virgin, The Blessed Virgin stands out in eminent and singular fashion as examplar both of Virgin and Mother."(L.G. 63) Lumen Gentium continues: "by reason of the gift and role of her divine motherhood, by which she is united with her Son, the Redeemer, and with her unique graces and functions, the Blessed Virgin is also intimately united to the Church."(L.G. 63) She has truly been united with the Father from the beginning of her vocation for the mediation between Divine and human natures. She is not only a model for people, but also a Mediatrix who mediates graces for the salvation of creatures. That is why people dedicate themselves to Mary with many devotional consecrations and sacrifices in the Church.

For centuries, Christians had traditionally prayed with the AKATHISTOS HYMN in the East and Marian LITANIES in the West. By these prayers, they invoke her
name and participate sincerely in her unique salvific roles. Also, the MASSES OF THE BLESSED VIRGIN MARY were fixed and promulgated by the decree of the Congregation for Divine Worship and the Discipline of the Sacraments in 1986. We celebrate the official Marian Feasts in honor of the Blessed Virgin Mary according to the Liturgical Calendar in the church. Now, we may examine the significant Images of the Blessed Virgin Mary with these sources; we generally understand the images of the Blessed Virgin Mary through the hymns, titles and liturgies. Of course, it is necessary for us to study the images contained in the Gospels, in which the Blessed Virgin Mary took part in the midst of salvation history.

Nonetheless, it is not unusual that people understand religion with a certain kind of religiosity according to the religious culture and history in which they have been raised. Even if they agree with the doctrines of faith, they would keep the religious stance borrowed in their old fashioned religion. In other words, they would reinterpret new religious teachings through their old mentality. In this context, there is a possibility that the images of the BVM among Korean Catholics also could have been distorted by some images of Avalokitesvara Bodhisattva (Kwuan Bum in Korean Buddhism, 觀音).11


According to Domun, the name of Avalokitesvara came from the combination of two major gods in old legend. He said that the word of 'Avalo' comes from 'Appolo' and 'kitesvara' comes from the 'shiba'. And “the word 'Bodhi' refers to that wisdom of holy men which reached the stage where the Outflows have dried up. A 'Bodhi being' is a being who is born of that wisdom, and is protected and served by the wise.” But, according to The Encyclopedia of Eastern Philosophy and Religion (Shambhala, Boston, 1989, p.24), “the literal meaning of Avalokitesvara is variously interpreted. One interpretation is the 'Lord Who Looks Down', in which the last component of the name is taken to be ishvara, Lord. Another interpretation is 'He who Hears the Sound of the World' in which svara, 'sound' is regarded as the final component of the name.”
Because we see that the Buddhists also had prayed throughout the centuries by invoking Kwuan Eum before the introduction of Christianity into Korea. So, it might be necessary to study the devotional attitudes to the Blessed Virgin Mary and Kwuan Eum comparatively to establish the sound attitudes of devotion to Mary without distortions among the Catholics in Korea.

As we know, *Lumen Gentium* entitled chapter VIII, its concluding chapter on the church, as "the Blessed Virgin Mary, MOTHER OF GOD in the Mystery of Christ and the Church". She is described as not only the Blessed Virgin but also the Mother who takes parts in the mystery of salvation with her unique way. It means that we can view her images, broadly, in two categories; 1) an autonomous status in revelation as the Blessed Virgin (New Eve, Kyriotissa, Pokrov). 2) 'subordinated' to her son by virtue of her motherhood (Our Lady of Sign, Theotokos, Hodegetria, Strasnai, Galactotrephousa). Avery Dulles suggests model theory to understand revelation. He modifies the models used for the church to apply to the Revelation as Propositional, Historical, Experiential, Dialectical and New Consciousness Models. He previously identified the church as Institution, Mystical Communion, Sacrament, Herald and Servant, to which was added a Model of 'Community of Disciples' later. In fact, Marian images in the Church were interwoven with people's vision of the Church's nature during the periods in which people have lived. We also encounter hermeneutical approaches and a corresponding crisis for theology today, as Fiorenza points out in his book. He reminds us of the importance of metaphor in hermeneutics by borrowing Ricoeur's idea: "Ricoeur suggests

that a metaphor does not merely further explicate a similarity between images and ideas that is already present. Instead, a metaphor produces a resulting similarity. Meanings, previously dissimilar, are brought together. The resulting 'semantic shock' creates new meaning. A metaphor, therefore, forges new meaning by bringing together opposing meanings. "15)

So, I'll first examine the historical background of the Korean Church and also examine the influences of the traditional religion to the Korean Catholicism. Next, I'll list and categorize the images of the Blessed Virgin and the Mother from the Catholic Church's various sources (Akathistos, Litany of Loreto and the Masses of the Blessed Virgin Mary) including the New Testament and then compare some major images taken from these sources on both the Blessed Virgin Mary with Kwuan Eum Bodhisattva. Comparing the similarities and differences of the images, categorized according to the model theory, I will try to find the adapted metaphor in the believers' behavior. I hope to contribute some help for the construction of a sound understanding of the Blessed Virgin Mary in Korea today. I do not allow myself to aim for a major development of inter-cultural attitudes about dedication to the Blessed Virgin Mary. Rather, I hope to contribute to an establishment of inculturalized devotion to the Blessed Virgin Mary in Korea.

B. Background

1. Catholicism in Korea

a. Nestorianism in China

A heresy of Christianity was introduced into China early in the 7th century when the country was under the regime of Emperor Taichung (太宗) in the Tang (唐) Dynasty, namely was Nestorianism. It was welcomed with the authority of the Tang Dynasty. Nestorianism was received with the name Chingchiao (景教). According to the Chinese character, ching (景) means 'the brightness or broadness' and chiao (教) means to teach. So, Chingchiao means 'the religion to teach the brightness of the cosmos'. In fact, a Nestorian priest, by the name of Ho Riao Pan (阿羅本), brought the Scriptures and Icons into China in 635 A.D. Nestorianism lasted until 843 A.D. in China, when the Temple Tachin (大秦寺) was destroyed in Changan (長安), the capital of the Tang dynasty. But it is not clear whether its influence reached into the Korean peninsula or


As we know, Nestorius who was enthroned as patriarch of Constantinople in 428, was an Antiochene in christology. He was anathematized by the Council of Ephesus on June 431. Finally he was exiled to the Great Oasis, and died C.451. The Council of Ephesus declared this after the Christological debates: "... Hence we confess one Christ, one Son, one Lord, in virtue of this conception of a union without confusion we confess the holy Virign as Theotokos because the divine Word became flesh and was made man and from the very conception unites to Himself the temple taken from her."
not, when it was under the Silla Dynasty (신라; 57 B.C.–918 A.D.) after the period of the Three Kingdoms (삼국시대; 57 B.C.–660 A.D.). Nevertheless, we may presume its possibility, based on some artifacts, a stone crucifix and a statue of Mary found by the archaeologist at Kyungju (경주), the former capital of Silla Dynasty, in Korea. These are exhibited at the museum of Sungjun University in Seoul.17)

b. Christianity to China

The Asian mission of the Catholic Church had progressed with a steady orientation after Jinghis Kahn (1167–1227 A.D.), especially after the construction of the Silk Road connecting Asia to Europe. In the 13th century, after Marco Polo introduced Asia to Europe, many Europeans were interested in Asia anticipating the new perspectives. But, as we know, the Asian Mission of the Church was actualized by St. Francis Xavier who is called 'the Apostle of the Orient Mission'. He had a dream to enter the vast land of China, but he couldn't. He died in 1552 in Japan from a serious illness.

After him, Matteo Ricci (1552–1610 A.D.), a Jesuit, landed at Kwangtung (廣東) in 1583, in obedience to the will of the deceased St. Francis Xavier. He was a companion of Michael Raggiieri (1543–1610 A.D.) who already had stayed in Macao for some years waiting for the time to enter the main land of China. Matteo studied the Chinese language, culture and customs while he stayed in Kwangtung during the first 6 years.

of his stay with Michael. After some years he recognized that he could borrow some notions contained in the Confucianist Scriptures as tools to teach the Catholic principles under the peculiar circumstances not permitting direct evangelization. Thus, he tried to prove the Christian faith using some ideas already found in Chinese philosophical books. He also would wear the Buddhist Monks' habit until 1594, but changed his outfit in accord with the Confucianist clothing (i.e. he added the hat on like a 'Teacher' in Confucianism). Also, he began to use his Chinese name Lee Mathaw (利瑪竇). Eventually, people respected him as a 'Teacher'.

In 1601, he at last came across the chance to meet the Emperor Shine Chung (神宗) in Peking. This was the turning point for his missionary work, because the Emperor permitted him to establish a church building (Temple of God; 天主堂) in Peking and allowed him to teach Christianity to people. Matteo gave some presents to Shine Chung; one statue of St. Mary, one crucifix, one alarm clock, one world atlas and one organ as well as some books.

He had already written a great Catholic catechism under the name of Tie Chu Ci Yi (天主實義; De Deo vera Doctrina, hereafter TCCY) in 1595, not the first, but the first

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18. Ha Sungrae, ibid., p.23. This is the translation of the text written in Chinese: “After the few years later, he met Choi Tai Sow, and he made travel with him. After coming back he took off Buddhist clothes, and put on like the Confucianist teacher.” (亦復數年混迹 後遇 催太素氏 乃辨非僧 然後 蕃髮弱儒 觀光上國)


This is the oldest Catholic Church among 4 churches in Peking during the 17-18th century named South Catholic Church (南天主堂) founded by Matteo Ricci in 1601, to which many Korean people were related in their church history. And this is one of the most important places to give some information to those thirsting for the truth. There were four churches in Peking: 1) Nantang (南堂, South Church): founded by Matteo Ricci in 1601 A.D. 2) Tongtang (東堂, East Church): founded by Adam Schall (1591-1666, 潘若望) in 1628 A.D. 3) Peitang (北堂, North Church): founded by Fonteney in 1703 A.D. 4) Citang (西堂, West Church): founded by Pedlini in 1723 A.D.

20. Ibid., p.17
well organized theological catechism written in Chinese by a European in Asia. He revised it in 1601 and 1603. This was a monumental volume introduced into Korea at the middle of 17th century as well as Chikou (七克).\(^{21}\) Beside this, Matteo Ricci also published a world atlas. It is very famous one among the few world atlases of the 17th century. He, having been born in Italy, carried the Renaissance spirit to China through his writings. So, he was seen as an astronomer, a mathematician, a geometrician, and sometimes, a scientist to the oriental people. It may not be sufficient to call him as "an apostle of Renaissance" in Asia. He is also "an apostle of orient mission" in the church. He opened Asians' minds both in religion and science. That attitude was fashioned by the Jesuit missionaries after him customarily and automatically for a long time. Even Pope Pius IX mentioned it in his congratulatory letter to Dallet in September 1875: "Anybody who read their writings knows that the Catholic Missionaries contributed so much not only about religion but also about geometry and history."\(^{22}\) In other words, those books which Jesuits developed in China stimulated people, especially between the late Ming (明) and the early Ching (清) Dynasty period. In this context, many Koreans were also interested: and they accepted them as a model of advanced scientific economy for their nation and as a practical management for their people instead of Confucianism.

\(^{21}\) The Seven Mortification (七克), written by Didamus Pantontoja (1571-1618) who was Matteo's fellow colleague. It addresses the 7 virtues (Humility, Mercy, Poverty, Perseverience, Honesty, Charity and Diligence) against the 7 evils (Arrogance, Lealousy, Cupidity, Anger, Voracity, Lust and Indolence).


Dallet wrote this book at Paris in 1874. He used the materials which Bishop M.N.A. Daveluy (1818-1866) collected, when he wrote the early Korean church history before the missionaries entered into Korea. He mentioned this in the introduction of his book. Bishop Daveluy (Korean name is An Doni,安敦伊) was martyred in 1866.
c. Spontaneous Lay Catholicism in Korea

Some Korean envoys who had been to Peking were shocked by the new discoveries they encountered. Those, of course, were certain kinds of books written by European missionaries and some scientific products mentioned above. They were called "West Science" or "Practical Science", which means a 'wisdom from the west' and a 'wisdom for practice' by some alienated scholars under the peculiar socio-political circumstances. Especially TCCY (天主實義, Du Deo vera Doctrina) was a fresh stimulation for them. The world atlas was also a great discovery. Dallet reminds us of those events at that time: "Lee Sukwang was the one of the greatest scholars in the Chosun Dynasty. He spoke about M. Ricci's book titled 'Tei Chu Ci Yi' very correctly and also said that the organization of the catholic church contained the primacy of the pope."23)

In fact, Lee Sukwuang (李素範, 1563–1627 A.D.), one of the pioneers of the practical movement during that period in Korea, wrote his impressions about the book TCCY:

"Europe is called 'the Great West'. Matteo Ricci came from Europe. He wrote two volumes of book under the title 'Tei Chu Ci Yi'. He mentioned God who created the Heaven and Earth. Then he stated that a human soul is immortal unlike animal's. Finally he addressed Heaven and Hell which seemed to me to be the same ideas involved in Buddhism. The head of this religion is called the Pope, who doesn't marry."24)

In fact, Yoo Mongin (유몽인), who had been to Peking as a envoy before Lee,
wrote his reflections about TCCY and the World Atlas:

"The title of the book is TCCY, in which God is described as a King of Heaven. This religion is neither Buddhism nor Confucianism. It says that a virgin gave birth to a male baby who is called Jesus on the 3rd day after the winter solstice. The name of Jesus means 'the Savior'. Also, a stranger, Matteo Ricci, drew the world atlas, in which we can see whole nations of the world. He located China in the middle and Europe is as large as 1/4 of China."25)

This was a very typical understanding of God to whoever was familiar with the notion of King of Heaven (Shangdi; 上帝) in terms of God within the Confucianism. Thus, Yoo Mangin paralleled the Christians' God with the Confucianists' King of Heaven in his remarks.

Around 1870, one group of people were invited to study, so to speak, the West Science under the leadership of Lee Byuk (李 Büyük, 1754–1786 A.D.). In fact, they were members of Lee Ik's School. These were followers of the academic line of Lee Ik (李旭, 1682–1763 A.D.) unlike the conservatives at that time. Lee Ik, as a leader of his school, was respected by his followers for his scholarly achievements. He studied much on Western Sciences through books brought from China over many years. He could even understand the earth-moving theory in science as well as some topics of scholasticism introduced in TCCY. For example, he once discussed the topic of 3 levels of souls of creatures in scholasticism with a disciple; living soul for plants, sensing soul for animals and spirit for human beings etc.26) Also he apprehended the contents contained within Chikou (七巧) in the light of the scriptures of Confucianism. Many scholars in modern

25. Cf., Ha Sungrae, ibid., p. 37, footnote 33: This is a translation from the text of of Yoo (Yoo Mongin, Awoo Yadas [Diary in China], chap. west religion): “題曰天主實義言 天主上帝也 實者不空也 排老佛之空與無也... 冬至後三日 其國降貞女 無所 交嫁托胎生男 曰耶蘇 耶蘇者救世也... 利約實者異人也 儂觀天下 乃圖天下興地 各以方言名諸國中國居 天下之中 而歐羅巴大於 中國四分之一”

26. Ibid., p. 74
times agree with that as well.27)

Kwun Chulshin, one of the beloved disciples of Lee Ik, opened a seminar on philosophical debates in 1779 at an isolated little temple named 'Jua' (주어사) which is hidden in the mountains 40 miles south east of Seoul. This was a historical moment for the Korean Church, because they had studied the Christianity there as a group. Dallet characterized this group: "In 1777,28) a famous scholar Kwun Chulshin (권철신) went into a small temple in order to study deeply with some scholars...... Lee Byuk (이 벡) also went there in heavy snows. ... The seminar lasted almost 10 days. They discussed heaven, society, humanity and so on. They reviewed most of the topics cautiously one by one. Then, they concentrated on the ethical problems. Finally they reviewed the books of philosophy, of mathematics and of religion written by western missionaries. They were inclined to understand the deep meaning of what they had learned in books. Those books were brought from Peking."29)

They were engaged in intensive study of Catholicism and, after ten days debate, they concluded that the truth lay in this faith. Their next step was to put the Catholic faith that they learned into practice. They began celebrating the Lord’s day on the 7th, 14th, 21st and 28th of every lunar month, because they concluded that the 7th day had to be kept.30) Eventually Lee Byuk became an ardent follower of Christian principles and longed to go to Peking in order to get more information about the Catholic religion. At that time, fortunately, Lee Dongwon (이동원) was appointed to join the annual embassy.

27. Ha Sungae, ibid., p. 79, also see footnote no.15 on same page.
28. In general, Korean scholars do not agree with this year, they say it was 1779.
29. C. Dallet, ibid., vol.I, p.301
30. Ibid., p.302
His son Lee Seunghun (이승훈) was also to accompany him. Byuk asked Seunghun to get in touch with the European missionaries while he stayed in Peking. He asked Seunghun to be baptized. According to Dallet, Byuk addressed Seunghun:

"Your journey to Peking is the opportunity the Most High gave us to learn the true religion. The doctrine of the true saints, the true way to serve the Creator of all the Most High, must be developed to its highest degree by the Europeans. Without this doctrine we can do nothing. Without it we can’t improve our spirit. Without it, there can be no basic rule in life. Without it, the creation of Heaven and Earth, the laws of celestial and terrestrial poles and annual and diurnal movements of heavenly bodies, the distinction between good and evil spirits, the origin and the purpose of the world, the relationship between body and soul, the problem of good and evil, the Incarnation of the Son of God for the remission of sins, rewards for the good in Heaven and the punishments of the wicked in Hell, all these will remain unknown to us. [He continued] since you are going to Peking, this is a sign that God the Most High is taking pity on our country and wishes to save it. As soon as you arrive, go at once to the temple of the Lord of Heaven, discuss with the Europeans, and ask them everything, investigate the doctrine cautiously, and keep in mind all the rites of the religion in detail, and bring us back whatever you see, the most important business of eternal life is in your hands: go, and above all may prudence be with you."31)

At last, the dawn of salvation for Korea broke in 1784. The merciful God planted the Catholic faith into the Korean soil as Pope John Paul mentioned. Lee Seunghun was born in 1756 at Pyungchang (평창) in the province of Kangwon (강원도). He left for Peking late in 1783. After his arrival at Peking, he visited Nantang (남당, the South Church) and was warmly welcomed by priests there. He zealously plunged into the study of Christianity and was soon ready for Baptism. Early in 1784, he was baptized by Jean Joseph de Grammont (梁祿材, French Jesuit) under the name of Peter which was given for him to be a first stone <petrus> of the Korean Church. In the spring of 1784, Peter (Seunghun) returned to Seoul with a large number of books, crucifixes, Icons and various rituals presented by priests.32) In this context, the year of 1784 is

31. C. Dallet, ibid., p.304
32. Ibid., p.307
the official initiation of the Korean Catholic Church in spite of debates which still remained. Lee Wonsun (이원순) said: "We conclude that the Korean church began in 1784, for it was not only the year of Lee Seunghun's baptism, but also of rituals for 10 or so baptized catholic people celebrated at Kim Bumwoo's house. This was the appearance of the body of faith (ecclesia) to be continued until now."33) Choi Seukwoo (최석우) also agreed with this opinion in his article on the theological interpretation of church history.34)

d. Persecution and the Establishment of the Korean Vicariate Apostolic

After coming back from Peking, Lee Seunghun Peter began to organize meetings for the faithful. He had already encountered the hierarchical church while he was in Peking. Also, he participated in the liturgies and sacraments there. He tried to describe what he saw and experienced. He went so far as to name priests among the people including himself; and to give sacraments. Of course, these were not valid and legal in a formal sense. Still, the Catholic faith propagated widely at the grass roots level. At last, they recognized these practices were illegal through the book. Eventually they abandoned these thoughtless practices. They wrote a letter to the bishop in Peking, and asked him to send some priests.35)

34. Choi Seukwoo, A Study of debate about the beginning of the Korean Catholic Church, Samok (The Pastoral), vol.144, pp.19-36
35. C. Dallet, ibid., vol.I, pp.325-326
In 1791 the first persecution occurred, because the new Catholics refused to celebrate the traditional 'Ancestor Worship' and removed the sanctuaries for their ancestors from their homes. It was a big challenge against the social values, because filial piety is one of the key values within their traditional ethics. That's why the Korean Church history suffered persecutions until 1866. Fr. Chow Wenmo, a native Chinese priest stationed in Korea before the missionaries of Paris took charge, was martyred in 1801. Pope John Paul II pointed out the importance of the first missionaries in Korea.

Owing to the efforts of such persistent Catholics as Chung Hasang, their letter to Rome finally reached Pope Leo XII in 1827. This letter moved the church authorities. As a result, Cardinal Capalleri wrote to the dean of "la Societe des missions Etrangeres de Paris" to take "immediate and permanent" action to relieve the Korean church from its spiritual distress. But it did not succeed, because of personnel and finances. At this moment one candidate, Bruguiere who later became the first bishop of a Korean diocese, volunteered to go. When Pope Gregory XVI, the former Cardinal Capallari who insisted "immediate and permanent" action in Korean Church to relieve distress, announced the foundation of the Korean Vicariate Apostolic, Bruguiere was named as the first Bishop.

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36. Yoo Hongyeul, The History of the Korean Catholic Church I, ibid., p.97-109
37. Ibid., pp.110-118
38. John Paul II, Korean martyrs canonized, Origins vol.14:No.1, p.10

"Even through the Christians in the first half-century had only two priests from China to assist them, and these only for a time, they deepened their unity in Christ through prayer and fraternal love; they disregarded social classes and encouraged religious vocations. And they sought ever closer union with their bishop in Peking and the Pope in Rome far away. After years pleading for more priests to be sent, your Christian ancestors welcomed the first French missionaries in 1836."
of Korea. Unfortunately Bishop Bruguiere never entered Korea, because of his death on the road. There were about 10,000 faithful in Korea when Bishop Imbert, the second bishop of Korea, Fr. Chastan and Fr. Maubant were on duty in 1830s.

In 1882, Chosun (the last kingdom of Korea) concluded a basic relations treaty with the U.S.A. and also contracted a treaty with France in 1886. Thereafter, western people who were regarded with hostility as Yangee (洋夷, western savage), were officially permitted to enter Korea. Of course, Catholic missionaries could begin their missionary work in order to get out the church from the underground situation after the long hibernation, but circumstances surrounding the church were not changed so much. Because the Chosun government didn't pronounce officially the permission of the freedom of religion. The difficulties for the church were not less than before. Nevertheless, 126 missionaries were on duty in Korea from 1836 to 1942. Among them, 12 were honored with martyrdom. There were 15,577 Catholics when Bishop Mutel served in 1890's. However they tried desperately to evangelize Korean people, it was hardly necessary to say that there were troublesome aspects of mission policies. First,
the dispatch of missionaries from the Religious Congregation or Missionary Orders was shrunk under the circumstances of persecution for long periods. Second, missionaries were only concerned with pastoral works without paying any attention to specialties like education and social work. This point contrasted with Protestant attitudes during their early period in Korea. Third, missionaries, who were largely under the influence of French Jansenism, applied so rigid and strict discipline that they made people negative and introverted. Fourth, Catholicism wasn't attractive to most people, because the faithful were too eager to enter the next world inspite of the happiness in this world.\textsuperscript{42) }

2. Buddhism in Korea

a. Introduction of Buddhism into Korea

When Buddhism was introduced to Korea in the fourth century during the period of Three Kingdoms, Kogurea (고구려) was the first kingdom to accept the new teaching. According to Samguk Yusa (三國遺事, Memorabilia of the Three Kingdoms; hereafter SY) written by a monk Iryon (일련, 1206–1289 A.D.) during the reign of King Chungyeul (충열왕, r.1274–1308 A.D.), Fuchien (符堅), the King of the Former Chen (前秦) in China sent a monk named Shuntao (順道) with some icons of Buddha and

\textsuperscript{42) Mission, agenda 11, preparation committee for the bicentennial of Korean Church, Seoul, 1984, p.40}
several copies of the canonical scriptures in the second year of the reign of the King Sosurim (소수림왕, 372 A.D.). And in the fourteenth year of Sosurim (384 A.D.) another monk named Ado came from China. They each founded temples: the former the Temple Chomun (초문사, 374 A.D.), the latter the Temple Ibullan (이불란사, 385 A.D.). This was the beginning of Korean Buddhism.

Next, Paekche (백제) admitted Buddhism in 384 A.D., 12 years later than Kogurea. The SY says: "In the first year of King Chimnyu's reign (침류왕, 384 A.D.), an Indian monk, Marananta (摩羅難拖), came from Eastern Chin (東晉) and was brought to the court where he received homage. In the next year (385 A.D.), ten buddhist temples were built in the new capital, Hansan (한산), and monks were installed in them. This was the beginning of Paekche Buddhism. In the first year of King Asin's reign (아신왕, 392 A.D.) he ordered the people to believe in Buddhism and seek happiness."44)

Finally, during the reign of King Nulchi (눌지왕, 417–457 A.D.), the 19th King of the Silla Dynasty (신라), a Kogurean monk named Mukhoja (목호자) came to Silla. He stayed in a hermit that Moryei (모예) prepared for him in secret. There, he propagated Buddhism as a underground missionary. At this moment, an envoy from Liang China

44. Ibid., vol.3, art. King Heungbup: Nantabyukche (興法, 道敎濟; Buddhism developed, introduction to Paeckche), p.192

This is the quotation of the English translation of SY from the article "A short History of Ancient Korean Buddhism" (Ahn Kyehyun, Introduction of Buddhism to Korea, Asian Humanities Press, 1989, p.2) The original text is: "百濟本紀云。第十 北漢王即位甲申。胡僧摩羅難拖至自晉。迎置宮中禮敬。明年乙酉 創佛寺於新都漢山州。度僧十人。次百濟佛法之始。又阿幹王即位大元十七年二月 下敕崇信佛法求福."
(果) brought incense to Silla, but no one knew how to use it. Fortunately Mukhoja was available to teach people how to use it. He taught its use and cured the illness of a princess with his prayer and incense. Later, during the reign of King Soji (소지왕, 479-499 A.D.), another Kogurean monk Ado (도도) came to Silla. According to SY’s report, he may have been Mukhoja mentioned above.45)

Buddhism was gradually propagated among the grass roots, and eventually the royal family sought to obtain official recognition for the new religion. But this was opposed by aristocrats, because the ancient tribal system remained very strong. However it was attractive to the people, Buddhism could not officially be accepted within the society until Yi Chadon’s martyrdom (527 A.D.) under the reign of King Bupheung (법홍왕, r.417-457 A.D.). According to SY, King Bupheung tried to establish a more powerful monarchy by using the Buddhist spirits as a prop for his Kingdom, like Tang (唐) in China. In 527, the same year when Dharma came to Nanching (南京) from India, Yi Chadon (자돈) was martyred as proof of the dignity of the King’s order. Legend says that there was white blood instead of red when his neck was cut. After this event King Bupheung promulgated the official acceptance of Buddhism as a tool for governing his Kingdom in 535 A.D.46)

45. Iryon, SY, ibid., vol.3, art. Ado, p.196

46. Ibid., vol.3, art. King Bupheung, pp.203-204
The situation of Buddhism in Kogurea contained much emphasis on causality and the search for happiness. In 391, shortly after the introduction of Buddhism, King Kogukyang (고국양왕) proclaimed that his people should believe in Buddhism in order to attain secular benefits. Buddhism, which was then seen as merely another method for gaining worldly profits, was incorporated into the indigenous belief system in Kogurea as well.47) There were typical types of belief in fashion in Paekchean Buddhism: Avalokitesvara (觀音, Kwuan Eum) and Maitreya (彌勒, Miruk) Bodhisattvas as well as Amitabha (阿彌陀佛) and Bhaïsajyagraja (藥師佛, Medicine Buddha).48) Bodhisattva figure <菩薩信仰>, generally considered to be Maitreya (彌勒), was especially popular in Paekche. So, the cults of Maitreya and Avalokitesvara were very common as described in the story of the Miruk Temple (미륵사). The Miruk Temple, founded in 634, was an enormous project.49) It was the largest Temple in Asia at that time. In fact, there exist to this day a number of Buddhist statues made in Paekche during the sixth and seventh

He cited Sangukjisa: “下敬崇神佛法求願”
48. Hong Yunsik, Buddhism in Paekche, A history of Korean Buddhism, pp.83-84
49. According to SY (vol.2 art.King Mu), Miruk Temple was founded by King Mu and his Queen, who was a daughter of King Chinpyung of Silla. The SY tells beautiful legend about the construction of the Miruk Temple: “One day the king and queen were going to Saja Temple on Mt. Yongwha (bodhi tree of Maitreya). When they reached a pond at the foot of the mountain, there arose a maitreya Buddha triad from the pond. They stopped their carts and paid homage to Maitreya. The queen asked the king to build a temple there. The king agreed and pointed out that there was a pond to fill over night, the mountain was cut down and filled the pond by divine power. Then three Maitreya Buddha Statues were made, and halls, pagodas and corridors were built in three places. The Temple was named the MIRUK TEMPLE. King Chinpyung of Silla sent one hundred craftsmen to assist. This temple is still standing now.” (王興夫人 欣幸睆子寺 至龍華山下大堆彌勒三尊出現池中 留嘉敷敬 夫人謂王曰 須創大伽藍於此地 固所願也 王許之 財知命所 間倏池亭 以精力一夜敗山崩池為平地 乃法像彌勒三 會殿塔屋燕各三所創之 額曰彌勒寺 賢平王遣百工 助之 至今存其寺)
centuries. These types of images strongly influenced the Asuka period images of Japan, such as the Yumedino Kannon.50

The hwarang (花郎, a scout of flower-boys) was created during the reign of King Chinheung ( 진흥왕, 540–75) and reveals his hope of becoming a cakravartin <a ruler whose chariot wheels can go anywhere>. King Chinheung wanted to be called a King of Golden-Wheeling. Anyway, this Wharang organization was aimed at establishing the ideal state; the pure land of Maitreya. According to their legend, five billion years after the Nirvana of Sakyamuni Buddha, Maitreya Bodhisattva will descend to earth from Tusita Heaven (毘婆尸天). After obtaining a Buddha, enlightenment under the dragon flower tree, Maitreya Bodhisattva will purify this world as a ideal of the Buddha. A monk Kusan describes:

"King Chinhung, the successor of King Pophung, himself received ordination as a monk toward the end of his life, thereby identifying secular with religious power. Such a sense of identity was also fostered by Chinhung and several of his successors by their taking the names of powerful figures from the Buddhist pantheon. It is during Chinhung's reign that the nationalistic youth movement call the Hwarang was found. This organization, which was designed to politically and militarily motivate the young men of the kingdom toward realizing the aims of the Silla rulers, was also associated with the Buddhist cult of Maitreya."51

Lee Kibaek stated that the Buddhism of Korea in this early period might be characterized as a "Patriotic Buddhism" with a goal of establishing strong leadership, for which they tried to make their nation Pure Land.52 Therefore, Inwangkyung (仁王經, Scripture for Wise Royalty and National Protection), one of the typical patriotic scripture

52. Lee Kibaek, Revised Korean History, Iljogak, Seoul, 1977, pp.76-77
services for the king, was acceptable for recitation in the rituals that people prayed for the security and welfare of their nation. Later on, after unification of the country into one Kingdom of Silla, the denomination named Jungto (静土, Pure Land) developed by a monk Wonhyo (往複), was welcomed by the people. Even the ignorant commoners could take part in these roles by their daily lives. They could enter Pure Land, in which Buddha already stayed, as long as they recited "Namul! Amitabul!" (南無 阿彌陀佛, Namah! Amitabha!) instead of a sophisticated study of scriptures. This was a beginning of "peoples' Buddhism". People hoped to enter the next world by passing through agony in this world.

The Korea Dynasty, the kingdom after the Silla, continued the Buddhist tradition to rule the country. They, both the people and the rulers of the kingdom, thought that Buddhism was a perfect religion to give happiness in this world for the people and the country. They tried to build many temples for their earthly benefits. Thus, there were over the 70 temples in the capital around 1067 A.D. under the reign of Munjong (문종). The government also made an initiative to control the national rituals: Ritual of Light (Jan. 15), Ritual of Eight Directions (Nov. 15), Ritual of Buddha's Birthday (Apr. 8), Ritual of Dedication of the King to Bodhisattva(Jun.15), Ritual of Orchid(Jul.15) and Ritual of New Year's Eve (Dec. 30).

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54. Lee Kibaek, ibid., pp.101-102
55. Ibid., p.161
b. The Characteristics of Kwuan Eum Belief in Korean Buddhism

In terms of the belief on Kwuan Eum, the Korean Buddhism became a visible type fashioned by Kwuan Eum according to the process of the development within it from aristocrats' to the common people's. It was demanded to be simple that people could understand its disciplines without any sophistications. Naturally the people preferred to practice in reality little by little rather than sophisticated doctrines about the future life. In other words, a belief of Kwuan Eum was emphasized on the pathos aspect which was one of two poles within Buddhism. The pathos aspect in Hinayana contained strong spirituality, in contrast of the logos aspect in Mahayana which mainly focused on the scriptures. Now we have to see how it was developed in the history of faith.

The scripture on Kwuan Eum named "General Directions for Litany to Kwuan-Eum" (Kwuan Eum Kyung, 觀音經, 觀音音普薩門品, Avalokitesvara bodhisattva samanta mukha parivarta) is contained within the "Secret Lotus Sutra" (妙法蓮花經, Saddharma-pundarika-sutra), located in the 8th chapter. It was translated from Sanskrit (Samanta mukha parivarta Avalokitesvara vicarvana nirdesa; recitation begging god's love to Kwuan Eum) to Chinese in 406.\(^\text{56}\) Also, several scriptures introduced to China through

\(^{56}\) Koto Daiyo, A study of Avalokitesvara (觀世音菩薩的研究), Yamachipa Pub., pp. 289-290. He reports the research about the various Sutras' written year in C.E.:

i) the sutra of concentration with three vehicles (不以三車喚經): 222-253 / lost
ii) the sutra of concentration to Lotus (法華三味經): 256 / lost
iii) the sutra of artist sattva Darani (薩薈芬陀未經): 265-274 / lost
iv) the original sutra of Lotus (正法華經): c.265 / present
v) the sutra of sattva Darani (薩薈芬陀未經) vol.1: 265-316 / present
vi) the sutra of square Lotus (方等法華經): 335 / lost
vii) the sutra of secret Lotus (妙法蓮花經) vol.8: 406 / present
viii) the sutra of additional Lotus (添品法華經): 601 / present
Nepal were in use in the third century. According to Kim Youngtae, at this time the Bodhisattva of Mercy (大悲菩薩) is not called Kuan Yin (觀音) but Kuang Yin (光音) in China. He mentioned that perhaps this Kuan Yin belief might have been introduced to Kogurea right after the arrival of Buddhism during the reign of King Sosurim (소수립왕, r.371-384). Because there was a Kwuan Eum Temple (관음사) dedicated to the Bodhisattva of Mercy in Kogurea. The name of this temple was originally followed by the name of Mt. Kuang Ming (光明山), which seemed to be a permanent place where Kwuan Eum preached about the great mercy and charity. Later, name of the Bodhisattva of Mercy was gradually changed among the people from Kuang Yin to Kuan Yin at China and from Kwuang Eum to Kwuan Eum in Korea. Again, it was adapted to called as Kuan Ja Che Bodhisattva (觀自在菩薩) by a monk named Hyunjang(玄奘, 602–664 A.D.) in Tang.

There exits a beautiful story about the apparition of Kwuan Eum: There was a Japanese monk named Niui (行善) staying in Kogurea for his study. When he was carried down the river in a flood, he abruptly began to recite the name of Kwuan Eum to save his life. He repeated it again and again. Eventually he was saved by an old man. But, when he was looking for him to say thanks after the arrival at the embankment he couldn’t find the old man. He was very sorry for not being able to say thanks. Evidently he recognize that it was not a phantom but an apparition of Kwuan Eum (觀音應身). Thereafter, he carved a statue of Kwuan Eum and carried it with him wherever and whenever he went while he was in Kogurea. He brought it to the Temple

of Kofuku-Ji of Nara (奈郎) in Japan, which was founded in the year of 699 A.D. by the wife of Fujiwara. As a result, the Kwuan Eum belief propagated in Japan from Kogurea when Niui came back his country. By the way, we may presume that there was a very strong Kwuan Eum belief in Kogurea based on Niui’s report.58)

As a matter of fact, the belief of Kwuan Eum flourished more in Paekche than Kogurea. Kwuan Eum faith began there around 540 A.D., when a monk Baljung (발경) came back from China after experiencing the Apparition of Kwuan Eum. He studied belief in Kwuan Eum according to the Sutra of Lotus. Several documents report that the Japanese brought the Kannon (Japanese pronunciation of Kwuan Eum) statues and scriptures from Paekche in 6th century. Here is beautiful legend about the foundation of the Temple of Kwuan Eum at Goksung (객성) in Paekche:

"Once upon a time, Wonrang (원향), a blind man, lived with his only daughter, Hongjang (홍장), after his wife died. When Wonrang met a monk, he was asked to give some donations to build a new temple, but he was so poor that he couldn’t. He was very disappointed. Then, his daughter, who had very strong filial piety, decided to sell herself to merchants from abroad seeking holocaust to a dragon under the sea. By that time, those merchants were seeking a woman to be their queen instead of a holocaust. Hongjang appeared before them to sell herself as they were eager to find a lady for their king. After some years, Hongjang, far away from her father, missed her father greatly and shipped a statue of Kwuan Eum on a small sailboat sailed by the wind to the east. A few days later, a lady named Sungduck (성덕) found the statue which Hongjang sailed. She took it from the sailboat. It was not heavy to carry. When she arrived at the mountain valley, the Kwuan Eum Statue suddenly became so heavy that she could not proceed another step. Eventually a temple was founded there, where the statue of Kwuan Eum was kept. She named this temple, "Kwuan Eum Temple."59)

Here, the location of Kwuan Eum Temple, on the Mt. Sungduck, signifies a very

58. Kim Youngtae, ibid., p.97. There are no documents about the Kwuan Eum faith in Kogurea. But Kwuan Eum faith in Kogurea might be very influential among the people, for a Japanese monk reports witnesses from the beginning of the history of their country.
59. Ibid., pp.105-108
deep symbolic meaning; because this would be another name for Pure Land like Kwuang Myung (光明), Kuan Ming. This is the reason why Paeckcheans called it Sungduck (聖德). In fact, Sungduck was a name of an ordinary lady. It shows that Kwuan Eum belief already flourishing among the common people in their concerns of earthly life. We can also see the unconditional mercy of Kwuan Eum within the legend of the construction of the Kwuan Eum Temple on the Mt. Sungduck.

In addition to this, according to another legend in Samguk Yusa, the monk Eusang (625-702) named a mountain located at the east seashore the Naksan (落山) following the name of Nakkasan (寶drag山) in India according to the New Sutra. He did this after the coming back from Tang where he had studied (661-671). Because he heard a legend that Kwuan Eum bodily resided in a cave facing the east sea on this mountain. After Eusang met Kwuan Eum 'in body' (願身, apparition), he eventually founded a temple named the Naksan Temple (落山寺) in answer to her request.60) We can understand through this legend that the Kwuan Eum belief in Silla was already inculturalized. Kwuan Eum in Silla was not seen as an assistant Bodhisattva with Amitha Buddha in Sakkavati (極樂, Paradise) or a Bodhisattva residing in the Mt. Kwuang Myung (光明山; 寶drag山) in India, but rather as an image of Bodhisattva residing in Silla permanently as their guardian bodhisattva.61) In this context, these are the notes following legends from SY about the merciful contributions performed by

60. Iryon, SY, ibid., vol.3, art. Chosin, p.264

61. Kim Youngtae, ibid., p.122
Kwuan Eum in the Silla period, especially after the unification of the three kingdoms:

1) Kwuan Eum appeared bodily from an icon of cylindrical statue of "Eleven Faced Kwuan Eum" at Namhang Temple (남향사) and cured the illness of a monk named Kyungheung (경홍), the national advisor during the reign of the King Sinmun.62)

2) The statue of the Great Mercy Kwuan Eum in Baekyul Temple (백열사) rescued the prime minister captured while hunting near the border during the reign of King Hyoso.63) The statue of the Great Mercy Kwuan Eum "with 1,000 armed" in Bunhwang Temple (분황사) cured a five year old blind girl during the reign of King Kyungduck.64) 4) The statue of Kwuan Eum in Minjang Temple (민장사) brought back a poor woman's son to her.65) 5) Kwuan Eum in Naksan Temple (洛山寺) helped a monk, Joshin (조신), to do good without confusion and temptations.66) 6) Kwuan Eum, in the form of an old woman, appeared to Shinho (신호) who was looking for a meditation site in the shape of an old woman, and guided him to an old abandoned house.67) 7) Kwuan Eum in Jungsaeng Temple (중생사) promised Junbo (춘보) to have a son after he prayed.

62. Iryon, SY, ibid., vol.5, art. Kyungheung, p.366
63. Ibid., vol.3, art. Backyeulsa, p.236
64. Ibid., vol.3, art. The Great Mercy with 1,000 Hands, p.259
65. Ibid., vol.3, art. Minjangsa, p.238
66. Ibid., vol.3, art. Naksansa, p.265
67. Ibid., vol.3, art. Woljungsa, p.283
sincerely before her in the period of Chunsung (926–929 A.D.).68)

These legends show us that the belief in Kwuan Eum of Silla was adapted to the "Eleven Faced Kwuan Eum" (十一面觀音像) and the "Thousand Armed Kwuan Eum" (千手觀音像) influenced by esoteric Buddhism, Hinayana Buddhism (小乘佛教), from Lamaism in later Sillan Buddhism (Mahayana Buddhism, 大乘佛教). Kwuan Eum of Silla distributed many kinds of merciful humane geniality to whomever searched for practical help for earthly life. In fact, Avalokitesvara Bodhisattva Samanta Mukha Parivarta (觀世音菩薩普門品) reports Buddha's saying to one of his disciples: "If someone among the millions of people, in agony, call upon Kwuan Eum with all hearted mind, Kwuan Eum will hear that voice instantly and let him be liberated soon."69) This is conditional mercy to be fulfilled by invocation her name in certain sense. But Kwuan Eum of Silla is characterized as a person who distributed unconditional mercy, for she appered to people without any invocation in some cases.70)

The Korea dynasty was established by Taejo Wanggun (태조 왕건) in 918 A.D. after the period of Late 3 Kingdoms. Taejo claimed to be a King as continued kingship of Silla. He dedicated himself very strongly to Buddhism. He also tried to stabilize his kingdom as did the former kingdom Silla under the help of Buddhism. The Kings of Korea concentrated to celebrate the magnificient national rituals for the supplication of peace. There were about 80 rites arranged and supported by the King in a year. These

68. Iryon, Sy, ibid., vol.3, art. Jungsaengsa, p.234
70. Kim Youngtae, ibid., p.124
were not less than patriotic Buddhist Rites. So Korean Buddhism would be characterized as a "Ritual Buddhism".\textsuperscript{71} These rites were especially related to Kwuan Eum, who would be thought as the bodhisattva of Mercy. Thus, Kwuan Eum could be easily figured as a national guardian bodhisattva who could hear peoples' petitions for the practical necessities and political tranquilities. Also Korean Kwuan Eum was depicted as "the Merciful Mother", who unconditionally gave her maternal affection.\textsuperscript{72}

Samkuk Yusa, which told the history of the three Kingdoms, might contain the legends circulated among people in Korea period, because it was written by a monk in the reign of King Chungyeul as described above. That's why we can encounter a lot of the miracles related to Kwuan Eum in SY. Anyway, Lamaism was introduced during the time of King Chungyeul. And many icons and statues of Kwuan Eum were created and exhibited under the influence of Hinayana after the period of King Eujong (의종, r.1148–1170). These artworks of Kwuan Eum were dressed not as Bodhisattvas but by alike Buddhas. This means that she became honored as a goddess people believed in.

Buddhism in the Chosun dynasty (조선, 1392–1910 A.D.) was desperately desolated by a suppressive policy taken from Sung Confucianism (性理學, Neo-Confucianism), so to speak Chutzu Confucianism (朱子學), for the purpose of slain political chaos during the first 140 years (Taejong–Munjong <태종–문종>, 1400–1544) of its history. It was for this reason that Taejo (태조) chose Sung Confucianism, founded by Chutzu (朱子) in 1290, which deals with a doctrine about the human nature and natural laws, for the protection of his sovereign power against the Buddhist ideology of Korea dynasty after

\textsuperscript{71} Lee Mann, Kwuan Eum Faith in Korea Period, A Study of Kwuan Eum Faith in Korea, p.153, also see footnote no.49 on same page.

\textsuperscript{72} Lee Mann, ibid., p.142
the revolution. As a matter of fact, Confucianism is considered in general not as a
religion but rather as a philosophical doctrine or principle in the scope of the
socio-political circumstances of the society. That's reason why Sung Confucianism in
the Chosun dynasty could not touch the people's inner religiosity in terms of their base
lives. As a result, Buddhism, denied by the government, could barely remain in
existence as a belief among people, for it functioned the religiosities with which people
kept in their lives to be fulfilled: the liberation of human being. Many writings on
Kwuan Eum were published by the people at temples not by king or his government.

Lee Bongchun summarized his research about Kwuan Eum in Chosun period in
this way; First, it considered that the icons and the writings about Kwuan Eum were
developed since the middle of Chosun dynasty. Second, most of them were developed by
temples. Third, most of them were influenced by Esoteric Buddhism. Fourth, most of
the writings were written not in Chinese but in Korean language. The monks of
temples published the Buddhist writings by following the popularities expecting
happiness, benefits, merits, and so on in terms of compensation related to gratitude.
Since these were influenced by esoteric Buddhism, these also would be not mahayanaic
but hinayanaic. As we know, Mahayana Buddhism is based more on the scriptures than
Hinayana Buddhism. In fact, belief on Kwuan Eum is given more weight in the total
estimate in hinayana. In this context, we can understand why the writings were written
in Korean literature. There were hundreds of reports about the miracles related the
Kwuan Eum in the Chosun period. It might have been popular among the common
people to offer the fervent prayers for petition in their daily lives. Eventually this

73. Lee Bongchun, Kwuan Eum in Chosun, A Studidy of Kwuan Eum, ibid., p.180
tendency was broadly prevalent in the accordance with ancient shaman prayers. 74)

3. Shamanism in Korea

The Korean people had a notion of God as "Chun" (天), a supreme being in heaven, before the introduction of Christianity into Korea. This God differs somewhat from the God of Christianity, who is the almighty Creator of all. The God "Chun" in ancient Korean culture was understood as an amorphous being that seemed to stay as in animism. 75) And some Koreans converted to Christianity do not feel any contradiction when they take a "fortune telling" or "Four Pillars and Eight Characters" in which the fortune of a year would be destined. There were 273 gods in Korean folk religion which people believed in. These kinds of polytheistic and pantheistic tendencies were rooted mainly in shamanism as well as folk religion. There were also many gods related to fecundity in agriculture. 76) The most valuable gods among those were the "family gods". There were also "village gods". Family gods were located in the house with the symbolic figures: rice, water, grasses, etc. People put these symbolic items having special name in the corner of the house for the protection from the disasters: "Souls of ancestors" (祖先) in the living room, a "Sungju" (성주) on the corner of floor,

74. See Lee Bongchun, ibid., pp.175-190
    Lee Bongchun collected the lists of such hundreds of writings on the miracles related to Kwuan Eum published by temples in Chosun period in his article.
75. Lee Kwangkyu, The foundation of Koreans' religiosity, Samok, (the Pastoral), vol.37, 1976, p.89
76. Tak Myunghwan, The construction of religious consciousness and the new developed religion in Korea, Samok, vol.56, 1978, p.21
"Chowang" (조왕) in the kitchen, "Taegam" of location (터줏대감) at the backyard, "Sapjak General" (삼각장군) at the gate, etc. These were usually depicted as feminine figures without few exceptions. The Korean people thought the gods had to be generous and merciful, like a grandmother to her grandchildren.

Beside these animistic phenomena, there was a folk religion characterized as shamanism. Shamanism was performed by shamans, who exercised "Gut" (굿, 루타가리), shaman rites dedicated to gods of the family, village, agricultural fecundity, etc. These shamans conducted their priestly and prophetic roles for the common people who were concerned deeply about their earthly lives. So, they might be called the mediators between the gods and people in a certain sense.77) According to M. Eliade, "Shamanism in the strict sense is pre-eminently a religious phenomenon of Siberia and Central Asia. The word comes to us, from the Tungusic "saman". "The shaman is the great master of ecstasy". So, "a first definition of this complex phenomenon will be: shamanism = technique of ecstasy."78) So, "the shaman is indispensable in any ceremony that concerns the experiences of the human soul as such, that is, as a precarious psychic unit, inclined to forsake the body and an easy prey for demons and sorcerers. This is why the shaman performs the function of doctor and healer."79) A shaman also can penetrate the underworld or rise to the sky. He can go below and above because he has already been there. "Through his own ecstatic experience he knows the roads of the extraterrestrial regions. His celestial ascent has its counterpart in his descent to the

77. Lee Kwangkyu, Samok, vol.56, p.33
79. Ibid., p.182
Especially shamans make the vertical descents down to get rid of some "obstacles" called *Pudak*. That is why the Koreans sometimes call a rite for "Mother Earth" or the "Ancestors" invoked by a shaman, "Pudakkurie", in their language.81)

A tendency towards syncretism between Shamanism and Buddhism occurred in the periods of the Silla dynasty. It reached its highest peak in the Korea dynasty among the people. As a result, we can see that most Buddhist temples have a Sanshinkak (山神閣, small chapel dedicated to god of mountain) even to present days. Also, Buddhism contained belief in a "god of well" (井神信仰) and a "dragon king in ocean" (龍王信仰), which were not originally involved in Buddhism. Buddhism was changed into a "Shaman Buddhism" in this context. It focused on the supplication of fortune by invoking the name of Amitabha under the influences of shamanism.82)

On the other hand, Confucianism introduced to the Korean peninsula in the periods of the Kingdom Kogurea eventually flourished in the Chosun dynasty, because the leaders of the Kingdom Chosun chose it as a tool of governing ideology for their regime. The Confucianism was not welcomed and less influenced to the common people, for it was too academic and sophisticated to understand after developing the Sung Confucianism (性理学). People were willing to closely contact the Shaman Buddhism which already got aside from towns to mountains, as well as they concentrated in the Shaman ritual tendencies in daily life base. Naturally Shamanism became very popular to the Korean people in Chosun period. Yoo Tongsik summarized the influences of shamanism to the Koreans' mentality:

80. Mirecea Eliade, ibid., P.200
81. See ibid., p.201
82. Moon Sanghee, Shamanism and the Koreans' Mentality, Samok, vol.56, p.14
1) A belief of ghosts (귀신신앙): People relied on the gods and charismatic shamans so as to mutter their sympathies.

2) A belief of pre-destiny (운명주의): People thought that their destiny might be predestined by the gods' control. These tendencies made people concern so deeply on the theory of the "Four Pillars and Eight Characters" (사주팔자).

3) A belief of luck by chance (요행주의): People were willing to solve their problems with some invoking charismatic rites performed by a shaman without their endeavors.

4) A belief of supplication of fortune (기복신앙): People relied on too much magic operation suggested by shamanism. In fact, the shaman rites were not the worships in religion but the magic ceremonies.\(^\text{83}\)

In these contexts, we can realize that there are not involved an individual responsibility in the history of human natures. Because whole things concerning the human lives lay the blame on the gods or on the ghosts of ancestors according to shamanism. Also, we cannot find God's Providence for His creatures, for there is only a mechanical circulation in shamanism. We have to recognize honestly some religious symptoms caused by shamanism so that we implant Christianity based on a sound understanding of the old traditional society. Religion should not be a kind of ecstaticism, as it is in shamanism. However, people can not avoid the effects of living in a society surrounded by different religious background.

\(^{83}\) Moon Sanghee, ibid., pp.17-20
III. Images of the Blessed Virgin Mary

A. Images of the BVM in the New Testament

1. Marian Images as the Church's Group Memory in Tradition and Scriptures

Through the memory of the Church in both Sacred Scripture and Sacred Tradition, we now understand that Mary was, and is, for us 'Here and Now'. Of course, "sacred Tradition and sacred Scripture are bound closely together".1) Also, both are based on the mystery of Christ:

God "sent his Son, the eternal Word who enlightens all men, to dwell among men and to tell them about the inner life of God. Hence, Jesus Christ, sent as 'a man among men', 'speaks the words of God' (Jn 3: 34), and accomplishes the saving work which the Father gave him to do (cf. Jn 5: 36; 17: 4). As a result, he himself —to see whom is to see the Father (cf. Jn 14: 9)— completed and perfected Revelation and confirmed it with divine guarantees."2)

The Second Vatican Council also stressed very strongly the memory of Mary in relation to the mystery of Jesus Christ for the whole Church: "Joined to Christ the Head, and in communion with all his saints, the faithful must in the first place reverence the memory of the glorious ever Virgin Mary, Mother of God and of our Lord Jesus Christ". In fact, we not only know about Mary via Scripture, but also through

1. DV, 9
2. DV, 4
sacred Tradition. Each shows the special memory of Mary kept by the Church. Also, we know that this memory went on for almost twenty centuries until now. Indeed, Christians understood the Revelation of God through the Traditions and the Scriptures from the very beginning of church history. St. John of Damascus mentioned this:

"Apology I. 23. The tradition of the Church is not only passed on in written documents, but has also been given in unwritten form. In chapter twenty-seven of St. Basil's book of thirty chapters written to Amphilochius concerning the Holy Spirit, he says 'among the carefully guarded teachings and doctrines of the Church, there are some teachings we received from written documents, while others we receive secretly, for they have been handed on to us from the apostolic tradition. Both sources have equal power to lead us to righteousness. No one who values the seasoned discipline of the Church will dispute with this, for if we neglect unwritten customs as not having much force, we then bury much of the Gospel which is vitally important.' .... Therefore, since so much that is unwritten has been handed down in the Church and is still observed now, why do you despise images?"

The traditional images of the Blessed Virgin Mary according to the Revelation in the theological sense was first drawn from the Hebrew Scriptures. We shall now trace the outlines of the primary scriptural metaphor about image from which the model of the terminology can be determined, man created 'in the image of God'. In fact, the account of creation in Genesis I belongs to that strand in the text of the Pentateuch which scholars trace to the Priestly School. These documents are heavily theological, especially in teaching how the holiness of God was communicated to Israel. "Semitic scholars tell us that selem, image, is related to a variety of words whose setting in life seems to be that of sculpting or painting. These include the Syriac sallem, to form; the Aramaic sallem, to furnish with sculpture, and the later Hebrew sillem, to depict."
According to A. Nicols, we could take another meaning of image as a *salmu*, which is the noun form of *salama*, to cut or shape. "The *salmu* of God is the cultic artwork which bears his likeness, and is regarded as his manifestation and quasi-living incarnation." But the common meanings of 'image' in the English language are defined as: "a tangible or visible representation"; "the memory of the perception"; and "a mental conception held in common by members."

In this context, "important memories are frequently rendered with images" in iconography from early Church history. J. Roten added that "memories represented a constant challenge" in his reflective booklet. Between the Annunciation and Pentecost, the church's group memories are always centered on the mystery of Christ and his salvific work for human nature, i.e. Christology. These memories related to Christology had to be interpreted as images in peoples' minds, because they had to live with the mystery of Christ in their times as present Christians do 'here and now'. So, "images are gregarious and inclusive. They bring people together, bonding without coaxing them

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6. Aiden Nicols, O.P., Ibid., p.17
4. a tangible or visible representation: incarnation. 5. A: 1) a mental picture: impression. 2) a mental conception held in common by members of a group and being symbolic of a basic attitude and orientation toward something. B: the memory of the perception in psychology that is modified by subsequent experience and that contains both intellectual and emotional elements elicited by intrapsychic and extrapsychic stimuli: also the representation of a stimulus object on a receptor mechanism. 6.a markedly vivid, effective, or graphic representation. 7.something concrete or abstract introduced to represented something else which it strikingly resembles or suggests.
into uniformity."^{9)

"Because the earliest christological heresy appears to have been Docetism, the denial of the true humanity of Jesus, the earliest Mariological heresy may be said to have been the same."^{10) St. Ignatius of Antioch strongly warned them [c. 110 A.D.]:

"Stop your ears therefore when anyone speak to you that stands apart from Jesus Christ, from David's scion and Mary's son, who was really born and ate and drank, really persecuted by Pontius Pilate, ..... But if, as some atheists, that is, unbelievers, say, His suffering was but a make-believe – when in reality, they themselves are make-believers – why then am I in chains?... In vain, then, do I die! My testimony is, after all, but a lie about the Lord!"^{11)

St. Irenaeus also pointed out the faults of a Gnostic: "He(Saturnius, c.120) declared that the Savior was unborn, incorporeal and without form as a man only in appearance" in Against Heresies, 1,24,2. And "he (Cerinthus, c.170) also said that Jesus was not born of a virgin but was the son of Joseph and Mary, like all the rest of men, only surpassing all others in justice, prudence and wisdom" in Against Heresies, 1,26,1.^{12)

Further, the Council of Nicaea (325 A.D.) taught that Arianism was strictly a Trinitarian heresy which attacked the divinity of the Son, the Second Person of the Trinity. Implicitly, however, the divinity of the God-Man was denied and consequently Mary's privilege as Mother of God. The Council of Nicaea declared in its Creed:

"We believe in one God the Father Almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, Son of God, begotten of the Father, only-begotten, that is of the substance of the Father, God of God, Light of Light, true God of True God, begotten not made, of the same substance with the Father, through

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9. Johann Roten, ibid., p.6
12. Ibid., p.6
whom all things were, made, things in heaven and things on earth. Who for us men
and for our salvation came down and was made flesh, and became man, suffered, and
rose on the third day, ascended into the heavens, and is coming to judge the living and
the dead."13)

Next there was the great Christological problem in which Nestorius reduced the
theandric union to one of the moral order by asserting that God the Word and Jesus
were two distinct persons, two individuals united in the moral person called Christ. He
insisted that Mary was not the Mother of God (Theotokos) but merely the mother of
the man Christ (Christokos). St. Cyril of Alexandria defended the propriety of referring
to the Holy Virgin as Theotokos in his letters to Nestorius. His second letter to
Nestorius was read and approved at the Council of Ephesus (431 A.D.). Also, the
famous anathemas of Cyril were regarded by the Second Council of Constantinople (553
A.D.) as part of the actual proceedings of Ephesus. The most important Anathema
given by Cyril of Alexandria was:

"Anathema 1. If anyone does not confess that Emmanuel is in truth God, and that
the holy Virgin is, in consequence, Theotokos (Mother of God), since she brought forth
according to the flesh the Word of God who has become flesh, let him be anathema."14)

Hence, a true birth from a true mother was the 'authentication' of Jesus' humanity. This is the orthodoxy of Christianity and it underlies all artistic
representations of the Blessed Virgin Mary throughout the centuries. Jesus was "born
of a woman" (Gal 4: 4), and Mary called herself "the handmaid of the Lord" (Lk 1: 38).
Mary participated in Jesus' authentic humanity with her free will and gained the divine
grace to be Mother of God. Repeatedly, in the history of Christian devotion, especially in
Christian art and literature, it has become necessary to reassert the true humanity of

13. Paul F. Palmer, ibid., p.7
14. Ibid., p.11

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the mother as well as that of the Son. So, images of Mary were depicted in relationship with her Son, the Word of God Incarnate. St. John of Damascus stressed this point: "Let us worship and adore our Creator and fashioner of all; for He alone by nature is to be worshiped as God. Let us honor the holy Theotokos, not as God, but as the Mother of God according to the flesh." 15) He defined the image:

"Apology III. 16. An image is a likeness, or a model, or a figure of something, showing in itself what it depicts. An image is not always like its prototype in every way. For the image is one thing, and the thing depicted is another; one can always notice differences between them, since one is not the other, and vice versa. ... 17. All images reveal and make perceptible those things which are hidden. For example, man does not have immediate knowledge of invisible things, since the soul is veiled by the body. Nor can man have immediate knowledge of things which are distinct from each other or separated by place, because he himself is circumscribed by place and time. Therefore the image was devised that he might advance in knowledge, and that secret things might be revealed and made perceptible. Therefore, images are a source of profit, help, and salvation for all, since they make things so obviously manifest, enabling us to perceive hidden things." 16)

Walter Brennan began his book, "The Sacred Memory of Mary", with this memory theory from the beginning of the first chapter. He said "it is important to examine this special kind of memory". He continued: "to examine this special kind of memory of Mary in the Church we begin with some reflection upon the connection between memory and knowledge." 17) It is because memory is the key to the continuity of our knowledge. According to his theory, memory and knowledge are related to each other. Of course, this is not exceptional. When we read the Gospel stories which contain information about Mary, we are accustomed to share the same sorts of thoughts and prayers which the church kept and put upon its lips. While we are keeping prayer on

16. Ibid., Apology against those who attack the Divine Images III. 16-17, pp.73-74
our lips, we begin to feel that we know her better and more intimately. Thus, the
church keeps Mary's memory in its Traditions and Scriptures.

In fact, historical critique and hermeneutic studies about the Gospels help us to
understand Mary better than before. From the results of magnificent biblical studies, we
now have notions and Images of Mary as Woman, Mother of the Lord, Disciple of her
Son, Daughter of Zion and so on. But "the memory of Mary in the church has always
been a part of its sacred group memory."¹⁸ When the early Christians recorded their
memories of Mary as a part of their sacred memories of the Lord, they believed that
they had met Christ through their memory about Mary. They incorporated the Sacred
Memory and 'Amamnesis' into their liturgy, according to the tradition. Thus, sacred
memory must be studied by Critics in our day. This means that bible studies, historical
criticism and hermeneutics, should be but an endeavor to revere the memory of Mary.

Sacred group memory in the church is basically a scriptual memory in terms of
her Anamnesis and Tradition. First of all, "in the present development of Mariology, the
Old Testament preparation for the New Testament's doctrine about Mary is not reduced
to specific verses of the Scripture."¹⁹ That is the reason why "one naturally cited the
texts of Genesis 3:15 where there is the presence of a New Eve. Also, cited rather
easily was the classic text of Isaiah 7:14, where Mary was seen as the virginal mother
of Emmanuel".²⁰ We easily discover the symbol of the messianic Zion in Old Testament
literature. "This 'Daughter of Zion' is characterized as a woman who is at once spouse,

¹⁸. Walter Brennan, ibid., p.10
¹⁹. Ignace de la Potterie, Mary in the Mystery of the Covenant, trans. by B. Buby,
S.M., Alba House, New York, 1992, p.xxiii
²⁰. Ibid., p.xxiii
mother, and virgin.\(^\text{21}\) In fact, Zion is the name of the Jebusite fortress in Jerusalem, later applied to other sections of the city or to the whole city of Jerusalem. In the New Testament it is used in terms of the heavenly Jerusalem. The etymology of the word 'Zion' is not certain. However, originally Zion referred to the Jebusite fortress at Jerusalem which David captured and renamed as City of David (II Sm 5:7–9). It was the southern hill of the later enlarged Jerusalem. Later, Zion was often used as a poetic synonym of the whole city of Jerusalem, especially in the Prophets and Psalms. The poetic expression "Daughter of Zion" means simply "Daughter Zion". So to speak, Zion was personified as a woman. Since Yahweh loved Mt. Zion and chose it as His dwelling place (Is 8:18, 18:7), Mt. Zion was eventually symbolized poetically for the Temple. In early Christian tradition the cenacle and the early events of the church made this hill sacred to Christians.\(^\text{22}\)

At the Annunciation, Mary stands before us as a Daughter of Zion whom Yahweh is renewing in his love (Zephaniah); the Church full of grace; enjoying the presence of God promised to the descendants of Abraham (Deutonometry); the tiny remnant coming back from captivity on whom the divine light is shining (Isaiah); the new temple filled with God's glory (Haggeus). All these images serve to illuminate the ecclesial aspect of Our Lady's vocation. These are testimonies or witnesses that bring together the rich symbols of the experiences of the early Christians. The truth of Mary cannot be separated from her images in the Gospels. Also, the meaning of Mary cannot be separated from the truth that God revealed Himself in them. Critical studies could give

\(^{21}\) Ignace de la Potterei, ibid., p.xxvi

us the interpretations of testimony, the stories, the symbols and titles. Hermeneutic approaches could help us to understand the meaning of the economy of salvation in the context of Marian texts. These are precisely the interpretation of sacred group memory of the church, in a certain sense. Because "the Church's memory of Jesus included Mary" in the Gospels,23) we must remember that Marian theology should be a scientific study [for sound understanding] of the group memory which the Church keeps. The chronological order covered the biblical images of Mary is Paul, Mark, Matthew, Luke and John.24)

23. Walter Brennan, Ibid., p.23
24. This chronological order is approved by the modern Scholars: B. Buby says that "Mark's is the earliest written Gospel and it is the first Christian writing, written during 65-70 A.D." (Mary the Faithful disciple, Paulist Press, 1985, p.38). Also, he mentions that "Matthew's Gospel was written between 89-90 A.D., at Antioch, by the converted rabbi who was perhaps a Jew, perhaps Gentile Semite." (Ibid., pp.50-51) This statement is also similar to the R. Brown's opinion: "The evangelist is unknown, although we continue the custom of referring to him as 'Matthew'...His dependence upon Mark, and upon Q, indicates that he was not an eyewitness of the ministry of Jesus." (The Birth of the Messiah, An Image Book, Doubleday, 1977, p.45) Buby states again that "Luke's Gospel was written around 85 A.D....The sources of Luke were Mark's Gospel, the Sayings of Jesus (Q) and special material that only Luke has...He was not an eyewitness to the events of Jesus." (see Buby, Ibid., p.68) Brown indicates that "Luke's Gospel was written in a church of the Gentile mission in the 70s or 80s...The Greek was the evangelist's native tongue...His community was quite different from Matthew's mixed community of Jewish and Gentile Christians." (Cf. Brown, Ibid., p.236) C.H. Dodd concluded that "the fourth Gospel was written by the Johannine Circle at Ephesus under the Jewish Hellenistic influences for the Non-Christian Publics." (The Interpretation of the Fourth Gospel, Cambridge Uni. Press, 1968, pp.5-6) Brown generally agreed with this presupposition. And he points to a date of composition of John's Gospel between 90 and 100 A.D. (Cf. R.E. Brown, The Anchor Bible, The Gospel according to John, trans. and notes by Brown, vol.29, pp.LXXXVII-CIV) J.A. Fitzmyer claims us that "it was composed by an anonymous 'second-generation' Christian. The Fourth Gospel was probably the last of the Gospels to be written (nineties?)." (J. Fitzmyer, Chapter Two: Presuppositions of the Study, Mary in the New Testament, ed. by Brown: Donfried: Fitzmyer and Reumann, 1978, p.20)
2. Marian Images in St. Paul's Epistles

TEXTS:

1) Galatians 4:4-5
2) Philippians 2:5-7
3) Romans 1:3-4

Galatians is not easily dated. J. Fitzmyer suggests that it is written ca. 54 A.D. in Ephesus.\(^{25}\) It is also considered "immediately after the Council of Jerusalem, in Antioch in 49 A.D.,"\(^{26}\) Philippians estimated to be written in 56–57 A.D.\(^{27}\) and Romans was composed in 57–58 A.D.\(^{28}\)

St. Paul gives us the first memories of Mary for the Church in his epistles. In fact, we understand who Mary was by the memories of her through the Scriptures from 'Then' to 'Now'. St. Paul's memory of Mary reflects not only his own but also sacred group memory. He shows us an archetype of sacred memory of a 'Woman' in the light of Christ, her Son. Paul never names the woman, but he stresses Jesus is 'born of a woman'. "'Born of a woman' indicates the human condition of God's Son. It neither implies nor denies the virgin birth. Although Paul may have known that the name of Jesus' mother was Mary, he does not refer to her by name in his writings."\(^{29}\) However, the expression of 'born of a woman' was frequently used in Jewish tradition, such as...

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27. Ibid., p. 482
28. J. Cambier, ibid., p. 447
description simply stresses the human condition of Jesus. "Thus, seemingly Paul was not attempting to supply detail on how the Son became man."30) So, we have to recognize that Paul does indirectly refer to Mary with a expression of "born of a woman", but he does not deny the virginal conception.

"In his Epistle Paul gives us but an echo, a whisper, a shadow of Mary."31) Paul uses the words 'birth' (ginesthai) and 'servant' (doulos) in the Letter to the Philippians 2:7, which parallels the word 'handmaid' in Luke 1:48.32) He shows that "the concepts of the human origin of the Messiah have always been expressed in the Christian understanding of the Messiah."33) Buby concludes that "in Galatians 4:4 Paul demonstrates the reality of Jesus' humanity by the Hebrew expression 'one born of a woman'; he shows Jesus' Jewishness and his belonging to that community by saying, 'one born under the law'."34) In this context, we can understand "the Jewishness of Jesus and his mother historically and biblically, which enable us to place further reflection on Mary or Jesus on the solid basis of their rootedness in the Jewish culture, religion, and tradition."35) Bertrand Buby strongly concludes that Paul shows us a 'shadow-image' of a Jewish Woman who is the mother of the Messiah.36)

In fact, Phil 2:6-11, an early Christian hymn, would be relevant to an implication

32. Ibid., P.28
33. Ibid., p.30
34. Ibid., p.34
36. Ibid., p.104

52
of pre-existence of Jesus Christ. "If Paul intended that implication, he would then have seen to no contradiction between pre-existence and Jesus' Davidic descent" in Romans 1:3. Because Davidic Descent and Divine Sonship in Roman 1:3-4 are considered to be early pre-Pauline kerygmatic preaching. As a result, "in using an earlier Christian formula in Rm 1:3-4, Paul raises two issues by indirect treatment of Mary, namely, the Davidic descent of Jesus and his status as Son of God."

But, John Macquarrie suggests that Paul's addresses are hardly historical staments at all but theological ones. He mentioned as evidence Paul's theology of the Incarnation: "Jesus was 'born of a woman', that is to say, he was truly a human being, and he was born under the law which may simply be reinforcing the point that he truly shared our human condition, for the human race is 'under the law'." However we accept an image of Mary as a 'Jewish Woman', it may not be sufficient to give the whole understanding of Pauline images of Mary. Presumably, Paul, a well educated Jew, transfigured the image of Mary to her future perspective by calling her only "woman", in accordance with the Jewish mentality in that period; since people would understand very well the poetic title 'woman' enhanced throughout their long history. Paul, as a cosmopolitan preacher rather than an apostle, convinced that the Messiah was born of woman, as the prophets announced in their history through the generations. In this context, the image of Mary as a 'Jewish Woman' in the the Pauline Epistles is acceptable, but contains deeper meanings. Jesus was not only born of a Jewish woman,

37. B. Buby, Mary The Faithful Disciple, ibid., p.34
38. Ibid., p.36
but also born of a Woman for all people, Hic and Nunc, today. Metaphysically speaking, Mary's position was changed gradually into a cosmic level. Mary might be called a "Post Jewish Woman" in Pauline context. Because "it is important to say that Jesus did not come according to gnostic expectations; but He was born of a woman."40) Paul witnessed this event as fulfilled in the history of salvation. Now we perceive the 'Woman' is very 'Our Lady'. Probably Paul would recognize the 'Woman' of 'Then' as the very 'Woman' of 'Now' in his time, and our time. He anticipated Mary's shadow-images of 'NEW EVE', 'VIRGIN' and 'DAUGHTER of ZION'. Especially 'Daughter of Zion' as the 'Daughter Zion' of autonomous figure of Mary that had already been used by the prophets, "not only was it an image that crystallized the people's consciousness of their unity; it lent itself beautifully to the covenant theology which was at the heart of Israel's identity as a nation."41)

3. Marian Images in St. Mark's Gospel

TEXTS:

1) Mk 3:31-35
2) Mk 6:1-6a

The focus of Mark's theology is the Kingdom of God. Within the framework of 'Kingdom of God', Mark expressed his Christology (who Jesus is) and his notion of

discipleship (response to Jesus). Mark's message is that whoever wishes to understand the Kingdom of God must look at Jesus the healer, the teacher, the crucified-and-risen one. Mark made ample use of the common stock of christological titles available: Messiah, Son of God, Son of Man, Lord, Son of David, Suffering Servant, and Suffering Just One. The response to Jesus' person is discipleship. Mark's presentation of the earliest disciples was based on the dichotomy between the general populace (outside) and the members of his community (inside). Thus, the Marcan ideal of discipleship is 'being with' Jesus, sharing his mission of preaching and healing (3:14–15).42

Mary is mentioned twice in Mark's Gospel. Mark contains no account of the conception and birth of Jesus as do Matthew and Luke. Also, there is no mention about Jesus' pre-existence as the Word of God as in the prologue of John and certain Pauline Epistles. In 3:21 the 'family' of Jesus stands 'outside' a house in Capernaum when he is preaching. They are there to seize him and take him back home, because scribes from Jerusalem claimed that Jesus was "out of his mind" (3:21) and "possessed by Beelzebul" (3:22). Later in 3:31 we can encounter the family of Jesus: "mother and brothers". According to the verses in 3:31–35, when Jesus heard that his mother and brothers "standing outside sent word to him and called him" (3:31), he said to the crowd "Who are my mother and brothers?" (3:33) And looking around at those seated in the circle he said (3:34), "Here are my mother and my brothers. Whoever does the will of God is my brother and sister and mother." (3:35) It is true "there is a definite contrast between Jesus' mother and family outside, and the group that is inside"43 in a

43. Joseph A. Grassi, Mary, Mother and Disciple, Michael Glazier, Inc., 1988, p. 21
certain sense. But it might be a narrow or even incorrect understanding of Mary to claim that "Mary does not play any significant role except as one of the family who tried to prevent his ministry from continuing."44) This is based on the author's presupposition that Mark didn't know the Jesus' infancy stories at all: "If Mark had been at all aware of any such infancy stories as narrated in Matthew and Luke, he could not possibly have written thus."45) Nevertheless, this author concludes the same result of understanding of Mark's passages, even if it is situated under the limit of awareness of Mary in the light of Marcan cognition of Kingdom of God: "Mark is sketching the outlines of the new family of Jesus, the eschatological family. This is a new creation, a new set of relationships."46) Of course, this eschatological family constituted by doing the will of God is not identical with the biological, physical, or natural family formed by human relationship. The new standard of values established by the proclamation of the Kingdom of God is important. "Although the 'outside' vs 'inside' staging implies that the physical family members are not among those whom Jesus currently regards as his eschatological family, the passage in itself does not exclude the physical members from eventual participation in the eschatological family."47) In fact, Mark's Gospel is a remembrance of how the Lord suffered, died and rose for us. Mark wants to remind the Church of the difficulty of being a disciple. To be the 'eschatological family' of the Kingdom of God is a difficult challenge. So, it is necessary

45. Ibid., p.105
46. Ibid., p.106
to understand that "Jesus' family is not being singled out for their opposition, but rather they are part of the whole picture of incomprehension in Mark's gospel." The Mariology of Mark is located beyond negative or positive stances. Walter Brennan points properly to this: "The Gospel (Mark) does not say anything more than that, either negatively or positively. We should not fill in the blanks." 

According to another Marian text in the Marcan passages, Jesus returned to his home town of Nazaret h with his disciples (6:1). But he wasn't welcomed when he taught in the synagogue. His teaching in the synagogue and his reputation for performing 'mighty deeds' scandalized the hometown crowd: "They said, 'Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?' And they took offense at him" (6:2–3). J. Grassi interpreted the status of Jesus in 6:3, 'Son of Mary', that "it is more likely that it is a simple indication that Joseph was no longer alive." And he described with some explanations in his book that Mark simply did not know of Jesus' miraculous conception by a virgin that we find in Matthew and Luke. But J.A. Fitzmyer cautiously offers 4 explanations regarding no mention of Joseph in Mark: 1) Mark is trying to stress the human characteristics of Jesus in order to refute the exaggerated supernatural claims of the Marcan congregation – Jesus is human, a carpenter, and born of woman. 2) Mark is hinting at the virginal conception of Jesus.

48. Joseph A. Grassi, ibid., p.21
49. Walter Brennan, Mary: Servant, Mother, Woman, Friar Servant of Mary, 1986, p.37
50. J. A. Grassi, ibid., p.23
51. Ibid., pp.22-23
3) The villagers are casting a slur on Jesus. 4) Jesus' father is not mentioned because he is dead. In addition to this, he concludes "we see no profound Marian significance in the fact that Jesus is called 'Son of Mary'."[52] In light of #2, "the quest for the historical image of Mary in the New Testament is really a hermeneutical problem"[53], because the Evangelists did not use the term 'history' as the categories of modern scientific history. Thus, "the recognition of the complexity of reality, the different levels of being and diverse elements involved in a speech event must be considered in dealing with the historical image of Mary in the New Testament."[54]

In this text, Jesus is also the center of Mark's concerns in 6:1–6a. Mary is mentioned in order to highlight the scandal produced by Jesus' actions. People were astonished by Jesus' 'mighty deeds' and 'wisdom', unlike a carpenter, a man born in Nazareth. Here Jesus' sonship is tied to a woman, his mother, Mary: "Is this the son of Mary?" (6:3) Within the surroundings of Jewish society which was male-oriented, it is relevant that Mary, the mother of Jesus, was a part of theological intention and composition in Marcan theology. "Mary's motherhood is a historical point, a fact that can identify the carpenter who defends the poor. That identity leads to astonishment and bewilderment."[55] I. Gebara and M. Bingemer conclude:

"In Mary, Jesus is begotten by Mary's humanity, and this means that he is begotten under the sign of contradiction and conflict. Mary is the symbol of this humankind in which God's newness takes place and in which the poor have their turn because the announcing of the Kingdom starts with them"[56]

54. Ibid., p.29
55. I. Gebara & M. Bingemer, Mary Mother of God, Mother of the Poor, Orbis Books, Maryknoll, New York, 1989, p.63

58
Mark neither says that Mary was no more than a natural relative of Jesus, nor does he say that Mary was more than the blood mother of Jesus. This point is properly expressed by John Macquarrie: "Mark's Gospel presents us with a somewhat ambiguous picture of Mary and her relation to Jesus, though we have also seen that this ambiguity can be interpreted in a number of ways." B. Buby suggests that images of Mary in Mark's must be understood in the context of "Messianic secret". He sums up that Mary emerges in silhouette as the first disciple who breaks down the walls which separate us from Jesus. The Gospel challenges us in poverty: simplicity, clear-sightedness; detachment from our securities and culture. Now, we can figure out that the image of Mary in Mark's Gospel is the humble MOTHER ultimately subordinated to her Son. Mark doesn't figure out an autonomous image of Mary. She is a "silhouette of Jewish mother" who stands in presence but keeps one step behind her Son.

4. Marian Images in St. Matthew's Gospel

TEXTS:

1) Mt 1:1-17; 18-25
2) Mt 2:11; 13-14; 20-21
3) Mt 12:46-50
4) Mt 13:53-58

56. Mary Mother of God Mother of the Poor, ibid., p.65
57. John Macquarrie, Mary for All Christians, p.38
59. Bertrand Buby, Mary the Faithful Disciple, p.49
60. Bertrand Buby, Mater Fidei et Fidelium, p.105
Matthew's Gospel is a work of mature synthesis, combining the earliest Gospel, Mark, with an early collection of sayings of Jesus (so-called 'Q'), which it shares with Luke's Gospel. Also, it is evident that the evangelist was an early Christian teacher and church leader, perhaps, a converted rabbi and catechist. Supposing that Matthew's community had been placed outside of Judaism by the rabbis of Jamnia (ca. 80 A.D.), it is still possible that many leading members of the community felt themselves to be Jewish. Thus, the Gospel represents a predominantly Jewish-Christian outlook. It would be reasonable to date the composition of the Gospel between 80 A.D. and 90 A.D., because the evangelist should be considered in dialogue with the rabbinic academy of Jamnia which existed from about 75 A.D. to 90 A.D. The Gospel has two focuses: Jesus as the Christ; and the near approach of the Kingdom of God that Jesus proclaims. These two themes are closely tied at the beginning of the Gospel. Jesus is shown as the royal Son of God and as Emmanuel, God with us.61) Daniel Harrington, S.J. synthesized the location of composition of Matthew's Gospel:

"Almost all interpreters locate the composition of Matthew's Gospel in Syria or Palestine. The place must have had a large Jewish population to accommodate both the Matthean community and their Jewish opponents. Since the Gospel was composed in Greek for a Greek-speaking community, it must be a place in which Greek was known and used."62)

For instance, Matthew reports Mark's episodes about Jesus' mother, relatives, and neighbors in 12:46-50 and 13:53-58. But he softens the harsh messages. He deals with these episodes within the context of the "rejection" of Jesus rather than by direct

mention of "outside-inside" people. Jesus, the Messiah, had preached the Kingdom of God to the people who had spiritual problems. In fact, "a major matter of debate in Jesus' time was the identity of the people of God".\textsuperscript{63) Also, the destruction of the Jerusalem Temple in 70 A.D. made people even more problematic, because the major unifying religious institution (the Temple) no longer existed. Within this circumstances, "He (Matthew) not only remembers the passion, death and resurrection of Jesus, and the words and deeds of Jesus' public life beginning with God's approval of Jesus as his Son at Jesus' baptism. He looks even further background to the infancy of Jesus".\textsuperscript{64) Matthew follows Mark's text fairly closely, but he tried to reorganize his composition of Gospel with editorial changes through the feedback of his memory.

The first two chapters in Matthew's Gospel report Jesus' birth and infancy. The first chapter explains who Jesus is by tracing his genealogy through Abraham and David (1:1–17), noting how Joseph became his legal father without being his physical father (1:18–25). The second chapter shows various themes: The visit of Magi (2:1–12), the flight of the Holy Family into Egypt (2:13–15), and the return of the Holy Family from Egypt to Nazareth (2:19–23). Matthew's infancy story situates Jesus within the history of Israel as a royal Son of David with divine sonship. Besides this, Joseph is the central character in Matthew's infancy narrative.\textsuperscript{65) Christians proclaim that this "Son of David" is the Messiah. "The basic purpose of the genealogy of Jesus in Mt 1:1–17 is clear: Jesus is the Son of David and was born at an opportune time in Israel's history."\textsuperscript{66) This is a Good News for Jewish and Gentile

\textsuperscript{63) Daniel J. Harrington, ibid., p.192
\textsuperscript{64) Walter Brennan, \textit{The Sacred Memory of Mary}, p.28
\textsuperscript{65) Ibid., p.30'
Christians. And the biological rhythm of patriarchal lines of Jesus’ genealogy is paused by "syncopation" with the references to four women, then last, with Mary. "The inclusion of five women (1:3,5,6,16) in Jesus' genealogy breaks the formal pattern set in the book of Ruth ('A' was the father of 'B' or 'A' begot 'B')\(^67\); they are Tamar (Ge 38), Rahab(Jos 2), Ruth, Betsheba (wife of Uriah), and Mary, the mother of Jesus. "Mary, the mother of Jesus, was drawn into David's line through her husband Joseph, though her child Jesus was the legal rather than physical son of Joseph".\(^68\) At the very end of the genealogy, Jesus is mentioned as Son of Mary, not Son of Joseph: "Mary, of whom was begotten Jesus, who is called the Messiah" (1:16). Matthew did not say in 1:16 "Joseph begot Jesus" or "Joseph was the father of Jesus". Probably he was calling attention to Mary’s role. This is affirmed by the following 1:18–25,\(^69\) Donald Senior and Bertrand Buby, both of whom cited K. P. Donfried's summary of 4 theories\(^70\)
which are considered as reasons why the evangelist mentions 4 women before Mary in his genealogy of Jesus. But they interpret the role of Mary differently. The former states "Matthew's theology emphasizes that God works through the extraordinary and the unexpected. God's initiative is not dependent on human continuity and decorum."\(^71\) The latter says "Theory four seems to be the best for helping us understand the role of

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66. Walter Brennan, ibid., p.32
67. Ibid.
68. Ibid.
70. Ibid., pp.79-83: 1) The Four OT Women Were Gentile or Foreigners. 2) They Were Subjects of Controversy in the Jewish Debate about the Davidic Messiah. 3) They Were Sinners. 4) Although Marked by Irregular Marital Unions, They Were Vehicles of God's Messianic Plan.
Mary as Mother of Emmanuel. It is the theory which conforms with the biblical
evidence and with the context of Matthew's Gospel. These statements seem to be
similar, but basic cognitions of the role of Mary are different. Buby sees the uniqueness
of Mary, on the contrary Senior sees the role of Mary as Scandal in the context of
feminist perspective. He entitled his article "Mary as Scandal" and "Mary as
unconventional Woman".

Next, our concern is the symbolic number 14 in Matthean genealogy: "The idea
that the number fourteen derives from the numerical values of the consonants in
David's name (daleth=4, waw=6, daleth=4) is unlikely. The number fourteen in Mt 1:17
is connected with its function as a multiple of seven." The New American Bible
explains why the third section (1:12–16) apparently has only thirteen:

"Since Matthew here emphasizes that each section has fourteen, it is unlikely that
the thirteen of the last was due to his oversight. Some scholars suggest that Jesus who
is called the Messiah doubles the final member of the chain: Jesus, born of the family
of David, opens up the new age as Messiah, so that in fact there are fourteen
generations in the third section. This is perhaps too subtle."

However, it is true that the Matthean genealogy is "artificial" rather than
"historical". We can understand symbolic usage of numbers in Davidic lines of the
Matthean genealogy. R. E. Brown explains: "Through combining sources and working
with imagnation, Matthew would have 'discovered' a 3x14 pattern in God's messianic
plan." And, he accepts the proposition of F.V. Filson's theory: "Although Matthew
(1:17) insists on the presence of a '3x14' pattern of generations in the genealogy of

72. Bertrand Buby, S.M., Mary The Faithful Disciple, p.54
73. See Donald Senior, ibid., p.97
Jesus, when one actually counts the generations in the three sections of the list, it seems as if Matthew's arithmetic leaves something to be desired.\(^76\) He also introduces another proposal: "Mary is into the fourteenth generation since she, not Joseph, is the natural parent of Jesus."\(^77\)

The story of Jesus' birth in Mt 1:18–25 can be considered as the continuation of the genealogy, because the birth-story tells us how Jesus, the Son of David, was conceived by the Holy Spirit (1:18) not by the marital relationship between Mary and Joseph. "The opening verse (18) connects the ensuing narrative with the genealogy in general and the description of Jesus' birth verse (16), in particular."\(^78\) When we read Mt 1:18–25, we realize that the betrothal ceremony had already been taken place and that Joseph and Mary awaited the wedding ceremony. In fact, in rabbinic times, minimum ages were set for the male at thirteen and for the female at twelve. And Jews understood marriage more in terms of a civil contract than as a religious ritual. "According to Matthew, Joseph and Mary were between the two steps; and so Mary's pregnancy, which was not by Joseph, had the appearances of adulterous behavior."\(^79\) In this kind of social situation Joseph could have chosen to have the law carried out (i.e. stoning), or simply the usual divorce procedure. His decision to divorce Mary 'quietly' implies that he would not subject her to the public disgrace because he is just (1:19). At that time, Joseph, of course, agonized, but his confusion was cut short by a divine communication through a dream (1:20). The angel's proclamation in Mt 1:20–23 follows

\(^{76}\) Raymond E. Brown, ibid., p. 81
\(^{77}\) Ibid., p. 83
\(^{78}\) Ibid., p. 83
\(^{79}\) Ibid., p. 84
a pattern developed in the Old Testament with respect to the birth of a son: announcement of the birth introduced by "behold", designation of the child's name, and specification of the child's identity. "There are two basic points of importance in the angel's message: the first concerns the origin of Mary's pregnancy; the second concerns Joseph's duty toward the mother and the child."80) The child was begotten through the Holy Spirit; yet he is a true Davidid, for Joseph, "Son of David" (1:20), acknowledged him by naming him. "Actualization of Mt 1:18-25 might well focus on Joseph's confusion, trust, and subsequent enlightenment."81) Matthew shows a particular interest in the title "Son of David" for Jesus. He uses it ten times, associated with the title "Son of God".82) Matthew continues briefly to assure us that Joseph carried out the angel's command. "Indeed, he carried it out so exactly that Mary who had conceived as a virgin remained a virgin till she bore Jesus."83) Through naming by the Davidid Joseph, the Messiah is the son of David, but through conception by the Holy Spirit, the Messiah is Emmanuel, "God with us" (1:23).

"Matthew saw in it scriptural support for both the Davidic and the divine aspects of the 'Who' and the 'How' of Jesus' identity."84) So, he has been trying to explain that Jesus is truly of the "House of David" (cf. Isa 7:13). In 1:23, he noted scripture which speaks of a virgin being with child and giving birth to a son with a citation of Isa 7:14: "'Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel', which means 'God with us'." In fact, the Hebrew word Almah, which is

80. Raymond E. Brown, ibid.
82. Raymond E. Brown, ibid., p.134
83. Karl P. Donfried, Mary in the New testament, p.85
84. Raymond E. Brown, ibid., p.149
translated by the Greek word *parthenos* and *virgin* in English, means an unmarried young woman. Matthew uses the term *Virgin*, because he wants to present Jesus as the fulfillment of prophecy of Hebrew Scriptures with his theology and his community's expectation. So to speak, "Matthew is completing what Paul had begun in his Letter, namely, the Jewishness of Jesus and his Mother, Mary", and actualizes Mark's recording about Jesus and his Mother. In chapter 2 Matthew uses the expression "the child and his mother" 4 times (2:11,13,20,21). We could say he removes most of the misunderstanding and ambiguity which surrounded Mary and the disciples for his time and even for us today. Bertrand Buby describes Matthew's sketch of Mary:

"Matthew's image of Mary can be compared to an artist's delicate sketch. He has an image of Mary from Mark's silhouette; through his own creative talent, he develops it into a sketch which illustrates some unique features in Mary as Virgin-Mother of Jesus. He has sharpened the silhouette and has presented us with a two dimensional sketch, so to speak, pencil-sketch in the first and second chapter of his Gospel. These chapters are called Infancy Narratives."

Mary is portrayed both as *Virgin* and *Mother*, especially Virgin-Mother of Messiah. The Images of Mary as an *autonomous* figure of VIRGIN and a *subordinated* figure of MOTHER in the Gospel of Matthew led to be Christians seeing her Theotokos through special filial piety and prayer. The images of Mary are inter-related each other in Matthew's Gospel. But autonomous figure is more focused on as a Virgin-Mother. Mary is not only a mother of the historical Jesus but also the Mother of Christ, the Messiah, begotten by God.

86. Bertrand Buby, *Mary, the Faithful Disciple*, p.51
87. Bertrand Buby, New Testament Images of Mary, ibid., p.108: He concludes that "Mary is portrayed as Virgin and Mother, and then as faithful disciple".

TEXTS:

1) Lk 1:26–38; 39–45; 46–56
2) Lk 2:1–20; 21; 22–40; 41–52
3) Lk 4:16–30
4) Lk 8:19–21
5) Lk 11:27–28
@ Acts 1:14

One may reasonably accept the tradition that Luke composed the third Gospel: "There are seven major, ancient witnesses about the author: the Muratorian Canon, late 2nd–cen. Prologue to the Gospel, Irenaeus, Tertullian, Origen, Eusebius and Jerome."88) Luke was a physician and a companion of Paul, "the beloved physician Luke" (Col 4:14, Phlm 24, II Tim 4:11). Also, Luke was from Syrian Antioch. He seems not to be acquainted with the Paul's theology and his Epistles. "Since Luke in Acts shows little acquaintance with Paul's theology and no acquaintances with Paul's letters, it seems that his association with Paul was early and thus before Paul's theology was fully developed, before he engaged in serious letter writing to his communities, and before the Jerusalem 'Council'."89) This is the reason why some debate over the date of composition still remains among scholars: "The fact that Luke does not use Paul's letters or even mention that Paul wrote letters obviously argues for an earlier rather than a later date. It's far more likely for Paul's letters to be ignored before this collection and canonization than after."90) In any case, the author acknowledges his

89. Ibid., p. 675
dependence on other witnesses and written sources (Lk 1:1–2). As a Hellenist, and an Antiochean, Luke's language was not more technical in scope than that of other authors of his time. He demonstrates the narratives and the parables in the context of coherent scriptural allusions connecting to the ancient biblical story of God and his people.

He truly shows us a synthetic imagination in his uniqueness by borrowing some rhetorical expressions influenced by his Hellenistic education. Luke's native tongue was Greek. "He is a master of Greek." Certainly "Luke's readers were Greek-speaking and sufficiently acquainted with scriptural traditions to grasp at least the gist of his many allusions. They were obviously Christian. Luke wrote to confirm teachings already held (Lk 1:4). His readers were, in all likelihood, Gentiles; a great deal of Luke—Acts, in fact, would not make sense if its readers were not Gentile."91)

Luke uses his sources very creatively. In his accounts of Jesus' ministry he uses Mark, Q, and his own special material L. But he combines materials in his Christology:

"Luke employs a dominant geographical schema in his kerygmatic story: from Galilee Jesus journeys to Jerusalem and to God; from Jerusalem to Church, gifted by the promised Holy Spirit, journeys to the ends of the earth. Lukan themes also hold materials together. Take, for example, the theme of prayer: the prayer of praise radiates throughout 1:5–2:52; Jesus' ministry begins and concludes with prayer; the promised Holy Spirit comes upon the primitive community at prayer".92)

He is not an eyewitness of the ministry of Jesus, but an evangelist committed to the Gentile mission. He is really the evangelist of prayer and praise. He praises God through Jesus' fulfillment. In his account, God was faithful to promise made to Israel. It's achievement can be seen through Jesus from the annunciation to His ministry which, in an unexpected way, included Gentiles, the unclean, the poor and women. So,

Luke "was connecting the events of the early Church to those of Jesus' ministry, and to the whole story of God's people, indeed of humanity." Luke is quite conscious of the literary form he has chosen. Emphasizing the sequence of events related to God, he associates his work with the narration (narratio) which is a form of Hellenistic rhetoric. Even if some debate on the date of composition of Luke's Gospel still remain, Luke's "Sitz im Leben" is: "Writing in pluralistic Syrian Antioch in 90s in the first century of the Christian era, Luke addresses a primarily Gentile audience with well-to-do members who are painfully rethinking their missionary thrusts in a hostile environment".

Luke used Mark, apparently written a little before the Jewish War (66-70 A.D.). Luke presupposes the destruction of Jerusalem in 70 A.D. (Lk 21:5-38), but he does not consider the severe persecution of Christians by Domitian's rule (81-96 A.D.), nor does Luke reflect the conflict between the church and synagogue after the reconstruction of Pharisaic Judaism at the Jewish Synod of Jamnia (85-90 A.D.). From these consideration, it is reasonably considered that the date of composition of Luke's Gospel

93. Luke Timothy Johnson, Ibid., p. 4
94. Robert J. Karris, Ibid., p. 676
95. See New Catholic Encyclopedia, vol.2: p.146
96. See Ibid., vol.7: p.981; vol.10: p.676; vol.2: p.389

In 64 A.D. more than half of Rome was destroyed by fire. Nero intentionally burned Rome. But he accused the Christians to shift of blame for the fire. This was the first persecution in Rome. A second persecution of the Christians occurred in the last years of the reign of Domitian (81-90 A.D.); because he attempted to restore religion and morality via the ruler cult as a part of state religion.

In 70 A.D. the Jews of palestine made the national catastrophe for a renewal of religious life imperative, so called academies. Rabbi Johanan ben Zakkai had obtained permission from Titus to settle with his disciples at Jamnia, which became the new seat of the Sanhedrin. Under the leadership of Gamaliel, who was the head of the academy with the title of patriarch, they studied the Halakah: the interpretation of Torah. After the long-standing discussion, particularly over the writings, the action of the synod was given final and decisive No. to the canonicity at Jamnia. This was a small "victory of Pharisaism" in Rabbinic Judaism.
lies in a date of 80-85 A.D.

We see the infancy narratives in the first two chapters of Luke's Gospel as well as the genealogy of Jesus in chapter three. From the beginning of the Infancy Narratives, Mary is described as a key person who has important roles in the Annunciation (1:26-38), the Visitation (1:39-56), the Birth of Jesus at Bethlehem (2:1-20), the naming and Presentation in the Temple (2:21-40), and the finding of Jesus in the Temple (2:41-52). Beside these, Luke reports parallel ministry passages with the other synoptic Gospels: the rejection of Jesus in 4:16-30 (cf. Mk 6:1-6a; Mt 13:53-58); and the true family of Jesus in 8:19-21 (cf. Mk 3:31-35; Mt 12:46-50). Especially, Luke mentions the blessedness of Jesus' mother in 11:27-28, unlike the other synoptic Gospels. Also, he notes the Mary's presence with the disciples who gathered together to pray in Jerusalem after the Ascension and before Pentecost (Acts 1:14).

Luke also softened Mark's picture of Mary, because his readers were mostly Gentiles in the Hellenistic culture. He intended to show the merciful God's image in terms of Jesus' nature and his ministry. In 4:22, Luke shows people's astonishment: "Isn't this the son of Joseph?", similarly "Is he not the carpenter's son?" also in Matthew's Gospel (Mt 13:55), instead of "Is he not a carpenter, the son of Mary?" (Mk 6:3). Truly it is caused by Luke's special reflection on Jesus and his theology that interprets Jesus coming from the Davidic line as prophesized in the salvific history to all people (cf. Luke's genealogy of Jesus in Lk 3:23). Of course, Luke repeats Mark's episodes about Jesus' mother, relatives and neighbors, but he changes them like Matthew. He omits the contrast between blood relatives and disciples, so called 'outside' and 'inside'. He relayes simply that Jesus' mother and relatives "were unable to join
him because of the crowd" (8:19). At that time Jesus replies without any gestures: "My mother and my brothers are those who hear the word of God and act on it" (8:21). Luke does not separate Jesus' mother from his disciples; His term "brothers" could mean both blood and non-blood relationship according to the Greek word "adelphos". John P. Meier indicates the meaning of adelphos in the NT; 1) literally, it is not only used to mean a blood brother (Mk 1:29-30), but also it means "half brother". (Mk 6:17) 2) metaphorically, this covers all those who are not involved in direct blood relationship. (e.g., Mk 3:35, 1Cor 1:1, 5:11, Acts 2:29, Rm 9:3, Mt 7:3-5, Heb 2:11,17)97) He concludes after the investigation of traditional interpretations:

"In the new Testament there is not a single clear case where 'brother' means 'cousin' or even 'stepbrother', while there are abundant cases of its meaning 'physical brother' (full or half). This is the natural sense of adelphos in Paul, Mark, and John; Matthew and Luke apparently followed and developed."98)

In addition to the text, we have the traditional usage of Semitic background and the church Father's interpretation.99) Mary was with the disciples during the ministry of Jesus. This was important for understanding the Lukan community to whom the Gospel was written. In 11:27, a woman is shouting the blessedness of Jesus' mother with obvious admiration for Mary: "While he was speaking, a woman from the crowd called out and said to him, 'Blessed is the womb that carried you and the breasts at which you nursed!'" Probably she was a mother with children. She could relate the pride of son to that of mother. Jesus encouraged her with a warm smile: "Rather, blessed are those who hear the word of God and observe it." It is not a denial of blood maternity

98. Ibid., p.331
of Mary, rather this is a great merciful encouragement as a "compassionate liberator". Her exclamation to praise Mary is not only an echo of beatitude which Luke applied to Mary (1:45,49), but also an affirmation to follow the Jesus' teaching.

The Infancy narratives of Luke are different from those of Matthew. Luke locates the prophecy of Isaiah about the suffering servant of Yahweh at the center of Jesus' ministry. He shows that Jesus is the Savior of all people, since Jesus' ancestry is traced back to Adam (3:38), "the son of God", unlike in Matthew's report (Mt 1:1), "Jesus Christ, the son of David, the son of Abraham". And the child Jesus is portrayed as light to the all nations, the Savior of the poor. Luke's Infancy narrative begins with the Angel Gabriel's greeting "to a virgin betrothed to a man named Joseph, and the virgin's name was Mary" (1:27): "Hail, favored one! The Lord is with you." (1:28) The name Joseph means "May Yahweh add", the name Mary means "Excellence", and the name Jesus (1:31) means "God saves."100 The Angel Gabriel's greeting to Mary "chaire kecharitomene" was translated in many ways: "Hail favored one" (The New American Bible), "O Graced one" (The New Jerome Biblical Commentary), and "Rejoice, so highly favoured!" (The Jerusalem Bible). The Vulgate uses the Latin translation Gratia Plena "Full of Grace". The Jerusalem Bible comments on its translation: "Rejoice" may be preferred to "Hail" and regarded as containing a messianic reference (cf. Zech 9:9) in contrast with "of all women you are the most blessed" (1:42).101 However, "the dominant translation which Christianity has given is very clear: the Byzantine tradition

in the East and the medieval tradition in the West have seen in *kecharitomene*, the indication of Mary's perfect holiness.\(^{102}\) The verb *charitoun* is used as a causative and a past perfect participal form in the form of *kecharotomene*: "*Kecharitomene* signifies then, in the person to whom the verb relates, that is, Mary, that the action of the grace of God has already brought about a change. What is essential here, is that it affirms that Mary has been *transformed by the grace of God*.\(^{103}\) In other words, Luke indicates that the transformation by grace *has already taken place* in Mary.\(^{104}\) Mary is "transformed by grace," because she has been sanctified by the grace of God. She became the Mother of the Son of God remaining a virgin because of this transformation.

In any case, "the Vulgate expression *gratia plena* (full of grace) stimulated a great deal of speculation concerning Mary's special status among other humans."\(^{105}\) R. Brown says: "The Latin translation of Luke's annunciation reflected in the *Ave Maria* shows that the translators understood the equivalence between *chaire* and the ordinary Latin greeting *ave*. However, 'Rejoice' evokes highly theological OT passages featuring the Daughter of Zion."\(^{106}\) While Mary "was greatly troubled at what was said and pondered what sort of greeting this might be" (1:29), evidently Mary "has found favor with God" (1:30) by the angel's greeting: "Mary has the Lord 'within her' even as the eschatological Zion would have the presence of the Lord within it. Not for the last time, Mary represents Israel".\(^{107}\) Commentators see that this scene resembling certain OT

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103. Ibid., p.18
104. Ibid., p.18
106. Raymond E. Brown, *The Birth of the Messiah*, p.322
prophecies, each of which has strong messianic messages: 1) Judg 13:2-7: The story of Manoah; The Birth of Samson. 2) Zech 9:9: Rejoice heartily, O daughter Zion, shout for joy, O daughter of Jerusalem; See, your king shall come to you; a just savior is he, Meek, and riding on an ass. 3) Zeph 3:14: Shout for joy, O daughter Zion! Sing joyfully, O Israel! Be glad and exult with all your heart, O daughter Zion. From these statements, later theology developed Mary's fullness of grace and made it a principle of Mariology. "It lies at the root of the axiom nunquam satis (i.e., one can not claim too much for Mary)." 109) "In the bull of 1854, Ineffabilis Deus, in which Pius IX, proclaimed the dogma of the immaculation, is he biblical text which furnishes the most sure foundation (not the proof) in favor of the Immaculate Conception of Mary." 110)

In 1:35, the Angel Gabriel said to Mary: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy, the Son of God." Andre Feuillet interprets the verb "overshadow" to mean the divine protection God bestows on men who are his friends by borrowing the examples of Ps 91:1 and 140:7. Also, he uses an analogy of the angel's word related to Exo 40:35, Num 9:18, and II Chr 5:7, 13-14. He says:

"On this assumption, Gabriel would be implicitly likening Mary to the Tabernacle or to the Ark of the Covenant. We would have here a deliberate analogy between the cloud coming down over the Ark of the Covenant and the intervention of the Power of the Most High that overshadows Mary. The Cloud was the sign of the presence of the divine Glory; consequently, the Incarnation of the Son of God in the womb of the Virgin Mary would correspond to the dwelling of the Glory in the Tabernacle or in the Temple." 111)

Also see R. E. Brown, The Birth of the Messiah, pp.323-326
109. Raymond E. Brown, ibid., p.327
110. Ignace de la Potterie, ibid., p.19

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He concludes that we find the symbolism of Mary as the *Ark of the Covenant* or as the *Tabernacle of divine glory* in Luke's Gospel. But R. Brown reserves his decision to discuss about the symbolic image of Mary in Luke's Gospel.\(^{112}\) He limits discussion of Mary as the Ark of the Covenant to the scene of the Visitation (1:39–46).

Mary has two lines of response during the Annunciation: One is "How can this be, since I have no relations with a man?" (1:34); The other is "Behold, I am the handmaid of the Lord. May it be done to me according to your word." (1:38) "Luke obviously thinks of Mary as virginal in the biological sense; but his main interest is in the miracle of God's power that overcomes human incapacity, quite unlike the obsessive encratism reflected in late infancy gospels, such as the *Protoevangelium of James*."\(^{113}\)

When the angel makes clear that not human actions but divine power will effect the birth (1:35), Mary responds in obedient faith, "May it be done to me according to your word" (1:38). "This type of response we find in 1:38 is not a step in the stereotyped annunciation pattern. It is lacking even from the JBap annunciation."\(^{114}\) Really Mary's obedient commitment to God in 1:38 is highlighted by the context in which Luke has placed it. Her "Behold the handmaid of the Lord" echoes the biblical description of the pious mother of Samuel: "Let your handmaid find favor in your eyes." (I Sam 1:18) "But Mary is more than an OT saint, for her hearing the word of God and accepting it means that she meets the criterion of the eschatological family which Jesus will call together. ... For Luke she is the first Christian 'disciple'."\(^{115}\)

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111. Andre Feuillet, *Jesus and His Mother*, trans. by Leonard Maluf, St. Bede's Pub., Still River, Massachusetts, 1984, pp.3-4
112. Raymond E. Brown, ibid., pp.327-328
114. Raymond E. Brown, ibid., p.316
According to Luke, Elizabeth has a significant prophetic spirit to interpret her own experience and that of Mary as well. She greets Mary in a loud voice when Mary visits her: "Most blessed are you among women and blessed is the fruit of your womb." (1:42) And she calls Mary with a dramatic title "mother of my Lord" (1:43) adding the eschatological expression of "gladness" (agalliasis), "the infant within me leaped with gladness". (1:44) L. T. Johnson interprets Elizabeth's prophetic insight: "She knows that Mary has been specially chosen by God, and that her child is special; knows indeed without being told that Mary is pregnant." And, with the expression of the medical term "leaped" used in 1:41, R. Brown sees confirmation that the physician Luke is the author of the Gospel. Luke reports that Mary is the righteous one before God.

In the Magnificat (1:46–55), Mary's praise for what God had done to her personally, widens out to include what God does for "all who fear him" in every age:

"The Song moves in stages from the reversal of Mary's condition from lowliness to exaltation (1:46–49), then to a general statement of God's mercy to those who fear him (1:50), then to a recital of his past and present reversals (1:51–53), finally to the statement of how that mercy is now being shown to Israel in fulfillment of God's promise to Abraham (1:54–55)."

John Reumann introduces some questions who really composed the Magnificat, but he focuses on the Luke's contrasts of the different fates of the proud/rich and lowly/poor people. In fact, Luke dramatizes a theme of reversal where the rich and powerful are frustrated, while the poor and lowly become truly wealthy and exalted. "By placing the Magnificat on the lips of Mary who has already been declared makarios

117. Raymond E. Brown, ibid., p.332
118. Luke T. Johnson, ibid., p.43
(1:45: "happy is she who believed"), Luke is making her the spokeswoman of a theme of reversal that will be a vital part of the Gospel message. ...Mary is a representative of the piety of the *Anawim*, the 'Poor Ones'."[119]

Mary C. Nolan concludes in her thesis that Mary is the spokesperson who makes known the self-understanding of the early Palestinian Jewish-Christian community: "As spokesperson of the primitive Jewish-Christian community centered in Jerusalem, Mary sings out her awareness of the historical significance of this momentous event. With an understanding steeped in the historical reality of ancient Israel, Mary uses the language and prayer form of Israel’s tradition to interpret the meaning of the Incarnation."[120] However, she magnifies only God with her personal thanksgiving. "This personal thanksgiving of Mary, Daughter of Zion, extends to all the people, of whom the singer is personification. God looked upon Mary and magnified her because of her very humility; this divine act extends to all the poor."[121]

In Acts 1:14, Mary is a fully mature woman of experience, the Mother of Jesus, who prays steadfastly with the eleven, with the women, and with the brothers of Jesus. From the context of this passage, Mary is an image of the *ecclesia-orans* in the primitive Church.[122] In fact, she was an energetic Jewish virgin, the Daughter of Zion, who was attentive to the God’s call by her "Yes" (Lk 1:38). She praised God with prayer from the bottom of her heart (Lk 1:46–55). Especially, she continued to ponder and keep in

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mind the events she had experienced (Lk 1:29, 2:19,51). "For Luke, she is the person who, after the example of her son Jesus, models for believers the prayer of Israel and the prayer of the Church." Buby mentions that Luke presents Mary as a woman and disciple of prayer in three ways: First, Mary is a person who articulates the promises God made to his people. Second, Mary prays through her profound reflection on the events in which she is involved in the mystery of salvation history. Third, she prays within and for a community. Buby describes the image of Mary in Luke's Gospel:

"The Image of Luke's portrait is that of an oil painting. History attests to the choice, for more than any other Gospel, Luke's has been chosen by the greatest artists for subject matter and scenes. .. Yes, in a real sense, Luke, through his literary presentations, paints colorful scenes of Mary and Jesus in his Infancy Narrative. It is his oil painting which reveals Mary's personality more than other forms of art."

Buby also characterizes the Lukan image of Mary as the Blessed Virgin. Similarly D. Nelson calls Mary "New David", because Mary is not only a model of faith but also a faithful disciple like David. He concludes: "faithful Mary represents for Luke a new faithful David." Similarly, de la Potterie concludes: "What renders the pericope of Luke on the Annunciation so rich is the fact that, in the context of lines, four fundamental aspects of the mystery of Mary are seen as related: Daughter of Zion, immaculate, Virgin, Mother of God." Now we can sum up the both autonomous and subordinated images of Mary in Luke's Gospel:

1) The autonomous images of the Blessed Virgin Mary: THE BLESSED VIRGIN; THE

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123. Bertrand Buby, ibid., p.98
124. Bertrand Buby, Mary, The Faithful Disciple, p.87
125. Ibid., p.67
128. Ignace de la Potterie, ibid., p.20
DAUGHTER OF ZION (ARK OF THE COVENANT, TABERNACLE OF DIVINE GLORY, NEW DAVID). 2) The images of the Blessed Virgin Mary subordinated to Her Son: THE MOTHER OF GOD; THE FIRST DISCIPLE; A MODEL OF THE CHURCH.

6. Marian Images in St John's Gospel

TEXTS:

1) Jn 2:1–12
2) Jn 19:25–27
@ Rev 11:19–12:17

The Johannine Gospel differs from the Synoptics in the style and content of Jesus' words, which no longer focus on the Kingdom of God. Instead, Jesus speaks in symbolic discourses, which often refer to his relationship to the Father. Also many of the miracles in the Johannine Gospel reveal the Jesus' identity through symbolic insight. However, the evangelist also draws on traditions about Jesus' ministry related to those found in the Synoptic Gospels. Chronologically, Jesus' ministry covered three years; geographically, Jesus alternated between Galilee and Judea.129) The explicit use of symbolism is an obvious characteristic of the Fourth Gospel: living water (4:10,11), bread of Life (6:48), the true vine (15:1), the good shepherd (10:11), and so on. These symbolic usages within the Johannine Gospel differ from the use of parables in the Synoptics. Especially, the evangelist of the Fourth Gospel uses so-called allegories in

order to help his hearers interpret the details of parables. For example, we can see the Johannine symbolism explicitly in the allegory of the Good Shepherd(10:1-18), and the True Vine (15:1 sqq.). When readers hear the Johannine allegories in the parables about the good shepherd or the true vine, they recognize that Christ is figured as the real subject of all the statements. By comparing the parable of the Lost Sheep in the Synoptics (Mt 18:12-14, Lk 15:4-7) with the passage about the Good shepherd in Jn 10:1-18, we see the differences illustrated between the Gospels. The former are focused on God's mercy, the latter is focused on the relationship between Christ and the people. In the case of the vine allegory, "the meaning of the 'allegory' is only to a slight extent to be understood from a knowledge of what vines are as they grow in any vinyard; it is chiefly to be understood out of the rich background of associations which the vine-symbol had already acquired."130) In this manner, the images of bread and water retire behind the realities for which they stand, and derive their significance from the background conceptions.131) "In considering the background, however, we must give full weight to the use of water and of bread and wine in the primitive Christian sacraments. The Johannine statements, 'I am the Vine', 'I am the Bread', are intended to give expression to the mysterious truth uttered in the words of Institution, 'Hoc est Corpus

131. Cf. C.H. Dodd, ibid., pp.3-130


Meum: Hic est Sanguis Meus." 132) The Synoptic tradition has nothing comparable to turning water into wine. When we investigate the Marian Text of the miracle at Cana (2:1-11), we presume that some readers of the Fourth Gospel may have associated the Cana miracle and the Dionysus cult. According to Euripides, the god Dionysus was said to be responsible for transforming water into wine, and this miracle appears to have been 'enacted' in rituals at Dionysian shrines. But there is nothing else in John's story to suggest the Dionysian cult was responsible for the attribution of such a miracle to Jesus. 133) The evangelist never used the term 'miracle', rather he used the word 'sign'.

In fact, the evangelist mentions at least three Passovers (2:13, 4:4, 11:55), and therefore, implies at least a two-year ministry of Jesus. He related Jesus' ministry (ch. 1-12) to the Paschal Mystery (ch. 13-21). These are all related to the dominant theme of eternal life. Regarding Jesus' Identity and Ministry, the evangelist attempted to interpret the Mystery of Salvation by borrowing terms familiar to people within the primitive Church which lived, in general, under the influence of non-Christian culture. Thus, with 'universality of the symbols' in the Johannine passages, the Fourth Gospel affirms that people's expectations are fulfilled by the unique revelation of God in Jesus. Whatever people understand that salvation is, it is realized in Jesus, the Logos, the Word of God. In this context, a parallel to Stoicism has been suggested by the use of logos in the Prologue, for this was a popular term in Stoic thought. According to the 'Hermetica', logos stands for a faculty or activity of the soul which is intimately

132. C.H. Dodd, ibid., pp.138-139
133. Pheme Perkins, New Jerome Biblical Commentary, pp.944
associated with *nous*, and in some sort dependent on it.134) C. H. Dodd helps us to understand the meaning of *Logos* in Stoicism: "*Logos* is *nous* as *nous* is in God, or *nous* is in *psuchie* and *logos* as *nous*, or conversely, *nous* is in *logos* and *logos* in the soul."135)

The Hermenists do not always use *logos* as the simple equivalent of 'word':

"Although the term *Logos*, 'Word', is linked with the immanent divine spirit that pervades and orders the cosmos in Stoic philosophy, there is no other hint of philosophic terminology in the Gospel. Nor do the contrasts between 'above' and 'below', 'heavenly' and 'earthly' function in the way that they do in platonic philosophy. Therefore, suggestions that part of John's unique perspective was shaped by philosophy, even of a popular sort, are unlikely."136)

In any case, there was a strong Hellenistic element already present in the Judaism of NT times (cf. e.g., Philo of Alexandria). Therefore, there was inevitably a Hellenistic influence on Johannine thought. And, the conception of God as Life and Light was found in Hermetic writings. These belong to a religious tradition which was also represented in the Johannine writings: "I came into the world as light, so that everyone who believes in me might not remain in darkness." (12:46); "through him was life, and this life was the light of the human race." (1:4) Brown reminds us the usage of terms by noting a number of parallels used both in John and Hermetica:

"Some of the theological terms that are most important in the *Hermetica* are totally absent from John, for example, *Gnosis, Mysterion, Athanasia* (immortality), *Demiourge* (demiurge). There are 197 significant words in John beginning with the one of the first from letters of the Greek alphabet; 189 of these appear in LXX; only 82 of them appear in the *Hermetica*. Thus John is far closer to the language of the Greek OT than to that of the *Hermetica*."137)

134. See Raymond E. Brown, ibid., p.LVIII: "In Egypt, in the 2nd and 3rd centuries A.D., a body of Greek literature grew up centered on Hermes Trismegistus, a legendary sage of ancient Egypt believed to have been defiled as the god Thoth (=Hermes). The thought expressed in this literature is a syncretism of Platonism and Stoic philosophy with the religious tradition of the Near East."

135. C.H. Dodd, ibid., p.28

There are some dualistic expressions in Johannine passages possibly influenced by a popular form of Platonism based on a distinction between *idea* and *doxa*: "In John there were contrasts between what is above and what is below (3:31), between spirit and flesh (3:6, 6:63), between eternal life and natural existence (11:25–26), between the real bread from heaven (6:32) and natural bread, between the water of eternal life (4:14) and natural water. These contrasts may be compared to a popular form of Platonism where there is a real world, invisible and eternal, contrasted with the world of appearances here below."\(^{138}\)

Also, Gnosticism was postulated as a crucial background influence on the Fourth Gospel. The term 'Gnosis' is commonly translated as 'wisdom' or 'knowledge'. Thus, the terms 'Gnostic' and 'Gnosticism' are used by modern writers to refer to the belief that salvation is given by knowledge. Ancient writers used the term 'Gnostic' occasionally as the proper name of certain sects or schools of thought. "The original self-designation of the sect –*gnostikos* (gnostic)– was a very striking name; the Greek term *gnostikos* goes back as far as the time of Plato."\(^{139}\) It was a rare technical word with philosophical overtones; it meant something like 'leading to knowledge' or 'capable of attaining knowledge'. In normal usage the term was never applied to human beings; that is to say, a *person* would not be called 'gnostic'. Originally, gnostic scriptures described the salvation of an individual by the Greek word *gnosis*, and the self-given name of the 'gnostic' sect refers to their ability to attain *gnosis*. "The basic translation of *gnosis* is

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137. R. E. Brown, ibid., p.LIX
138. Ibid., p.LVII
'knowledge' or '(act of) knowing'. But the ancient Greek language could easily differentiate between two kinds of knowledge; one is propositional knowing (*eidenai*), the other is personal acquaintance (*gignoskein*)."140) So, if one is introduced to god, one has *gnosis* of god. "The ancient gnostics described salvation as a kind of *gnosis* or acquaintance, and the ultimate object of the acquaintance was nothing less than god."141) A certain formula in four acts of a mythic drama was developed in late gnosticism:

**Act I.** The expansion of a solitary first principle (god) into a full nonphysical (spiritual) universe

**Act II.** Creation of the material universe, including stars, planets, earth, and hell

**Act III.** Creation of Adam, Eve, and their children

**Act IV.** Subsequent history of the human race142)

"All Gnostic systems rest upon a metaphysical dualism."143) In John, we also have the pervading idea of two orders of being, used with the same pregnant significance as by the Gnostics. The two orders are strongly distinguished in character: "They are light and darkness (1:5, 8:12, 12:46), spirit and flesh (6:63, 3:6), etc. "In Johannine schema the Logos plays the part of mediator between the upper sphere and the lower, both in the sense that He is the agent of the supreme God in creation, and in the sense the descending into this world He reveals the supreme God and makes a way for men to ascend."144) However, in the Fourth Gospel there are no more than a few verses of the Prologue dealing with the origins of the world and man by paralleling gnostic expressions. It is clear that the evangelist wants to indicate Jesus' identity, who He is and with what authority He speaks. "He reveals this by 'doing the works of God', and

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140. Bentley Layton, ibid., p.9
141. Ibid.
142. Cf., ibid., pp.12-13
143. C. H. Dodd, ibid., p.103
144. Ibid., p.109
ultimately by giving Himself in order that the life which is in Him may be set for all men. The knowledge of God He brings to men takes the form of love, trust and obedience directed to Him, and consequently to His Father."

In any case, "it has been generally used for many years as a label for a large and somewhat amorphous group of religious systems described by Irenaeus and Hippolytus in their works against Heresy, and similar systems known from other sources." Classic Gnosticism was a movement which fully developed in the second century A.D. Therefore the Fourth Gospel can hardly have been influenced by this Gnosticism, because we can date the composition of the latest Johannine writings ca. 90–100 A.D. Thus, there has been postulated an earlier form of Gnosticism, called pre-Christian Gnosticism or Jewish Gnosticism.

Though, John does not cite the OT as frequently as the Synoptics, allusions to OT texts and images often appear to be woven into the discourse. The Johannine expressions for Jesus' special relationship with God are only rendered intelligible against a Jewish background. The hymnic affirmation of Jesus as divine Word active in creation reflects the tradition's portrayal of God's Wisdom as agent of creation. According to Dodd, the evangelist of the Fourth Gospel was one who knew the Torah but detached himself from drawing an explicit contrast between Christianity and Torah, regarding the latter as superseded by the former. The evangelist holds that the real revelation of

145. C. H. Dodd, ibid., p.114
146. Ibid., p.97
147. Raymond E. Brown, ibid., p.LIII
148. See ibid., p.LIX: "John has fewer direct OT citation than have the other Gospels. In the Wescott-Hort list of OT references used in the NT, 27 passages are listed for John, as compared with 70 for Mark, 109 for Luke, and 124 for Matthew."
149. C. H. Dodd, ibid., pp.82-83
God's grace and truth is not in the Torah, but in Jesus Christ: "While the law was given through Moses, grace and truth came through Jesus Christ." (1:17) Also he denies that 'the words of Torah' are life of this age and life of the age to come. Not the Torah, but Christ, is the way to Life. Not 'words of Torah', but His words, are life: "The words I have spoken to you are spirit and life." (6:63b) In this context, we now can see that the Johannine Jesus identifies himself with divine 'I am', Ego eimi (8:24,28,58; 13:19). The use of 'I am' as a divine name in late Judaism may explain the many Johannine references to the divine name that Jesus bears; In his ministry Jesus made known and revealed the Father's name to his disciples (17:6, 26). He came in the Father's name (5:43), and did his works in the Father's name (10:25). Eventually, the hour that brings the glorification of Jesus means the glorification of the Father's name (12:23, 28). Really, the evangelist of the Fourth Gospel had a new recognition of Jesus' identity and His Words in this way: Jesus' salvific roles as the Christ. The evangelist used terms already familiar to people from different sources. He combined perceptions to the reality of the Christ using symbolic terms such as Logos, Life, Light, Sepherd, and so on. But, in addition to these backgrounds of the Gospel, Brown recommends further study:

"We suggest that into Johannine theological thought patterns has gone the influence of a peculiar combination of various ways of thinking that were current Palestine during Jesus' own lifetime and after his death. In particular, this Gospel has gone much further than the Synoptics in interpreting Jesus in terms of the OT figure of personified Wisdom. Some of the background of Jesus' thought is to be found in the presuppositions of the Pharisaic theology of his time, as that Jesus is called a rabbi more frequently in John than in any other Gospel."151)

150. Raymond E. Brown, ibid., pp.533-538
151. Ibid., p.LXIV
St. John shares much in common with the Synoptic Gospels. With regard to narrative this would include: 1) the ministry of John the Baptist, 2) the cleansing of the Temple (2:13-22), 3) the healing of the royal official's son (4:46-54), 4) the sequence focused on the multiplication (ch. 6), 5) the anointing of Jesus by Mary, a sister of Lazarus and Martha, (ch. 12). But, in the Fourth Gospel, there is no indication that the author intended to supplement the Synoptic Gospel."152) Brown introduces both theories: 1) all common material in John was dependent on the Synoptic Gospels; 2) John's dependency neither on the Synoptic Gospels nor on any of their written sources:

"Our over-all conclusion regarding similarities is that John tends to agree with Mark and with Luke more frequently than with Matthew, but over a series of scenes John does not agree in a consistent way with any one Synoptic Gospel. If one were to posit dependency on the basis of similarities alone, one would have to suppose that the fourth evangelist knew all three Gospels and chose in an eclectic manner, now from one, now from another. However, even this suggestion does not hold up when one examines the dissimilarities. In parallel scenes, most of the details peculiar to John, cannot be explained as deliberate changes of the Synoptic tradition."153)

He concludes that the main body of material in John was not drawn from the Synoptic Gospels or their sources: "John drew on independent sources of tradition about Jesus, similar to the sources that underlie the synoptics. The primitive Johannine tradition was close to the pre-Marcan tradition but also contained elements found in the sources peculiar to Matthew and to Luke."154) According to him, the Fourth Gospel was written in 5 Stages: 1) The existence of a body of traditional material pertaining to the words and works of Jesus. 2) The development of this material in Johannine patterns. 3) The organization of the material from the previous stage into a consecutive Gospel.

152. Raymond E. Brown, ibid.
153. Ibid., p.XLV
154. Ibid., p.XLVII

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4) Secondary edition by the evangelist. 5) A final editing or redaction by someone other than the evangelist whom we shall call the redactor.\textsuperscript{155} Also, after researching the latest and the earliest plausible dates for the final form of John's Gospel as it has come down to us, he eventually concludes a date of composition for the Fourth Gospel: "We believe that span of time during which the final form the Fourth Gospel may been written is, at its outermost limits, A.D. 75 to 110, but the convergence of probabilities points strongly to a date between 90 and 100."\textsuperscript{156}

The Gospel suggests at least three groups that the community had to draw its boundaries against: a) followers of John the Baptist (1:35–37, 3:22–30, 4:1–3, 10:40–42), b) the Jews, who had taken measures to expel those who believed in Jesus from the synagogue (9:22–23, 16:1–4a), c) other 'Christians', who had been followers of Jesus but who had now separated themselves from the community (6:60–65).

Also, Peter is characterized as the leader of the Twelve. Furthermore, the Gospel affirms that Peter's place as 'shepherd' in his community is given by the risen Lord (21:15–17). But Peter's faith and closeness to Jesus are always inferior to that of the Beloved Disciple (13:23, 20:4;8, 21:7).\textsuperscript{157}

It is necessary to distinguish between 'author' and 'writer',\textsuperscript{158} because the 'writing down' of Johannine traditions was part of the ongoing life of the community. Thus, the Fourth Gospel may have been the result of a 'Johannine school' of disciples of the Beloved Disciple. But, Irenaeus of Lyons (d.202) affirms that it was composed by the

\textsuperscript{155} Raymond E. Brown, \textit{ibid.}, pp.XXXIV–XXXIX
\textsuperscript{156} Ibid., p.LXXXVI
\textsuperscript{157} Cf. Pheme Perkins, \textit{The New Jerome Biblical Commentary}, p.946
\textsuperscript{158} Raymond E. Brown, \textit{ibid.}, p.LXXXVII
Beloved Disciple, named John, at Ephesus: "John, the disciple of the Lord, who had also lain on his breast, himself published the Gospel, which he was residing at Ephesus in Asia."

Raymond E. Brown agree with that the Fourth Gospel was initiate to write down by John, Son of Zebedee. He, also, suggests a hypothesis that the Gospel was composed after the crisis caused by the expulsion of Christians from the synagogue. This persecution was followed by a geographical move from Palestine, the site of the original Johannine community, to the Diaspora such as Ephesus.

Irenaeus mentions that the evangelist composed his Gospel against the Gnosticism. In fact, a Gnostic interpretation of the Prologue to the Fourth Gospel could view Beginning (Arche) and Only-begotten (Monogenes) as entities in a Gnostic system:

"John, the disciple of the Lord, proclamation of the gospel to destroy the error which had been planted among men by Cerinthus, and much earlier by those who are called Nicolaitans. It is not true, as they say, that the Fashioner is one and the Father of the Lord another, and the Son of the Fashioner one being, the Christ from on high another, who remained free from suffering, descending on Jesus the Son of the Fashioner and returning again to his Pleroma." He continues: "The disciple of the Lord wished to cut off all such ideas and to establish the rule of truth in the church, that there is one God Almighty who made all things by his Word, both visible and invisible. So he starts off with the teaching according to the Gospel, thus: 'In the beginning was the Word and the Word was with God.'"

The Cana account in John's Gospel (2:1-11) has a basically Christological perspective, but it contains abundant Mariological aspects. Jesus begins his Ministry with special relationship to his mother. In other words, Mary's role has a unique and universal of significance within the mystery of salvation. This episode occurs in John's

160. Raymond E. Brown, ibid., pp.LXXXVIII-XCII
161. Ibid., p.CIII
162. Irenaeus of Lyons, ibid., p.378
Gospel after the first disciples have joined Jesus (1:35–51) and before he goes to Jerusalem where he cleanses the Temple (2:13–22). By the way, the opening time reference ('on the third day') connects the Cana scene to what precedes; the transitional v. 12 ('After this, he and his mother, ... went down to Capernaum') connects it to what follows. In the section of John 1:19–2:12, on the first day John the Baptist with two disciples saw Jesus coming towards him (1:29); on the second day Jesus was found there again (1:35); and on the third day Jesus wished to depart for Galilee after the wedding feast (1:43). These events related according to the succession of days; the numeration continues in 2:1: "On the third day there was a wedding feast at Cana of Galilee..." So, the Cana account is the end of the Jesus' private life, and it is a time of the beginning for His Public Life.163) This marriage was apparently a public feast at which many people were present.

In the Cana account, "We find a series of words and expressions which evoke the major themes of the Fourth Gospel; hour, up till now, spouse, wine, beginning, sign, glory, to reveal, to believe, disciples, etc. Two of these words are of considerable importance for the interpretation of the pericope of Cana, namely, the theme of the 'nuptials' and 'wine'. In the biblical tradition, they both have an exceptional value on the symbolic and theological level."164) De la Potterie reviews different interpretations that writers have raised from the time of the Fathers of the Church to modern scholars:

1) allegorical interpretation of the v. 6 ('six stone jars' and 'twenty to thirty gallons'),
2) historical-critical interpretation besides historical-religious approaches,
3) symbolical

163. Ignace de la Potterie, Mary in the Mystery of the Covenant, trans. by Bertrand Ruby, Alba House, New York, 1992, pp.164-165
164. Ibid., p.160
and theological interpretation paralleled with ancient Dionysus cult, 4) Christological interpretation especially focused on v. 11 ('He manifested his glory'), including a sacramental interpretation (the Eucharist) of the wine of Cana, 5) finally, Mariological interpretation.

He reminds us that the role of Mary at Cana not only focused on her intercession but also focused on her role for the salvific economy in the Christianity within the context of the Mariological dimension of Jesus' times: "Devotional writings and Mariological treatises here underline the power of the intercession of Mary; however, more recent exegetical works attach less importance to this. These rather elucidate the theological aspect of the function of the mother of Jesus at Cana and her specific role in the Christian economy of salvation."165)

In 2:11, the evangelist concludes the Cana event with special Johannine themes: beginning, signs, to reveal, glory, disciple, and to believe. Among these, 'beginning' and 'signs' are most important: "Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him." De la Potterie again mentions that "the 'beginning' in John is a concrete happening which is the start of a permanent relationship between Jesus and his Disciples."166) According to him, the 'beginning' is identified with the 'sign' of Cana, where Jesus first reveals his glory to his disciples and those believe in him. He describes:

"The 'beginning of the signs' is not a momentarily thing which is chronologically followed by another, but is setting in motion of something which continue to the end of the Gospel. The sign at Cana is the 'archetype' of all those which will follow, it is the

165. Ignace de la Potterie, ibid., p.163, 
166. Ibid., p.173
key which permits us to read and understand the rest of the Fourth Gospel."167)

In fact, 'sign' is one of the major themes of the Fourth Gospel. The word 'sign' derives from the Greek semeion, which is commonly translated by signum in Latin. Note that there is considerable difference between a 'sign' and a 'symbol'. In case of the former, there is no intrinsic link between the sign and what it signifies. The 'sign' then is purely conventional. On behalf of the latter, the relationship between the symbol and the symbolized is no longer conventional. Thus, "the symbol is the epiphany of a present reality."168) However, John invites us to examine the 'sign' as symbolic acts of the truth. We now can distinguish different kinds of signs; not only the miracles as 'signs', but also other symbolic actions: "In verse 11 of the Cana pericope, the semeion in this instance does not simply consist of the fact that Jesus performs a miracle and thus reveals his divine power. It is rather the symbolic significance of what has taken place."169) "Cana is a sign, a symbol of the New Covenant."170)

Even though scholars commonly agree that the Cana scene was intended by the evangelist to announce a primarily christological message, not a mariological one;171) it is true that the mother of Jesus fulfills an important role in the events that lead up to the 'sign'. The mother of Jesus is mentioned in the first verse of the Cana scene: "the mother of Jesus was there." (2:1b) And, she raises the question concerning the 'wine'. These passages clearly direct the reader's attention to her and her expectation: "When

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167. Ignace de la Potterie, ibid., p.176
168. Cf., ibid., pp.178-179
169. Ibid., p.181
170. Ibid., p.181, see footnote 61, Ignace de la Potterie cites this quotation from A. Feuillet's book Etudes Johanniques, Desclee de Brouwer, 1962, p.19
the wine ran short, the mother of Jesus said to him, 'They have no wine.' Jesus said to her, 'Woman, how does your concern affect me? My hour has not yet come! His mother said to the servers, 'Do whatever he tells you.'" (2:3–5)

In fact, there is no evidence of any previous miracles performed by Jesus, and there is nothing in the OT picture of the Messiah which would have led the Jews to expect him to work miracles. However, an expectation of miracles is more understandable if Jesus is thought of as the Prophet-like-Moses or as Elijah, for the OT attributed miracles to both Moses and Elijah. R. E. Brown doubts that Mary is even asking Jesus to do something but is simply reporting the desperate situation. However, Jesus refuses to become involved, and Jesus' answer does seem to indicate that something was being asked of him: "Woman, how does your concern affect me?" Jesus calls his mother "woman". According to R. E. Brown, "this is not a rebuke, nor an impolite term, nor an indication of a lack of affection. It was Jesus' normal, polite way of addressing women; and as such it is attested in Greek writing also."172)

Furthermore, it is not an attempt to reject or devalue the mother-son relationship, for Mary is called the "mother of Jesus" four times in vs. 1–12. Regarding Jesus' saying, "how does your concern affect me?", scholars suggest that Jesus is telling Mary that it is neither his concern nor hers. However, the fact that he speaks of "my hour" would seem to indicate that he is denying only his own involvement. The technical Johannine term "hour" refers generally to Jesus' passion, death, resurrection and ascension. But, the "hour" is understandable, too, as the moment of the opening of the ministry or of Jesus' initial glorification by his first miracle. The hour of miracle was advanced by

Jesus at Mary's request, for the hour is not in Jesus' control but in that of the Father. Mary seems to have no doubt that Jesus will intervene and is uncertain only about the manner of intervention. Mary says: "Do whatever he tells you."

Then, the disciples are said to have seen Jesus' glory in the Cana scene without the advantage of foreseeing the themes of replacement worked out in his whole ministry. The evangelist tells us that the Cana miracle was the beginning of the signs and thereby, clearly indicates that Cana is to be connected with what follows in the 'Book of Signs'. Through such symbolism the Cana miracle could have been understood by the disciples as a sign of the messianic times and the new replacement:

"Jesus is the real Temple; the Spirit he gives will replace the necessity of the worshiping at Jerusalem; his doctrine and his flesh and blood will give life in a way that the manna associated with the Exodus from Egypt did not; at Tabernacles, not the rain-making ceremony but Jesus himself supplies the living water; not the illumination in the temple court but Jesus himself is the real light; on the feast of Dedication, not the temple altar but Jesus himself is consecrated by God. In view of this consistent theme of replacement, in introducing Cana as the first in a series of signs to follow, the evangelist intends to call attention to the replacement of the water prescribed for Jewish purification by the choicest of wines. This replacement is a sign of who Jesus is, namely, the one sent by the Father who is now the only way to the Father."

In the context of her Son's replacement, Mary at Cana has to be related to the "woman" in Rev 12. Because Revelation may be used as a witness to some of the thought patterns and interests of the Johannine school. The symbolic figure of "a woman" in Rev 12 is related to the woman in Gen 3:15. Thus, the Johannine "woman" seems to be the "woman" in Gen 3:15, if Johannine thought is presenting Mary as Eve.

In addition to this, Mary was traditionally seen as a symbol of the Church, for the woman of Revelation was thought of as a symbol of the People of God from the earliest

173. Raymond E. Brown, ibid., pp.99-100
174. Ibid., p.104
period of Christianity. So, she is called the Mother of the Church. We must remind ourselves that Mary's action at Cana is in the context of the completion of the call of the disciples. On a theological level it can be seen that Mary's request, whether by her intention or not, would lead to Jesus' performing a sign. In this context, Mary is the NEW EVE and the symbol of the Church.\textsuperscript{175} But de la Potterie introduces two explanations, pro-con, which contemporary exegesis offers:

"Some immediately harken to the first 'woman', Eve. Without any doubt, the theme, 'Mary, the New Eve,' is totally traditional. There is already within it a perception of some echoes within certain New Testament texts, for example Revelation 12, where the Woman enters into combat with the dragon, the serpent of Genesis 1. But neither at Cana nor the Cross is there the slightest hint of the Genesis account. We believe that this interpretation is less probable than the other defined by several authors."\textsuperscript{176}

He suggests a symbolic interpretation of "woman" in the context of the ideal Zion of eschatological time. Mary is the personification of the symbol of messianic Zion as \textit{Figura synagogae} in her physical maternity of the Messiah. Also, she is figured as one of the major female messianic prophets; she says, "Do whatever he tells you", by borrowing the covenant formula. De la Potterie remarkably mentions:

"The definite woman Mary, the Mother of Jesus, is in a certain way the historical realization of this symbol figure, who is called in the prophets -depending on the context- the 'Daughter of Zion', the 'Mother Zion', or the 'Virgin Israel'. All of Israel's expectation of salvation was projected upon this symbolic figure of the 'MESSIANIC DAUGHTER OF ZION'. Mary thus becomes the personification of the messianic people in eschatological times."\textsuperscript{177}

In John 19, the evangelist reports that there are four women at the foot of the cross: "Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." (19:25) But the Synoptics list

\textsuperscript{175} Raymond E. Brown, \textit{ibid.}, pp.107-109
\textsuperscript{176} Ignace de la Potterie, \textit{ibid.}, p.203
\textsuperscript{177} \textit{Ibid.}
the names differently: Mark 15:40 and Matthew 27:56 give the names of three women who stood at a distance from the cross (Mary Magdalene, Mary the mother of the younger James and Joses, and Salome in Mark; Mary Magdalene and Mary the mother of James and Joseph, and the mother of sons of Zebedee in Matthew); Luke 24:10 mentions three women who visited the tomb. (Mary Magdalene, Joanna, and Mary the mother of Jesus) There exist some sophisticated hypotheses of historicity about these women's list. Evidently, the evangelist leaves the first two women unnamed, while he names the second two. Brown presumes that Jesus' mother was well known among Christians and would not have to be named, while the last two women both had the name Mary, and so had to be distinguished more clearly. Anyway, according to John's Gospel, Mary the mother of Jesus was there with the Beloved Disciple and the other three women: "when Jesus saw his mother and the disciple there whom he loved." (19:26a) Jesus said to Mary: "Woman, behold, your son." (19:26b) Then he said to the disciple, "Behold, your mother." (19:27a) Especially, Jesus calls his mother "Woman" again, as we saw above, in Cana scene.

Regarding the identity of the Beloved Disciple, "whom he loved," (19:26a) we recognize him as the same person who initiated the writing of the Fourth Gospel, and as the only male companion of Jesus who attended Calvary mentioned here, and in Lk 23:49. According to Mark and Matthew, the other disciples fled after the arrest of Jesus. (Mk 14:50, Mt 26:56) Unlike in an antiquity what Lagrange said, "I leave to

179. Ibid., p. 904
180. Ibid., vol. 29, p. 99
181. Cf., ibid., pp. XCII-XCVIII
you my mother to be taken care of," Jesus commended his mother to the disciple:

"Behold, your mother."\(^{182}\)

In his recent book, "The Death of the Messiah", Brown agrees with an interpretation about the "woman" addressed by Jesus, that has been meant probing the symbolism of the two figures, in contrast with the "woman" in Rev 12:

"Already at an early period in Christian exegesis, she who is called 'woman' here was compared to Eve, the woman of Gen 2–4. Even as the old Eve was the mother of all the living (Gen 3:20), so does this new Eve become the mother of the disciples of Jesus, i.e., those endowed with eternal life. The beloved disciple was looked on as a son given to Mary to replace Jesus who was crucified, even as the old Eve said, 'God has given me a son to replace Abel whom Cain killed.' (Gen 4:25) That symbolism has been fortified by an appeal to Rev 12."\(^{183}\)

In advocating such symbolic interpretations, it is true that some scholars make no distinction between the intention of the evangelist in a 1st cen. milieu and the usage made of the passage to meet the needs of the subsequent church. The fact is that the mother of Jesus is now the disciple's mother. In this context, de la Potterie reminds us of an important point:

"If we regard this text from Isaiah or other analogous texts as background to John 19:26, then the latter becomes most suggestive. Mary, the 'Mother of Zion,' concretely and representatively fulfills in her person that which was announced in the great prophetic tradition. The disciple who becomes her 'son' is the personification of the 'sons of Israel,' who gather around her (their 'Mother Zion'), on Mount Zion, at the Cross, as the new People of God. The title 'Woman' seems to echo, here more than Cana, this great prophetic tradition of the 'new Zion,' a tradition variously represented by the symbol of a woman (the 'Daughter of Zion,' the 'Virgin Israel,' etc.) and it does so in harmony with her messianic and eschatological maternity."\(^{184}\)

That is the reason why "from that hour the disciple took her into his home"

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182. Raymond E. Brown, ibid., vol.29A, p.907
184. Ignace de la Potterie, ibid., p.221
(19:27b), whether he is stimulated by noting Jesus' filial piety, or he is newly involved in the spiritual intimacy in an eschatological dimension.\textsuperscript{185} "The significance of this episode lies in the new relationship between the mother of Jesus and the beloved disciple, not in symbolism attached to Mary through the history of interpretation."\textsuperscript{186}

Surprisingly, de la Potterie reports that the Fathers of the Church, in general, had not as yet interpreted the scene of "the foot of the cross" as a revelation of Mary's spiritual maternity. Rather, according to him, Patristic intention was focused on a moral sense; as a sign of Jesus' filial piety towards his mother. But, "with the advent of the Middle Ages," interpretation of Jn 19:25–27 begin to consider the spiritual maternity of Mary. However, during the Renaissance, this theme once again passes into the back ground, though echoes are to be found in the spiritual writers of the period. And he asserts this spiritual maternity of Mary is rediscovered in the last fifty years.\textsuperscript{187}

However, Jesus addresses his mother as "Woman", Just as he did at Cana in Galilee. This is important parallelism; the messianic sense of the wedding feast at Cana implies an equally messianic perspective for the parallel episode of the Cross. The "Hour" of Jesus reaches its fullness at the Cross. "In the fullness of his Hour, he offers the messianic act in which he achieves his redemptive work and shows forth, in a most definitive manner, his love for us."\textsuperscript{188} In other words, when dying, Jesus reveals that his mother, henceforth, will also be the mother of the disciple. Jesus reveals a new dimension to the maternity of Mary in the economy of salvation. At the same time, he

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\textsuperscript{185} Raymond E. Brown, ibid., p.1023
\textsuperscript{186} Ibid., p.1024
\textsuperscript{187} Ignace de la Potterie, ibid., pp.211–212
\textsuperscript{188} Ibid., p.216

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reveals that the primary role of the disciple is to be "son of Mary". "At this point we must keep in mind that John has his characters function as personifications of a group, and, in a certain sense, as symbols, as 'types'."\textsuperscript{189}

Generally speaking, Mary is a part of John's memory of Jesus in both his public life and his "Hour" of death and glorification. At Cana, Mary is remembered as the mother of Jesus who is also the woman of the new creation. We already saw that the story of the wedding banquet at Cana pointed to the new creation and new covenant. But this memory, eventually, points to its further explanation at the foot of the cross. "The Cana scene mirrors the Calvary scene."\textsuperscript{190} And then, the cross is the place and time of the final revelation and glorification of Jesus in the Johannine memory. In a certain sense, the scene of the cross is the very place and time of the birth of the Church. Therefore, "it is important to see how the evangelist relates origins and end in this scene through symbols and characters he has used."\textsuperscript{191} Now, we understand the reason why the beloved disciple saw "Mary with the eyes of faith and accepted her as his mother in his rebirth 'from above'."\textsuperscript{192} She became the mother of the eschatological family who are the true children of God, those who have been reborn "from above". Mary shows her Archetypal Motherhood at both Cana and at the foot of the Cross. Johann G. Roten synthesizes the images of Mary at the foot of the cross: "In turn, the image of Mary at the foot of the Cross outsizes that of the virgin-girl of Nazareth. The 'woman' of the crucifixion scene represents various strands of religious tradition

\textsuperscript{189} Ignace de la Potterie, ibid., p.218
\textsuperscript{190} Bertrand Buby, \textit{Mary, The faithful Disciple}, p.105
\textsuperscript{191} Walter Brennan, \textit{The Sacred Memory of Mary}, p.50
\textsuperscript{192} Ibid., p.53

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and binds them in one. The figure of Mary brings into focus the Hebrew tradition of the Daughter or Mother of Zion, who recalls her children from exile and gathers them in the new people of God on Mount Zion."193) Also, Bertrand Buby summarizes these all in one context:

"The convergence of such images, persons, symbols, and words in these two scenes gives their readers opportunity to discover a depth and dimension not present in the other writings we have looked to for images of Mary. Perhaps, just as the exquisite beauty and profundity of Michelangelo's *Pieta* surpasses that of other forms of Marian art, so, too, does the imagery of the Fourth Gospel surpass the other Gospels' images of Mary. Mary continues to teach all believers 'to do whatever he tells you' (2:5)."194)

In John's Gospel, Mary is depicted as "woman" who is "a remembering mother and carrier of tradition."195) But the personal name of the mother of Jesus, Mary, never occurs in the Fourth Gospel. However, "she was a woman of Israel at Cana; now, she is the mother of the new community of those who believe in Jesus at Calvary." We can sum up both the autonomous and subordinated images of Mary in John's Gospel: 1) Cana; NEW EVE, DAUGHTER OF ZION. 2) Calvary; DAUGHTER OF ZION, MOTHER ZION, MOTHER OF THE CHURCH.

7. Conclusion

The Gospels tell us not only the story of Jesus but also the witness which the

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195. Ibid., p.110  Buby cited Grassi's book *Mary, Mother and Disciple* p.88
early Christians had in different communities. In one word, the Gospels are 'the portraits' of Jesus taken from different angles. Christians described the Gospels according to their own experiences and traditions, and they proclaimed their faith that Jesus is the Christ in their lives through the written Gospels. These are derived from the great memories they kept about Jesus. Jesus' life was totally unique and finite. However Christians commemorated His life in their traditions and liturgy as Good News. In fact, Jesus ordered his disciples to celebrate His life by sending his Spirit. So, disciples eventually remembered him in the different churches in which they were sent.

The four Gospels contain the uniqueness of their experiences in what they wanted to witness. Hence, Jesus is one person, but his portraits are four. But the Church perceives that these four Gospels portray only one person, the Word of God. The communities in which the disciples preached always were ready to celebrate the very mystery of Jesus in their prayer. And they were willing to share his sermons and teachings. These sermons were recorded at various times in many communities. These records were really the testimonia that were Apostolic and via Eyewitness. They used these words in their Liturgy, as a sort of instruments of the memory about Jesus.

R. E. Brown says that "we must remember that the Christian situation in a large city would have involved a number of house churches where 20 or 30 people met together; and so there is no reason why there could not have been in the one city house churches of different traditions." He also concludes that "Apostolic Age should be confined to that second one-third of the first century, and that the last one-third of

the century should be designated as the 'Sub-Apostolic Period.' Most of the NT would have been written in this last one-third of the century."197 In case of Paul, especially, despite the powerful personal impact of the apostle on those whom he converted, as intelligent case can be made that within 20 years after his death variant strains of thought had developed within the communities influenced by him. The author of Luke/Acts idealizes Paul, for he divided Christian history into equal eras centered on Peter and Paul. Also, one might find some similarity between the Fourth Gospel and the Pauline Pastoral epistles in terms of a high Christology in which the pre-existent divinity of Jesus is underlined. In John, the Christians have been driven out of the synagogues (9:22, 16:2). Indeed, Jesus is scarcely thought of as a Jew and can speak of the Jewish law as "their law". (15:25) In case of the Gospel of Matthew, it is clear that Matthew is written to a Jewish Christian community that had Gentile Christian adherents in large numbers.198 In a book devoted to "The Variety and Unity of the Apostolic Witness to Christ", Mark implies that apostles' important role after the crucifixion required a difficult initiation period; all Christians believe it through the prism of the cross.199 Brown mentions that "significant different among these witnesses, and their interrelationship is highly complicated." For instance, "Luke is related to Pauline thought, while Matthew is quite distinct from Paul; yet the two Gospels share many common features (infancy narratives, virginal conception, use of Q)."200 According to historical critics, many scholars agreed that St. Mark's Gospel was written a little

197. Raymond E. Brown, ibid., p.15
198. Ibid., p.27
199. Ibid., p.28
200. Ibid., p.29
earlier than St. Matthew's and St. Luke's. They concluded St. Matthew's and St. Luke's are much dependent upon St. Mark's as well as Q. These are called Synoptics. By contrast, the fourth Gospel, St. John's, was written in a different style and theological points. It contains deep theological reflections.

However, those witnesses were a little different from one another. They were eventually unified into a main stream, and extremely different ones were rejected. We can see examples in many kinds of Apocrypha. The canonical Gospels are the Church's fundamental memory, consecrated and transmitted throughout the centuries. The Mystery of Salvation in Jesus is expressed in different ways according to the traditions in each Gospel. For example, St. Mark's Gospel mainly guides us on Jesus' Ministry preaching for the Kingdom of God; St. Matthew's and St. Luke's Gospels shows us how the Words of Holy Scripture were fulfilled in the world, by dealing with the Infancy Narratives; St. John's Gospel interprets for us the eternal mystery of God and his presence among us.

The memories of Mary which the Church keeps are one of the central issues, not marginalized, among the Gospel Messages. From the beginning, the Church saw Her Roles related to the salvation history. She is a important woman who contributes faith so deeply related to her Son that the Church remembers in New Testament. "As the Images of Mary develop chronologically in the New Testament, her roles –as mother of Jesus, faithful disciple, and model of the Church at prayer– will become evident."202)

We examined and found Mary as NEW EVE and DAUGHTER OF ZION in St. Paul's Epistles, which can be applied to the Propositional Revelation of A. Dulles' theory. And, we found the Marian images as MOTHER, VIRGIN, and THE FIRST DISCIPLE in synoptic Gospels which are mostly can be applied to the Historical and Experiential Revelation of A. Dulles' theory. St. John developed more deeply these images as MOTHER ZION, MOTHER OF THE CHURCH as well as NEW EVE, DAUGHTER OF ZION, with the New Consciousness and the Dialectical reflections in the fourth Gospel. These are the fundamental Marian images that Church venerates her.

B. Images of the Blessed Virgin Mary in Liturgy and Prayer

1. Images of the Blessed Virgin Mary in Liturgy

a. Images of the BVM according to the General Roman Calendar

On 14 February 1969, Paul VI approved general norms for the liturgical year and the new General Roman Calendar. There are 4 Solemnities, 3 Feasts, 4 Memorials and 4
Optional Memorials among the 15 Marian feasts.\textsuperscript{203} In 1974, Pope Paul VI promulgated his Apostolic Exhortation \textit{Marialis Cultus}, which dealt with adequate private devotions to Mary and her place in the liturgy of the Church; both "for the right ordering and development of devotion to the Blessed Virgin Mary",\textsuperscript{204} and "to deal with a number of themes connected with the place that the Blessed Virgin occupies in the Church's worship".\textsuperscript{205} Because "the period, from 1965 to 1974, has been described as a time of 'Marian Crisis'. So to speak, \textit{de Maria nunquam satis} seemed to be replaced by \textit{de Maria nunc satis}".\textsuperscript{206} Pope Paul VI agreed with this in his exhortation: "Certain practices of piety that not long ago seemed suitable for expressing the religious sentiment of individuals and the Christian communities seem today inadequate or unsuitable because

\begin{itemize}
  \item \textit{Solemnity}
    \begin{enumerate}
      \item Solemnity of Mary, Mother of God (1,1)
      \item The Annunciation of the Lord (3,25)
      \item The Assumption of the Blessed Virgin Mary (8,15)
      \item The Immaculate Conception of the Blessed Virgin Mary (12,8)
    \end{enumerate}
  \item \textit{Feast}
    \begin{enumerate}
      \item The Presentation of the Lord (2,2)
      \item The Visitation of the Blessed Virgin Mary (5,31)
      \item The Birthday of the Blessed Virgin Mary (9,8)
    \end{enumerate}
  \item \textit{Memorial}
    \begin{enumerate}
      \item The Queenship of Mary (8,22)
      \item Our Lady of Sorrows (9,15)
      \item Our Lady of the Rosary (10,7)
      \item The Presentation of the Blessed Virgin Mary (11,21)
    \end{enumerate}
  \item \textit{Optional Memorial}
    \begin{enumerate}
      \item Our Lady of Lourdes (2,11)
      \item The Immaculate Heart of Mary (Saturday following the Second Sunday after the Pentecost)
      \item Our Lady of Mt. Carmel (7,16)
      \item The Dedication of Basilica of St. Mary Major (8,5)
    \end{enumerate}
\end{itemize}

\textsuperscript{203} The Marian Feasts in the General Roman Calendar:

\textbf{SOLEMNITY}

1) Solemnity of Mary, Mother of God (1,1)
2) The Annunciation of the Lord (3,25)
3) The Assumption of the Blessed Virgin Mary (8,15)
4) The Immaculate Conception of the Blessed Virgin Mary (12,8)

\textbf{FEAST}

5) The Presentation of the Lord (2,2)
6) The Visitation of the Blessed Virgin Mary (5,31)
7) The Birthday of the Blessed Virgin Mary (9,8)

\textbf{MEMORIAL}

8) The Queenship of Mary (8,22)
9) Our Lady of Sorrows (9,15)
10) Our Lady of the Rosary (10,7)
11) The Presentation of the Blessed Virgin Mary (11,21)

\textbf{OPTIONAL MEMORIAL}

12) Our Lady of Lourdes (2,11)
13) The Immaculate Heart of Mary (Saturday following the Second Sunday after the Pentecost)
14) Our Lady of Mt. Carmel (7,16)
15) The Dedication of Basilica of St. Mary Major (8,5)

\textsuperscript{204} MC, title
\textsuperscript{205} MC, Intro.

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they are linked with social and cultural patterns of the past.\textsuperscript{207} \textit{Marialis Cultus} is not about Mary but about Marian devotion in the Church's worship. Marian devotion essentially must be related and united to Christ. So, Pope Paul VI said: "intrinsically and essentially" devotion to the Virgin Mary should clearly express the "Trinitarian, Christological and Ecclesial aspects".\textsuperscript{208} Because, "Christian worship in fact is of itself worship offered to the Father and to the Son and to the Holy Spirit, or, as the liturgy puts it, to the Father through Christ in the Holy Spirit... In the Virgin Mary, everything is relative to Christ, Himself, and dependent upon Him."\textsuperscript{209}

Also, Pope Paul VI offered four guidelines for devotion to the Blessed Virgin Mary: "Biblical, Liturgical, Ecumenical and Anthropological".\textsuperscript{210} He advised all to avoid "any exaggeration which could mislead other Christian brethren about the true doctrine of the Catholic Church".\textsuperscript{211} We must pay attention to "certain findings of the human sciences"\textsuperscript{212} because of "modern anthropological discoveries and the profound changes which have occurred in the psycho–sociological field".\textsuperscript{213}

In fact, at present, the civil New Year's Day begins January 1, although in England it was celebrated March 25 through the first half of the eighteenth century. There are many other points from which the new year is measured: the fiscal year, the academic year, the liturgical year, and so on. However, Catholics celebrate the liturgy according to the General Roman Calendar. The church calendar begins with Advent.

\begin{itemize}
\item \textsuperscript{207} MC, Intro.
\item \textsuperscript{208} MC, title of Section I in Part Two
\item \textsuperscript{209} MC, 25
\item \textsuperscript{210} MC, title of Section II in Part Two
\item \textsuperscript{211} MC, 32
\item \textsuperscript{212} MC, 34
\item \textsuperscript{213} Ibid.
\end{itemize}

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after the final Sunday of Ordinary Time, "the feast of Christ the King" focusing on the consummation of history. Per this calendar, we commemorate certain authentic themes of our faith about Mary and Her Son throughout the liturgical year. Generally speaking, by celebrating the liturgies of Mary's 4 Solemnities each year we participate in the mysteries of Christ, in which the Blessed Virgin Mary was deeply involved, from both the Christological perspective and the Ecclesial aspect: Mary as Virgin and Archetype of the Church in the Advent season (Solemnity of the Immaculate Conception of the Blessed Virgin Mary, Dec. 8); Mary as Mother focused on her divine son in Christmas Season (Solemnity of Mary, Mother of God, Jan. 1); Virgin related to the mystery of Incarnation in Lent (Solemnity of the Annunciation of the Lord, Mar. 25); and Mary as a Model of the Church in Ordinary Time (Solemnity of the Assumption of the Blessed Virgin Mary, Aug. 15). The Catholic Church celebrates these four dogmatic Marian Solemnities in its Liturgical Year as well as her proper feasts, memorials, and optional memorials. In other words, the Catholic Church celebrates one of the four doctrinal Solemnities of the Marian Dogmas in each liturgical season: the Immaculate Conception of Mary, Mother of God, Ever-Virgin Mary, and the Assumption of Mary. However, "all Marian devotion is part of the one Christian worship centered in Christ." 

In Advent, the church celebrates maranatha, translated from the Aramaic in 1Cor 16:22 which figured significantly in primitive Christian spirituality and its liturgy. It has a double meaning like the Greek term parousia. Originally, maranatha consisted of two

words, marana tha, which means "come, our Lord". But, it became maran atha, "our Lord has come", when it was translated into Greek. This dual meaning is crucial for our understanding of Advent in the liturgical year. Its theme is extended in current liturgical practice over the many weeks that comprise the Advent–Christmas–Epiphany cycle. Especially, the first four Sundays of Advent, concluded by the festival of the nativity of the Redeemer, are concerned with the final parousia:

"In Advent, in other words, the meaning of the coming of the Messiah shifts from the expectation of the consummation of history itself to preparation for the nativity of the Savior, a preparation expressed on the final Sunday in the reading of the account of the incarnation event itself, the taking of flesh in the womb of Mary."  

In the Advent Season, the Church celebrates her first Marian feast with the Solemnity of the Immaculate Conception of Mary which has Christocentric and Ecclesiotypical dimensions of the church as well as Marian themes. The Immaculate Conception of Mary seems to be a joint celebration of the basic preparation for the coming of the Savior and of the happy beginning of the Church. Marialis Cultus indicates that the both themes are interwoven in the liturgical texts: a Christological dimension relates the dogma to Christ and Mary's divine Maternity, and an Ecclesiological aspect relates Mary's Immaculate Conception to the Church and, hence, to us. In other words, Mary is portrayed as archetype of the Church and as perfect disciple of Her Son from the beginning of the new liturgical year. Thus, in Mary's Immaculate Conception we behold, in faith, the escatological image of the heavenly church. "We find in her virtue of hope for the Messiah to come a summing up and a

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217. Ibid., p.80
surpassing of the best in the spirituality."\footnote{218} The Apostolic Constitution "Ineffabilis Deus", issued by Pope Pius IX on the 8th of December in 1854, solemnly defined as a dogma of our faith that Mary was conceived through the Immaculate Conception:

"To the honor of the holy and undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith, We, by authority of Jesus Christ our Lord, of the Blessed Apostles, declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the instant of her conception, by a singular privilege and grace of the omnipotent God, in consideration of the merits of Jesus Christ, was preserved free from all stain of original sin, has been revealed by God, and therefore is to be firmly and constantly believed by all the faithful."\footnote{219}

It is true that, in light of the rule, \textit{Lex Orandi} and \textit{Lex Credendi}, Mary is already foreshadowed in the promise of Ge 3:15 in regard to the notion of the NEW EVE who was perfectly associated with Christ, New Adam. In addition to this, we harken to note the great emphasis on Mary as the "All-Holy" one in the Eastern Church from the fourth century. In this dogma, we can see the Marian images: "OUR LADY", "HOLY MARY", "VIRGIN" and "MOTHER OF GOD".

Next, in the Christmas Season, the Church celebrates "the Solemnity of Mary, Mother of God" on January 1. The title of \textit{Theotokos} was defined by the Council of Ephesus(431). It is essentially a christological definition affirmed by the Church but also seen as with a privilege of Mary. Historically, the dogma of Mary as \textit{Theotokos} arose from the church's response against the heresy that denied the revealed truth that Christ God become human (Totus Deus Totus Homo). The term "\textit{Theotokos}" had been in use for over a century until Nestorius, Patriarch of Constantinople, started a christological

\footnote{218. F. Jelly, O.P., \textit{Mary in Advent/Christmas: Theological Reflections}, Marian Studies vol.41, p.110}
debate focused on the meaning of the Incarnation. Nestorius was deeply influenced by Theodore of Mopsuestia, who asserted that God cannot have a mother. He insisted that the two natures of the incarnate Christ remained unaltered, and distinct in the union. He preferred the term Christokos to Theotokos. Eventually, Nestorius was excommunicated by a Synod of Rome held in 430 A.D. The Council of Ephesus in 431 A.D. confirmed Chalcedonian doctrine and declared: "For a union of two natures has been accomplished, hence we confess one Christ, one Son, one Lord. In virtue of this conception of a union without confusion we confess the Holy Virgin as Theotokos." This clarification "is an excellent example of the lex orandi, lex credendi maxim whereby the church in her liturgical worship preserves and deepens the faith of all her children in a concrete mode distinct from but harmonious with the more technical way of dogmatic formulation in Chalcedonian Christology." In fact, the New Testament indicates that Mary is the Mother of Jesus, for Mary conceives Jesus (Lk 1:31), bears Him within her (Lk 1:42), brings Him forth (Lk 2:7, Mt 1:16), names Him and brings Him up as her child (Lk 2). Moreover, the New Testament proclaims Jesus, born of Mary, to be true God and true man. St. Paul sees the divinity and humanity united in the very conception of Jesus (Gal 4:4, Phil 2:6–7). Mary is truly the MOTHER OF GOD, because Mary is truly the Mother of Son of God and the Son of God is God.

There are two Marian feasts in the Lenten–Easter Season. They are "the Annunciation of the Lord" and "the Visitation of the Blessed Virgin Mary". These two

221. Frederick M. Jelly, ibid., p.121
feasts are closely related to each other, and deal with the same theme. "The Annunciation touches upon Mary in the mystery of her own calling to be Virgin–Mother of the Holy One, Jesus." Mary's perpetual virginity is a dogma of our Catholic faith by reason of the Ordinary Universal Magisterium, and not as a result of being solemnly defined by the Extra Ordinary Universal Magisterium as are the dogmas of the Motherhood of God incarnate, her Immaculate Conception and her Assumption. In the Catholic Church's Tradition, the mystery of Mary's virginity has been contemplated according to its three phases: her virginal conception of Christ (virginitas ante partum); her virginity in parturition or giving birth to Christ (virginitas in or durante partu); and her remaining a virgin after the birth of Christ for the rest of her life upon earth (virginitas post partum). The usage of this triple formula became standard with St. Augustine, St. Peter Chrysologus and Pope Leo the Great. Mary of Nazareth conceived her Son Jesus while remaining a virgin; her virginity was not compromised by giving birth to Jesus; she remained a virgin in her marriage with St. Joseph. In fact, the Catholic Church has formulated that Mary was a virgin, when she conceived Jesus: "ante partum". It has been defined by the Lateran Council in 649. The Council expressed in the third canon: "If anyone does not, in accord with the Holy Fathers, acknowledge the holy and ever virgin and immaculate Mary as really and truly the Mother of God, inasmuch as she, in the fullness of time, and without human seed, conceived by the Holy Spirit God the Word Himself, .... let him be condemned."

224. Frederick M. Jelly, Madonna, Our Sunday Visitor, Inc., 1986, p.79
225. Ibid., p.78
We can see testimony to this dogma in the Scriptures: i.e., Luke 1:26-38, Matthew 1:18. Especially a note that Matthew concludes his passage by asserting that the virginal conception of Christ is a fulfillment of the prophecy of Isaiah 7:14. Also, the first authoritative formulation of the virginity "in partu" is found in the letter of the Synod of Milan in 390 A.D. Later, magisterial teaching is found in the tome of St. Leo the Great in 449: "She brought Him forth without the loss of virginity ever as she conceived Him without its loss..."227) Besides this, Jerome interpreted Isaiah 7:14 as both virginal conception and childbearing: "Ipse descendit in uterum virginalem et ingredietur et egredietur orientalem portam quae semper est clausa."228) In addition to these, some notions of the "closed door" of Ezekiel 44:1-2, and the "garden enclosed" and the "sealed fountain" of Canticles 4:12 are used as symbols for understanding of the virginity in partu in the Fathers.229) In fact, the Gospels leave no doubt about the virginal conception of Jesus, but the Gospels are explicit neither about the virginity in partu nor post partum. St. Basil would say: "Only the virginity in the conception belongs to the mystery of the Incarnation."230) However, it is true that the virginity of Mary pertains to the mystery of complete virginal dedication to God. This dogma expresses not only Mary's virginity but also Christ's salvific role in history. The images of Mary, "DAUGHTER OF ZION" and "DAUGHTER-ZION" or "MOTHER-ZION", are derived from the mysteries of the Virgin Mary related to the mystery of Christ. Bertrand Buby considered these Lucan

228. Ibid., p.53
229. Gerald Owens, ibid., p.54
images of Mary as a *kairos* event, Resurrection–Faith, of Christ.\(^{231}\)

In relation to the Annunciation, the Church celebrates the feast of the "Visitation of the Blessed Virgin Mary". Even though the exact date is unknown, the feast is now celebrated on May 31 in the revised calendar. It is located between the Annunciation (March 25) and the birthday of John the Baptist (June 24). In any case, Mary is depicted not only as a **NEW ARK OF COVENANT** but also as **MODEL OF THE APOSTOLATE** of the Church.\(^{232}\) We must remember that, except for the Annunciation, Mary had to walk by faith like us. Thus, Mary allows the hope of people for a Messiah to be embodied in her total yes to God. Her faith, praised by Elizabeth, brings her to the dignity of being **MOTHER**.\(^{233}\)

The Solemnity of Mary's Assumption is celebrated during Ordinary Time. The dogma of the Assumption of Mary was defined by Pius XII in 1950. In the encyclical "Munificentissimus Deus" Pius XII proclaims: "We pronounce, declare and define it to be a dogma divinely revealed, that **Immaculate Mother of God, the Ever Virgin Mary, when the course of her earthly life was assumed in body and soul to heavenly glory.**"\(^{234}\) As a matter of fact, apocryphal literature about the final end of Mary began to flourish in the Church after the Council of Ephesus in the fifth century; in Greek, Syriac, Coptic, Armenian, Arabian and Latin. Especially the feast of the Dormition of Mary was celebrated in the East from the 7th century. After surveying the *Sensus Fidelium* Pope Pius XII promulgated this dogma, because "it seems impossible that she who conceived Christ,

\(^{231}\) Bertrand Buby, ibid., p.20
\(^{232}\) C. O'Donnell, ibid., p.86
\(^{233}\) Ibid., p.89
\(^{234}\) Ed. by Paul Palmer, ibid., p.114
bore him, fed him with her milk, hold him in her arms and pressed him to her bosom, should after this earthly life be separated from him in body or soul. 235) And then, the Assumption of Mary is seen to imply the Assumption of the whole Church. From this context, Marian images drawn from this dogma are the "MODEL OF CHURCH" and "MOTHER OF GOD". It is evident that "the hierarchy of truths about Mary, the Mother of God, depends upon the hierarchy of all the truths of the Catholic Christian faith." 236) This is also true of the celebration of the solemnity designated as the "Day of Mary, Mother of God", THEOTOKOS. This is one reason why Lumen Gentium refers to Mary as a "Sign" of hope (LG, 68). But, the Virgin assumed into heaven is clearly more than a sign of an ecclesiological mystery. It is a significant factum in fide. "She is the manifestation of what God is doing with humanity in Christ, an example bringing comfort and confidence to the Church sojourning through space and time." 237) So to speak, this solemnity emphasizes the christological and eschatological dimensions of the mystery of Mary's Assumption.

Pope Paul VI wrote in Marialis Cultus: "The Solemnity of the Assumption is prolonged in the celebration of the Queenship of the Blessed Virgin Mary, which occurs seven days later. On this day we contemplate her who, seated beside the King of Ages, shines forth as Queen and intercedes as Mother." 238) In fact, a cathedral in Port Said was dedicated to Mary Queen of the World in 1933 by Pope Pius XII. And he

235. See John Macquarrie, Mary for All Christians, pp.91-92
236. Donald Dietz, O.M.I., the Hierarchy of Truths about Mary, Marian Studies, vol.27, p.46
237. J.M. Joncas, Mary in Ordinary Time: Liturgical Reflections, Marian Studies vol.43, p.85
238. MC, 6
proclaimed a feast, to be celebrated on 31 May, of the Queenship of Mary. In the revised liturgical calendar it is a memorial on the octave day of the Assumption. "The central idea of the celebration is that Christ is our King and Mary is Queen in some subordinate role."239) There already exist some ideas of Mary as Queen in the church throughout the centuries: Salve Regina (11th cen.), Regina coeli (12th-13th cen.), Ave Regina coelorum (12th cen.), etc. Also, "in Mariological circles, there is a lot of interest in the OT notion of the Queen-Mother (gebirah)."240) Indeed, the role of Mary at Cana was not unlike the kind of influence exercised by the QUEEN-MOTHER in the OT. So, a contemplation of Mary as QUEEN not only directs our thoughts to her Son, but also encourages us to look to our own royal dignity as followers of our King and Lord.

Immediately after Christmas, we have a feast on Feb. 2, "the Presentation of the Lord", which was celebrated in Jerusalem with lights and candles from the fifth century. The feast has had several names: The Hypapante (Meeting of the Infant Jesus and Simeon) in the East, Presentation of the Lord and Purification of the Blessed Virgin Mary in the West. For instance, though it has many Marian features, the feast has become –since 1969– more a celebration of the Lord. A dominant theme is light symbolized by the candles and the refrain taken from Simeon's canticle.241) Relatively, it is co-related to "Our Lady of Sorrows" who feels her all-holy soul pierced by a sword when she sees Jesus' destiny; started with exile to Egypt and finished with a voluntary crucifixion. Mary is modified as a representative of the Anawim, Handmaid of God, who is longing for God's will. This feast is "the celebration of a mystery of salvation

239. C. O'Donnell, ibid., p.149
240. Ibid., p.154
241. Ibid., pp.25-26
accomplished by Christ, a mystery with which the Blessed Virgin was intimately associated as the MOTHER of the SUFFERING SERVANT OF YAHWEH, and the MODEL for the NEW PEOPLE OF GOD.\textsuperscript{242} Also, the universal church has an Optional Memorial of "Our Lady of Lourdes" on 11 February. Mary gave her own self–description: "I am the Immaculate Conception." This feast stresses that Mary's intercession, as sinless Mother of God, will rise above our human weakness.\textsuperscript{243} Pope John Paul II mentioned how this feast is properly related to the memorial of Our Lady of Sorrows by using the term "second Annunciation": "Simeon's words seem like a second Annunciation to Mary, for they tell her of the actual historical situation in which the Son is to accomplish his mission namely in misunderstanding and sorrow."\textsuperscript{244} Traditionally, there are seven sorrows of Mary: 1) Simeon's prophecy 2) the flight into Egypt 3) the loss of Jesus 4) the meeting with Jesus on the road to Calvary 5) the crucifixion 6) the taking down of Jesus' body from the cross 7) the burial of Jesus. These lists have been renewed by the Servites according to biblical themes: 1) Jesus' birth in poverty 2) the prophecy of Simeon 3) the flight into Egypt 4) the rejection of the testimony of Jesus (cf. Lk 4:28-29) 5) the arrest of Jesus and abandonment by the disciples (cf. Mt 26:49-50, 56b) 6) the crucifixion 7) the sharing by Mary in the suffering of the infant church (cf. Acts 12:1-3a, 5b).\textsuperscript{245} "It is then in the sorrow of the cross that we receive the unique gift of our SPIRITUAL MOTHER."\textsuperscript{246} 

In ordinary time, the Church celebrates various feasts of Mary as well as the

\begin{itemize}
\item \textsuperscript{242} MC, 9
\item \textsuperscript{243} C. O'Donnell, ibid., p.40
\item \textsuperscript{244} RM, 16
\item \textsuperscript{245} C. O'Donnell, ibid., p.179
\item \textsuperscript{246} Ibid., p.184
\end{itemize}
Solemnity of the Assumption of Mary: The Immaculate Heart of Mary (Saturday following the Second Sunday after Pentecost), Our Lady of Mt. Carmel (July 16), The Dedication of the Basilica of St. Mary Major (August 5), The Queenship of Mary (August 22), The Birthday of the Blessed Virgin Mary (September 8), Our Lady of Sorrows (September 15), Our Lady of the Rosary (October 7), and The Presentation of the Blessed Virgin Mary (November 21). We can categorize these into three dimensions: 1) Nature of Mary; "the Birthday of the BVM" and "the Presentation of the BVM", 2) Intercession of Mary; "Our Lady of Mt. Carmel", "the Dedication of the Basilica of St. Mary Major", "Our Lady of Rosary", and "Queenship of Mary", 3) Spiritual Motherhood: "Our Lady of Sorrows".

First of all, the Feast of Mary's Birthday probably originated in Jerusalem about the 6th century.247 The choice of September seems to be following the eastern tradition, because new year begins from the 1st of September in the Eastern Church, and 8 September would later fix the days for the Immaculate Conception of Mary as 8 December, that is nine months earlier. The themes of this feast are "dawn" and "light". The whole world was filled with light when the sacred Virgin was born.248 In other words, the world is renewed in her and through her birth. In this context, we must understand the meaning of the memorial of "the presentation of the Blessed Virgin Mary" and Mary as a symbolic figure in our salvific history. In the Eastern church, it is one of the great Marian feasts of the liturgical year.249 In any case, from the

247. C. O'Donnell, ibid., p.158
248. Ibid., p.159
249. According to the Festal Menaion (Uniontown, 1985), they are: 1) Nativity of the Mother of God (2,8), 2) Protection of the Mother of God (10,1), 3) Conception of St. Anne (12,8) Commemoration of the Mother of God (12,26), 4) Meeting of Our Lord with
Apocryphal writing "the Protevangelium of James", we already know about an account of the miraculous birth of Mary, the daughter of the wealthy Joachim and his wife Anne. But, this story is a legend without foundation in history. The point is that Mary fully belonged to God. "Mary is truly where God chose to dwell through his Spirit by grace, and through the Son in the Incarnation." Thus, the memorial of the Presentation of the BVM invites us to consider more profound truths about Mary's intercessory role and her Holiness. Mary became "HOLY WOMAN" and "OUR LADY".

"Brothers of Our Lady of Mount Carmel" founded hermits near the fountain of Elijah on Mt. Carmel. In particular, they had an oratory dedicated to Our Lady in the midst of their cells. From the 14th century, a solemn commemoration of the BVM was celebrated on 17 July. The feast was extended to the universal church in 1726. Originally, "Our Lady of Mount Carmel" is honoured in the Carmelite Order. It is "celebrated by particular religious families but which today, by reason of the popularity they have gained, can truly be considered ecclesial." Mary is first seen as Patron: "The annual commemoration of Our Lady celebrates a descending action of Mary towards the Carmelites, PROTECTION, and an ascending action of Carmelites towards Mary, that is, THANKSGIVING and service." Secondly, Mary is seen as the MOST PURE VIRGIN; The mystery of the Annunciation was emphasized strongly. Mary is a

Simeon (2,2), 5) Annunciation of the Mother of God (3,25), 6) Dormition of the Mother of God (8,15).
251. C. O'Donnell, ibid., p.209
252. Ibid., p.111
253. Ibid., p.112
254. C. O'Donnell, ibid., p.112
model of contemplative life. Eventually Mary becomes "SISTER", for she is humble "beloved daughter" of God, like all his children. Thirdly, the idea of the Scapular is a symbol of Mary's protection, which also includes the idea of consecration to Mary.

According to the tradition, Mary asked that a church be built where snow would be found on 5 August in Rome. Thus, the Basilica of St. Mary Major had begun to be built shortly after Mary was declared THEOTOKOS at the Council of Ephesus (431). It is certainly the most important church dedicated to the Mother of God in the Western Church. Both Mary and the Christian community are temple of God. Particularly, Mary is a Temple of God, the Ark of the Covenant. We can allude to the idea of Mary as temple in connection with the memorial of the Presentation (21 Nov.). When we commemorate her church, we are, at the same time, celebrating the mystery of her merciful maternity. Thus, she is called MOTHER OF PERPETUAL HELP, STAR OF THE SEA, LADY OF THE WAYSIDE. We must remind ourselves of Mary's relationships: first, Mary's relation to Christ; second, her relation to us; third, her spiritual beauty. However, the veneration of Mary is not direct necessity for salvation, but it is an important way to it.

We are enriched by the way that Mary shows us how to live, she is MEDIATRIX.255) In this context, we can also understand the Rosary as a prayer the center of which is not Mary but Christ. Each Hail Mary focuses on Jesus, born into our world, who suffered and was glorified. The Memorial of Our Lady of the Rosary (7 Oct.) was established in 1573, originated by the Dominican Order, in thanksgiving for protection. "As a devotional exercise the Rosary has a unique character, since it

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255. C. O'Donnell, ibid., pp.114-115
considers all the salvific events accomplished in Christ from his virginal conception to the effects of his paschal mystery radiating out into the church and upon Mary."256) So, the second Vatican Council called Mary "Mediatrix of all Graces." (LG 60) She does not distribute her own graces but mediates her Son's graces to people. The term Mediatrix involves several aspects: Mary's intercession and distribution of graces. Of course, Mary's mediation cannot be separated from her Son's.257) She only shares graces with people of God as "Mediatrix of all Graces". "The memorial of the Rosary does encourage us to see the life of Jesus through the eyes of Mary, and further to see Mary as somehow joined with her Son in the plan of redemption."258)


256. C. D'Onnelli, ibid., p.191
257. Ibid., pp.194-195
258. Ibid., p.199
Memorial of the Presentation of Mary (November 21): Women. 15) Solemnity of the Immaculate Conception (December 8): Chosen. 259

Thus, he Marian images in the General Roman Calendar are summed up: 1) New Eve, Daughter of Zion; Our Lady, Holy Mary; Mother of God. 2) Mother of God. 3) Mother of the Suffering Servant of Yahweh, Model of the New People of God; Spiritual Mother. 4) Daughter of Zion, Daughter—Zion, Mother—Zion. 5) New Ark of Covenant, Model of the Church. 6) Our Lady of Protection, Most Pure Virgin. 7) Mother of Perpetual Help, Mediatrix. 8) Mediatrix, Model of the Church, Queen—Mother, Mother of God. 9) Holy Woman, Our Lady.

Among these, we can generally categorize Marian images into two group. First, autonomous images of Mary are: NEW EVE, DAUGHTER OF ZION, DAUGHTER—ZION. Second, relational images of Mary (subordinated to her son) are: MOTHER OF GOD / OF THE SUFFERING SERVANT OF YAHWEH, MODEL OF CHURCH / PEOPLE OF GOD, MEDIATRIX, QUEEN—MOTHER, OUR LADY OF PROTECTION and PERPETUAL HELP as SPIRITUAL MOTHER. Again, generally speaking according to the Model theory of Revelation suggested by A. Dalles, 260 we realize that the Church commemorates Propositional images of Mary in Advent, Historical images of her in Christmas season, Dialectical images of Mary in Easter season, Experiential and New Consciousness of Mary and her role in Ordinary Time.

259. Mark G. Boyer, Mary’s Day-Saturday, The Liturgical Press Collegeville, Minnesota, 1993, pp.11-31
260. See above p.11
b. Images of the BVM according to the Masses of the Blessed Virgin Mary

Pope John Paul II approved the *Collectio Missarum de Beata Maria Virgine*, promulgated by the Congregation for Divine Worship in 1986. The Collection of


**ADVENT**

1. The Blessed Virgin Mary, Chosen Daughter of Israel
2. The Blessed Virgin Mary and the Annunciation of the Lord
3. The Visitation of the Blessed Virgin Mary

**CHRISTMAS SEASON**

4. Holy Mary, Mother of God
5. The Blessed Virgin Mary, Mother of the Savior
6. The Blessed Virgin Mary and Epiphany of the Lord
7. The Blessed Virgin Mary and the Presentation of the Lord
8. Our Lady of Nazareth
9. Our Lady of Cana

**LENTEN SEASON**

10. Holy Mary, Disciple of the Lord
11. The Blessed Virgin Mary at the Foot of the Cross I
12. The Blessed Virgin Mary at the Foot of the Cross II
13. The Commending of the Blessed Virgin Mary
14. The Blessed Virgin Mary, Mother of Reconciliation

**EASTER SEASON**

15. The Blessed Virgin Mary and the Resurrection of the Lord
16. Holy Mary, Foundation of Light and Life
17. Our Lady of the Cenacle
18. The Blessed Virgin Mary, Queen of Apostles

**ORDINARY TIME**

**Section I**

19. Holy Mary, Mother of the Lord
20. Holy Mary, The New Eve
21. The Holy Name of the Blessed Virgin Mary
22. Holy Mary, Handmaid of the Lord
23. The Blessed Virgin Mary, Temple of the Lord
24. The Blessed Virgin Mary, Seat of Wisdom
25. 26. 27. The Blessed Virgin Mary, Image and Mother of the Church I, II, III
26. The Immaculate Heart of the Blessed Virgin Mary
28. The Blessed Virgin Mary, Queen of All Creation

**Section II**
Masses of the Blessed Virgin Mary has a specific purpose with regard to the cultus of the Blessed Virgin Mary, which are marked by themes of commemoration in view of the mystery of Christ and the Church. (General Introduction; hereafter GI, N.19)\textsuperscript{262} The Decree given by the Congregation for Divine Worship guides us:

"In celebrating the mystery of Christ, the Church also frequently, and with deep reverence, honors the Blessed Virgin Mary, because of her close bonds with her Son. She is revered by the Church as the New Eve, who, in view of the death of her Son, received at the moment of her conception a higher form of redemption. She is revered as Mother, who through the power of the Holy Spirit gave virginal birth to Her Son. She is revered as the disciple of Christ, who treasured in her heart the words of Christ, the Master. She is revered as the faithful companion of the Redeemer, who, as God had planned, devoted herself to her Son's mission with generosity."\textsuperscript{263}

The Congregation indicates that "these Masses have been created on the basis of the study of ancient liturgical sources and the writings of the Fathers of the Church of both the East and the West, on the examination of the documents of the Church's

\textsuperscript{30} The Blessed Virgin Mary, Mother and Mediatrix
\textsuperscript{31} The Blessed Virgin Mary, Foundation of Salvation
\textsuperscript{32} The Blessed Virgin Mary, Mother and Teacher in the Spirit
\textsuperscript{33} The Blessed Virgin Mary, Mother of Good Counsel
\textsuperscript{34} The Blessed Virgin Mary, Cause of Our Joy
\textsuperscript{35} The Blessed Virgin Mary, Pillar of Faith
\textsuperscript{36} The Blessed Virgin Mary, Mother of Fairest Love
\textsuperscript{37} The Blessed Virgin Mary, Mother of Divine Hope
\textsuperscript{38} Holy Mary, Mother of Unity

Section III
\textsuperscript{39} Holy Mary, Queen and Mother of Mercy
\textsuperscript{40} The Blessed Virgin Mary, Mother of Divine Providence
\textsuperscript{41} The Blessed Virgin Mary, Mother of Consolation
\textsuperscript{42} The Blessed Virgin Mary, Help of Christians
\textsuperscript{43} Our Lady of Ransom
\textsuperscript{44} The Blessed Virgin Mary, Health of the Sick
\textsuperscript{45} The Blessed Virgin Mary, Queen of Peace
\textsuperscript{46} The Blessed Virgin Mary, Gate of Heaven

\textsuperscript{262} Collection of Masses of the Blessed Virgin Mary, vol.1, p.18
\textsuperscript{263} Ibid., p.11
magisterium and on a judicious balancing of the old and the new." (Decree)\textsuperscript{264}

But, there is no change in the General Roman Calendar, issued in 1969.\textsuperscript{265} Nevertheless, "the Collection was arranged to cover the cycle of the liturgical year, so that this new organ of the liturgy foster both in communities and in individuals a genuine devotion toward the Mother of the Lord."\textsuperscript{266} In fact, the church celebrates the whole mystery of Christ within a cycle of the liturgical year, which begins with the eternal plan of God, the Word of God made flesh in Christ, and covers the consummation of all creatures in salvation history. In this context, with the mystery of Christ celebrated in the liturgical year, the Collection of Masses also has to be distributed in keeping with seasonal variation. But, "since Mary is closely linked with the mystery of Christ, the Collection of Masses is arranged in accord with the divisions of the liturgical year." (GI. N.24)\textsuperscript{267} However, "for the correct use of the Collection of Masses, the celebrant priest must respect the seasons of the liturgical year"; i.e., "the Blessed Virgin and the Epiphany of the Lord" (n.6) or "the Blessed Virgin Mary and the Lord's Resurrection" (n.15) may not be celebrated outside the seasons to which they have been assigned. (GI. 28)\textsuperscript{268}

The \textit{Collection of Masses of the Blessed Virgin Mary} consists with 46 formularies: Advent (three formularies), Christmas season (six formularies), Lent (five formularies), Easter season (four formularies), and Ordinary Time (twenty-eight formularies). Celebrating these 46 Masses, we can not only celebrate the mystery of Jesus, Our Lord,

\begin{footnotesize}
\begin{enumerate}
\item 264. \textit{Collection of Masses}, ibid.
\item 265. Ibid., p.18
\item 266. Ibid., p.11
\item 267. Ibid., p.18
\item 268. Ibid., p.19
\end{enumerate}
\end{footnotesize}
whose salvific economy was realized and presented to us, but also recognize the significant role of Mary in her son's salvation history. Thus, the first Mass begins with the image of Mary as a "Chosen Daughter of Israel" and concludes with the Blessed Virgin Mary as a "Gate of Heaven". Among the 46 Masses of the Blessed Virgin Mary, 34 Masses are dedicated to "the Blessed Virgin Mary", and 8 Masses are dedicated to "Holy Mary". Also, 4 Masses are dedicated to "Our Lady". This means that most Marian images rely upon the recognition of the Daughter of Zion, seen especially in Advent and the Christmas season, based on the infancy narratives in the synoptic Gospels. As we saw above, under 'Marian images in the NT', Marian spiritualities must be developed in this context. But major Marian images are related to one another, for her unique privileged roles in salvation history are abundant.

In the celebration of the mystery of Christ, the Church commemorates the role of the Mother of the Lord in the works of redemption and honors her privileges, because of her deep involvement in the mystery of Christ. In the womb of the Virgin of Nazareth, Jesus, the Son of God, took our human nature and became the Mediator of the Old and the New Covenant. We must remember the providence of God in preparing the Mother of the Redeemer. In her "after the long wait for the fulfillment of the promise, the time at last came to pass and a new divine economy was established." (GL. N.7)\(^{269}\) As it were, in the relation with God's intervention in human history through the Incarnation of the Word and the birth of Christ, Mary was intimately involved in the entire salvific economy of God. So, celebrating the mysteries of Christ's infancy is at the same time honored by his Mother's part. (GL. N.8)\(^{270}\) We know from John's Gospel

\(^{269}\) Collection of Masses, ibid., p.14
that Mary was present both at Cana (Jn 2:1-11) and at Calvary during her Son's passion. (Jn 19) Also, we know that God filled her with joy at the resurrection of her Son. "Thus, in union with the Blessed Virgin and in imitation of her reverent devotion, the Church celebrates the divine mysteries by which God is perfectly glorified and the participants made holy. .... The Church invokes her intercession, flies to her protection, and prays that she visit the faithful people and fill them with the gifts of grace." (Gl. N.13)271) We know well that "the Mother of Christ, especially in liturgical services, shines radiantly as the exemplar 'of the virtues' and 'of faithful cooperation' in the work of salvation." (Gl. N.14)272)

In Advent, the Church celebrates God's plan of salvation for mankind, a covenant of love, in the coming of Christ foreshadowed in OT. The church proclaims the Blessed Virgin Mary as "the Joy of Israel" and as "Daughter of Israel". Three formularies of Masses designated to Mary are celebrated in Advent: 1) The Blessed Virgin Mary, Chosen Daughter of Israel (n.1); This Mass, in honor of our Lady, recalls and celebrates the mystery of God's mercy and our salvation. The Church prays in the opening prayer: "Lord our God, you chose the Blessed Virgin Mary, the noble daughter of Zion; grant that we may follow her, whose humility won your favor and whose obedience brought us your blessing."273) 2) The Blessed Virgin Mary and the Annunciation of the Lord (n.2); The consent of our Lady, which in God's pleasure preceded the Incarnation is of the greatest importance in the Advent celebration. It is not enough to celebrate only one

270. Collection of Masses, ibid., p.15
271. Ibid., p.16
272. Ibid., p.17
273. Ibid., pp.31-32
solemnity of the Annunciation on March 25. The celebration of this mystery fits in admirely with the character and nature of the Advent Season.274) 3) The Visitation of the Blessed Virgin Mary (n.3); The Mass of the Visitation of the Blessed Virgin Mary is appropriate during Advent in the context of the nativity of Jesus. In this Mass our Lady is honored as "the new daughter of Zion", who bears the Lord in her womb; "the new Ark of the Covenant", who brings salvation and joy; "the mother of the Lord", whom Elizabeth recognizes; "a holy woman", who hastens to play her part in the work of salvation.275) The Church presents Marian images in these Advent formularies as "Daughter of Zion", "Ark of the Covenant" and "Mother of the Lord".

In the Christmas season, the Church celebrates the mysteries of the childhood of Jesus and his manifestations, in which Mary was involved in many ways. She gave birth to Jesus, showed him to the shepherds and the magi, presented him in the temple and took him into exile in Egypt. At Cana, she asked a favor of her Son to perform His first public "signs". (Jn 2:1-11) These are 6 Mass formularies: 1) Holy Mary, Mother of God (n.4); This Mass celebrates the wonderful mystery by which the Father of mercy sent his Son from heaven into the womb of the Virgin of Nazareth. It is focused on Mary's humility and faith in God as Virgin-Mother rather than the doctrinal term Theotokos, i.e., "Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father." (Communion Antiphon)276) 2) The Blessed Virgin Mary, Mother of the Savior (n.5): This Mass celebrates the varied figures of the Blessed

274. *Collection of Masses*, ibid., p.34
275. Ibid., p.36
276. Ibid., p.45
Virgin Mary; the maternal role of our Lady in relation to her Son, the Son of God, the fruitful virginity of our Lady and her virgin-motherhood, the unceasing intercession of the Virgin Mary for God's people, and the example of the Mother of the Lord. We pray in opening prayer: "Lord our God, you gave the human race eternal salvation through the motherhood of the Virgin Mary." 3) The Blessed Virgin Mary and the Epiphany of the Lord (n.6): Several points are significant themes of this Mass; First, the celebration of light, signifying not only the glory of God but also Jesus Christ, in whom the Father was revealed to the world. Second, the celebration of the role of Christ as Savior, as the wisemen worshipped him as King. Third, the celebration of the mystery of the Church, for people were gathered before him equally from Israel and Gentiles. Fourth, the celebration of the ministry of the Virgin, because the BVM draw families of all peoples to faith. 4) The Blessed Virgin Mary and the Presentation of the Lord (n.7): Through this Mass our Lady is given the title "virgin daughter of Zion"; in accordance with the Law of Moses (cf. Lev 12:1-8), she submitted to the ritual of purification after childbirth. This Mass recalls the prophecy of Simeon; our Lady is the exemplar of the Church. The Virgin-Mary became a model of virgin-church. 5) Our Lady of Nazareth (n.8): The Roman liturgy commemorates the Holy Family on the Sunday within the octave of Christmas. Our Lady of Nazareth used to be the title Mother of God by some particular churches and religious institutes. This Mass show us the mystery of the Incarnation of the Word and his self-emptying. Mary, as the first disciple of her Son, receives the message of the Gospel, and reflects

277. Collection of Masses, ibid., pp. 46-47
278. Ibid., p. 48
279. Ibid., p. 50
on it in the home of Nazareth. The virginal relationship between Mary and Joseph is also emphasized. The Holy Family is, in a certain sense, a model of heavenly home.280)

6) Our Lady of Cana (n.9): This Mass celebrates, first of all, Christ the Lord, next, the church and the Mother of Jesus. We pray in the opening prayer: "All-holy Father, you chose that the Blessed Virgin Mary should play her part in the mysteries of our salvation; grant that by heeding the words of Christ's mother we may do what he commands us."281) Hence, we have Marian Images of Virgin-Mother, Virgin Daughter of Zion, Model of Virgin-Church, and Mother of Jesus in the Christmas season.

During Lent, the liturgy presents the "Lenten Journey" for the faithful with the Blessed Virgin as a model of the disciple who faithfully committed to listen to God's word. In fact, the Lenten journey of the church tends towards the joy of Easter. In Lent, there are 5 Mass formularies:

1) Holy Mary, Disciple of the Lord (n.10); First of all, the mother of the Lord is presented as one who shows us "the example of a disciple". Our Lady is the "first and most perfect..... disciple". (MC, 35) "She is more blessed in being a disciple of Christ than in being the mother of Christ."282) 2) The Blessed Virgin Mary at the foot of the cross I, II (n. 11, 12); Near her son, dying on the cross, our Lady stands out as "the Handmaid of the Redeemer" united with the sacrifice of her Son, "the New Eve" fulfilling the prophecy of the saving role of the "woman" (cf. Ge 3:15, Jn 19:25, Rev 12:1), "the Mother of Zion" who gathers the people scattered, "the Image of the Church" who has constant faith in Christ, and "a Partner of Passion" as a mother suffering with him.283) 3) The commending of the

280. Collection of Masses, ibid., p.52
281. Ibid., p.55
282. Ibid., p.61
Blessed Virgin Mary (n.13); Dying Jesus says: "Behold your son ....... Behold your mother." (Jn 19:26-27) This act of commending is part of the mystery of Christ's passion and his mother's co-suffering. So, with Mary in mind, the liturgy sets before the faithful a wonderful example of the mother. The Virgin Mother is to be honored and revered with filial piety by all disciples. Our Lady is called "mother of those who believe." Because our Lady is entrusted by Christ to the loving care of the beloved disciple. She is "the Mother of All",284 The Blessed Virgin Mary, Mother of Reconciliation (n.14); The season of Lent has both a baptismal and a penitential character. The church acknowledges the role of our Lady in reconciling sinners with God. Ecclesiastical writers gave her titles of 'way of reconciliation', 'general cause of reconciliation' as well as 'mother of reconciliation', because it was from her that Jesus Christ, the reconciliation of sinners, was born.285 As we saw above, in Lent, the church celebrates the Marian images of "First Disciple of Christ", "Handmaid of the Redeemer", "New Eve", "Mother of Zion", "Image of the Church", "Partner of the Passion", "Mother of All", and both "Way and Mother of Reconciliation".

"In the Easter Season, the Church accepts the mother of Christ as its exemplar and helper in the mission of proclaiming the Gospel."286 The Church has four Marian formularies of Mass in the Easter Season: 1) The Blessed Virgin Mary and the Resurrection of the Lord (n.15); The Resurrection of the Lord is the greatest joy not only "to the whole world" and "to the infant Church" but also "to the Virgin Mother".

283. Collection of Masses, ibid., pp.63-65
284. Ibid., p.68
285. Ibid., p.70
286. Ibid., p.75
Therefore the Church invites her to rejoice: "Hail Mary, as you stood by the cross in sorrow, you bore the suffering of your Son, but now you are filled with serenity and joy."287) 2) Holy Mary, Fountain of Light and Life (n.16): This Mass commemorates the maternal role of both the Church and the Blessed Virgin in relation to the faithful. The motherhood of Mary anticipates the motherhood of the Church as type and model. This Mass celebrates our Lady as "the Virgin Mother" who became the Mother of Christ, by whom the faithful are nourished in the Church; "the mother of light" because of her giving birth to Christ, the light of the world; "the model of the Church", because the Church is herself a virgin giving new life to the people in imitation of the Mother of Christ; and "the Sanctuary of the Mysteries of God", because she carried Christ in her womb.288) 3) Our Lady of the Cenacle (n.17): The Church has come to see in our Lady a mother supporting the infant Church with the supreme example of prayer. With this Mass the Church celebrates "the Virgin filled with the Holy Spirit" and "Model of the Church". She is a model of harmony, unity, and peace.289) 4) The Blessed Virgin Mary, Queen of Apostles (n.18): This formulary has a great missionary value. "Many people in their apostolic and missionary zeal have noted the preeminent and royal position occupied by the mother of Jesus in the community of the early church."290) The images of Mary the church shows in the Easter season are: Virgin Mother, Type / Model of the Church, Sanctuary of the Mysteries of God, Queen of Apostles.

The formularies for Ordinary Time number twenty-eight divided into three

287. Collection of Masses, ibid., p.77
288. Ibid., p.79
289. Ibid., p.82
290. Ibid., p.84

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sections: "The first section contains eleven formularies for celebration of the Mother of God under the titles that are derived from Sacred Scripture or that express Mary's bond with the Church. The second section contains nine formularies to honor the memory of the Blessed Virgin Mary under the titles that refer to her cooperation in fostering the spiritual life of the faithful. The third section contains eight formularies to celebrate the memory of the Blessed Virgin Mary under the titles that suggest her compassionate intercession on behalf of the faithful." (GI. n.24)

In the first section, we have lists of titles of Mary considered as Marian Images: "Mother of the Lord" (n.19), "the New Eve" (n.20), "Handmaid of the Lord" (n.22), "Temple of the Lord" (n.23), "Seat of Wisdom" (n.24), "Image and Mother of the Church" (n.25,26,27), "Queen of All Creation" (n.29), as well as "the Immaculate Heart of the Blessed Virgin Mary" and "Holy Name of the Blessed Virgin Mary". In the context of the "New Eve", the Blessed Virgin Mary is "the first fruits of the new creation", "the new earth", "the first fruits of the new people of God", "a disciple of the New Law", and "the new Jerusalem". She is indeed the new woman, mother and companion of Christ, who is author of the New Covenant. So, her name has so exalted that human lips will never cease to praise her because of her fullness of grace (Lk 1:30), like the honorable name of Juduth (Jud 13:20). But Mary is so humble as to be the lowly handmaid of the Lord. This is the reason why she is depicted as "a house of gold", "a royal palace" in contrast with "the ark of the covenant". The title "seat of Wisdom" is not enough to express the maternal role of our Lady, her wisdom and

291. Collection of Masses of the BVM, pp.18-19
292. Ibid., p.195
293. Ibid., p.202
prudence, rather she must be called Queen of all with her royal dignity graced by God. As the Mother of the Church, she uniquely lives out her role as "the model of sublime love", "the model of faith and hope", "the model of profound humility", "the model of persevering prayer in oneness of mind and heart", and "the model of worship in Spirit". She is a good listener. She is called "bride", "mother" and "queen" in the church.295 She is queen and mother within the Mystical Body of Christ, the Messianic King.296

Nine Mass formularies in the second section are designated for the BVM under titles that refer to her cooperation in the spiritual life of the faithful: "Mother and Mediatrix of Grace" (n.30), "Fountain of Salvation" (n.31), "Mother and Teacher in the Spirit" (n.32), "Mother of Good Counsel" (n.33), "Cause of our Joy" (n.34), "Pillar of Faith" (n.35), "Mother of Fairest Love" (n.36), and "Mother of Divine Hope" (n.37).

In 1971, the Congregation for Divine Worship approved a Mass of the Blessed Virgin Mary, Mother and Mediatrix. The virgin Mary is mother of grace and at the same time mediatrix of grace, for she carried Jesus, "truly God and truly Man", in her chaste womb and gained for us the greatest of all graces.297 So, the mother of the Lord is frequently honored under the title of fountain "of living water", "of charity", "of clemency", "of Mercy" in relation to scripture's "fountain of enclosed". (Songs 4:12) This Mass celebrates "the divine motherhood of our Lady", "the spiritual maternity of the Church", and "the outpouring of the Holy Spirit".298 For the Carmelites, our Lady has always been known as "mother and teacher in the Spirit", because she was a perfect

295. Ibid., p.213
296. Ibid., p.218
297. Ibid., p.222
298. Ibid., p.225
disciple of Christ who teaches by her example and "is still a mother". As long as our Lady is "teacher and mother", she, then, has to be a mother of Good Counsel. We honestly ask God for the gift of Counsel, to teach us how to know his will and to guide us in all we do. It is because Mary is 'cause of our joy'. Devotion to our Lady under the title, "Cause of our Joy", recalls for us the saving actions of God through Christ in the Holy Spirit that have brought joy to the Blessed Virgin or to the Church or to humanity. Metaphorically speaking, our Lady is "pillar of faith", for she is "a woman of faith", "a disciple summing up in her own person the teachings of the faith", and "a mother supporting the faith of her children". The more the faithful attach to Christ, the more they attach to our Lady. To celebrate our Lady's spiritual beauty we commemorate the radiance of the holiness initiated by the truth of God. The way of beauty (via pulchritudinis) is the way of Christian perfection: Love. Considering our Lady's role in the history of salvation, the church often refers to her as "our hope". Because of her Assumption she is the "hope of God's people".

The third section contains eight Mass formularies for the celebration of a memorial of Mary under titles on behalf of the intercession of our Lady. Mass formularies are: "Queen and Mother" (n.39), "Mother of Divine Providence" (n.40), "Mother of Consolation" (n.41), "Help of Christians" (n.42), "Our Lady of Ransom" (n.41), "Health of the Sick" (n.44), "Queen of Peace" (n.45), and "Gate of heaven" (n.46). The image of

299. *Collection of Masses*, ibid., p.229
300. Ibid., p.231
301. Ibid., p.234
302. Ibid., p.237
303. Ibid., p.240
304. Ibid., p.243
Mary depicted as "Queen and Mother" is in accordance with "Queen of All Creation" (n.29 in section I) and the images of "Mother" in section II, i.e., it is put together "Queen of Mercy" and "Mother of Mercy", which speak of our Lady's graciousness. The former indicates the gracious and compassionate queen who stretches out her arms to the people. The latter shows that Mary is the merciful mother, who brought visible manifestation of the mercy of the invisible God. This Mass celebrates not only a "prophet extolling the mercy of God", but also a "woman who has uniquely experienced God's mercy."\(^{305}\) Also, through the Mass of "Mother of Divine Providence", the Church celebrates "the loving mother of Christ", "a mother who takes care of her children", and "the handmaid of God's love". The Blessed Virgin Mary is called "mother of providence", because she has been given to us by God in his great Providence.\(^{306}\) The Blessed Virgin Mary also is given to us as "Mother of Consolation". Because, beside Christ suffering on the cross, she endured bitter agony and gained in the highest degree the blessedness promised in the Gospel.\(^{307}\) The church has often experienced the extraordinary help of the Mother of God. The title "Help of Christians" was developed from the earliest centuries relative to the eschatological dimension.\(^{308}\) In the context of Mass no. 42 (Help of Christians), the church celebrates Divine healing power, "Health of the Sick", while we are pilgrims here on earth. Because we cannot achieve absolute and perfect healing in this world; our Life is exposed to suffering, illness, and death. Our Lady comes quite often to help her children in their troubles. There are many

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\(^{305}\) Collection of Masses, ibid., p.250
\(^{306}\) Ibid., p.253
\(^{307}\) Ibid., p.255
\(^{308}\) Ibid., p.257
testimonies to the confidence that sick people have in the mother of Christ.309) Paralleled with this, the church has a Mass to celebrate Mary as "Queen of Peace". This Mass commemorates the cooperation of our Lady in bringing about the reconciliation or peace between God and the human family initiated by Christ. The church has a witness of the "gift of unity and peace" through the mystery of Jesus Christ. As it were, church experienced the gift of unity and justice, which was "in the mystery of the Incarnation, of the Passion, and of Pentecost."310) Finally, the final formulary celebrates the Mother of God as she lovingly accompanies the people of God on their pilgrimage to their true home in heaven. The eschatological dimension is the central part of this celebration. The metaphor of "gate" has been applied to express Mary's function as the second Eve and her intercession. In this Mass our Lady is celebrated as: "sinless Eve", "the Virgin Mother of Christ", and "the prayerful voice of intercession".311)

Mark G. Boyer reflects the Marian Images of 46 Masses:312)

1) Advent Season: Faith and Obedience (n.1), Promise Kept (n.2), Visits (n.3).
2) Christmas Season: Adoption (n.4), Motherhood (n.5), Light (n.6), New Covenant (n.7), Home (n.8; Option A), Clothes (n.8; Option B), On Eagle Wings (n.9), Discipleship (n.10), Suffering (n.11), Hope (n.12), Commendation (n.13), Ambassadors (n.14).
3) Easter Season: Earthquake (n.15), Fountain (n.16), Witness (n.17), Church (n.18).
4) Ordinary Time: Section I: Ark (n.19), Marriage (n.20), Name (n.21), Handmaid (n.22), Temple Reverence (n.23), Treasure (n.24), Life-Giver (n.25), Prayer (n.26), Bride (n.27),

309. Collection of Masses, ibid., p.262
310. Ibid., p.265
311. Ibid., p.267
312. M. G. Boyer, Mary's Day-Saturday, The Liturgical Press, Collegeville, Minnesota, 1993, pp.11-111
Kept in the Heart (n.28), Royalty (n.29). Section II: Mediatrix (n.30), Water (n.31; Option A), Garden (n.31; Option B), Parent–Teacher (n.32), Counselor (n.33), Joy (n.34), Blessedness (n.35), Fair (n.36), Tree of Hope (n.37), Unity (n.38). Section III: Intercessor (n.39), Providence (n.40), Consolation (n.41), Help (n.42), Ransom (n.43), Healed Infirmities (n.44), Peace (n.45), Awaiting the Bridegroom (n.46).


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These major images are all relevant one another. Also, we evidently learn that these are derived from titles—symbolic, spiritual, devotional and doctrinal titles—that the Church has designated to the BVM. In fact, "the biblical readings of the Collection of Masses of the Blessed Virgin Mary constitute a rich and varied corpus that in the course of the centuries has been created by the ecclesial communities of both the past and the present". In liturgies, we hear God's revelation through the readings selected from among the Old Testament and New Testament. We then may conclude that the church celebrates, in general, autonomous Marian Images paralleled with the "New Eve" and the "Virgin" during Advent and the Christmas season, and commemorates the relational, subordinated to her Son, Marian Images during and after Easter, i.e., Ordinary Time, for which the Church not only celebrates her images, but also lives out the Mystery of Christ with her. We may broadly conclude that the Church celebrates Marian Images to understand the revelation of God through the liturgical cycle according to a theory of A. Dulles: 1) Advent Season; Propositional Images of the Blessed Virgin Mary. 2) Christmas Season; Historical Images of the Blessed Virgin Mary. 3) Lenten Season; Experiential Images of Our Lady. 4) Easter Season; Dialectical Images of Our Lady. 5) Ordinary Time; Newly considered Images of Our Lady.

In this context of Revelation, we know, first of all, about Mary's relationship to the mystery of Jesus' being and ministry as well as her role for the Church within the salvation history. Also we are convinced, in the context of lex orandi et lex credendi, that Our Lady really mediates God's grace to human beings through her own being, present before God, via her privileged grace.

2. Images of the Mary in Prayer

a. Images of the Blessed Virgin Mary according to the Litany of Loreto in the West

The litany\(^{314}\) in honor of the Blessed Virgin Mary is used commonly in the Western Church. It derives its name from association with the shrine in the Basilica of Loreto in Italy from the mid-16th century. A little building named the Holy House, *Sancta Casa*, is located in the center of Basilica, in which the Blessed Virgin allegedly was born and the Word was made flesh at the Annunciation. It became the most famous Marian sanctuary in the world outside Palestine from the medieval period. During the past centuries, many people have travelled to this shrine and prayed. Throughout the centuries, many historical debates of historisity of this shrine occurred between the East and the West\(^{315}\).

According to the legends, the former dwelling-place of our Lady, the Holy House of Loreto\(^{316}\) was transported by angels from Nazareth to Dalmatia and came to rest on the summit of a hill at Tersatto, a town some sixty miles south of Trieste on May 10th in 1291; it was again removed by angels to Loreto in 1294 where it still remains.

\(^{314}\) *New Catholic Encyclopedia*, vol. 8, p. 789

"A litany is a form of prayer whereby a leader expresses a series of petitions or invocations to which the congregation replies each time with a set response such as *Amen*, *Kyrie*, or *Ora pro nobis*".


However, the shrine became very famous, and it was richly indulgenced: "The devotion and respect of the Sovereign Pontiffs for the Holy House are shown by the numerous indulgences which they attached to the visiting of it. The first was granted by Pope Benedict XII; after him Pope Urban VI granted to the sanctuary certain indulgences for the feast of the Nativity of the Blessed Virgin Mary. These indulgences were confirmed and approved by Pope Boniface IX in 1390 and again by Pope Martin V in 1420. A local feast eventually had been allowed in 1632, for which a proper Mass and Office were provided in 1699.\textsuperscript{317} Pope Benedict XV has declared Our Lady of Loreto to be the Patroness of all air travellers in 1920.\textsuperscript{318} Unfortunately, the original building was destroyed by a fire in 1921.\textsuperscript{319}

At any rate, the litany of Loreto did not originate at the shrine, but is traceable to the early middle ages, and shows influence of the Marian devotion of the East. When it came into use at Loreto, thousands of pilgrims became gradually familiar with it. Its popularity spread throughout Europe after they returned to their homes from their pilgrimages. In fact, the litany associated with the shrine at Loreto was already well established in 1558, when it was printed and published by St. Peter Canisius at Dilligen, Germany, under the title \textit{Letania Loretana}. This is the oldest known printed copy of any litany that came down in use to modern times. But through time, some new titles were added to the litany; i.e., "Queen of all saints" by Pius VII, "Queen of the most holy rosary", and "Queen conceived without original sin" as well as "Mother of good

\textsuperscript{317} Kenneth MacGowan, \textit{ibid.}, p.17
\textsuperscript{318} \textit{Ibid.}, p.16
\textsuperscript{319} cf. \textit{A dictionary of Mary}, compiled by Donald Attwater, P.J.Kenedy & Sons, NY, pp.156-157
counsel", and "Queen of peace" during World War I by Pope Benedict XV, and "Queen assumed into heaven" after the proclamation of the dogma of the Assumption by Pope Pius XII.\textsuperscript{320} The 49 titles of the litany\textsuperscript{321} fall into four categories: In the first 20, Our Lady is addressed as the MOTHER after 3 titles as HOLY, then as VIRGIN in 6 titles containing Marian Images. After these, 13 beautiful titles are followed associated with OT prophecy and symbolism as DAUGHTER OF ZION. Finally, she is addressed 12 times as QUEEN in terms of her characteristic eschatological images of the Queenship in a broader extent.

Mary is depicted as the "HOLY" (n.1), because she is Mother of God

\textsuperscript{320} New Catholic Encyclopedia, vol.8, pp 790-791

\textsuperscript{321} Our Lady's Litany of Loreto

1) Holy Mary, pray for us 27) Mystical rose, pray for us
2) Holy Mother of God, pray for us 28) Tower of David, pray for us
3) Holy Virgin of virgins, pray for us 29) Tower of ivory, pray for us
4) Mother of Christ, pray for us 30) House of gold, pray for us
5) Mother of divine grace, pray for us 31) Ark of the covenant, pray for us
6) Mother most pure, pray for us 32) Gate of heaven, pray for us
7) Mother most chaste, pray for us 33) Morning star, pray for us
8) Mother inviolate, pray for us 34) Health of the sick, pray for us
9) Mother undefiled, pray for us 35) Refuge of sinners, pray for us
10) Mother most amiable, pray for us 36) Comforter of the afflicted, pray for us
11) Mother most admirable, pray for us 37) Help of Christians, pray for us
12) Mother of good counsel, pray for us 38) Queen of angels, pray for us
13) Mother of the Creator, pray for us 39) Queen of patriarchs, pray for us
14) Mother of the Savior, pray for us 40) Queen of prophets, pray for us
15) Virgin most prudent, pray for us 41) Queen of Apostles, pray for us
16) Virgin most venerable, pray for us 42) Queen of martyrs, pray for us
17) Virgin most renowned, pray for us 43) Queen of confessors, pray for us
18) Virgin most powerful, pray for us 44) Queen of virgins, pray for us
19) Virgin most merciful, pray for us 45) Queen of all saints, pray for us
20) Virgin most faithful, pray for us 46) Queen conceived without original sin,
21) Mirror of justice, pray for us 47) Queen assumed into heaven, pray for us
22) Seat of wisdom, pray for us 48) Queen of the most holy rosary,
23) Cause of our joy, pray for us 49) Queen of peace, pray for us
24) Spiritual vessel, pray for us
25) Vessel of honor, pray for us
26) Singular vessel of devotion, pray for us
(n.2) and Virgin of virgins (n.3). She possesses perfect integrity with her Son, the Christ, our Creator, and the Savior (n.4, n.13, n.14) as the MOTHER (of God; n.2, of divine grace; n.5, most pure; n.6, most chaste; n.7, inviolate; n.8, undefiled; n.9, most amiable; n.10, admirable; n.11, of good counsel; n.12). Mary is the VIRGIN who is the most prudent (n.15), venerable (n.16), renowned (n.17), powerful (n.18), merciful (n.19) and faithful (n.20). These titles indicate the dignity arising from her relationship to God. So, she is the mirror of justice (n.21), seat of wisdom (n.22), cause of joy (n.23), spiritual vessel (n.24), vessel (of honor; n.25, of devotion; n.26), mystical rose (n.27), tower (of David; n.28, of ivory; n.29), house of gold (n.30), ark of the covenant (n.31), gate of heaven (n.32), morning star (n.33), health of the sick (n.34), refuge of sinners (n.35), comforter of the afflicted (n.36), and help of the Christians (n.37). She is the QUEEN (of angels; n.38, of patriarchs; n.39, of prophets; n.40, of Apostles; n.41, of martyrs; n.42, of confessors; n.43, of virgins; n.44, of saints; n.45, conceived without original sin (n.46), assumed into heaven (n.47), of the most holy rosary (n.48), and of peace (n.49).

The key ideas in the litany of Loreto are:

HOLY Virgin

1) Holy Mary: "Hail Mary": "Mary was made holy in her call to serve God as the mother of the Son of God made human. Mary grew in holiness as she lived side by side with her son Jesus, who 'advanced in wisdom and age and favor before God and man' (Lk 2:52). Mary's character was holy because her free response to God was total.

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responsive, and full of faith". Also, Mary is "most holy" because, by a unique gift, she was set apart by God from the first moment of her conception in her mother's womb. "The Ave of the Latin has sometimes been turned around to spell Eva, with reference to Mary as the NEW EVE who is the lowly handmaid of the Lord and the mother of those born into eternal life". The name in Hebrew is Miryan or Miriam, which is pronounced and sometimes spelled Maryam or Maryah. In Greek and Latin the name is Maria, also written Mariam or Maryam. The meaning and etymology of the name Miriam has not been agreed upon. A large number of theories circulate. Mary means 'exalted'. Considering Church history, the feast in honor of the Name of Mary dates back to 1513 A.D. in Spain, and it was made a feast of the universal church by Innocent XI in 1685 A.D. Rejoice in the name of Mary! St. Bernard said: "In the name of Mary every knee bows; the devils not only fear but tremble at the very sound of this name".

2) Holy Mother of God: "Mother of God": "Theotokos is translated into Latin by either of two terms: Dei Gentrix or Deipara. Both terms suggest that the Greek defines Mary as the one who bears God into this world. She generates Jesus who is Lord-God in the flesh; she is Dei-Gentrix. She gives birth or parturition; she is Dei-para'. It was the touchstone of the faith, when in the course of time somebody questioned the true meaning of the Incarnation. They were silenced by the appeal to the motherhood of

324. Ibid., p. 35
325. Ibid., pp. 38-39
327. Nicholas Ayo, ibid., p. 80
328) It was defined at the Council of Ephesus.

3) Holy Virgin of virgins; Mary is praised as the Virgin of virgins. The Angel said to her: "The Holy Spirit will come upon you, and the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God". (Lk 1: 34–35) And, Mary conceived Jesus in her heart before He conceived in her womb. "What we know certainly is that her soul, her mind, her thoughts, her love, all was bound up with the thoughts of God".329)

MOTHER

4) Mother of Christ; "Christ": The Christ means "the anointed one" and anointed means "consecrated". Mary, as Mother of Christ, shared in the anointing of her Son from the moment of His conception. Also, the fact that she was found worthy to be the mother of the Messiah is not the least of her merits. Mary had her part and an important part in fulfilling prophecy.330)

5) Mother of divine grace; "Full of grace": "1) Mary is full of grace because she is about to be mother of God and God could do nothing less than prepare her for this role with every grace possible. 2) Mary is full of grace in that she has been chosen to be the mother of God. The consequent indwelling of the Spirit assures Mary a fullness of grace."331)

6) Mother most pure; Mary knew herself who she was. She was clear about her identity, and accepted herself. Her motives and intentions were pure: "May it be done to

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328. Edward G. Murray, ibid., p. 22
329. Ibid., p. 28
330. Ibid., p. 32
331. Nicholas Ayo, ibid., p. 44

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7) Mother most chaste: "The Lord is with you": Throughout her life, Mary's first love was God. In her vocation as wife of Joseph and mother of Jesus, she bears the title of "most chaste". "She is the Bride of the Lord. Both the ecclesiological reading that holds her as the faithful servant of God and the Christological reading that holds her as the temple of God have this in common. .. The Spirit of God overshadows this woman, and the work of the Spirit in her life will be magnificent. The immortal and boundless God touches the life of this mortal woman".332)

8) Mother inviolate; In her life, Mary stood against sin as did Her Son. She did not violate because she was inviolate, sinless. "It is the belief that Mary enjoyed what is called total confirmation in grace, so that there was in her no fault absolutely, either deliberate or indeliberate; so that she could commit no sin".333)

9) Mother undefiled; Mary was undefiled, even in her thoughts. Her mind needed no transformation. Her thoughts and desires were focused on pleasing the Holy Spirit. According to Akathistos Hymn, the acclamation, *Hail, Mother Undefiled*, is sung as a refrain to each of 12 litanies based on the mystery of the Incarnation.334)

10) Mother most amiable; God is Love, and Mary more than any other person reflects God's image and likeness. "Mary was a necessity to Jesus in the Divine plan of the Incarnation".335) He owed her a lot; the memory of His birth, of her eager flight into Egypt, of her tender feeding, etc. Mary is a temple of God.

332. Nicolas Ayo, ibid., p.55
333. Edward G. Murray, ibid., p.53
335. Edward Murray, ibid., p.60
11) Mother admirable; "Blessed are you among women": Elizabeth praises Mary for her faith and trust in God, which implies the entire mystery of God in Jesus: "Blessed are you who believed that what was spoken to you by the Lord would be fulfilled". (Lk 1:45) Mary says of herself: "My soul proclaims the greatness of the Lord... all ages shall call me blessed". (Lk 1:46)

12) Mother of good counsel; "Do whatever he tells you." (Jn 2:5)

13) Mother of the Creator; "And blessed is the fruit of your womb": "In eastern Christianity, Mary is referred to as Uroborus or womb of God. Mary is seen as the ark of the new covenant, the temple of the Spirit, the veiled tent, the enclosed garden, the golden tabernacle, the holy grail, the Shekinah cloud of the glory of God in which the sovereign Spirit is enwrapped. In the mystery of the Incarnation, Mary contains Jesus, who fills the whole universe; she nurses him who feeds everybody; she supports him who upholds everything". Mary birthed not only our Creator, but her own Creator. "He was in the beginning with God. All things came to be through him, and without him nothing came to be". (Jn 1:2-3)

14) Mother of the Savior; "Jesus": The very name Jesus, means "Yahweh saves". So, Mary is Mother of the Redeemer. She shares in the work of her Son who saves us from sin. She coordinates her Son for our salvation. "There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved". (Acts 4:12)

VIRGIN

15) Virgin most prudent; "Do whatever he tells you". (Jn 2:5) She radiated goodness

336. Nicholas Ayo, ibid., p.67
and gentleness at Cana, as such she pondered God's will when she was heralded the
conception of her son by the Angel.
16) Virgin most venerable; Venerating Mary must be to honor her just much as Jesus
does. (cf. Jn 19:27)
17) Virgin most renowned; Mary's reputation covers the universe. Countries are
dedicated to her: churches, communities, schools, shrines, and streets are named for her.
18) Virgin most powerful; Through her powerful intercession, miracles have occurred
for "nothing is impossible with God". (Lk 1:37)
19) Virgin most merciful; Mary's Immaculate Heart is full of mercy. Mary's mercy is
reflected in her goodness and gentleness which glorify the God of all mercy.
20) Virgin most faithful; Mary was faithful from her "fiat" to her last.

DAUGHTER OF ZION
21) Mirror of justice; Mary mirrors the justice of God by giving to God what belongs
to God: her very self.
22) Seat of wisdom; God is the source of all wisdom; Jesus is Wisdom Incarnate; the
Holy Spirit is the spirit of Wisdom; and Mary is the seat of Wisdom.
23) Cause of our joy; "My spirit rejoices in God my savior". (Lk 1:47) She has prepared
the way for our joy by leading us to Jesus who tells us: "Until now you have not
asked for anything in my name; ask and you will receive, so that your joy may be
complete". (Jn 16:24)
24) Spiritual vessel; Mary, herself, is a spiritual vessel who holds God. She is the
shrine of the soul.
25) Vessel of honor; "The Lord himself will give you this sign: The virgin shall be
with child, and bear a son, and shall name him Emmanuel". (Isaiah 7:14)

26) Singular vessel of devotion; It is comforting to know that Mary has a singular devotion: God's family. Mary is a vessel of selfless devotion.

27) Mystical rose; "Send up the sweet odor of your hymn of praise; bless the Lord for all he has done". (Sirach 39:14) Through the symbolism of the rose, Mary's mystical role is depicted to nourish us.

28) Tower of David; Mary stood tall during her life on earth. "The Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever and of his kingdom there will be no end". (Lk 1:32-33)

29) Tower of ivory; This title shows us both the exterior and interior beauty of Mary.

30) House of gold; Mary is the most magnificent dwelling, more splendid than the Temple of Solomon.

31) Ark of the covenant; Mary is the New Testament Ark of the Covenant because she carried in her womb the incarnated presence of God.

32) Gate of heaven; Through Mary, we have been granted access to God. Mary is the gate "to" heaven and "from" heaven because she shares in the mediation of Christ.

33) Morning star; Morning star can be applied to Mary since she announced the dawn of the Sun of justice. Mary is the early light who will lead us into the day.

34) Health of the sick; Healings have been attributed to the powerful intercession of Mary, especially in the prayers of intercession for health of mind and body and the salvation of souls.

35) Refuge of sinners; Mary, the only sinless human person, provides a shelter. We run to her in time of temptation.
36) Comforter of the afflicted; Mary was the best comforter of her Son which qualifies her to comfort His people, both individually and communally.

37) Help of Christians; We can live confidently because we hope in Mary's help until there is no need, until we meet God face to face.

QUEEN

38) Queen of angels; "Regina Coeli": St. Athanasius says that "if the Son is a King, the Mother who begot him is rightly and truly considered a Queen and Sovereign". There is a beautiful story about the Regina Coeli.337) God chose her to be the mother of Christ the King. Her close association with Jesus in the Incarnation made her an associate of the Angels. The great messenger of the Annunciation was Gabriel. He saluted her: "Full of grace". While he was in that little house of Nazareth, he knew his role was to salute the Mother of God, the Queen of Angels.

39) Queen of patriarchs; Patriarch, a Greek word meaning the Head or Prince of a tribe, may be commonly applied to those noted characters whose lives are recorded in the Bible before Moses; i.e., Abraham, Isaac, Jacob, etc. The Patriarchs constituted God's people, His chosen family, and as such were a type of the Holy Family which could trace its lineage back to Patriarchal days. Mary was a Jewess, gloriing in the loyalty of her people to God, and knowing that the Incarnation was to come through the bloodline of father Abraham.338) Through her fiat, Mary became the Queen of Abraham, Issac and Jacob. She is Queen of all the leaders of Israel.

40) Queen of prophets; The promised Messiah came through Mary. Because Mary is

337. Cf., Edward G. Murray, ibid., p.203
338. Ibid., pp.207-208
the very woman foretold (Ge 3:15, Gal 4:4), she is the blessed woman. In fact, she
gave birth to the Messiah who fulfilled the prophecy. (e.g., Is 7:14) She is the Queen of
Prophets not only because the prophets foretold her, but she was also a prophet herself:
ote her Magnificat.339)

41) Queen of Apostles: "Behold your mother'. And from that hour the disciple took her
into his home". (Jn 19:27)

42) Queen of martyrs; She suffered a form of martyrdom in the vicarious pain of
watching her Son redeem the human race by shedding His blood.

43) Queen of confessors; She knows us better than we know ourselves. She can offer
advice to us on how to take our spiritual journey.

44) Queen of virgins; Mary's permanent virginity has inspired an unending procession
of people to remain virgins for the sake of the Kingdom.

45) Queen of saints; "Salve Regina": By Salve Regina, we venerate the Mother of mercy.
Her personal holiness is the prime meaning of the proclamation of this title. It contains
also her intercession. Mary is the Mediatrix, assumed by God into heaven.

46) Queen conceived without original sin; "Immaculate Conception": The doctrine of the
Immaculate Conception of Mary was implicit in her divine maternity and her perfect
purity. She said of herself: "I am the Immaculate Conception" at Lourdes in 1858.

47) Queen assumed into heaven; "Regina Coeli": Because Mary was without sin, she
did not experience the separation of her body and soul at death.

48) Queen of the most holy rosary; Mary called herself "Lady of the Rosary" at Fatima
in 1917. Mary is Queen in the mysteries that depict her life from the Annunciation to

339. Edward Murray, ibid., p.215
her Coronation in heaven.

49) Queen of peace; Mary reigns as Queen of peace within the domain of the Immaculate Heart. She also has been given credit for interceding to avert wars.

These litanies are the invocatory prayer of the BVM. Basically Litany of Loreto is invoked in the same pattern of Jesus Prayer, Lord Prayer, which is recited in Byzantine Church during the pilgrimage. According to their tradition, Jesus Prayer has two dimensions: First, theologically, the Jesus Prayer holds itself the whole Gospel truth; it is a summary of the Gospel. Second, devotionaly, it embraces the two moments of Christian worship; the moment of adoration and the moment of penience. In this context, the invocation of the Name is a prayer of the utmost simplicity, so as to lead at the same time to the deepest mysteries of contemplation. The repeated invocation of the Name, or title, can bring us, by God's grace, from dividedness to unity, from dispersion and multiplicity to singleness. So, through the invocation of the Litany of Loreto, we feel her nearness with our spiritual senses. We should not deliberately shape in our minds any visual image of the Blessed Virgin Mary. Rather, through the invocation of the Blessed Virgin Mary, we can reach out beyond words into the living mystery with Mary, because the words are so simple.

Anyway, we may categorize the Marian Images according to the litany of Loreto: First, autonomous Marian Images, under the titles of HOLY Mary as well as VIRGIN, are largely invoked based on the New Eve prophecy of the Scriptures. Especially, through various titles like DAUGHTER OF ZION, the Church prays for her intercession.

for the salvation of human beings. Second, relational Marian Images with her Son are mainly depicted variously under the titles of MOTHER and QUEEN. In this context, Mary, as the Mother of God, is a companion of the Redeemer in the Church. She, as Giver of Love, mediates the grace of God by her own integrity to God and her own dignity. Marian Images in the litany of Loreto are related to one another and synthesized with the propositional, historical, experiential, and dialectical ones.

b. Images of the Blessed Virgin Mary according to the Akathistos Hymn in the East

The Akathistos is the "hymn of Praise to the Mother of God" chanted by the invocation of the litanies of the Blessed Virgin Mary. The Oriental homiletic writers used to illustrate their doctrinal explanations by prayer in the form of litanies from the time of St. Ephrem of Syria (+373). Also, the Greek preachers inserted Marian invocations in their sermons in order to encourage the faithful to greet the BVM with the words of the Angel Gabriel from the first part of the fifth century. They made use of an old oratorial technique which consisted in repeating "Hail" (χαίρε), adding the different symbolic titles for the BVM, Mother of God.341)

In a certain sense, the Akathistos Hymn is a verbal icon of the Blessed Virgin Mary in prayer, because the BVM is venerated with symbolic terminology akin to the colors and signs used in iconography. "Icon" a Greek word meaning "image,

"representation" indicates a religious image according to a conventional model or symbolism. In the Eastern tradition, the icon is a reflection on earth of the heavenly kingdom: "The East regards it as a redeeming mystery, a window through which to look into the world transcending time and space, a work that is a continuation of the life of the Christian on earth. The icon inspires and instructs; it makes present the holy one depicted there; it is a channel for divine grace to pass to the worshipper."342) For example, in case of the Icon of the Annunciation to Mary, used to present a biblical event, it stands as a sign of God's love and a mystery of joy, as reflected in the words of the Gospel of Luke: "Hail, full of Grace, the Lord is with you". The Blessed Virgin Mary accepted her mission in life as the living Tabernacle of the Lord. Of course, the Akathistos Hymn is not as "an allusion to the later title Hodegetria, the name of one of the icons venerated in Constantinople.343) In any case, in Greek Christian literature, the Akathistos is one of the most beautiful strophic hymns, interrupted by invocations of a litany. The Akathistos Hymn is perhaps the most frequently celebrated hymn of the Byzantine Church, and belongs to the poetical genre known as Kontakion.344) This hymn celebrates both the Virgin's role in the mystery of the Incarnation and the people's thanksgiving for Mary's heavenly intercession throughout the liturgical year. The role of Mary in salvation, her acceptance of God's will, is reflected on in relation to her son's Resurrection. Incidentally, in the Byzantine Rite, the most popular liturgical hymns were originally troparion (Preamble)

343. The Acathistos Hymn, ibid., p.17
and *kontakion* (Dedication). The *troparion* is usually a short poetic hymn serving as theme song for a given liturgical celebration. The *kontakion* offers a brief explanation of the given celebration and can be considered a short sermonette in poetic form:

"Today's kontakion is only one strophe of the original lengthy poem, written scroll, hence its name: *kontakion*, a Greek word for scroll. ... The kontakion form of hymnody became popular at the time of the fifth century, and was chanted after the reading of the Gospel at Matins. ... The only original kontakion poem preserved in its entirety and used as a special service today is the *Akathistos*, the greatest literary achievement of a poetic sermon of twenty-four stanzas with a series of salutations addressed to the Blessed Mother of God. It is believed that originally the Akathistos Hymn was composed for the feast of the Annunciation, celebrated on March 25. However, the celebration of the Akathistos on that day can be traced only to the tenth century, mentioned for the first time in the *Mount Sinai Kontakarion*. At some later date, the celebration of the Akathistos was assigned to the fifth Saturday of Lent, called from that time the *Akathistos Saturday*. Why and when this change was made, we just don't know".345)

The Akathistos was celebrated in order to emphasize the dignity of Jesus and his Mother, the Blessed Virgin Mary. That is the reason why the Akathistos hymn is sung standing. The Greek word, *a-kathistos*, means standing or "not seated". The ritual forbids participants to be seated. This is in contrast to other hymns, *cathismata*, which are sung in a seated position.346) However, this is one of "the most beautiful, the most profound, the most ancient Marian hymns of Christian literature."347)

In fact, the Didache— from the second century— teaches the Christian to pray three times a day. But the tradition of Christian prayer was fixed in the third century.348) In any case, on Akathistos Saturday, the fifth Saturday of Lent, the prayer is chanted at

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346. G. G.Meersseman, ibid., p.7
347. Ibid., p.20
Matins, the beautiful Akathist Hymn which warms the hearts of the faithful with its poetical expressions of love and respect for Mary, the Most Holy Godbears, Theotokos. According to the Byzantine Liturgy, these readings are recited: Hebrews 9:1−7 and Luke 1:19−49,56. "The Akathist Hymn attempts to articulate the love for the Most Holy Mother of God, for she gave birth to Christ who redeemed us through His Precious Cross by His Holy Resurrection." Its influence in the Eastern Churches has been immense, extending even to the West through tradition. It unites liturgical form, doctrinal statement and popular piety in a way until now unequalled.

The authorship and date of the Akathistos have been the subject of much discussion. The hymn contains no allusion to any historical event of the sixth century; but the theological and poetical expressions in the Akathistos may date back as far as the sixth century. So, presumed authorship by Roman the Melodist (+560) still remains, because his kontakia acrostic, litanies and strophes, showing mastery of these forms, are marvelously compatible with the Akathistos:

"Although the Akathistos is one of the most famous liturgical hymns of the Byzantine Rite, nevertheless neither the time of its composition nor the name of its author have been definitely established. The main reason for such uncertainty is the fact that the text of the Akathiastos Hymn was transmitted anonymously and later manuscripts are offering us various names. Generally it is assumed that the hymn was composed sometime near the end of the sixth century, certainly before 626 A.D., and that St. Roman the Melodist is probably the author.

Originally, the Byzantine Liturgy chanted the Akathistos to thank the Virgin for having delivered the capital of the Empire from siege. The liturgy wishes to thank the

349. Agnes Knapik, Journey through the Great Fast, Archdioc. Byzantine Catechetical Center, McKees Rocks, PA, p.55
351. Byzantine Leaflet No.46, ibid.
Virgin for raising the siege on three occasions: in 626 in the reign of Heraclius, in 677 under Constantine Pogonat, and in 717–18 under Theodosius the Second and Leo the Isaurian. During these sieges, St. Germain (+733) encouraged the inhabitants of Constantinople to repel the attackers. He attributed the hymn on the feast of Annunciation in the Church of Blacherni (Constantinople) in 718 to thank the Virgin for her assistance at the time of the siege. Thus, the Greek Church celebrates the Akathistos with Solemnity on the anniversary of the deliverance of Constantinople. Also, in the Eastern Rite, the Akathistos is sung on the Saturdays of Lent. Anyway, modern scholars have advanced the claims of various candidates for the honor of authorship of the Akathistos Hymn: Patriarch Sergios (+701) and George Pisdes in the 7th century, Patriarchs Germanos (+733) and Photius (+ca. 897) in the 8th and 9th century, respectively. The latest of these claimants has been eliminated by the discovery of a Latin translation of the Akathistos, made in Venice around the year 800, that can hardly be later than the early 9th century; its rhetoric and imagery appear as the inspiration of a considerable repertory of Latin hymns. The Akathistos Hymn has been cited at length in the ninth century to the Latin Te Deum as a song of thanksgiving and rejoicing. "In the West, where these marian lyrics become common only at the ends of the eleventh century, they called hymni salutatorii, salutationes or salutatoria." The body of the Akathistos is a poetic composition of 24 stanzas (oikoi), arranged

352. The Acathistos Hymn, ibid., pp.11-15
353. New Catholic Encyclopedia, p. 228
355. The Acathistos Hymn, ibid. p.13
to form an acrostic of the Greek alphabet's 24 letters. The first 12 stanzas, constituting
the first part of the Akathistos, represent a dramatic narrative of the Nativity of the
Lord, treating the scenes of the infancy of Jesus from the Annunciation to the
Presentation in the Temple (cf. the Gospel of Luke). The second series of stanzas are
more lyrical and doctrinal. These express the sentiments of theologians meditating on
the profound mysteries revealed in the Gospel scenes. The hymn was composed for the
feast of the Annunciation, extolling the Incarnation as an act of humble 'divine
condescension'. The last 12 of the 24 stanzas close alternately with one of two ritual
acclamations, the praise of God and His Mother; odd-numbered stanzas are addressed to
a series of salutation to the Blessed Virgin Mary: e.g., "Hail! Mother Undefiled",
even-numbered stanzas are chanted to the praise of God: e.g., "Alleluia!". And, the end
of each stanza is composed in such a way that the congregation can respond with the
corresponding invocation. Thus, "the entire canticle includes 12 narrative stanzas, 12
lyrical stanzas, 12 repetitions of the marian refrain and 12 Alleluias. The symbolic value
of the number 12 derives from chapter 12 of the Apocalypse where St. John evokes the
image of the 'great sign': the woman wearing on her head a crown of 12 stars".356)
The 24 stanzas of the acrostic Akathistos Hymns (the initial letters -οτος του αχοθ
ιοτος- of the stanzas are the successive letters of the alphabet) are:357)

NARRATIVE STANZAS

1) The angel announces to the Virgin that she shall bring forth the Savior:

356. *The Akathistos Hymn*, ibid., p.10
357. See the text and summary of the 24 acrostic Akathistos given by Meersseman,
*Acathistos*, ibid.
"A prince of angels was sent from heaven to greet the Mother of God, and upon his unbodied word, seeing thee, O Lord, take body, he stood in ecstasy and cried to thee this greeting (ΛΑΥΤΕΛΟΣ ...): 'Hail! by whom gladness will be enkindled; etc.'"

2) Mary asks how this is possible since she is a virgin:

"The Blessed Virgin, seeing herself chaste, said unto Gabriel resolutely: 'The contradiction in thy assertion seems very hard to my soul'. Thou foretellest me a childbirth by seedless conception, and criest (ΒΛΕΠΟΝΟΣ ...): Alleluia!'"

3) The angel answers by reminding her of God's omnipotence:

"The Virgin, yearning to know, the unknowable knowledge, exclaimed to the servant: 'From my maiden womb how may a child be born? Tell me.' To her he answered timorously, crying out (ΓΝΩΣΙΣ ...): 'Hail! initiated into the unspeakable counsel; etc.'"

4) The power of the Most High overshadows the Virgin and the Word is made flesh:

"The power from on high overshadowed then unto conception the undefiled maid, and converted her fruitless womb into a meadow sweet to all men, who sought to reap salvation by singing thus (ΛΥΝΜΙΤΣ ...): Alleluia!"

5) Mary hurries to Elizabeth, whose child, leaping in his mother's womb, salutes the Mother of God:

"Having begotten God in her womb, the virgin hastened to Elizabeth, whose child, understanding straight-way her greeting rejoiced, and with stirrings as with songs praised the Mother of God (ΕΧΟΝΟΣ ΘΕΟΔΟΧΟΥ ...): 'Hail! scion of an unwithering stem; etc.'"

6) Joseph, ignorant of the mystery, suspects his wife; then learning of her conception by the Holy Spirit, he rejoices in God:

"By a storm of doubts in his mind the discreet Joseph was troubled. He knew thee unwedded and suspected thee hiddenly fecundated, O blameless one! But having learned that the begetting was of the Holy Ghost, he said (ΖΑΛΗ ...): Alleluia!"

7) The shepherds adore the Christ Child, born at Bethlehem:

"The shepherds heard the angels extolling Christ's appearance in flesh, and running as to a shepherd they saw him as a lamb unspotted, grazing on Mary's breast, to whom they carolled, saying (ΧΟΙΝΟΝ ΟΙ ΠΟΙΜΕΝΕΣ ...): 'Hail! Mother of Lamb and Shepherd; etc.'"
8) The star appears to the Magi, and leads them to the Infant–God:

"When the magi had seen the star moving to God, they followed its shining. Holding it as a torch, they sought by its aid the mighty sovereign. Having reached the unattainable, they rejoiced, and acclaimed him(θεοφόροι αὐτῷ ...): Alleluia!"

9) They adore the great King, and offer Him their gifts:

"The sons of Chaldea saw in the virgin's hands him whose hands made men; and knowing him as the Lord, even though he took the form of a servant, hastened to worship him with gifts, and acclaimed the blessed virgin (Ἰουνίαν τον αἰωνιού): 'Hail! Mother of the unsetting star; etc.'"

10) They return to the East, preaching Christ everywhere:

"Becoming God-bearing heralds, the Magi went back to Babylon. Accomplishing the prophecy, they preached thee as the Christ to everyone, and left Herald as fool unable to sing (Κηρύχες θεοφόρων): Alleluia!"

11) The Flight into Egypt and the Fall of the Idols:

"Casting upon Egypt the light of truth, thou dispellest the darkness of untruth. For its idols, O Saviour, unable to meet thy strength, fell down; and those who were freed from them acclaimed the Mother of God (Λαμψίας ἐν τῇ Αἰγύπτῳ ...): 'Hail! thou who raist mankind up; etc.'"

12) Simeon receives the Infant–God in his arms and recognizes the Savior:

"Unto Simeon, about to depart from this deceitful world, wast thou brought as a baby, but he knew thee as the perfect God. Therefore, he admired thy unutterable wisdom, crying out (Μελλοντος Σωματος ...): Alleluia!"

THEOLOGICAL STANZAS

13) In being born of a virgin, the Creator produces a new sort of creature:

"A new creature the Creator showed when he appeared to us who were made by him, and blossoming from a seedless womb, he kept it as it was, inviolate; so that we, seeing this wonder, might praise her, acclaiming (μετανοεῖς Χριστίανον ...): 'Hail! unfading flower; etc.'"

14) This strange birth makes us strangers in the world, and inspires us to live for God:
"Seeing this strange child-birth we become strangers in this world, fixing our mind in heaven. Therefore the Most High appeared on earth as a lowly man, because he would draw high up all who praised him thus (Ξενον τοχον ιδοντες...): Alleluia!"

15) On God's part, the Incarnation does not signify a descent to earth, but an act of condescension towards men, by which the Infinite Word enclosed Himself within the womb of Mary:

"Wholly present in the things below, but not wholly absent from those above, was the uncircumscribed Word: A divine condescension, not a change of place, occurred, but the childbearing of a God-filled virgin, who hears this praise (Ολος ην εν τοις χατω...): 'Hail! boundary of the boundless God: etc.'"

16) The angels admire the mystery of the inaccessible God, Who as man becomes accessible to men:

"All angel-kind marvelled at the great work of thy incarnation. They saw the inaccessible God as a man accessible to all, dwelling with us and acclaimed by all (Πασα φυσις αγγελον...): Alleluia!"

17) The learned unbelievers are amazed, unable to understand how a virgin can bring forth a child:

"The garrulous rhetors became as dumb as fishes before thee, O Mother of God. We see them toiling in vain to say how, remaining a virgin, thou couldst beget. But we, marvelling at the mystery, cry out in faith (Ρητορας πολυφωγους...): 'Hail! receptive of God's wisdom; etc.'"

18) The faithful believers bow down, understanding that the Shepherd became a sheep in order to draw to himself his flock:

"Having willed to save the world, the maker of all came spontaneously into it, and although our shepherd as God, he appeared amongst us as a sheep. Having called like unto like, as God he heard (Ξωσατι θηλον...): Alleluia!"

19) The Virgin is the protectress of all who have recourse to her:

"Thou art a shelter for virgins O Mother of God and Virgin, and for all who fly to thee. The Maker of heaven and earth adorned thee, spotless one, dwelling in thy womb, and taught us to acclaim thee (Τειχος ει των παρθενον...): 'Hail! pillar of virginity: etc.'"
20) No hymn can worthily praise all the manifestations of God's goodness to man:

"Every hymn fails when it seeks to compile the fullness of thy many mercies. Were we to bring thee as many odes as the sands of the sea, holy King, we should do nothing worthy of what thou hast given to us who acclaims thee (Γιονος ...): Alleluia!"

21) The Virgin is the source of the light which illuminates the world:

"As a light-bearing torch shining upon those in darkness, we see the holy virgin. Enkindling an immaterial light to lead into divine knowledge all men, she, the radiance that enlighteneth the mind, is praised by this acclaim (Φωτοδοξον λαμπαδα...): 'Hail! ray of the spiritual sun; etc.'"

22) The Savior born of the Virgin ransoms the debts of all, and tears up their bond:

"Wishing to give mercy for the ancient debts, the prayer of all men's debts came himself to them who were exiled from his mercy, and tearing up the deeds of debts, he was acclaimed by all (Χαριν δωναι ...): Alleluia!"

23) Let us praise the Virgin, living temple of the Word:

"Exalting thy childbearing we all glorify thee, too, as a living temple, O Mother of God, for in thy womb dwelt he, who holdeth all in his hand, the Lord. He hallowed thee, he honoured thee, and taught all to praise thee (ψαλλοντες σου τον ...): 'Hail! tabernacle of God and the Word: etc.'"

24) Prayer to the Virgin, that she may preserve us from all evil and from the divine wrath:

"O Mother worthy of all praise; O thou who givest birth to the Word most holy above all saints! Accept the present offering, keep from every hurt all of us, and deliver from coming punishment those who proclaim in unison (ο πανυμνητε μητερ ...): Alleluia!"

Marian images from the Akathistos in odd numbered stanzas were chosen from biblical contexts of the Annunciation and theological concentrations. In the first part of the Akathistos, the narrative stanzas, Mary is called as "ransom of Eve's tears", "depth inscrutable even to angel's eyes", "star that makes the sun to shine" (1), "heavenly ladder by which God came down", "bridge that carries the earth-born into heaven", "marvel spoken of by the angels", "outsoarer to learn of the wise", "enlightener of the
minds of the faithful" (3), "scion of an unwithering stem", "estater yielding untainted fruit", "planter of our life", "producer of the harvest of mercies", "bearer of pities", "preparer of a harbour for souls", "acceptable incense of prayer", "God's goodness unto mankind" (5), "mother of lamb and shepherd", "fold of spiritual sheep", "defense against unseen enemies", "gate of heaven", "earth rejoices for heaven", "chorus maker for earth", "the apostles' never silent mouth", "the martyrs' undaunted strength", "mother of faith and grace" (7), "mother of the unsetting star", "splendour of the mystic day", "mother of the faithful leader to wisdom".

In the second part (13–24), the Blessed Virgin is invoked with various titles. They are: "unfading flower", "crown of chastity", "flashing example of resurrection", "illustration of the eagles' life", "tree of delightful fruit", "wood of welcome shade", "bearer of the Redeemer", "appeasement of the just Judge", "reconciliation of many sinners", "stole for freedom", and "love surpassing all desire" (13). She is depicted as "boundary of the boundless God", "gate of hallowed mystery", "ambiguous tidings for unbelievers", "indubitable glory for believers", "most holy brougham of Him above the Cherubim", "perfect throne of Him above the Seraphim", "welder for one quality opposite", "uniter of maidenhood with maternity", "ransom for transgression", "opener of paradise", "key to Christ's kingdom", and "hope of eternal goods" (15). She is venerated as "receptacle of God's wisdom", "treasury of His providence", "shower of the ignorance of philosophers", "maker speechless the men of science", "inquirer minds perplexed", "maker of myth stopped their stories", "tearer of the meshes of the Athenians", "filler of the nets of fishers", "lifter from the abyss of unknowing", "enlightener in knowledge", "hearer to those who seek for salvation", and "harbour of life's seafarers" (17). The
Blessed Virgin is "pillar of virginity", "gate of salvation", "first fruits of spiritual remodeling", "bringer of God's goodness", "new begetter of those in sin", "giver of understanding", "crusher of the corruptor of minds", "begetter of the sower of chastity", "bride-chamber of pure nuptials", "union of the faithful with the Lord", "chaste nurse-mother of virgins", "bridesmaid of holy souls" (19). Mary is called: "ray of the spiritual sun", "radiance of the never-waning light", "lightning-flash illuminating souls", "thunder-clap frightening foes", "breaker of manifold splendor", "gusher of the many-waved stream", "realizer of the type of Solomon's pool", "cleaner of the conscience", "mixing-cup of gladness", "odor of Christ's sweetness", and "life of the mystic banquet" (21). In addition to these images, she is described as: "tabernacle of God the Word", "worthier Holy of Holies", "ark gilded by the Spirit", "inexhaustible treasury of life", "venerable diadem of pious kings", "worshipful honour of holy priests", "unassailable fortress of the Church", "indestructible bulwark of the Kingdom", "foes fall", "my body's healing", and "my soul's saving" (23).

Hilda Graef synthesizes the Marian figures in the Akathistos:

"For through Mary joy shines forth and Adam's fall is made good; she is the source and principle of the doctrines concerning Christ, she is both the heavenly ladder by which God descended and the bridge that leads from earth to heaven. As she is the admiration of angels, so she is the defeat of demons. She is also the propitiation of the whole world, the benevolence of God towards men as well as the confidence men have in God. She is the mouth of the Apostles and the invincible fortitude of martyrs, she extinguishes the flames of passion, she is the joy of all generations: 'Hail unespoused Spouse'. Next she is addressed by a string of Old Testament types, some of which we have met before: she is the sea that has drowned the spiritual Pharaoh (i.e., the devil), the rock which has quenched men's thirst of life; she is the pillar of fire leading those in darkness, the land of promise from which flow milk and honey. Then follow more theological, indeed almost metaphysical, epithets: she is the flower of incorruption from which the type of the Resurrection shines forth and which represents the life of the angels, she is the space of him who is infinite, and so she is the door to the mystery which has reconciled the opposites, virginity and childbirth, and has made good the
transgression, opened paradise and become the wisdom, who shows the philosophers to be unwise and who illumines the many with wisdom. These salutations are followed by a series of others which praise her as the mighty intercessor, as which she appears ever more clearly now and in the following centuries. For she is the fortress of all who have recourse to her, because the Maker of heaven and earth dwelt in her womb; she is the minister of divine goodness, for she has regenerated those who had been conceived in shame.358

In these Marian images from the Akathistos based on the mystery of the Incarnation as an act of "divine conscension" (1), we may conclude that there are three background categories: First, Byzantine enthusiasm; Biblical images are interwoven with the theological HOMILETIC CORPUS. Photius wrote that Mary possesses an exceptional beauty and richness in her soul from the beginning of her life. He called Mary "living temple" (hom. on Mary's birth) and "heavenly bride-chamber" (hom. on the Annunciation II).359 She is the "tree of delightful fruit" (8), the "wood of welcome shade" (8), the "bridal chamber of pure nutials" (19), and the "mixing cup that mingleth gladness" (19). Second, fulfillment of prophecy of the Old Testament she is depicted as Daughter of Zion based on the cognition of New Eve. She is the "incense of prayer" (5), the "land of promise" (11), as well as the "living temple" (23). Third, the Akathistos contains THEOLOGICAL REFLECTIONS on Mary. She really "shows the ignorance of the philosophers" and "makes speechless the men of science" (17). She is "faith's firm foundation" (8). Furthermore, she is the "reconciliation of many sinners" (12) as Mediatrix. Thus, she is "opening the gates of heaven" (3). So, she is the "gate of salvation", "who has begotten anew those who were born in sin" (19).360

358. Hilda Graef, ibid., p.128  
360. Theotokos, p.8
We may conclude that the images of the Blessed Virgin Mary in the Akathistos Hymn, based on the infancy narratives of Jesus in Luke's Gospel, cover both the autonomous images of the Blessed Virgin Mary (DAUGHTER OF ZION: ARK OF THE COVENANT, TABERNACLE OF DIVINE GLORY, NEW DAVID), and the images of the Blessed Virgin Mary subordinated to Her Son (MOTHER OF GOD; THE FIRST DISCIPLE; A MODEL OF THE CHURCH). Broadly, the Marian Images in the Akathistos are: Mary is not only the New Eve as Daughter of Zion, who brought God's grace to the people, but also she is the Mother of God, especially the Mother of Mercy, who distributes the grace of God. She is called the Mother of Church and Mother of all.

Through the theological reflections, the Blessed Virgin Mary is praised: She is the "tabernacle of God the Word", the "ark gilded by the Spirit", and the "bride-chamber of pure nuptials" (propositional images) according to the NEW EVE. In Incarnation, she showed the "ignorance of philosophers", and made "speechless the men of science" (historical images). Now she is the "unassailable fortress of the Church", the "ray of the spiritual Sun" (experiential images) in terms of MOTHER OF CHURCH. Also, she is the "gate of salvation", the "opener of paradise", because she is the "heavenly ladder" by which God came down and carries the earth-born into heaven (dialectical images).

3. Conclusion

Through the examination about images of the BVM commemorated in the General

361. See the Marian Images in Luke's Gospel, above pp. 78-79
Roman Calendar, we find that the Catholic Church celebrates Mary as NEW EVE, DAUGHTER OF ZION or DAUGHTER-ZION which are the autonomous images of her. Also, we know that the Church celebrates some relational images of Mary in the liturgies, subordinated to her Son: as MOTHER OF GOD, MODEL OF THE CHURCH, MEDIATRIX, QUEEN-MOTHER, OUR LADY OF PROTECTION or PERPETUAL HELP as SPIRITUAL MOTHER. Then, we can generally realize that the Church commemorates Propositional images of Mary in Advent, Historical images of her in Christmas season, Dialectical images of Mary in Easter season, Experiential and New Consciousness of Mary in Ordinary time.

Besides these, we have many Marian Images and titles—symbolic, spiritual, devotional and doctrinal— that the Church has designated to her within the "Collection of Masses of the BVM", Collectio Missarum de Maria Virgine, promulgated by the Congregation for Divine Worship in 1986, for the purpose of regarding the cults of the BVM in the mystery of Christ and the Church. The Church focuses on Mary's roles related to her Son's mystery and ministry within the salvation history. The Collection of Masses of the BVM consists with 46 formularies; the first Mass begins with the image of Mary as a CHOSEN DAUGHTER OF ISRAEL (no.1) and concludes with the BVM as a GATE OF HEAVEN (no.46). Through the liturgical context, we realize that Our Lady really mediates God's grace to human beings through her own being and her relationship with Jesus the Christ. The Church commemorates Marian images in the context of lex orandi et lex credendi; present before God, via her privileged grace. We may say that the Church celebrates historical and propositional images of Mary under the title NEW EVE, VIRGIN-MOTHER and MOTHER OF JESUS in Advent and Christmas season. And the Church celebrates dialectic and experimental Marian images as DISCIPLE OF CHRIST, IMAGE and MODEL OF CHURCH in Lent and Easter season. As well as these, the Church lives out its new consciousness of Mary,
scriptural and intercessory images, in Ordinary time under the QUEENSHIP, TEMPLE OF GOD, MOTHERHOOD and so on.

In prayer life, the Church invokes her with 49 different titles in litany under the four fundamental categories; MOTHER, VIRGIN, DAUGHTER OF ZION, and QUEEN. The Blessed Virgin Mary is, firstly, privileged to call the "HOLY VIRGIN". The name of Mary was given to the Blessed Virgin by her Parents, Joachim and Anna, and it is commonly admitted that this name was suggested through divine inspiration. In fact, the name of Mary in OT was given to only one woman who was the sister of Moses in the name of Miriam. But we see that other women named in NT. The name, Miriam, is translated as Mary in Septuagint. This name has various etymologies generally accepted: Some derive the name from the Egyptian word, mery or meryt, meaning "much loved"; the others want to see the meaning of the name of Mary is derived from the Syriac word for "Lady"; but, many writers generally think that the name of Mary is derived from the Hebrew; marjam, marah, and marar, which mean "bitter sea", "rebellion" and "drop of the sea". Anyway, the Church prays and praises by invocation of Mary under the name of spiritual, scriptural, devotional, and doctrinal titles of her images in daily life. Marian images in the litany of Loreto are related to one another and synthesized the Christian Marian spirituality of salvation.

Finally, we have very significant Marian images in the Akathistos Hymn developed by the Eastern Church. Those are not only devotional but also more biblical Marian images, which contain theological reflections with the theological homiletic corpus. The images of the BVM, based on the narratives of Jesus in Luke's Gospel, cover both the autonomous Marian images (DAUGHTER OF ZION; ARK OF THE COVENANT, TABERNACLE OF DIVINE GLORY, NEW DAVID), and subordinated images to her Son (MOTHER OF GOD, FIRST DISCIPLE, MODEL OF THE CHURCH).
Man Ik Lee

Gwanum (Avalokitesvara), 23.8×28.6inch, 1992

Journeiy Gwanum (Avalokitesvara), 51.2×63.7inch, 1991
IV Images of Kwuan Eum in Korean Buddhism

A. The Kwuan Eum Kyung (觀音經) in the Myo Bub Yeon Hwua Kyung (Secret Sutra of Lotus, 妙法蓮花經)

In Buddhism, canonicity of a sacred text is the result of a long process of tradition in the course of which a religious community recognizes a scripture as normative in the sense of regula fidei. "Hence, the recognition of a canon of sacred scriptures in Mahayana Buddhism has no inquire into the history of its rise and to proceed from criteria which differ from the Christian concept of biblical canonicity"\(^1\)

"The All Sidedness of the Bodhisattva Regarder of the Cries of the World" (관세음보살 보문품; 觀世音菩薩 普門品; Kwuan Eum Kyung, 觀音經, Avalokitesvara bodhisattva samanta mukha parivarta) is the 25th chapter of the "Secret Sutra of Lotus" (妙法蓮花經; 數法蓮花經; Myo Bub Yeon Hwua Kyung, Miao fa lien hua ching), "Sutra of the Lotus Flower of Wonderful Law", in Mahayana Buddhism.

First of all, Avalokitesvara means "one of the most important" in Sanskrit. The literal meaning of AVALOKITESVARA is variously interpreted. One interpretation is "the Lord who looks down", in which the last component of the name is taken to be Ishvara. Another interpretation is "He who hears the sounds of the world" or "the Sound

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that illuminates the world", in which svara, "sound" is regarded as the final component of the name. In any case, Avalokitesvara embodies one og the two fundamental aspects of buddhahood. One is compassion, the other is wisdom. Also, Avalokitesvara is considered as the power of the Buddha Amitabha manifested embodied as a bodhisattva.2)

Next, bodhi means buddhahood and sattva means a living being. So, bodhisattva (善 菩薩) is either a being in the final stage prior to attaining buddhahood, or one who seeks enlightenment not only for himself, but also all sentient beings. Especially, in Mahayana Buddhism, a bodhisattva is a being who seeks buddhahood through the systematic practice of the perfect virtues but renounces complete entry into nirvana until all beings are saved. The determining factor for his action is compassion, supported by highest insight and wisdom. A bodhisattva provides active help and is ready to take upon himself the suffering of all other beings, and to transfer his own merit to other beings.

The Mahayana distinguishes two kinds of bodhisattvas; earthly and transcendent. The former are persons who are distinguished from others by their compassion and altruism as well as their striving toward the attainment of enlightenment. The latter have actualized the paramitas and attained buddhahood but have postponed their entry into complete nirvana. But, they are in possession of perfect wisdom and are no longer subject to samsara. The most important of these transcendent bodhisattvas are: Avalokitesvara (觀音), Manjushri (文殊), Kshitigarbha (地藏), and Samantabhadra (普賢).3)

"All bodhisattvas were said to forsake their own justly deserved enlightenment by virtue of their compassion and intense identification with all sentient beings. As a result

3. Ibid., pp. 39-40
of this universal empathy, the bodhisattva professed vows to help others.” So these bodhisattvas were called as "celestial bodhisattvas", and they became autonomous or semi-autonomous deities who were endowed with countless miraculous and psychic powers to help those in distress. And, several of these celestial bodhisattvas, above mentioned, were the objects of cult worship. Especially Avalokitesvara was indeed the object of considerable cult practice in China. From the first traces of religious practice at the end of the Western Chin (西晋, ca. 313–17) through the Sung (宋) period, 10th through 13th century, it remains even today. Really Kuan Yin was revered as the supreme saviorress in classical China. Also, the devotees of this celestial bodhisattva, Avalokitesvara, attributed her name, spiritual and physical qualities, and specific functions to them.

In Asia, Avalokitesvara is venerated under the name "Kwuan Eum" in Korea, "Kuan Yin" in China and "Kannon" in Japan. In those countries, "Avalokitesvara is generally considered to be female."5)

The Sutra of the Lotus Flower of the Wonderful Law, Lotus Sutra, is recorded by Seng Yu (僧祐, 445–518) in volume two of the Chu-san-tsong-chi-chi (出三藏記集). The oldest extant catalogues are: the "Original Lotus Sutra" (正法華經; Cheng-fa-hua-ching) translated by Dharmaraksha (竺法護; Chu fa hu) in 286, and the "Secret Sutra of Lotus" (妙法蓮花經; Miao-fa-lien-hua-ching) translated by Kumarajiva (鸠摩羅什, 344–413) in 406. According to the Kai-yuan-shih-chiao-lu (開元釋教錄), written by Chih-sheng (智昇) in

5. Encyclopedia of the Eastern Philosophy and Religion, ibid., p. 25
730, six complete Chinese translations of the Lotus Sutra had been undertaken, of which three still exist. The three versions are: 1) The Original Lotus Sutra (正法華經; Cheng fa fua ching) in 208, 2) The Secret Sutra of Lotus (妙法蓮華經; Miao fa lien hua ching) in 406, 3) The Additional Sutra of Lotus (添品妙法蓮華經; Chien pin miao fa lien hua ching) in 601.⑥

Dharmaraksha's version is the oldest Chinese translation of the sutra. But it presumably was not translated from the oldest Sanskrit text of the sutra. Unfortunately, all the Sanskrit originals have been lost. Recently, however, relatively old manuscripts of the Sanskrit text of the Lotus Sutra, Saddharma-pundarika Sutra, have been discovered in Nepal. It is estimated the Nepalese manuscripts were copied during and after the 11th century, while the Central Asian manuscripts were copied earlier. And, in 1931 at Gilgit in Kashmir, the Central Asian manuscripts, copied in the fifth or sixth century, were found, which are estimated the oldest Sanskrit version. These are thought to be allied to the sources of Kumarajiva's Chinese version of the "Secret Sutra of Lotus". Because these are older than the Nepalese texts. The translator Kumarajiva was born in Kucha, where was an important trade center in ancient Central Asia. So we may conclude that Kumarajiva's version is thought to be relatively close to the original form of the Lotus Sutra. Kumarajiva's version consisted of 7 fascicles and 27 chapters at the time he translated the sutra. Around the time of Tien-tai Chih-i (天台智顗; 538–597), the founder of the Tien-Tai school of Buddhism (天台宗), the chapter "Devadatta" (提婆達多品; Ti-po-ta-to-pin) was added to Kumarajiva's version, so that the sutra came to consist

of 6 fascicles and 28 chapters. Later, Devadatta was inserted as the twelfth chapter in the middle of the Tang (唐) dynasty, in the first half of the 8th century. Eventually, the sutra was re-edited into 8 fascicles and 28 chapters. These figures can be seen in the *Kai-yuan-shin-chiao-lu* (開元釋教錄).7

The Lotus Sutra is Buddha's final teaching on the earth, for whom three vehicle (三乘: 聲聞, 緣覺, 修道; enlightener, 菩薩; bodhisattva) equate to be one vehicle buddha (一乘佛): “In Tien-tai, It is paraphrased as 'the three being converged to return to the One' (or 'unity of three in One', 會三歸一, hui-san kuei-i). The description of the 'three' as provisional (權, chuan) and the 'One' as real (實, shih), encapsulated in the Tien tai phrase, 'to lay the exigency [of three] open and manifest the real' (開權顯實, kai-chuan hsien-shih) was originally coined by Tao-Sheng. Tao-sheng is cited frequently by Chi-i(智顗)."8

Within the tradition of Tien-tai school, Buddha had preached his 8 sets of teachings (八教: 化法四教; 護教, 涓教, 達教, 圓教, and 化義四教; 顯教, 観教, 秘密教, 不定教) during 49 years divided into 5 periods of his life: “For one vehicle buddha, Buddha preached Abhidhama (阿含經) for 12 years, Fang-teng-ching (方等經) for 8 years, Pran-ja-ching (般若經) for 21 years, finally again Fa-hua-ching (法華經) for 8 years:9

1) the period of the Deer Garden"10 (鹿苑時, the period of 阿含經, Hah-ham-ching,

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7. The Threefold Lotus Sutra, ibid., pp.xiv-xv

“阿含十二 方等八 二十一載談般若 終談法華又八年 是即各為一代教".

10. Cf., glossary of The Threefold Lotus Sytra, ibid., p.373: It is a park in Bernares, where the Buddha preached his first sermon shortly after his enlightenment.
Abhi darma): Buddha preached about the Four Noble Truths and Eightfold Paths (四聖諦; 八正道) for 12 years.\textsuperscript{11)

2) the period of the Square Sutra (方等時): Buddha preached the Square Sutra (方等經, Fang-teng-ching) for 8 years.

3) the period of the Mind Sutra (般若時): Buddha had preached the Mind (Wisdom) Sutra (Prajna-paramita-sutra; 般若心經, Pan-jo-hsin-ching) for 21 years.

4) the period of Lotus Sutra and Nirvana (法華涅槃時, period of Hua-fu-ching and Nieh-pan-ching): Buddha preached both the Nirvana Sutra and the Lotus Sutra for 8 years in his final earthly life.

5) the period of the Avatamska Sutra (華巋時, period of Hua-yen-ching): After enlightenment, Buddha preached in nirvana the Avatamska Sutra for 21 days to the 13 bodhisattvas (3 in nirvana, and 10 on the earth).

However, the Chinese title of the Lotus Sutra is the \textit{Miao-fa lien-hua ching} (妙法蓮華經)

\textsuperscript{11} In fact, the Buddha had preached the most fundamental doctrines of Buddhism in this period of Deer Garden: i.e., Four noble Truths (四聖諦) or, as could be said, the Four Truths of Noble Souls: 苦, 集, 澱, 道

a) "Suffering" (苦: duhkha): "Here is the Noble Truth of the origin of suffering: birth is suffering; old age is suffering; death is suffering; being united to what one does not love is suffering; being separated from what one loves is suffering; in short the whole make-up of our being is suffering".

b) "Attachment" (集): "Here is the Noble Truth on the origin of suffering: it is thirst which leads us on from rebirth with its procession of pleasures and passions seeking here and there its satisfactions: the thirst for pleasure, the thirst for life, the thirst for power".

c) "Detachment" (滅): "Here is the Noble Truth about the ending of suffering: it is the extinction of this thirst by totally extinguishing retire, banishing it, rejecting it, breaking its bonds and suppressing it".

d) "Path" (道): "Here is the Noble Truth which leads to the abolition of suffering: it is the Noble Eightfold Path (八正道), Ayyastanga-marta) for nirvana, namely, the Right Views (正見), the Right Aspirations (正思惟), the Right Speech (正語), the Right Conduct (正業), the Right Livelihood (正命), the Right Effort (正精進), the Right Mindfulness (正念), and the Right Meditation (正定)".
in which very deep meanings and meditations are contained. The Law (法, Fa) is the Dahrma in Sanskrit which means Truth Buddha taught. According to Buddhism, Law (Law) literally means the innate nature of being in the world, of which characteristics or essences consist: i.e., it is a necessity, essentially, to be fulfilled within a thing as contained within its own status and figure. So, it must be mysterious and wonderful (妙, miao), not able to be expressed or characterized with human language and recognition. Furthermore, as long as the Buddha's teaching is a Law=Truth=Dahrma, about the whole universe for buddhists, it must be Mysterious Law (妙法, miao-fa), or Wonderful Law, to gain enlightenment. Lotus Blossom (莲花, lien-hua), especially White Lotus (白莲) adapted by traditional legend in China, is a metaphorical figure of this Wonderful Law, which the Buddha preached. However, lotus comes out from mud, but it flourishes such a wonderful flower (法華) in a elegant shape and colour. As it were, lotus blossom is alike and akin to the Wonderful Law to be given to the saha world (娑婆世界). And the lotus flower bears seeds simultaneously from the beginning of its blooming (花果). Hence, it is considered akin to the wonderful Law, in which Effect is not divided from Cause. That is the traditional reason why buddhists called the Wonderful Law: Lotus Sutra, Miao fa lien hua ching (妙法蓮華經). In this case, ching (經) means "canon".

The structure of the Lotus Sutra is: "According to extant commentaries on the Lotus Sutra, Tao-sheng(12) (道生, ca. 360–434) and Fa-yun (法雲, 467–529) drew a line

12. Cf., Young Ho Kim, Tao-Sheng's Commentary on the Lotus Sutra, ibid., pp. 23-24
between chapter 13 (14), "A Happy Life" (安樂行品: An-lao-hang-pin), and chapter 14 (15), "Springing Up out of the Earth" (從地涌出品: Tsung-ti-yung-chu-pin); they regarded the first half of the sutra, thus divided, as belonging to the realm of CAUSE, which reveals the unity of the Dharma, and the latter half as belonging to the realm of EFFECT, which reveals the eternity of the Buddha. Chih-i, who followed this division, defined the first half of the sutra as the realm of TRACE (迹門: chi-men) and the latter half of it as the realm of ORIGIN (本門: pen-men). His classification has been generally accepted since.13)

Also, the entire Threefold Lotus Sutra (法華三部經) is composed of the "Sutra of the Lotus Flower of the Wonderful Law" and its two related sutras, the "Sutra of Innumerable Meanings" (無量義經) and the "Sutra of Meditation on the Bodhisattva Universal Virtues" (普賢觀經). The Sutra of Innumerable Meanings is called the opening sutra (開經) of the Threefold Lotus Sutra, and the Sutra of Meditation on the Bodhisattva Universal Virtues is called the closing sutra (經) of it. The Lotus Sutra teaches the Law, the Reason, concerning beings in the universe. The nucleus of the first half, chapter 1-14, is chapter 2, "Tactfulness" (方便品: Fang-pien-pin), in which the Wonderful Law is explained as the One-vehicle, the unifying truth of the universe. The nucleus of the latter half, chapter 15-28, is chapter 16, "Revelation of the <Eternal> Life of the Tathagata" (如來壽量品: Ju-lai-shou-liang-pin), in which the eternal life of the Buddha is revealed. As well as these, the chapter 14, "Happy Life" (安樂行品: An-lao-hang-pin) and the chapter 25, "All-Sidedness of the Bodhisattva Regarder of the Cries of the World" (觀世音菩薩普門品: Kuan-se-in pu-shia pu-man-pin) are thought to be important chapters. So, traditionally, 4 chapters (2, 14, 16, 25) are called the four core chapters (4 要品: 4 core PIN) of the Lotus Sutra.14)

13. The Threefold Lotus Sutra, Ibid., p.xv
14. Dae Eun Kim, ibid., p.32

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B. TEXT:

The All-Sidedness of the Bodhisattva Regarder of the Cries of the World

Chapter I

1 At that time, the Bodhisattva Infinite Thought, rose up from his seat, and baring his right shoulder and folding his hands toward the Buddha, spoke thus: 2 "World-honored One! For what reason is the Bodhisattva Avalokitesvara named Regarder of the Cries of the World?" 3 The Buddha answered the Bodhisattva Infinite Thought (Bodhisattva Mahasattva Aksayamati): 4 "Good son! If there be countless hundred thousand myriad kotics of living beings suffering from pain and distress who hear of this Bodhisattva Regarder of the Cries of the World, and with all their mind call upon her name, the Bodhisattva Regarder of the Cries of the World will instantly regard their cries, and all of them will be delivered. 5 "If there be any who keep the name of that Bodhisattva Regarder of the Cries of the World, though they fall into a great fire, the fire will not be able to burn them, by virtue of the supernatural power of..."
that bodhisattva's majesty. 6 If any, carried away by a flood, call upon her name, they will immediately reach the shallows. 7 If there be hundreds of thousands of myriads of kotis of beings who in search of gold, silver, lapis lazuli, moonstones, agate, coral, amber, pearls, and other treasures go out on the ocean, and if a black gale blows their ships to drift upon the land of the rakshasa18) demons, and if amongst them there be even a single person who calls upon the name of the Bodhisattva Regarder of the Cries of the World, all those people will be delivered from the throes of the rakshasas. 8 It is for this reason that [she] is named Regarder of the Cries of the World".

Chapter II

1 "If, again, there be any man on the verge of [deadly] harm who calls upon the name of the Bodhisattva Regarder of the Cries of the World, the sword of the attacker will instantly snap asunder and he will be set free. 2 Even if the three-thousand-great-thousandfold world were full of rakshasas19) and rakshasas seeking to afflict people, these wicked demons, hearing them call upon the name of the Bodhisattva Regarder of the Cries of the World, would not be able to see them with their wicked eyes, how much less to hurt them". 3 "If, moreover, there be anyone, guilty or not guilty, loaded with manacles, fetters, cangues, or chains, who calls on the name of the Bodhisattva Regarder of the Cries of the World, they shall all be snapped and broken off and he shall be freed".


Rakshasa (羅刹): more or less evil spirits. Three types are distinguished: 1) harmless beings such as the Yakshas, 2) titans, or enemies of the gods, 3) demons and devils, who inhabit cemeteries and harass human beings.

19. Ibid., p. 422

Yaksha (夜叉): a group of supernatural beings, servants of Kubera, the god of wealth. According to the Buddhist Canon, yakshas are mentioned as beings divine in nature and possess supernatural powers. These wild demonic beings who live in solitary places and are hostile toward people, particularly those who lead a spiritual life. They often disturb the meditation of monks and nuns by making noise.
Chapter III

1 "If the three-thousand-great-thousandfold world were full of enemies and robbers, and there were a merchant chief who led many merchants having charge of costly jewels 2 along a perilous road, 3 and among them one man speaks forth: 4 'Good sons! Be not afraid. With one mind do you invoke the title of the Bodhisattva Regarder of the Cries of the World, for this bodhisattva is able to give courage to all the living. 5 If you invoke the name, you will be freed from these enemies and robbers'. 6 On hearing this, if all the traders together with one voice cry, 7 'Namah!\l^20> Bodhisattva Regarder of the Cries of the World!\l' 8 then, by invoking her name, they will be relieved. 9 Infinite Thought! Such is the awe-inspiring supernatural power of the Bodhisattva Regarder of the Cries of the World.\l\l(1 若三千大千國土 忍中怨貳 有一商主將諸商人 資持重寶 2 經過險路 3 其中一人 作是唱言: 4 諸善男子 勿得恐怖 汝等 應當一心 稀觀世音菩薩名號 是菩薩 能以無畏 施於眾生 5 汝等 若稱名者 於此怨貳 當即解脫 6 衆商人聞 俱發聲言 7 南無觀世音菩薩 8 稀其名故 即得解脫 9 無盡意 觀世音菩薩摩訶薩 贊神之力 神如是)"

Chapter IV

1 "If any living beings much given to carnal passion keep in mind and revere the Bodhisattva Regarder of the Cries of the World, they will be set free from their passion. 2 If any much given to irascibility keep in mind and revere the Bodhisattva of the Cries of the World, they will be set free from their irascibility. 3 If any much given to infatuation keep in mind and revere the Bodhisattva Regarder of the Cries of the World, they will be set free from their infatuation. 4 Infinite Thought! Such are the abundant benefits conferred by the supernatural power of the Bodhisattva Regarder of the Cries of the World. Consequently, let all the living ever keep her in mind.\l\l(1 若有眾生 多於淫欲 常念恭敬 觀世音菩薩 便得離欲 2 若多貪欲 常念恭敬觀世音菩薩 便得離貪 3 若多愚騃 常念恭敬觀世音菩薩 便得離騃 4 無盡意 觀世音菩薩 有如是等大神力 多所饒益 是故眾生 常應心念)"

Chapter V

1 "If any woman desiring a son worships and pays homage to the Bodhisattva Regarder of the Cries of the World, she will bear a son happy, virtuous, and wise. 2 If she desires a daughter, she will bear a daughter of good demeanor and looks, who of old has planted virtuous roots, beloved and respected by all. 3 Infinite Thought! Such is the power of the Bodhisattva Regarder of the Cries of the World. 4 If any of the living revere and worship the Bodhisattva Regarder of the Cries of the World, blessings will


Namah (南無!): It means "bow, veneration", which is akin to "Hail" or "Behold", used in connection with a prayer.
not be rudely rejected". (1 若有女人 設欲求男 禮拜供養觀世音普薩 便生福德智慧之男 2 設欲求女 便生端正有相之女 禪禪德本 衆人愛敬 3 無盡意 觀世音普薩 有如是力 4 若有衆生 恭敬禮拜觀世音普薩 無不見損）

Chapter VI

1 "Therefore, let all the living cherish the title of the Bodhisattva Regarder of the Cries of the World. 2 Infinite Thought! Suppose any one cherishes the names of bodhisattvas numerous as the sands of sixty-two kotis of the Ganges, who all his life makes them offerings of food, drink, garments, bedding, and medicaments 3 -what is your opinion- are not the merits of that good son or good daughter abundant?" 4 Infinite Thought replied: "Extremely abundant!" 5 The World-honored One, the Buddha, proceeded: "But if [any] one cherishes the title of the Bodhisattva Regarder of the Cries of the World, or only for a moment worships and reveres her, the blessings of these two men will be exactly equal without difference, and cannot be exhausted in hundreds of thousands myriads of kotis of kalpas.21) 6 Infinite Thought! Such is the immeasurable, boundless degree of blessedness, 7 he will obtain who cherishes the name of the Bodhisattva Regarder of the Cries of the World". (1 是故 衆生 皆應受持 觀世音普薩名號 2 無盡意 若有人 受持六十二億恒河普薩名者 復盡形 供養飲食衣服臥具醫藥 3 於汝意 云何 是善男子善女人 功德多不 4 無盡意言 甚多 世尊 5 佛言 若復有人 受持觀世音普薩名號 乃至一時禮拜供養 是二人獨 亦等無異 6 於百千萬億劫 不可窮盡 無盡意 7 受持觀世音普薩名號 得如是無量無邊福德之利）

Chapter VII

1 "The Bodhisattva Infinite Thought [again] said to the Buddha: 2 "World-honored One! How is it that the Bodhisattva Regarder of the Cries of the World wanders in this saha-world? 3 How does she preach the Law to the living? 4 What is the character of her tactfulness?" 5 "The Buddha replied to the Bodhisattva Infinite Thought: 6 "Good son! If the living in any realm must be saved in the body of a buddha, the Bodhisattva Regarder of the Cries of the World appears as a buddha and preaches the Law,22) 7 To


Kalpa (去力): This is a term for an endlessly long period of time, which is the basis of Buddhist time reckoning. The length of a kalpa is illustrated by the following simile: suppose that every hundred years a piece of silk is rubbed once on a solid rock one cubic mile in size: when rock is worn away by this, one kalpa will still not passed. However, according to Vedic scripture, it is a period of time that comprises four cosmic ages and lasts for a total of 4,320,000,000 human years.

22. See the glossary of The Threefold Lotus Sutra, ibid., p.377

The "Law" is Dharma in Sanskrit. It means the "truth": the teaching of the Buddha. In contrast the "law", dharma, is a constituent element of the phenomenal world: i.e., an event.

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those who must be saved in the body of a pratyekabuddha, she appears as a pratyekabuddha and preaches to them the Law.23) 8 To those who must be saved in the body of a shra\(\text{vaka}, she appears as a shra\(\text{vaka} and preaches to them the Law.24) 9 To those who must be saved in the body of Brahma, she appears as Brahma and preaches to them the Law.25) 10 To those who must be saved in the body of Sa\(kra, she appears as Sakra and preaches to them the Law.26) 11 To those who must be saved in the body of Ishvara, she appears as Ishvara and preaches to them the Law.27) 12 To those who must be saved in the body of Mahesvara, she appears as Mahesvara and preaches to them the Law.28) 13 To those who must be saved in the body of a great divine general, she appears as a great divine general and preaches to them the Law.


Pratyekabuddha (僻支佛): Literally, means “solitary awakened one”: an awakened one (buddha). This is applied to enlightened one, in a previous existance, who pre-exists in a time when there is no buddha.

24. Ibid., p.329

Shra\(\text{vaka} (聽聞): Literally means “hearer”: originally a reference to the personal students of the Buddha or students in general. In the Mahayana, it means those students who, in contrast to pratyekabuddha and bodhisattvas, seek personal enlightenment and can attain this only by listening to teaching and gaining insight into the four noble truths and the irreality of phenomena.

25. Ibid., p.43

Brahma (梵王) is God in his aspect as creator of the universe. Originally, all three (Brahma, Vishnu, and Shiva) were accorded equal veneration. The concept of Brahma belongs to the realm of Maya (cf. Ishvara), and is often depicted as having four faces and four arms that hold such symbols as the Vedas and prayer beads.


Indra is identified with sakra in Buddhism. He is the lord of the heaven of the thirty-three heavenly cities. In Hinduism, Indra is the deity controlling thunder, lightning, wind, and rain. He is the enemy of Mara and the asuras.

27. Ibid., p.157

Literally, Ishvara (自在天) means “Lord of the universe”: the concept of a personal god as creator of the world. Brahman is Ishvara in its relation to the manifest world and as the object of worship. So, “Ishvara is the supreme interpretation of the Absolute (brahman) by human thought” in Hinduism.

28. Ibid., p. 216, cf., p.324

Literally, Mahesvara(大自在天) means “great Ishvara”: a name for Shiva.

Shiva, literally “the kind one, the friendly one”, is the third divinity in the Hindu trinity, in which Shiva functions as the god of dissolution and destruction of ignorance. He is a deity abounding in blessings. Shiva is a great god, but more in the sense of a personal god than a supreme divinity. He has many other names, such as Shambu, Shankara, Ishana, Vishvanatha, Kedarnath. He is worshiped as the one who grants wisdom and who is the embodiment of renunciation and compassion.
14 To those who must be saved in the body of Vaisravana, she appears as Vaisravana and preaches to them the Law.29) 15 To those who must be saved in the body of a minor king, she appears as a minor king and preaches to them the Law. 16 To those who must be saved in the body of an elder, she appears as an elder and preaches to them the Law. 17 To those who must be saved in the body of a citizen, she appears as a citizen and preaches to them the Law. 18 To those who must be saved in the body of a minister of state, she appears as a minister and preaches to them the Law. 19 To those who must be saved in the body of a Brahman, she appears as a Brahman and preaches to them the Law.30) 20 To those who must be saved in the body of a bhikshu, bhikshuni, upasaka, or upasika, she appears as a bhikshu, bhikshuni, upasaka, or upasika and preaches to them the Law. 21 To those who must be saved in the body of the wife of an elder, citizen, minister, or Brahman, she appears as a woman and preaches to them the Law. 22 To those who must be saved in the body of a youth or maiden, she appears as a youth or maiden and preaches to them the Law. 23 To those who must be saved in the body of a god, dragon, yaksha, gandharva, asura,35) 29. The Encyclopedia of Eastern Philosophy and Religion, ibid., p. 397

Literally Vaisravana (毘沙門) means "referring to all human beings". Vaisravana governs the individual's body, mind, and sensations in the waking state.

30. Ibid., p. 44

Brahman (婆羅門) is "a member of the priestly class, the highest of the four castes". Also, Brahman is a state of pure transcendence that cannot be grasped by thought. As absolute consciousness, brahman is an abstract concept that is not accessible to the thinking mind.

31. Ibid., p. 34

Bhikshu (比丘) is "beggar, monk, male member of the Buddhism who has received full ordination". The main activities of Bhikshu are meditating and presenting the dharma. They are not allowed to work. Buddhist monks renounce the amenities of the world and lead a life of wandering.

32. Ibid., p. 35

Bhikshuni (比丘尼) is "nun, fully ordained female member of the Buddhist".

33. Ibid., p. 393

Upasaka (優婆塞), literally "one who sits close by", is the Buddhist lay adherent. In the Mahayana, lay followers are of greater importance, since the possibility of their attaining liberation is no longer discounted. The ideal figure of the Mahayana is the bodhisattva, who intends to serve his or her mercy and compassion for the other beings. Upasika (優婆夷) is a female upasaka.

34. Ibid., p. 115

Gandharva is a deity who knows and reveals the secrets of the celestial and divine truth. He is a personification of the light of the sun. Later, in Buddhism, he is a demigod -singer or musician who took part in the banquets of the gods.

35. Ibid., p. 21
garuda, kimnara, mahoraga, human or nonhuman being, she appears in every such form and preaches to them the Law. 24 To those who must be saved in the shape of a diamond-holding god, she appears as a diamond-holding god and preaches to them the Law. 25 Infinite Thought! Such are the merits acquired by this Bodhisattva Regarder of the Cries of the World and the various forms in which she rambles through many lands to save the living. 26 Therefore, do you with single mind pay homage to the Bodhisattva Regarder of the Cries of the World. 27 This Bodhisattva-Mahasattva Regarder of the Cries of the World is able to make fearless those in anxiety and distress. For this reason all in this saha-world give her the title 'Bestower of Fearlessness'.

In the Rigveda the word means "god" or the modified "divine". In Buddhism, it is the titan; one of the six modes of existence, sometimes reckoned among the higher modes and sometimes among the lower.

36. The Encyclopedia of the Eastern Philosophy and Religion, ibid., p.116

In Buddhism garuda is occasionally used as a synonym of Buddha. Originally garuda is the king of the birds, archenemy of serpents. Garuda is depicted with the head, tail, and wings of an eagle and the torso and legs of a man.

37. The glossary of The Threefold Lotus Sutra, ibid., p.377

kimnara: A fabulous being, half man and half animal; kimnaras are the musicians of Indra and are subject to the four heavenly kings.

38. Ibid., p.378

mahoraga: a "boa" spirit: a kind of demon.

39. Ibid., p.372

Avalokitesvara-Mahasattva: A perfect bodhisattva, greater (maha) than any being (sattva), especially in saving other beings: a perfect being who falls short of buddhahood only because, in order to save others, he has voluntarily not yet entered nirvana.
Chapter VIII

1. The Bodhisattva Infinite Thought said to the Buddha: 2 "World-honored One! Let me now make an offering to the Bodhisattva Regarder of the Cries of the World". 3. Thereupon he unloosed from his neck a necklace of pearls worth a hundred thousand pieces of gold and presented it to her, making this remark: 4 "Good sir! Accept this pious gift of a pearl necklace". 5. But the Bodhisattva Regarder of the Cries of the World would not accept it. 6. Again, the Bodhisattva Infinite Thought addressed the Bodhisattva Regarder of the Cries of the World. 7. Then the Buddha said to the Bodhisattva Regarder of the Cries of the World: "Out of compassion for this Bodhisattva Infinite Thought and the four groups, and for the gods, dragons, yakshas, grandharvas, asuras, garudas, kinnaras, mohoragas, human and nonhuman beings, and others, accept this necklace". 8. Then the Bodhisattva Regarder of the Cries of the World, having compassion for all the four groups and gods, dragons, human and nonhuman beings, and others, accepted the necklace 9 and dividing it into two parts, offered one part to Sakyamuni Buddha and offered the other to the stupa of the Buddha Abundant Treasures. 10 "Infinite Thought! With such sovereign supernatural powers does the Bodhisattva Regarder of the Cries of the World wander through the saha-world."

Chapter IX

1. Then the Bodhisattva Infinite Thought made inquiry thus in verse:

"The World-honored One with all the mystic signs!

Let me now again inquire of her:

For what cause is this Buddhist?"

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40. The glossary of *The Threefold Lotus Sutra*, ibid., p. 379

Saha-world: The world of suffering; this world. According to ancient Indian cosmology, the universe consists of infinite number of worlds, chilocosms.

41. Literally it is "Buddha-son" (佛子). But, usually, pu-tzu (佛子) means a buddhist like a usage of chun-tzu (君子, king-son), which means a superior man.
2 The Honored One with all the mystic signs
   Answered Infinite Thought in verse:
   "Listen to the deeds of the Cry Regarder,
   Who well responds to every quarter:
   (具足妙相尊 仏答無盡意 汝聴観音行 善應諸方所)

3 Her vast vow is deep as the sea,
   Inconceivable in its eons.
   Serving many thousands of kotis of buddhas
   She has vowed a great pure vow.
   (弘誓深如海 歷劫不思議 侍多千佛 發大清淨願)

4 Let me briefly tell you.
   Those who hear her name, and see her
   And bear her unremittingly in mind,
   Will be able to end the sorrows of existence.
   (我為汝略說 聞名及見身 心念不空過 能滅諸有苦)

5 Though [others] with harmful intent
   Throw him into a burning pit,
   Let him think of the Cry Regarder's power
   And the fire pit will become a pool.
   (伽使興害意 推落大火坑 念彼觀音力 火坑變成池)

6 Or driven along a great ocean,
   In peril of dragons, fishes, and demons,
   Let him think of the Cry Regarder's power
   And waves cannot submerge him.
   (或漂流巨海 龍魚諸鬼難 念彼觀音力 波浪不能沒)

7 Or if, from the peak of Sumeru,
   Men would hurl him down,

42. The name "Regarder of the Cries of the World" (Kwuan Se Eum, 觀世音, involves the "Holy", because she is depicted as "Holy Kwuan Eum", 聖觀音, from the beginning of translation of canticles in Tang dynasty. It is similar to image of "Holy Mary". (cf., litany of Loreto n.1)
43. The deeds of Kwuan Eum are responses to the cries of the world (善應諸方所): Her image ia akin to the images of Mary as "Mother". (cf., litany of Loreto nn.5-12)
44. Kwuan Eum’s image like the sea caused by her vast vows is akin to the Morning star and Cause of Joy, images of Mary in litany of Loreto n.23 and 33.
45. Because of her sincerity, Kwuan Eum can be depicted as Virgin most prudent, most venerable and most renowned like Mary. (cf., litany of Loreto nn.15-20)
46. Kwuan Eum is a "hearer to thise who seek for salvation, and "harbour of life seafarers". (cf., Akathistos hymn n.17)
Let him think of the Cry Regarder's power
And like the sun he will stand firm in the sky.
8 Or if, pursued by wicked men,
And cast down from Mount Diamond,
He thinks of the Cry Regarder's power,
Not a hair shall be injured.
(或彼惡人逐 墮落金剛山 念彼觀音力 不能損一毛)47)
9 Or if, meeting with encompassing foes,
Each with sword drawn to strike him,
He thinks of the Cry Regarder's power,
All their hearts will turn to kindness.
(或倐怨賊邊 各執刀加害 念彼觀音力 慈即起慈心)48
10 Or if, meeting suffering by royal [command],
His Life is to end in execution,
[And] he thinks of the Cry Regarder's power,
[The executioner's] sword will break in pieces.
(或遭王難苦 臨刑欲終 念彼觀音力 刀尋段段損)
11 Or if, imprisoned, shackled, and chained,
Arms and legs in gyves and stocks,
He thinks of the Cry Regarder's power,
Freely he shall be released.
(或囚禁枷鎖 手足被木杻械 念彼觀音力 釋然得解脫)49
12 Or if, by incantation and poisons
One seeks to hurt his body,
And he thinks of the Cry Regarder's power,
All will revert to their originator.
(呪詛諸毒藥 所欲害身者 念彼觀音力 還着於本人)
13 Or if, meeting evil rakshasas,
Venomous dragons, and demons,
He thinks of the Cry Regarder's power,
At once none will dare to hurt him.
(或遇惡羅刹 毒龍諸鬼等 念彼觀音力 時悉不敢害)
14 If, encompassed by evil beasts,
Tusks sharp and claws fearful,
He thinks of the Cry Regarder's power,
They will flee in every direction.

(若惡獸圍遶 利牙爪可怖 念彼觀音力 疾走無邊方)

15 If, scorched by the fire-flame of the poisonous breath
Of boas, vipers, and scorpions,
He thinks of the Cry Regarder's power,
Instantly at her voice they will retreat.

(蝮蛇及蝮蝎 氣毒煙火燃 念彼觀音力 喪聲自遠去)

16 Clouds thunder and lightning flashes,
Hail falls and rain streams:
He thinks of the Cry Regarder's power
And all instantly are scattered.

(雲雷破剎手電 降雹澍大雨 念彼觀音力 應時得消散)

17 The living, crushed and harassed,
Oppressed by countless pains:
The Cry Regarder with her mystic wisdom
Can save such a suffering world.

(衆生疲困厄 無量苦逼身 觀音妙智力 能求世間苦)

18 Perfect in supernatural powers,
Widely practiced in wisdom and tact,
In the lands of the universe there is no place
Where she does not manifest herself.

(具足神通力 廣修智方便 十方諸國土 無剎不現身)

19 All the evil states of existence,
Hells, ghosts, and animals,
Sorrows of birth, age, disease, death,
All by degrees are ended by her.

(種種諸惡趣 地獄鬼畜生 生老病死苦 以漸悉令滅)

Chapter X

1 True regard, serene regard,
Far-reaching wise regard,
Regard of pity, compassionate regard,
Ever longed for, ever looked for!

(真觀清淨觀 廣大智慧觀 悲觀及慈觀 常顧常讚仰)

2 Pure and serene in radiance,
Wisdom's sun destroying darkness,
Subduer of woes of storm and fire,
Who illumines all the world!
3 Law of pity, thunder quivering,
   Compassion wondrous as a great cloud,
   Pouring spiritual rain like nectar,
   Quenching the flames of distress!

4 In dispute before a magistrate,
   Or in fear in battle's array,
   If he thinks of the Cry Regarder's power
   All his enemies will be routed.

5 Her is the wonderous voice, voice of the world-regarder,
   Brahma-voice, voice of the rolling tide,
   Voice all world-surpassing,
   Therefore ever to be kept in mind.

6 With never a doubting thought,
   Regarder of the World's Cries, pure and holy,
   In pain, distress, death, calamity,
   Able to be a sure reliance,

7 Perfect in all merit,
   With compassionate eyes beholding all,
   Boundless ocean of blessing!
   Prostrate let us revere her.

Chapter XI
1 Thereupon the Bodhisattva Earth Holder (Stage Holder) rose from his seat, and
went before and said to the Buddha: 2 "World-honored One! If any living being hears
of the sovereign work and the all-sided transcendent powers shown in this chapter of
the Bodhisattva Regarder of the Cries of the World, it should be known that the merits
of this man are not a few". (1 適時 持地菩薩 遂從座起 前白佛言 2 世尊 若有衆生 聞是觀
世音普門品 自在之業 普門示現 神通力者 當知是人 功徳不少)

Chapter XII
1 While the Buddha preached this Chapter of All-sided One, the eighty-four thousand
living beings in the assembly all set their minds upon Perfect Enlightenment, with
which nothing can compare. (1 僧說是普門品時 衆中 八萬四千衆生 皆發無等等 阿來尊多羅
三週三菩薩是心
In early Buddhism, Sakyamuni, a historical Buddha, was regarded as the teacher who had discovered an effective method to enlighten the truth. This enlightenment was defined as an internal process involving one’s own effort. In this context, the Buddha was not a savior or god in the religious sense of one who answers prayers or bestows grace and love. But, he was eventually to incorporate a messianic figure, which is Maitreya or Bodhisattva, within both the Hinayana and Mahayana Buddhism, especially in Pure Land Buddhism in China. "The Buddha was to some degree a docetic figure in popular religious practice." I earlier noted that this kind of Buddhism was introduced to the Korean peninsula from China and flourished in the late fourth century (Cf. chapter II). So, we may say that Korean Buddhism began with the Pure Land Buddhism. Allow me to call attention to the year 372 A.D., when Buddhism was introduced into Korea from East Chin (東晉).

The name Avalokitesvara appeared as "Kuan Yin" or "Kuan Shi Yin" in Mahayana texts at a very early date, when those were translated during the late Han Dynasty. But Kuan Yin was not very popular, since Taoist thought was prominent during the Chin period. Gradually, the study of the Lotus Sutra and the appearance of cultic practice to Kuan Yin developed to a noticeable degree by the end of East Chin (late fourth century C.E.). Diana Paul says:

51. Above II-B-2-a, pp.24-29
52. Above IV-A, pp.170-171
"The mythology of celestial bodhisattvas has been compared with that of non-Indian, especially Iranian, gods to whom some of these Buddhist figures bear a striking resemblance. ... Avalokitesvara, who is described in the twenty-fourth chapter, [in Lotus Sutra] 'the Universal Face' (The Bodhisattva Wonder Sound) possesses some of the attributes of the god Zervan and of the god Sransha of the Zen-Avesta."53)

We can see "Taoist-influenced notions of protection by spirits were most likely included in Pure Land Buddhism, since Taoist practice was deeply ingrained in the general popular beliefs. From the mid-seventh century, Chinese Pure Land Buddhist scholastics accepted the immensely popular cult to Amitabha with its concomitant cult of Kuan Yin as established practices that focused on the protection provided by their great powers."54) Since celestial or transcendental bodhisattvas were personifications of religious ideals such as wisdom or compassion, their names were believed to be salvific. They were invoked for help because their powers were regarded as sources of salvation or liberation. In fact, according to the Kwuan Eum Kyung, Kwuan Eum was a good friend of those who practiced mindfulness and recitation of her name, offering protection to all faithful followers. It means that the idea of protection by Kwuan Eum in the present life became a feature of Pure Land Buddhism during this period.

In any case, the teaching of the Bodhisattva Kwuan-Eum's merits and powers must have been tremendously good news, for those who believed they were in an age of decline at that period. So, the focal point of Kwuan Eum belief is to be free from suffering in this present world and to increase the good things in life.

As a result of this, the female figure of Kwuan Eum was developed:

"The earliest Buddhist texts mentioned only male buddhas and bodhisattvas; female bodhisattvas were first introduced around the late fourth century. Avalokitesvara, a male

53. Diana Paul, ibid., p.164
54. Ibid., p.168
bodhisattva in India, became known as Kuan-Yin in China and was viewed as female more often than male from the Sung dynasty (960-1127) to the present. Sinologists and buddhologists have produced several theories about the strange transformations of Avalokitesvara in China: the translation of the Sanskrit name Avalokitesvara into the Chinese Kuan Yin and the metamorphosis of the bodhisattva into female form. Causes cited for the sexual transformation include the growing popularity of Tara, the female consort of Avalokitesvara; the amalgamation of Kuan Yin with Taoist goddesses such as Hsi Wang-mu, Queen Mother of the West; and the Chinese tendency to associate compassion with women because of the nature of the Chinese family.55)

Similarly, J. Blofeld describes his opinion through the experiences in China:

"Amitabha Buddha embodies the primary liberating energy of compassion; Avalokita Bodhisattva embodies its secondary emanation. .... As to Kuan Yin, our peculiarly Chinese embodiment of compassion, she was originally identical with Avalokita and therefore visualised as possessing male characteristics. Some people suppose that change in sex attributed to the Bodhisattva occurred only after a legendary Chinese princess called Miao Shan became integrated with that being through the powerful influence of our native folklore. That is certainly nonsense. ... There (Mongolia) he came across images of Tara whom Mongols and Tibetans revere as a female emanation of Avalokita. ... In other words, for whatever reason, we [Chinese] decided to combine Avalokita and Tara into a sort of female Avalokita, whom we call Kuan Yin."56)

Historically, Buddhism developed in Indian society, in which people were oppressed by Hindu Caste, claimed the universal mercy. Mercy, similar but not identical to "Agape" in Christianity, is one peculiar characteristic in Buddhist spirituality. Originally, Mercy (matri-karuna) in Buddhism is composed with two characteristic elements. One is maitri (慈), which is derived from maitra, "friend". The other is karuna (悲). The former means literally kindness or benevolence. In other words, maitri is a benevolence toward all beings that is free from attachment. According to the Buddhist tradition, the feeling of kindness is directed first toward persons who are close to one and then

gradually extended toward persons and other beings who are indifferent in *Theravada*, which means "teaching of the elders of the order". And, the latter means literally *compassion* or *active sympathy*. It is based on the enlightened experience of the oneness of all beings. Karuna must be accompanied by wisdom in order to have the right effect. So, this virtue of compassion is to be embodied in the bodhisattva, especially designated to *Avalokitesvara, Kwuan Eum*. In a certain sense, "maitri" is a typical virtue of *Hinayana* because of its interior aspect, and "karuna" is due to a principle of *Mahayana* for its praxis-oriented tendency. Thus mercy, maitri–karuna (慈悲, 자비), literally "KINDNESS [and] COMPASSION", is designated to Kwuan Eum as her role to bring all beings' liberation in Mahayana tradition. In other words, Kwuan Eum is a Lady or Mother, because of her nature as bodhisattva. She is also called a Merciful Lady or Merciful Mother as a bodhisattva who brings liberation to people. This is her vocation as depicted in *Kwuan Eum Kyung* of the Secret Lotus Sutra.

**D. Images of Kwuan Eum**

In any case, literally kuan (観), in the name of *Kuan se-in pho-shia* (觀世音 菩薩 *Avalokitesvara bodhisattva*), means "to SEE", and se–yin (世音) is the "SOUND of the WORLD". So, Kuan–Se–Yin Pho–Shia (Kwuan–Se–Eum Bo–Sal; Korean pronunciation)

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is literally the Bodhisattva who "sees the sounds of the world". According to the Tien-tai (天台) tradition, buddha (佛) is originated by enlightenment (覚), which comes from seeing (觀). They interpreted se-yin (世音) as akin to "mirror (鏡) of the world". So, Kuan-Se-Yin is rendered as the Tathagata buddha (佛如來), who comes down from heaven for people's liberation.59) In other words, this bodhisattva is called Kuan Se Yin (觀世音), Kuan Yin (觀音), or Kuan Ja Che (觀自在), because she watches everything happening in the world, sees people's cries for help, and liberates them.

By the way, Kuan Yin was depicted under six different names following the teaching of Tien-tai. One of his disciple, named Jang-an (章安), characterized Kuan-in's characteristics by six different names: 1) the "Great Sorrow" (大悲), 2) the "Great Mercy" (大慈), 3) the "Brave Lion" (獅子無畏), 4) the "Great Light Shines" (大光明照), 5) the "Great Heaven Man" (天人丈夫), 6) the "Great Brahma Eternity" (大梵深源). These were re-depicted from the Tang (唐) dynasty in different names: 1) the "1,000 Armed" (千手), 2) the "Holy" (聖), 3) the "Horse Headed" (馬頭), 4) the "Eleven Faced" (十一面), 5) the "Universal Liberation" (準提), 6) the "Vehicle with Magic Stone Bestowed" (如意輪). Among these six images of Kuan Yin (觀音; Avalokitesvara, hereafter Kwuan Eum per the Korean pronunciation), Kwuan Eum is the "All-Sidedness of the Bodhisattva Regarder of the Cries of the World" (觀世音菩薩普門品; hereafter Kwuan Eum Kyung) is the "Great Mercy" Kwuan Eum, or the "Holy" Kwuan Eum.60)

Literally, pu-men (普門) means a gate opened to the four directions -east, west,
south, and north-, which allows one to come in and go out freely from any direction. It is equivalent to wu-men (無門, no gate) of shan (禪, Zen). Kwuan Eum seems like an opened gate, to whomever she is needed. Kwuan Eum appears "in body" as 32 different kinds of figures to people, who need her help to be liberated. This is the reason why Kwuan Eum Kyung in Lotus Sutra is called a "Scripture of All Sidedness" (普門品, pumenpin); Kwuan Eum appears with body under 32 different figures, wherever and to whomever she hears people's call for help: Kwuan-Eum appears in the body 1) as a buddha (佛應身, 7:6), 2) as a pratyekabuddha (弍支佛應身, 7:7), 3) as a shravaka (聲聞應身, 7:8), 4) as Brahma (梵王應身, 7:9), 5) as Sakra (帝釋應身, 7:10), 6) as Ishvara (自在天應身, 7:11), 7) as Mahesvara (大自在天應身, 7:12), 8) as a great divine general (天大將軍應身, 7:13), 9) as Vaisravana (毘沙門應身, 7:14), 10) as a minor king (小王應身, 7:15), 11) as an elder (長者應身, 7:16), 12) as a citizen (居士應身, 7:17), 13) as a minister of state (宰官應身, 7:18), 14) as a Brahman (婆羅門應身, 7:19), 15) as a bhikshu (比丘應身, 7:20), 16) as a bhikshuni (比丘尼應身, 7:20), 17) as a upasaka (優婆塞應身, 7:20), 18) as a upasika (優婆夷應身, 7:20), 19) as a woman (婦女應身, 7:21), 20) as a youth (童男應身, 7:22), 21) as a maiden (童女應身, 7:22), 22) as a god (天應身, 7:23), 23) as a dragon (龍應身, 7:23), 24) as a yaksha (夜叉應身, 7:23), 25) as a gandara (乾達婆應身, 7:23), 26) as an asura (阿修羅應身, 7:23), 27) as a garuda (迦樓羅, 7:23), 28) as a kinnara (緊那羅應身, 7:23), 29) as a mahoraga (摩呼羅迦應身, 7:23), 30) as a human being (人應身, 7:23), 31) as a nonhuman being (非人應身, 7:23), 32) as a diamond–holding god (執金剛應身, 7:24).

61. See above footnotes pp.158-160, n.23-34: Some lists have female figures for VI, vv.11-13 instead of v.30 and v.31: and then, there are 33 figures. (Cf., D. Kim, ibid., p.254)
According to Kai-yuan-shih-chiao-lu (開元釋教錄), written in 730 C. E., when Dharmagupta (Ta-ma-chi-to) and Jnanagupta (She-na-chueh-to) translated Chien pin miao fa lien hua ching (派品妙法蓮華經; The Additional Sutra of Lotus), they added the canticles to the chapter of "All-Sidedness" (普門品) of the Secret Sutra of Lotus (妙法蓮花經; Miao fa lien hua ching; Saaharmapundarika), in which originally there were no canticles. In other words, they added the canticles to the prose of 25th chapter of the Lotus Sutra, which was introduced to Korea early in the Tang period.

Kwuan Eum Kyung begins with the term "at that time" (當時), when the Buddha preached his final teaching contained in Lotus Sutra for "Unity of One" (會三乘歸一乘). "At that time, the Bodhisattva Infinite Thought (無盡意 菩薩) rose up from his seat, and baring his right shoulder and folding his hands toward the Buddha". The Bodhisattva Infinite Thought is one of the disciples of Bodhisattva Samantabhadra, who is the transcendent bodhisattva of "Wisdom" (智慧). His name, the Infinite Thought (無盡意), represents the significant meaning that human beings' destiny is laid to search for a path "without ceasing thinking" (無盡意) until they arrive at eternity. So, in a certain sense, he is a representative of bodhisattva for "countless hundred thousand myriad kotis of living beings suffering from pain and distress". (1:4, 無量百千萬億衆生)

Eventually, he "rose up from the seat"; standing position -to rise from seat- is the readiness for hearing, and also it signifies to make one's mind empty (空) in order to welcome the truth. Standing in a modest attitude, he bares his right shoulder, and folds his hands. According to the Buddhists' tradition, the right shoulder signifies

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63. Cf., above II-B-2-b, pp.29-30
wisdom, so that baring one's right shoulder makes person ready to receive wisdom politely. Also, according to Indian custom, the left hand considered unclean and dirty. It must be purified by the right hand, which is clean and pure, by folding together. As it were, filthiness or foulness must be countered with clearness or beauty. Folding hands means undividedness of understanding and knowledge.

Attitudes toward the Buddha like standing, as well as baring the right shoulder and folding hands, is more a ritual element than an elegant position or politeness.

The Infinite Thought asks the Buddha: "For what reason is Kwuan Eum named Regarder of the Cries of the World (literally, Seeer of the Sound of the World)?" In this case, the question is not for the benefit of Infinite Thought himself but for the people, because he is a bodhisattva. This kind of question is called a "motive question" (赴機問), which means an intentional question to make others understand truth. The Buddha calls the Infinite Thought "good son" (善男子) before answering his question. In oriental meaning, "good son" (善男) or "good daughter" (善女) does not mean a vocative form of personal quality. Rather, a term "good sons and daughters" (善男善女) indicates "all sons and daughters" or "whole kinds of human beings". So, the Buddha begins to teach about Kwuan Eum to the public by calling "good son": He shows them who she is, and what people must do.

The Buddha teaches that Kwuan Eum stands in the midst of living beings: "If there be countless thousand myriad kotis of living beings suffering from pain and distress who hear of this Kwuan Eum, and with all their mind call upon her name, Kwuan Eum will instantly regard their cries, and all of them will be delivered". (1:4)

64. Oae Eun Kim, ibid., p.53
So, "if any of the living revere and worship Kwuan Eum, blessing will not be rejected". (6:1) Especially living beings must invoke and call upon her name with all their mind: "Namah! Kwuan Se Eum Bo-sal". (3:7, 南無 觀世音菩薩)

Kwuan Eum Kyung teaches seven miseries of living beings (七難) in contrast with eight sufferings (八苦)⁶⁵: they are 1) fire (1:5, 火); agony, 2) flood (1:6, 水); passion, 3) storm (1:7, 風); desire, 4) sword (2:1, 刀杖); suffering, 5) demon (2:2, 惡鬼); mind, 6) chain (2:3, 鏘鎖); life, 7) robber (3:5, 多賊); living. And also, it warns of three poisoned minds (三毒心) in human beings: 1) passion (4:1, 貪愛), 2) irascibility (4:2, 暴躁), 3) infatuation (4:3, 愚癡). In parallel with seven agonies, seven kinds of happiness are said to be given after the ills are overcome by mercy of Kwuan Eum: 1) sincerity (律儀), 2) fortune (有福), 3) long life (壽命), 4) popularity (人望), 5) wealth (大量), 6) authority (威光), 7) winsomeness (愛嬌).⁶⁶ Also, three virtues are opposed to the three poisoned minds: 1) Law-body; 法身, 2) wisdom; 智若, 3) deliverance; 解脫.⁶⁷

However human beings may be surrounded by miserable agonies, they are to be liberated by Kwuan Eum's regard. Kwuan Eum Kyung expresses this in 5:1–2. Having a son or daughter is not caused by human beings' choice, but Kwuan Eum Kyung says it might be fulfilled by grace of her regard. There is one condition, which is to revere and worship her. (6:1) Cherishing her title, Kwuan Se Eum, is a key point for living beings to be liberated. (6:2) There are three elements of affair (三業) in veneration of

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⁶⁵. Eight sufferings are: in addition to basic 4 sufferings (birth: 生, death: 死, disease: 病, aging: 老), loving but departing: 愛別離, meeting enemy: 恨憎會, non-ability to get: 求不得, 5 too strong passion: 五陰盛: 色, 受, 想, 行, 識.
⁶⁶. In Confucianism, five happinesses are listed: 1) long life (壽), 2) wealth (富), 3) health (康寧), 4) virtuous life (取好德), 5) natural death (考終命).
⁶⁷. Dae Eun Kim, ibid., p.131
Kwuan Eum; 1) to worship to her with body (身業), 2) to invoke her name with tongue (口業), 3) to ponder in mind (意業). 68)

Kwuan Eum has to be called "Holy" in Buddhism, not only by her title "Holy Kwuan Eum" (聖觀音) which is one of six names, 69) but also by her divinity as the Bodhisattva in nirvana. 70) Within Mahayana tradition, transmitted into Korea through China, Kwuan Eum belief was crucial, especially influenced by "Universal Liberation Kwuan Eum" (準提觀音). This feminene figure of Kwuan Eum is a contrastive depiction of "Holy Kwuan Eum" (聖觀音), which is a different name of "Great Mercy Kwuan Eum" (大慈觀音), masculine figure. In Korean Buddhism, from the 5th century, the various apparitions "in body" of female bodhisattva were reported. 71)

As I mentioned above, "The All-Sidedness of the Bodhisattva Regarder of the Cries of the World" (観世音菩薩普門品; Avalokitesvāra bodhisattva samanta mukha parivarta) is combined with two parts; the first parts are prose (長行, long line), and the second parts are canticles (偈頌, Gatha in Indian word), which are the songs of praise written in poetic style. These canticles are used as litanies, of which the faithful recite the mysteries of Kwuan Eum and ask for merits. Canticles, begin with introduction by praising the Buddha: "The World-honored One with all the mystic signs" (世尊妙相具). The Infinite Thought Bodhisattva praises the Buddha with the highest respect greeting: "the mystic signs" 72) He asks again with poetic term about

68. Dae Eun Kim, ibid., p.144
69. See above p.192
70. See above p.168-169
71. See above pp.33-34
72. The Buddha is figured in 32 shapes. These shapes are depicted in every buddhist art; statue, picture, and so on. These symbolic figures are naturally adapted in Kwuan Eum's figure in art. The list is: 1) 足安平: flat sole, 2) 千錦輪: 1,000 line
Kwuan Eum: "why pu-tzu (佛子) is called Kwuan Eum?" In this case, he calls Kwuan Eum as the "Buddhist" (pu-tzu, 佛子), the buddha-like, because he knows that Kwuan Eum will become buddha soon in the future. These canticles were translated by the monk San-chuang (三藏, 等那齣多) at Lung-lien Temple (龍嗤寺) in North Chu (北周), and added to Kumarajiva's version (406), Miao fa lien hua ching.74)

"Pu shia" (菩薩, Bo sal) is an abbreviation of Maha-bodhi-sattva (大梵婆提-善提). In this case, maha (摩訶) stands for "the Great", and bodhi (菩提) means "the truth". Sattva (菩薩), then, stands for ordinary people. Therefore, Pu-shia (菩薩) is the one who enlightened as a "pu-tzu" (佛子, Buddhist) who has "bodhi-mind" (佛心). Bodhi mind is a buddha-like mind. Thus, bodhi mind is not a self-centered mind, (利己心) but a other-centered mind. (利他心) It is an undivided mind (一心) with Buddha. So, Bodhisattva, as a bodhi-minded one who has a buddha-like mind, is called pu-tsze (佛子), a real buddhist. In this context, Bodhisattvas are called upon as the persons who take vows to serve for people with bodhi mind.

Especially, Kwuan Eum is committed to save suffering people in light of her


73. See footnote n.41, p.183
74. See above p.170 and p.194
undivided bodhi-mind, which is mercy. Kwuan Eum hears people's voices from every
direction with her "Good Deed" (9:2, 普應諸方所), which takes care of "countless
hundred thousand myriad kotis of living beings suffering from pain and distress" (1:4)
with her vows. A text says it: "her vast vow\textsuperscript{75} is deep as the sea". (9:3, 弘誓如深海)
Generally speaking, Vows and Practice based on Faith are key elements of the Pure
Land Buddhism in Mahayana. "Having developed a Mind of Faith, the practitioner
should eagerly seek escape from the Saha World full of suffering and obstructions, and
rebirth in the peaceful and happy Land of Bliss, filled with innumerable pure
adornments. Once there, he can progress in his Practice and achieve the goal of helping
both himself and others. This is called Vow."\textsuperscript{76} According to tradition, the Buddha took
the 500 Great Vows and the medicine buddha took the 12 great vows. Also,
Samantabhadra (普賢, Bodhisattva Universal Virtues or Universal Wisdom) professed the
great 10 vows. Each Bodhisattva has personal vows to take care of sattvas. These
vows are summarized into four categories of the great vows (弘誓願):\textsuperscript{77} 1) However a
great numbers of sattvas are painful in the world, I'll promise to save them all. (衆生無
邊誓願度) 2) However agony is severe, with vow, I'll give up at all. (煩惱無盡誓願斷) 3)
However bodhi is abundant, with vow, I'll learn it all. (法門無盡誓願學) 4) However the
path of truth is far, with vow, I'll fulfill it at last. (佛道無上誓願成) Kwuan Eum
committed herself to achieve, with mercy acts, her "vast vows" (弘誓) sincerely as

\textsuperscript{75} This "vow" would be better translated as "commitment". In the modern rite,
novices of monks and nuns become monks and nuns through the "Receiving Commandment
Ceremony". (受計式) It is equivalent with "Profession" or "Ordination" in Catholicism, but it stresses commitment-life.
\textsuperscript{76} Thich Thien Tam, Buddhism of Wisdom and Faith, Pure Land Principles and Practice,
International Buddhist Monastic Institute, Phat-Hoc-Vien Quoc-Te, 1991, p.96
\textsuperscript{77} Dae Eun Kim, ibid., pp.294-295
Tathagata Buddha (佛如來); she can be called *Stella Maris* in Buddhism.

In Canticles, Kwuan Eum is praised as a saver or protector from twelve miseries. Canticles added to six more miseries instead of the misery of "storm" (1:7) among the seven miseries in previous prose chapters. These are: 1) pulling down from the top of Mt. Sumeru (9:7, *恆霍山*); the most miserable disaster happened all of sudden, 2) pulling down by wicked men from the Mt. Diamond (9:8, *金剛山*); ordinary misery in life, 3) incantation and poisons (9:12, *呪呪毒藥*); temptation, 4) evil beasts (9:14, *惡獸圍遯*); evil tendency, 5) fire-flame of poisonous breath of serpent (9:15, *蝮蛇腹竭*); emergency, 6) thunder and lighten flashes (9:16, *電霹電雨*); earthly life. In these cases, Kwuan Eum is depicted as desperate helper or protector of the lives of sattvas. (衆生)

Mt. Sumeru (*恆霍山*) symbolizes the center of the universe within Indian cosmology. And Mt. Diamond is symbolized as mountains surrounding Mt. Sumeru. So, pulling down from both of them are signified as some degree of miseries in life. Therefore, sattvas are to be encourged by Kwuan Eum's "Good Deed". According to buddhist tradition, Kwuan Eum's saving benefits function for people unceasingly, and her merits show in four cases; 1) Sometimes people recognize the Kwuan Eum's help apparently, because they receive concrete benefits (顯護顯益), 2) Often people do not recognize Kwuan Eum's protection, even if benefits are apparent, (冥護顯益) 3) People unconsciously trust in her protection, even if benefits are not apparent for them, (顯護冥益) 4) People do not recognize Kwuan Eum's benefits and protection, even if they are under her benefits. (冥護冥益) In each instance, Kwuan Eum is ready to hear the cries of the world. Therefore, people must revere and worship her with one bodhi mind, buddha-mind, in accordance with her mysteries for liberation.

78. Dae Eun Kim, ibid., p.330
A canticle stresses that Kwuan Eum saves people who are oppressed by countless pains—crushed, harassed and oppressed—originated by three poisoned mind—passion, irascibility, infatuation—with her mystic wisdom. (9:17) Because she prepares herself in supernatural powers widely practiced in wisdom. (9: 18, 具足神通力) So, there is no place in which she does not manifest herself in the universe. (9:18) And also, Bodhisattva Infinite Thought praises Kwuan Eum's 5 kinds of "power of regard", in which most miseries are involved (10:1): 1) Regard of Truth (真理), 2) Regard of Serenity (清淨), 3) Regard of far-reaching Wisdom (廣大智慧), 4) Regard of Pity (悲憐), 5) Regard of Compassion (慈悲). Kwuan Eum makes living beings' daydream stop with truth, and gets rid of stains in the mind by her serenity. She crushes confusions with wisdom, in which living beings dwell unconsciously. And, she not only removes agonies from people with her pity, but also gives happiness and comfort with her mercy. In other words, her truth makes people recognize emptiness, (空) and her serenity makes people follow the mysterious law of nature. (妙有) Therefore, Kwuan Eum's "regard of truth" (真理) is called "true emptiness" (真理), and her "regard of serenity" (清淨) is called "regard of the mystery of being". (妙有)79)

So, images of Kwuan Eum are praised by Bodhisattva Infinite Thought's lips with metaphorical titles; she is called "the Law of pity", "thunder quivering compassion", so as to pour "spiritual rain like nectar". (10:3) Canticle sings that Kwuan Eum's voice is "wonderous voice", (妙音) "voice world–regarder", (觀世音) "Brahma–voice", (梵音) "voice of the rolling tide", (海潮音) "voice all world–surpassing. (世間音) It means that Kwuan Eum regards all cries of the world with her serene regard.

79. Dae Eun Kim, ibid., p.369
As Bodhisattva, she performs her roles not for herself but for other living beings. Thus her image is primarily depicted as HOLY one. Next, she is privileged to be called MERCIFUL MOTHER of DIVINE GRACE. Autonomously, she is the most MERCIFUL, FAITHFUL, and VENERABLE LADY. On the other hand, in relation to living beings' liberation, she is MOTHER OF ALL, who stays at the places wherever "countless hundred thousand myriad kotis of living beings" needs to be delivered; she hears the cries of suffering from pain and distress as THE HEARER or REGARDER (1:3-7). She not only protects living beings against the demons and devils as PROTECTOR (1:7, 2:2), but also has roles as the LADY OF JUSTICE (2:1), REFUGE OF SINNERS (2:3), COMFORTER OF HORDORS (3:4-5), and HELPER, who fills with good things (5:1-2). Because she is the LADY MOST PURE, the MOTHER OF GOOD COUNSEL and the GATE OF NIRVANA (4:1-3) in Buddhism.

In addition to these images in previous chapters (ch.1-8), canticles (ch. 9-10) praise the Images of Kwuan Eum metaphorically: she is "PROTECTOR" from disasters (9:7,8), from temptation (9:12), from evil tendencies (9:14), from emergencies (9:15), and for all earthly life (9:16). Because she is "REGARDER" of truth, of serenity, of far-reaching wisdom, of pity, and of compassion; (10:1) she has "WONDEROUS VOICE" as "WORLD REGARDER", and whispers like "BRAHMA" and the "ROLLING TIDE". (10:3)

E. Conclusion

Here, I hope to pay attention to the time, 635 A.D., when a excommunicated branch of Christianity, Nestorianism, was introduced to China. In this period, Pure Land
Buddhism accepted the Amitabha belief, especially Kuan Yin cult. Probably Nestorians might bring a certain kind of eastern or Gnostic—or apocryphal—definition of the Blessed Virgin Mary. Nestorianism was highly welcomed by national high authority. Hypothetically, Marian devotion in Nestorianism might be influential to cult of Kuan Yin of the Pure Land Buddhism in China and vice versa. Let's make a presupposition of the integral co-relavance of different two religion, Nestorianism and Pure Land Buddhism, on the present merits and powers through devotion to female figure of divine person.

For instance, Kwuan Eum is not a goddess but Avalokitesvara for the buddhists. However, in Mahayana Buddhism in Korea like in China, Kwuan Eum is depicted as HOLY ONE because of her divinity as the Bodhisattva. She is ready for Seeing the cries of the world. Thus, she appears with body under 32 different figures, whenever and to whomever she hears people's call for help. The Buddha teaches that Kwuan Eum stands in the midst of living beings: "If there be countless thousand myriad kotis distress who hear of this Kwuan Eum, and with all their mind call upon her name, Kwuan Eum will instantly regard their cries, and all of them will be delivered."(1:4)

She is privileged to be called THE LADY OF MERCY as well as VENERABLE LADY. On the other hand, she is a model of MOTHER OF MERCY, who liberates all beings from suffering. She takes her role not only as PROTECTOR but also as THE LADY OF JUSTICE or REFUGE OF SINNERS. Also, she might be called as a GATE OF NIRVANA, for deliberation is given by her own dignity. But, images of Kwuan Eum in Mahayana, unlike the Marian images in Christianity, came neither from historical reflections nor from propositional revelation. Only, those were derived from the dialectical consciousness of their belief based on the cosmology in Mahayana Buddhism.
V. Reflections on some major Issues related to Mariology

A. Love in Christianity and Buddhism: Agape and Mercy

There are various kinds of love, which human beings experience. The most significant distinction is that between sensible and rational love. In terms of rational love, there are two dimensions or aspects of love: concupiscent love (amor concupiscentiae); and benevolent love (amor benevolentiae). Another important distinction in the language of love is that between eros and agape. Since each human being is open to Absolute Being, he/she can serve such Being anywhere. He/she is not limited to promoting being in himself/herself only, but can do so in others. A love, therefore, looking to Being Itself could not exclude others within the relationship given by Divine Being, God. Christian thought sees love's source in the infinite perfection and creativity of God. Love is imperative order given by God, because God Himself is love: "Beloved, let us love one another, because love is of God: everyone who loves is begotten by God and knows God, for God is love". (1 Jn 4: 7–8) God creates the world out of His Love. And out of love He sends his Son to redeem mankind. The Word made flesh is Love incarnate who calls men and women, made in His image. So, human beings' basic vocation is to fulfill this generous love, agape.80)

Agape comes from "agaphw" (to love) in Greek. The stem agaphw occurs over 300 times in the New Testament. The noun form agape, appeared in the Septuagint. It represents a central notion in the New Testament conception of divine-human relations. It usually designates unconditional love in the New Testament. It is used to designate a beneficient love, which involves not only God's love for human beings, but also human beings' love among themselves or for God.

Thus, agape was formulated as a proper name, or technical term, to express the semi-liturgical nature by the early Christians in the various forms of their fraternal rituals. They thought fraternal love had to be an imitation of Christ's love for human beings. They were so inspired by this love that the agape was celebrated in the of Eucharist as an anamnesis of Christ and His love for human beings. Eventually, agape was considered as a synonym for the Eucharist in the early Church, Ecclesia. Agape was used in a broad sense as love in the New Testament.81)

Mercy, also, is found in the New Testament; it is genuine love in relation to an unhappy being. The encounter of love and misery gives birth to mercy. It is one of the essential forms of charity, situated in the very heart of Christianity. Christ is the source of merciful love. He said, "Be merciful, just as [also] your Father is merciful." (Lk 6:36) 82) He enlightens and inspires all forms of mercy: "When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd." (Mk 6:34)

Regarding the Buddhist concept of Mercy, I've already shown that Mercy (慈悲, 자

82. Ibid., vol. 9, p.673
is composed with two significant elements, \textit{maitri} and \textit{karuna}, in a previous chapter. \textit{Maitri} is a virtue to be accomplished within self as a "self-oriented" virtue, and \textit{karuna} is derived from the bodhi-mind (enlightenment), which is compassion to sympathize with others as an "other-oriented" virtue. In a certain sense, it might be described as the overwhelming virtue of being raised from inner self.

Kil Hee Sung summarized the reasons in three ways, why Buddhists must perform the virtue of mercy; 1) To take off the abhorrence, which is considered as the severest evil among the agonies according to the Teachings. 2) Based on the transmigrationism, there is a possibility to be one of his/her family members in former life. 3) It is a recognition of self; one must not treat others as they don't want to be treated. Because others love themselves, as one loves oneself. In this context, mercy signifies the opposite meaning of abhorrence or anger against others. It is a compassionate mind to sympathize other's tortures as one's own. So, mercy is a higher level of love unlike \textit{kama}, which is akin to the western figures of \textit{eros}.

By the way, "there is no distinction between self-realization and genuine devotion to being for its own sake, the problem of disinterested love disappears" in philosophy. But, originally love comes from God, because "God is love" (1 Jn 4:8) in Christianity.

\begin{itemize}
  \item 83. Kil Hee Sung, Mercy and Agape, non published lecture, May 1993, p.5
  \item He analogized "love" in Christianity and Buddhism (\textit{agape} and \textit{mercy}) in three aspects: He concluded that Agape and Mercy are identified in the sense of pure, unconditional, and perfect love.
  \item 84. Cf., \textit{Encyclopedia of Eastern Philosophy and Religion}, ibid., p.175
  \item Kama is sensual desire or sexual pleasure. It is one of the characteristics of the lowest of the three realms (Triloka) constituting the universe. 1) Kamaloka: Sphere of desire, 2) Rupaloka: sphere of desireless corporeality or form, 3) Arupaloka: sphere of bodilessness.
  \item 85. \textit{New Catholic Encyclopedia}, ibid., p.1042
\end{itemize}
The Father communicates Himself totally to His Son in the communion of the Holy Spirit, their common love personified. So, in order to be adapted to this supernatural Agape, human beings' will and love must be divinized by the theological virtue of "Charity", just as their beings are divinized by sanctifying grace. Furthermore, since our supernatural love derives from Christ's love, its inner drive urges us to follow Christ: "Whoever wishes to come after me must deny himself, take up his cross, and follow me." (Mt 16:24)

To follow Him, we need to make our mind empty and pure. Jesus came to love people because of His Father's love for human beings. The Christ shows His example to us how to love one another. He asks: "This is my commandment: love one another as I love you" (Jn 15:12). He abandoned his earthly life to fulfil His Father's will:

"Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross." (Phil 2:6–8)

Now we can understand St. Paul's great love song:

"Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hope all things, endures all things." (I Cor 13:4–7).

According to Kil Hee Sung, Buddhism teaches a universal love involving some categories, from family to enemy. It is originated by "self-love" focused on maitri (慈). Because, someone who loves himself/herself never hurt the other. This is a starting point of understanding about mercy in Buddhism. It is easy to attach to loving people, and to detach from enemies. Also, it is common that ordinary people are easily ignored.
So Kil Hee Sung suggested to focus "ignorant-self" and "emptiness" for the purpose of unconditional love; eventually perfect love would flourish by karuna (悲).

Similarly, Jesus says about love in Matthew’s Gospel:

"You have heard that it was said, 'You love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. For if you love those who love you, what recompense will you have? Do not the tax collectors do the same? And if you greet your brothers only, what is unusual about that? Do not the pagans do the same? So be perfect, just as your heavenly Father is perfect." (Mt 5: 43-48)

St. Paul says:

"Let love be sincere: hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. .... Bless those who persecute, bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. ......... Rather, 'if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals upon his head'. Do not be conquered by evil but conquer evil with good." (Rm 12: 9-21)

In this context, we, also, can interprete the Marcan Marian text (6:3) in the light of pure, unconditional and perfect love of Jesus. Jesus doesn't deny His mother, rather he call for universal love in his community for the liberation of human being. Agape is not privileged for specific class of people but for universal ordinary people. Thus, Mercy in Buddhism oriented by karuna could stimulate action-oriented theology in Christianity, vice versa, in terms of liberation for people, especially in religious multi-socity of East Asia. Because Mercy is not an abstract notion, but a concrete action both in Buddhism and Christianity. We may conclude that Agape and Mercy involve pure, unconditional, and perfect love. In other words, the notion of love, as agape and mercy, is basically the same, but practices of doctrinal formula are different.
B. Motherhood

In fact, we have a few Marian Texts in the New Testament. With the exception of St. Paul's statement that Jesus was "born of a woman" (Gal 4:4) as well as indirect texts (Rm 1:3-4, Phil 2:5-7), there is no Marian text in the epistles. The Earliest Gospel written in 65-70 A.D. mentions that Jesus was a carpenter, the son of Mary (Mk 6:16), and that Mary was present with Jesus' brothers (Mk 3:31-35, par Mt 12:46-50, Lk 8:19-21). In St. John's Gospel, written around the end of the first century, Mary appears twice: at Cana (2:1-12) and at the foot of the Cross (19:25-27). Also, Mary was in the upper room with Apostles (Acts 1:14). These passages elicit theological debates and arguments until now. Some insist that there is little about Mary in the Scriptures. But, the infancy narratives of the Synoptic Gospels (Mt 1:18-23, Lk 1:26-56, 2:1-52) give us good information about Mary herself and Marian implications in the early church. Without theological reflection, it is almost impossible to understand who Mary is, and what her role in salvation history is in relation to her Son, Jesus Christ. It is important to consider Mary as a "Mediterranean woman" described in infancy narratives of Matthew and Luke. We must pay attention to two key points. One is the status of Mary: who she is. The other is how God's revelation does relate to Mary in the salvation history in Christianity. In fact, these are so closely related to each other that Mary was situated from the beginning in the proclamation of the Good News even in patriarchal society.

We see different interpretation of Marian figure. Some authors say that Mary was
ignored in the first century, because of male-dominated social background. They assert Mary figured later as a goddess fitted by socio-cultural reasons in the 4th century.

Bruce Malina describes:

"In the Mediterranean, there are really no parents, although the word is used. Ordinary people speak of their fathers and mothers. The roles of father and mother, just as the husbands and wives who play them, rarely touch or overlap. Fathers are potent or impotent like seed, while mothers are fertile or barren like fields. Fathers alone generate offspring; the whole essence of a newly born boy and girl derives entirely from the father alone, hence fathers alone 'beget'. The mother serves merely as passive nurturing agent who conceives and bears children; children begotten of them or in them not by them. The father dominates the family and represents it to the outside world. Everything that relates the family outwardly is controlled by the father and is male: inheritance, land, jural relations, farm animals and implements, adult sons. On the other hand, everything that maintains the family inwardly is in the mother's purview and is generally female: kitchen, non-jural relations, household animals such as milk goats, chickens, unmarried daughters, resident daughter-in-law, boys until old enough to be with the father." 86)

This is a starting point to build a hypothesis that there is little Marian emphasis in the New Testament because of masculine-dominated social background. And, Malina begins his argument about the doctrinal definition of the Mother of God, Theotokos, developed in the 4th century and defined in 5th century. He sees Theotokos as a corruption by Mediterranean male-oriented "philosophizing Christians". He says that they need to fit Mary as mother of God, because the Messiah was born from her, not "dropped from heaven" into the church's system of faith. He concludes "If Jesus was poor and suffered, so too Mary. If Jesus is King, so Mary is Queen. Mary thus become the feminine side of Jesus." According to him, the process of adaption is:

"In a philosophical mode, Mary played the role of ideological cipher for the feminine, specially as virgin and mother. ... Mary was given a significant religious role to SERVE part of the prevailing religious system. On the basis of their cultural experience of the feminine, of virgins and mothers, those Mediterranean theologians of Christian antiquity

described the mother of Jesus in a way they felt necessary to fit into their system or to symbolize something significant for their cultural context. ... In this they simply followed behavior evidenced by pre-Christian Mediterranean theologians in their assessment of the feminine and of their favorite goddessess, Isis, Cybele, Demeter and the like."87)

Besides him, we can see more radical arguments over the title of Mary Theotokos. Anne Baring and Jules Cashford explain the process of the dogmatization of Theotokos by borrowing religious background already existing in the Mediterranean era. They say:

"Ephesus was, significantly the very place where the great temple to Artemis, or Diana as she was called in Roman times, had stood for many centuries. The cult of Artemis or Diana had been repressed in AD 380 by the Emperor Theodosius, and the people, deprived of their goddess, readily turned to Mary instead. ... Portraits from the end of the fourth century and beginning of the fifth show Mary seated in the same position as Isis with Horus, wearing the mural crown of Cybele or Diana, and with the gorgon of Athena painted on her breast. Athena’s own temple, the Parthenon, became Mary’s church only 100 or so years later, sometime between AD 500 and 600."88)

Even if they do not deny the historical motherhood of Mary, they insist that Mary became goddess through the process of "making of a goddess", Mary–goddess analogy. They continually use term "goddess" for describing their explanation of Mary in proceeding chapters in their book. Probably, they want to see Jesus and Mary demythologized according to sophisticated philosophical or phenomenalized speculations instead of reflection about the Revelation of God. Also, they, including Malina, presumably see the Jesus–Event with a philosophical eye trained by dualistic Greek logic, especially Aristotelian logic. But religious commitment, which the Gospel asks, cannot be enlightened by logic, rather it is lit by intuition or Revelation of God. God’s Revelation can’t be understood by philosophical logic and language. St. Paul points out

87. Bruce J. Malina, ibid., p.56
the weakness of philosophy in his epistle:

"We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God. And we speak about them not with words taught by human wisdom but with words taught by the Spirit, describing spiritual realities in spiritual terms." (1 Cor 2:12-13)

Bertrand Buby recently published his new book on Mary under the title "Mary of Galilee", which hints at Marian historicity and her maternity as Mediterranean woman. He says that "the texts of the New Testament are focused on the Christ-Event and therefore are almost exclusively christological. Mary is involved both in the events of the life of Christ and in his words about the events" 89) It seems to be a very simple statement, but it is the starting point of Marian research, Mariology, in Christianity. He concludes on Marian image in Matthew's Gospel: "He has spoken reverently of the Mother of the Messiah. ... Yes, Matthew has completed what Paul began in his letters, namely, the Jewishness of Jesus and his mother Mary" 90) Eventually "in Matthew's Gospel the image of Mary has become clearer even though we are farther from the time of the historical Mary of Nazareth." 91) And, he describes Mary portrayed in Luke's Gospel "as a woman of faith who speaks, prays, and listens in the name of her son Jesus." 92) These are evidence that nobody can deny. Mary is the historical "Mother" of Jesus, and is a "Woman" of faith.

Generally speaking, Confucianism is a traditional ideology, or a basic social system in East Asian agricultural culture, especially from the early time of 3 Kingdom period

90. Ibid., p.62
91. Ibid., p.61
92. Ibid., p.106
till now in Korea. There is no question that women were considered as secondary persons in Confucianism like Mediterranean society under patriarchal influence. But, Kim Seung Hyae points out a new understanding of woman in Confucianism, in which we have to examine "character building" (人格修養) of "study" (學習) contained in the "Analects" (論語). Because this scripture shows the "path" (道路) how a person to impersonate by the "study" (學). For instance, there is only one statement about woman: "The master said: 'Only women and small-men seem difficult to look after. If you keep them close, they become insubordinate, but if you keep them at a distance, they become resentful.'" 93 In this passage, woman is treated as "small-man" (小人). We must understand that small man does not signifies a child, but signifies an opposite definition of the "great-man" (大人 or 君子), who is considered as the ideal person whom Confucius (孔子, Master) suggested becoming. In other words, a small man indicates a person who doesn't get "wisdom" named "ren" (仁) because of his own laziness. In this context, the meaning of terms expressed in Analects as "only women and small men seem difficult to look after" could be alternated, generally speaking, as "it is not easy to be a character without study". In fact, Lun-yu (論語) begins with a joy of learning, study (學): "Is it not a pleasure, having learned something, to try it out at due intervals?" (學而時習之 不亦說乎). And then, what is "study"? The study (學) appears 64 times in the Analects. Kim Seung Hyae introduces three level of study in Confucianism: 1) Study about literature and

94. This English translation is taken from the text in The Analects (Lun yu), Oxford Uni. Press, trans. and intro. by Raymond Dawson, 1993, p.73

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scriptures, 2) Ethical adaptation and practice, 3) Preference to study: attitude of the great man (君子). 95)

Eventually, Kim Seung Hyae points out a phenomena, which western femininsts developed, to seek women's rights often ignores women themselves as "whole-being". By virtue of two pole of definition of "study" in Confucianism, academic study and character building of a person, there might be a possibility to overcome this weak-point of analysis. She figures an ideal woman according to the "great man" theory in Confucianism:

"Woman, as a "great person" (君子), must be self-confident, as such she keeps her own commitment and fulfills justice. She never shows anger before ignoring by others, and prefers to act than verbal announcement. She is not following her own benefits. Also, she never pull the others to do what she doesn't want to do. Rather, she is a wise woman to bestow what the others want. Such wise woman is slow to speak, but she is very rapid to love the others. She not only overcomes her self-centered mind by ongoing study but also loves what she has to do. Thus, keeping disciplines, she embraces the adaptability. Because she is well harmonized in her personality, her attitude, too, is apt to be calm and sometimes informal." 96)

This is a typical figure of motherhood, which most Asians feel their mother should be. But it is not completed yet, for we still have more to examine, the Taoist tradition which deeply influenced the East Asian culture. In one word, Taoism is a philosophy of emptiness. Confucianism focuses on study for educating people to accomplish the "politic

95. Kim Seung Hyae, ibid., pp. 66-65
Cf., The Analects, ibid.
Book I,7: "I would grant that a man has received instruction who appreciates men of excellence where other men appreciate beautiful women, who exerts himself to the utmost in the service of his parents and offers his person to the service of his lord, and who, in his dealings with his friends, is trustworthy in what he says, even though he may say that he has never been taught."

Book I,14: "The gentleman seeks neither a full belly nor a comfortable home. He is quick in action but cautious in speech. He goes to men possessed of the Way to be put right. Such a man can be described as EAGER TO LEARN."

96. Kim Seung Hyae, ibid., p. 70
ruled by King–Path" (王道政治). On the contrary, Taoism focuses on the relativity of norm, human made, so as to search absolute knowledge, Tao (道). In a certain sense, study (學) in Confucianism is a process of reserving, but Tao is, paradoxically, a continuing process of emptying, nothingness (無).

Tao Te Ching (道德經) begins with Tao (道) its first chapter, which signifies "the beginning of heaven and earth" (天地之始) and "the mother of the universe" (萬物之母). The expression for mother (母), which indicates Tao, appears 7 times in Tao Te Ching. Taoism teaches one to abandon selfishness for the purpose of unity with Tao, which might be considered as principle or foundation of the universe as mentioned earlier. Tao is expressed as "transiency" characterized by its passive element, in which an ideal example of maternity is focused on conceiving character. It is very similar to "Sophia" in Mediterranean culture. But Tao, as universal mother, does not only mean physical motherhood. It involves spiritual motherhood by accepting all beings without prejudice. For Taoists, mother is another aspect of Tao. Taoistic nothingness (無, nihil), involves "the failure of success", "nothing-doing", "nothing-knowing", "nothing-wanting" and "the success of failure". It brings mercy and humility (cf. emptiness (空) in Buddhism).

Kim Seung Hyae summarizes ideal figures of woman as "Mother" in Taoism:

"Woman like Tao fulfills everything without competitions, for she nurtures with mother's mind. While accomplishing, she is never attached to the result, and never is proud of it. She quietly goes back to her position with out any confusion. Occasionally, she looks positive even weak, because she controls naturally without any immoderation. Woman who has mother's mind saves everybody without any prejudice, handsome or ugly, good or bad. She fills the insufficient place with the rest, which she saves from the sufficient."

Anyway, there are some beautiful legendary stories about the unconditional love of mother in Asia. For instance, there is a beautiful folk tale about a mother who was on her son's back on the way of her "burying alive" (高麗葬). This is, of course, the dreadful custom "burying alive" old parents practiced in ancient Korea dynasty. However, Korean people often speak about appreciating motherhood. On the journey, for "burying-alive", the mother who was on her son's back picked some pine branches and made a sign on the mountain road. When her son asked guiltily the purpose of it, she answered: "I am making directions for you. Now you could not get lost when you come back home." Eventually they came back home together. Also, a story of Mencius' mother is very famous in China. Mencius' mother relocated three times for her son's education. (孟母三遷) This is the story: When they lived near a cemetery, Mencius amused himself by acting out the various scenes which he saw at the tombs. Thus, she relocated to a house in the market place. Her boy then took to playing the part of a salesman. Finally, the lady found a house close to school. There her boy's attention was focused on the exercises of politeness which the teachers taught at school. She said: "This is the proper place for my son."99) Along with these, goes a beautiful sutra which indicates motherhood in Buddhism: The Sutra of the Child and His Five Mothers.100) This short text is a dialogue between a small boy and his teacher. When the little boy came to his teacher to be a monk, he smiled. The memory of his mothers related to his former lives made him smile: "Why are you smiling?... What is the purpose of you

smiling?" ... "All of my five mothers said they lost their son. Together they weep. I think that the human spirit, as the son of those five mothers, made them weep, thinking of me. Because of this, I smiled."

In this dialogue, we see maternity "in human spirit" ordaining that mothers cannot help weeping while sons depart. It doesn't imply women's inferiority in religion or an ignorant religious attitude. Rather, it shows a broad sense of humanity, motherhood. It is guaranteed by the sutra of "The Bodhisattva Kuan-yan [Who Explain] the Conditions to be Born in Pure Land" (Kuan-shih-yan pu-sa wang-sheng chinig-tu pen-yuan ching). According to this sutra, the former life (前生, 往生) of Kwuan Eum is depicted as small child named "Rapidly Separating". He became the Bodhisattva Kwuan Eum by 100 vows following his mother's advice. Eventually, Kwuan Eum is not only representative of the feminine, maternal aspect of the Mahayana Buddhist ideal, but also a representative of the compassionate mother like his own dying mother, who became Amitabha, Buddha of Pure Land. Diana Paul mentions: "Amitabha, Buddha of Pure Land, is represented as the compassionate dying mother who first inspired Kwuan Eum and advised that the pursuit of the Bodhisattva career would be meritorious." According to this sutra, Amitabha is the mother figure in the family model of the Pure Land, not the father figure. Kwuan Eum follows Amitabha's example. Thus, Kwuan Eum is depicted as a mother figure for those who have the need for a mother.

101. Diana Paul said there is no recension in either Sanskrit or Tibetan. This text probably was written in Chinese at West Chin (西晋) under the influence of Pure Land Buddhism. The first English translation is Women in Buddhism, ibid., pp.268-278. Probably, the title of this sutra could be better translated as "The Sutra of Former Life of Kwuan-shih-yan", because wang-sheng(往生) must be understood former life like wang-yun (往年), which means simply past year (years).

102. Ibid., p.266
Generally, if a woman has four qualities, she will have the teaching of the Dharma. These four qualities needed to be: 1) She will be subject to the power of the lords who are Buddhas; 2) She will have cultivated virtuous habits; 3) She will have committed to the group which is confirmed [to the truth]; 4) She will awaken to the thought of Perfect Enlightenment for the purpose of saving all beings. In this context, Amitabha, the wife of the Brahman named Dirghanakha in a former life, who was Manasara in former life and the dying mother of Rapidly Separating, took her vows:

"I must awaken to the thought of Supreme, Perfect Enlightenment, become accomplished in the great compassion of the Bodhisattva, and practice the doors to enlightenment. First I must save others and then later I will become a Buddha. For those who have no parents, I will appear and serve as their parents. For those who have no eminent teacher, I will appear as their eminent teacher. For those who are poor, then I will appear as their benefactor. For kings and ministers of state, merchants, householders, rulers, and Brahmans, for the four assemblies and the eight groups [of living beings], there is none for whom I will not appear. I vow that I will always remain on this island. In all lands, in all directions, I will bestow peace and happiness. I will change the mountains, rivers, land, the vegetation, five grains, and the sweet fruits to enable them [the living beings] to receive and make use of them, rapidly leaving the life-death cycle."

This is a typical understanding of motherhood in Pure Land Buddhism. Of course, the religiosity of women is often defined in terms of their emotional nature and their dependency on others. But, the majority of patriarchal religions often interpret motherhood as sacred. Since motherhood is nurturing and creative, woman can receive legitimized power within the religious structure through her maternal role. In Mahayana Buddhism, the religious images of the feminine go beyond physical motherhood as we saw already. As embodied in religious imagery, the feminine Bodhisattva represents the perfection of wisdom and compassion, revealing truth and justice. This Bodhisattva,

103. Diana Paul, ibid., p.115
104. Ibid., pp.272-273
Kwuan Eum, strongly and intensely identifies with all living beings as a mother identifies with her child. Even if she remains free and detached from living beings through the wisdom of Emptiness, by her identity, she does not view the world "Empty" as a mother of all living beings. She is detached from the world for the attachment to the world. This is her mercy, called maitri-karuna.

According to the Gospel passages, we know Mary is the historical Mother of Jesus, a Mediterranean woman. Since Jesus is the Christ, she had to respond to God's calling from the beginning of the earthly life of Jesus. Eventually she was present in the mystery of salvation history. When the Church defined her as "Mother of God", the church didn't imply Mary's nature as a goddess. Nor was she portrayed as the feminine face of God. Elizabeth Johnson properly points out some basic arguments raised recently. She says that a Marian figure as the feminine face of God might damage the true reality of Mary. Even if God has both masculine and feminine dimensions and divine feminine characteristics could be found in Mary, such as mothering and nurturing, this kind of Marian figure as a feminine face of God is apt to easily ignore the nature of religious teaching about God. Thus, she disagrees with this term on 5 points: 1) The absolute use of masculine and feminine categories originated by a patriarchal culture within a dualistic framework is not sufficient for liberation. 2) This approach does not solve the basic problem of male-dominant imagery for God, but ultimately leaves it intact. 3) This theory, providing an absolute patriarchal image, is actually more dangerous to women's equality than the old. 4) This theory forgets that all languages

105. Elizabeth Johnson, "Don't make Mary the feminine face of God", U.S. Catholic, April 1994, pp. 30-32
about God are analogical, indirect or symbolic. 5) This theory is filled with problems for ecumenism.

For East Asians, especially for Koreans' perception, Mary looks like a great mother, who possesses all the virtues designated to the "great man" (君子) in Confucianism. Also, she resembles Kwuan Eum imagery in Buddhism, because she bestows grace for all living beings. But Mary is not portrayed as goddess, nor is Kwuan Eum a goddess, but rather a bodhisattva. Mary is loved as mother, religiously and spiritually. In fact, we have many maternal images of Mary from Scriptural research. These maternal virtues are very similar to the statements of Kim Seung Hyae on idealistic women in both Confucianism and Taoism. There is no imagery to make Mary a goddess. The faithful love and venerate her so strongly as to imitate and rely upon her in their life as their spiritual mother. People must not separate Mary from her human maternity because of her divine maternity.

C. Filial Piety

Piety, literally, derives from _pietas_ in Latin, which means responsibility or sense of duty: devotion; kindness or loyalty. So, filial piety, _pietas filii_, signifies responsibility or loyalty towards parents. As far as devolves from God as a duty for human beings, it is neither optional nor dispensable. Webster's English Dictionary describes piety as the
quality or state of being as natural obligations: devoted loyalty to parents, family. Also, it adds a religious meaning as dutifulness; habitual reverence for God and acceptance of deities through zeal in service or worship.\(^{106}\)

According to Joseph Simler, piety, derived from the Latin term *pietas*, used to designate the realization and the accomplishment of duties towards God, toward father and mother, relatives, and so on, in Christian life. And, those who are faithful to their religious duties and their duties towards parents are called pious. He states: "It is already evident that the word piety conveys the idea of a bond of gratitude, justice, benevolence, kindness; a bond which unites the members of the family; take away this bond, and the family will soon be dissolved and disappear. ... The application of piety may be various, but wherever you meet with man, you will find piety, because it is a law of nature."\(^{107}\)

The Church teaches in its traditional formula of the 4th Commandment\(^{108}\) of the Decalogue: "Honor your father and your mother." It is based on the Mosaic commandments (Ex 20: 2–17) given by God: "Honor your father and your mother, that your days may be long in the land which the Lord your God gives you." (Ex 20: 12) The New Catechism explains: "The word 'Decalogue' means literally 'ten words'. They are pre-eminently the word of God. They are also handed on to us in the books of Exodus and Deuteronomy." (n, 2056) These "Ten Commandments state what is required


\(^{107}\) Joseph Simler, *Filial Piety in Christian Life*, St. Mary's Institute, Dayton, OH, 1881, p.8

\(^{108}\) Catechism of the Catholic Church, Libreria Editrice Vaticana, United States Catholic Conference, 1994, p.497
in the love of God and love of neighbor." (n. 2067) Now we have Ten Commandments which the Council of Trent taught as obligatory for Christians. (n.2068) Hence, filial piety is not mere kindness for parents; rather it is an obligation of mankind to discern God’s will in them. Honoring father and mother extends to honoring God.

Similarly, we can see the important role of filial piety in Confucianism. But we must realize that Confucianism is not a religion, but a philosophical system for society, not Divine self-disclosure. It is a socio-cultural teaching of Kong-tzu (孔子, 551-479 B.C.) who adapted his method, ren (仁) as a "way" (道), for the feudal society during the period of Lu (r. 509-494 B.C., 魯) in China. Kong-tzu was the police commissioner (司寇) of Lu, but his advice was not followed. Eventually, he left Lu and returned in 484, when he was sixty-eight years old. Seeing no hope of putting his ideal into practice, he devoted the rest of his life to teaching.¹⁰⁹) In a certain sense, his teachings are akin to Plato’s "the Republic". He divided people into four categories, from the Emperor down to the common people, and taught the responsibilities of each group for making one body of people fulfill the "natural way", which is expressed as "Way of Heaven" (天道). It is the filial piety of Confucianism. For instance, it is balanced like the teaching of St. Paul in his first epistle to the Corinthians (1 cor 12: 12-26). Of course, these are not in the same context, because a great deal of debate on the status of Confucianism still remains among scholars. Some say it is a religion, but the others say no.¹¹⁰) It might be correct that Kong-tzu (Confucius) invented a new notion of filial piety to adapt his cosmology to one already existing in his time under the influence of

Taoism.111)

Filial piety (孝, xiao) is one of the cardinal virtues in Confucianism. The filial piety, xiao (孝), derives from ren (仁).112 To understand the concept of filial piety, we must first examine the concept of ren in Confucian thought. The concept of ren bears variously upon the Confucian concepts of man, God, natural and supernatural realities, and morality. "There have been a number of English translations of the term ren. Some popular ones are: magnanimity, benevolence, perfect virtue (James Legge), moral life, moral character (Ku Hung-ming), true manhood, compassion (Lin Yu-tang), human-heartedness (Derk Bodde), man-to-manness (E. R. Hughes), humanness (Raymond Dawson), love, altruism, kindness, and hominity (Boodberg)."113 In fact, in the Analects (論語, Lun Yu), the term ren is employed in a number of different ways without providing an explicit definition. Sometimes it is considered in juxtaposition with names of other specific virtues: "Zizhang asked Master Kong about humanness (ren, 仁). Master Kong said: 'One who can bring about the practice of five things everywhere under Heaven has achieved humanness (仁). When begged to teach about them, he said: 'Courtesy, tolerance, good faith, diligence, and kindness." (Book 17, 5)114) At other times, it suggests a particular conduct: "Zixia said: 'If anyone studies widely and is sincere in

111. See Appendix 3, ch.7

114. The Analects, ibid., 1993, p.69-70
one's purpose, and if one enquires earnestly and reflects on what is at hand, then humanness (仁) is to be found among such activities.' (Book 19, 6)\textsuperscript{115} On other occasions, it vaguely refers to love, filial piety, or benevolence:

"Fan Chi asked about humanness (仁). The Master said: It is to love others.' (Book 12, 22)\textsuperscript{116}

"Master Yoo said: 'Few indeed are those naturally filial towards their parents and dutiful towards their elder brothers, but most are fond of opposing their superiors; and it never happens that those who do not like opposing their superiors are fond of creating civil disorder. The gentleman concerns himself with the root; and if the root is firmly planted, the Way grows. Filial piety and fraternal duty—surely they are the root of humanness." (Book 1, 2)\textsuperscript{117}

"Young men should be filial when at home and respectful to elders when away from home. They should be earnest and trustworthy. Although they should love the multitude far and wide, they should be intimate only with the humane. If they have any energy to spare after so doing, they should use it to study 'culture'." (Book 1, 6)\textsuperscript{118}

In the Confucian scheme of virtues, ren stands for the supreme, as orthodoxy, and overshadows all others. But it should be coupled with other virtues, namely yi (義, justice) and li (禮, courtesy). It is true that ren is the proper basis for inner feelings, while yi is the proper way of guiding external conduct. But these virtues must be expressed in the mode of li, which might be called a ritual code. Eventually, li was transformed into a set of general rules of propriety for society, and became a great ethical system that governed the conduct of all mankind. Li-yi (禮義) became one word, which means courtesy in a general sense. Thus, we may say that filial piety, as orthopraxis, must be conducted through li-ti (禮義) based on ren (仁).

\textsuperscript{115} The Analects, ibid., p. 77
\textsuperscript{116} Ibid., p. 47
\textsuperscript{117} Ibid., p. 3
\textsuperscript{118} Ibid.
Confucianism extends human acts to other stages of ren according to Confucian cosmology, which explains the universe as composed by three elements (三絵): Heaven (天), Earth (地), and Man (人). In this context, the definition of filial piety does not signify merely the relationship between sons and parents. Xiao Ching (孝經; Classic of Filial Piety) applies filial piety to each level of people: Emperor (天子), Princes (諸侯), Scholars (學者), and Common people (庶民). They must fulfill own filial piety in a proper way to practice their responsibility within the universe. Xiao Ching says that filial piety is "the practice the Tao". Practice of Tao (道) should be understood as "exercise of the duty in the path (道, tao) of life. Thus, filial piety begins with recognition of human dignity, because human beings are one of the three elements (三絵) composing the universe. Xiao Ching says: 1) filial piety begins with the dignity of human beings; 2) human beings become an element of the universe by receiving life through their parents; 3) human beings have to sustain the bodies given from their parents for the purpose of "establishing themselves" in the way of life (人生之道); 4) human beings' responsibility lies in immortalizing their name by glorifying their parents.

119. The Sacred Books of Confucius, ed. and trans. by Chu Chai and Winberg Chai, Bantam Books Inc., New Hyde Park, NY, 1965, p.329: "Filial piety is the basic principle of Heaven, the ultimate standard of Earth, and the norm of conduct for the people. Men ought to abide by the guiding principle of Heaven and Earth as the pattern of their lives, so that by the brightness of Heaven and the benefits of Earth they would be able to keep all in the world in harmony and in unison."
120. Cf., Chu Chai and Winber Chai translation, ibid., Xiao Ching ch.1-4, pp.327-328
121. Chu chai and Winberg Chai, ibid., Xiao Ching Chapter 1, pp.326-327

"Filial piety is the basis of virtue and the source of culture. ... The body and limbs, the hairs and skin, are given to one by one's parents, and to them no injury should come: this is where filial piety begins. To establish oneself and practice the Tao is to immortalize one's name and thereby to glorify one's parents: this is where filial piety ends. Thus, filial piety commences with service to parents: it proceeds with service to the sovereign: it is completed by the establishment of one's own personality."
5) thus, filial piety commences with service to parents; and 6) filial piety is completed by the establishment of one's own personality.

As well as this, Confucian teaching on filial piety never stimulates only respect towards one's father. Rather, it calls for service to one's mother in the same manner: "One serves one's mother in the same manner in which one serves one's father, and the love towards them is the same."122) The more human beings learn about "Tao of Heaven" (天道), innate wisdom or natural law, the more they serve their parents equally by carrying out their family sacrifices reverently. But, there are some distinctions within filial piety practice: "Thus, to the mother one shows love and to the prince one should shows reverence, but to the father one shows both love and reverence."123) It doesn't speak about degrees of filial piety, but of different levels of it. Filial piety needs to be fulfilled with love, loyalty, reverence, and obedience in ways proper to the different classes of people. In Xiao Ching (孝經, Classic of Filial Piety), at the core of this idea, we see a hierarchical order of feudal society in the early Chu (周), which claims that everything falls within the social distinctions of heaven, earth and man.124)

Also, the notion of filial piety is found in Pure Land Buddhism. According to "The bodhisattva Kuan-yin [who explains] the Conditions to be Born in Pure Land" (觀世音菩薩往生經), Kwuan Eum is portrayed as a small child in her former-lives. The story is written in an informal Chinese style, vernacular form. A family model of the highest class in Indian society, namely, the Brahman, is the structural framework for the story, but overlaid with Confucian elements of filial piety. Diana Paul mentions:

122. Xiao Ching, ibid., Chapter 5, p.328
123. Ibid.
"Filial piety is extolled; Kuan-yin vows never to part from the parents who were so good and virtuous. The family is ostensibly Indian but, by implication, represents the ideal Confucian model of the family. For example, on the mother's death bed she instructs her sons to awaken to the thought of enlightenment, embarking on the Bodhisattva career as a way to fulfill the four kindnesses to one's parents which are advocated by Confucianism."  

In this case, family bond is crucial. Especially, female figures are associated with nurturing, being patient, and quieting the passions in Pure Land Buddhism. When Manasara, later Amitabha, was in bed due to illness, two children stood to the left and right of their mother. They lifted their faces and eyes to her in sadness, and spoke in loving compassionate voices as blood and tears flowed. "Rapid Separating", the first son who became Kwuan Eum, swooned from extreme sorrow. "Quickly Separating", the second son, stretched out his hands to reach the fine neck of his mother with tenderness. Regarding filial piety, Amitabha, represented as a suffering mother in the text, is the central figure in Pure Land Buddhism. Diana Paul mentions: "In a peculiar twist the mother figure is Amitabha, the Buddha of Pure Land wherein no female forms are allowed. The sons are the two celestial Bodhisattvas Kuan Yin and Mahasthamaprapta, but Kuan Yin also is mentioned as a mother figure for those who have the need for a mother." Here, we see the adaptation of Confucian filial piety to Pure Land Buddhism, which was strongly influenced to Korean Buddhism. Thus, the *sitz im leben* of filial piety lies, in a broad sense, in cultic rites of Buddhism and even in the liturgical practices of Christianity.

In this context, I hope to focus on an interesting hypothesis that Stanislaus

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125. Diana Paul, ibid., p. 265
126. Ibid., p. 135
127. Cf., the text of Diana Paul's translation, ibid., pp. 269-270
128. Ibid., p. 253
Lokuang presented. According to Chen Shen Chang report, Stanislaus Lokuang suggested that the notion of filial piety in China was stimulated by the spirit of Roman Law (Gesetzes-denken). In fact, the filial piety can be seen in both Christianity and Confucianism. To understand the filial piety as duty of beings, we must recognize the relationship between sons and parents extends to the relationship between God and human beings. Anyway, it is not easy to understand the influence of Christianity to Confucianism, but is a considerable hypothesis in terms of inculturation.

When the Jesuits went to China, they knew more of Buddhism than Confucianism. Similarly, the Chinese regarded Christianity as another Buddhist sect. Matteo Ricci thought that the dominant value system was not Buddhism, but Confucianism. He was convinced that Christianity and Confucianism were compatible. After examining Chinese classics, he settled publicly the Latin term for God, Deus, by Tien-chu (天主, Lord of Heaven; Master of Heaven). In fact, there were many terms which refer to a supreme being in Chinese classics: Shang-ti (上帝, Lord on High), Tien (天, Heaven), Shen (神, Spirit), and Tai-chi (太極, the Ultimate). In Korea, God-language presented less of a problem than in China or Japan: "Because Christianity was introduced there through the medium of Chinese books, for the first time, probably in the early seventeenth century. Besides, the Korean language always had its own term for a supreme being endowed with personality attributes: Hananim, the God of their indigenous beliefs, originally associated with their mythical ancestor, Tangun." In any case, it is true that Mary is

"the woman of Ha-neu-nim" for the Korean people, since she is privileged to be the "Daughter of Zion" and the "Mother of Jesus".\textsuperscript{132}

Jesus received from her the psychological support he needed to love, to grow, and to develop as a human being. Mary was more responsible than any other human being for Jesus' human development, for the fact that he became an integrated, balanced human being. He received from her love, affection, and intimacy. We can see in him the fullest goodness, love and compassion. Those are undoubtedly a reflection of the goodness, love and compassion of his mother. Jesus was exceptional; exceptional for his culture, exceptional for his background, exceptional for the social situation out of which he came. Presumably, he developed his exceptional personality from his childhood under the guidance given by Mary and Joseph at home.\textsuperscript{133} We see in his relationships with his parents a personal interrelationship of son and mother, and of child and parents.

Emile Neubert says that filial piety implies, above all, a childlike love. He also stresses that our love for Mary must be based on Jesus' love and her motherhood:

"Then, we should love Mary because she is the most perfect of mothers, the most beautiful, the most gentle, the most loving Mother that can be thought of—a mother whose love for us surpasses the love of our earthly mothers as much as the supernatural surpasses the natural life—a Mother who has labored for us even more than her life, namely, the life of her Son, and who loves us commensurably with what she has suffered and sacrificed for us—a Mother who sees in us the Blood of her Son, who sees in us her Son himself—for we are other Christs—and who knows that what she does for us she does for Jesus." \textsuperscript{134}

\textsuperscript{131} Julia Ching, ibid., p.21
\textsuperscript{132} Julia Ching introduced the name of God in Korean language as "Ha-NA-nim", which most Protestant groups use. But "Ha-NEU-nim" is correct expression. Two terms signify different meanings: Ha-neu-nim, which the Catholic Church uses, signifies "The Lord of Heaven", instead Ha-na-nim means "The Only Lord".
\textsuperscript{133} Joseph Stefanelli, Her Only Son, Marianist Resources Commission, 1984, pp.49-52
\textsuperscript{134} Emile Neubert, Our Mother, trans. by Peter A. Resch, S.M., Grail Publications, St. Meinrad, Indiana, 1955, pp.80-81
Basically, this statement resembles trilogy from Venerable William Joseph Chaminade, the founder of The Society of Mary: "to know, to love, to serve Mary" or "to know, to love, to honor Mary". In fact, the path of true devotion to Mary (filial piety) begins with Jesus, the Christ: "per Mariam ad Christum". In other words, through Mary we come to Jesus; and through him we know Mary. And through Jesus, we come the the Father who sent him to us. Thus, Jesus' sonship to Mary is our own, since Jesus' relationship to the Father, His Sonship, becomes ours. Mary is not only the historical Jesus' mother, but also our mother. This is the starting point of filial piety towards Mary for us. Fr. Chaminade says: "Mary, the Mother of God; Mary, the New Eve who cooperates with the New Adam in the regeneration of the human race and who is, in consequence, Mother of Christians and fulfills in their regard the duties of a mother: Mary, made by her virtues as worthy of her sublime vocation as a creature can be." (MW, 2: 438)

Piety is the source of the reciprocal affections and devotion which unite human beings as members of a great family in God. Again, piety reveals itself in the sentiment of sympathy which we experience in the presence of a fellow-man. This sentiment of piety expresses itself well by pity and compassion for the unfortunate, in charity, politeness, and kindness. Eventually, having united all men in its bonds of sympathy, piety attaches them to God, the Creator of all natural life. It is piety that inspires us with sentiments of respect, of love, and of recognition for our common Father Who is in

Heaven. Thus piety is not the effect of conversion, rather it is a law of His Nature. Furthermore, piety is a principle of action in human life.\textsuperscript{137}

Furthermore, piety is manifested by the supernatural relationship between the Father and the Son in the Trinity, because performing the great mystery of the Word Incarnate, the pious Son takes on human flesh for the glory of His Father (Jn 14:13). Hence, glorifying the Father is an act of filial piety by the Son. St. Paul says of filial obedience: "Though he was in the form of God, He did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross." (Phil 2: 6-8) This is the climax of filial piety, by which the Christ glorified His Father. Fr. Simler properly points out: "This piety of the Son of God is the model for all filial piety, and therefore has been and is more active, zealous, untiring, ingenious, ardent, devoted, and inventive than any true piety in the children of men."\textsuperscript{138} He states that Mary is "the masterpiece of divine piety" as "the privileged daughter of the Father" so that "she is the glory of the Father, Son, and Holy Spirit." According to him, \textit{Salve Regina} is the best description of her: \textit{Piissima Virgo, Mater misericordiae, Vita, Dulcedo, Spes nostra, Clemens, Pia, Dulcis, Virgo Maria.}"\textsuperscript{139} We see the divine piety of Mary in the Annunciation story of Luke's Gospel. Mary responded God's calling piously; first she ponders (1:29), next she responds: "Behold, I am the handmaid of the Lord. May it be done to me according to your word." (1:38)

\textsuperscript{137} Joseph Simler, ibid., pp.7-8
\textsuperscript{138} Ibid., p. 23
\textsuperscript{139} Ibid., pp.27-30
Also, Jesus shows us examples of his filial piety toward Mary in John's Gospel: both at Cana (2:1–12) and at the foot of the cross (19: 27) At Cana, Jesus does his first miracle to make wine from water by honoring his mother's request. At Calvary, Jesus asks the beloved disciple to take his mother over to his house. Fr. Chaminade interprets Jesus' act at Calvary in the context of unity of God and Mary:

"Before the descent of the Holy Spirit, he (John) had a clear comprehension only of the happiness of being responsible for the holy Virgin, to whom he was strongly and piously attached, which is probably the reason why he adds only afterwards: 'And from that moment the disciple made a place for her in his home.'"\[140]

He continues: "As for Mary, then, she realizes that she had reached the appointed time for the consummation in unity, so that her Son and all his disciples might all become the one same Son, just as she, her Son, and his disciples, consummated in unity, are but one Son of God."\[141]

On filial piety, Fr. Chaminade stressed the importance of devotion to Mary by mentioning 3 reasons: 1) Mary's dignity is that of Mother of God; 2) Our dependence on Mary is universal; 3) We have sentiments towards her, devotion.\[142] His Marian devotion was the filial piety towards Mary. For him, "Jesus is as truly the Son of Mary as He is the Son of God. Just as, within the Trinity, He is eternally in the state of Son of His Father, so, in time, He chose to place Himself in the state of Son of Mary."\[143]

When we define "devotion as a "state of being" as John Elbert does, the peculiar form of Marian devotion, which we call filial piety, implies "readiness" and "constancy" in service.\[144] As the matter of fact, Filial piety toward Mary is "the fruit of our

\[141\] Ibid., 1: 237.
\[142\] Cf., ibid., 1: 242-245
\[143\] *From the Height of the Skies: Consecration to Mary in Father Chaminade's School*, ed. by Herbert George Kramer, Maryhurst Press, 1969, p.40
resemblance to Jesus."145) In other words, we dedicate ourselves to reproducing the love of Jesus for His Mother, his own filial piety. Jesus made a place for us in the maternal heart of Mary. The devotion to Mary, the filial piety, does not require justification or apology. Jesus Christ is evidently our model and exemplar in all respects. Jesus' filial piety towards His Mother is a real part of his humanity.

In this context, we may assume that Koreans exercise devotion to Mary via some philosophical notion associated with Xiao (孝) in Confucianism. They venerate Mary, Mater Misericordiae, as an ideal mother like Amitabha in Pure land Buddhism. Presumably, the common people might imply same hierarchy of filial piety to Mary and to Kuan Eum, feminine figure of Bodhisattva.

D. Conclusion

Richard Niebuhr defines culture as "social heritage" and "human achievement" in his book, "Christ and Culture". Thus, "a world of culture" is "a world of values".146) He states that "attention must be directed to the pluralism that is characteristic of all culture."147) Earlier, I mentioned that Jesus was "exceptional" for his society. As Niebuhr saw, Christ was "against culture", "of culture", "above culture", and eventually, he was

145. John Elbert, ibid., p.9
147. Ibid., p.38
"the transformer of culture" in the context of "Christ and Culture in paradox".148) Regarding this perspective, Choan-Seng Song found reductionism which oversimplified the complex reality of human beings as members of society:

"While Niebuhr's theological typology highlighted the issues and problems involved in the relationships between the Christian gospel and human cultures and pointed up the dynamics that shape these relationships, it is not free from reductionism."149)

By saying "each culture, just like each language, has its own grammar different from the grammar of other cultures or languages", Song defines culture: "culture is art"; "culture is custom"; and "culture has moral powers". He concludes that "culture consists of sentences, so to speak, made up of elements such as customs, art, morals, and beliefs".150) He sees Asian mentality, so to speak, within "Womb-Theology", for Asians see "the seed of hope". For him, "womb" is considered a source that has fecundity to give life and hope. His womb-theology is "a theology of obedience", "a theology of commitment", and "a theology of hope".151) In the context of obedience, Song understood the Magnificat as a song of commitment as well as a song of praise in thanksgiving.152) Mary praised God as a representative of the oppressed. She thought that "God's action against oppressors needed to be pondered in order to find an explanation that would exclude any idea that God would mistreat anyone"153): "He has filled the hungry

148. Niebuhr divided "Christ and Culture" into chapters under these subjects.
150. Ibid., p.151
152. Ibid., pp.186-187
with good things and the rich he has sent away empty". (Lk 1: 53)

In this chapter, I developed an analogy between love in Christianity and mercy in Buddhism. We found a strong praxis-oriented element in love, agape. Also, we found that unconditional love as agape is akin to mercy as maitri-karuna, because agape and mercy both involve pure and perfect love. The notion of love is basically same, but practices and doctrinal formula differ.

Also, Mary is the historical mother of Jesus the Christ, a Mediterranean woman, Kwuan Eum is a mother-style Bodhisattva among bodhisattvas. But, they are both depicted as idealized figures of motherhood because of their merciful love, wisdom, and compassion. Images of Mary and Kwuan Eum manifest the typical characteristics of mother.

Through filial piety, we relate ourselves to Mother, and eventually extend to God's presence. Filial piety is not a mere emotional feeling; rather it is a basic commitment to be attached to God. Essentially, piety derives from the supernatural relationship between the Father and the Son. The Son offers an exemplar of filial piety devoted to His Mother: both at Cana and at the foot of the Cross. As Fr. Chaminade said, "Mary, the Mother of God, the New Eve who cooperates with the New Adam in the regeneration of human race, and who is Mother of Christians, fulfills in their regards the duties of a mother."154

We see a similar filial piety in Buddhism according to the Pure Land Buddhism inculturated from Confucianism. Thus, there is a possibility for Marian devotion to borrow notion of filial piety ritualized as li-yi(禮義) based on ren (仁) from Confucian

154. See footnote 136 on p.230
thoughts. The filial piety toward Mary must be understood as a good attitude, or obligation, in Christian spirituality.

"Han Operation" (한풍이) is a forceful exercise operated in tune with rhythms of passion in Korea. "Han" (恨) signifies a rhythm of passion against the unrequited wrongs done to people. It was absorbed into the inner heart of the Korean people for 5,000 years. It is not a monopoly of the Korean people, rather is a universal power dormant within human souls.155) Recently, it represents as "Minjung (民衆) Theology" in Korea. Minjung is not easy translated into foreign words, but it might be translated "the people with Han". It has been discussed, generally, as praxis-oriented theology in 1970'-80's.156) It was akin to "people's power" in some senses; but it is not exactly same. Certainly, the cries of the Minjung (民衆) will be heard by Mary, when they beg for LOVE, and rely on her as MOTHER in FILIAL PIETY.

155. Choan-Seng Song, Theology from the Womb of Asia, Orbis books, Maryknoll, NY, 1986, pp.70-71
156. Byungmu Ahn, Jesus and People (Minjung), Asian Faces of Jesus, ed. by R. S. Sugirtharajah, Orbis, Maryknoll, NY, 1993, pp.163-172
VI. Conclusions

As mentioned in chapter II, Christianity was introduced to Korea in the late 17th century via the book, *Tien Chu Ci Yi* (天主實義 De Deo Vera Doctrina) written in 1595 by the Jesuit, Matteo Ricci. This occurred during the middle of Chosun (조선) dynasty in Korea. In fact, Songgye Lee (이 성계, r.1392–98 A.D.), the founder of the Chosun dynasty, was himself a Buddhist. He faced considerable pressure from the rising group of Confucianists within his government to impose restrictions upon the Buddhists' activity. Neo-Confucianism, reformed Confucianism dating to the 8th century in China, was introduced into Korea in 1290 A.D. and grew steadily in influence. Eventually, it reached the peak of its development in the mid-sixteenth century. This neo-Confucianism became a predominant spiritual force among the intellectual and governing classes during the Chosun dynasty (1392–1910 A.D.) as it did in China (1368–1911 A.D.). As a result, Buddhist ceremonies were outlawed and replaced with Confucian rites. Due to this anti-Buddhist sentiment, Buddhism remained only as a popular religion among common people. This resulted in less and less interest in, and an overall movement of away from the ideals of Buddhism. In this Confucian society, Christianity was introduced as a new religion which gave new life by books, without missionaries. Thus, we can easily presume that the religiosity of Korean Catholics is more or less different from Christians in other countries. We may focus on their philosophical background to interpret the deity concept according to Confucian cosmic metaphysics.
To examine sound Marian devotion, I researched images of the Blessed Virgin Mary from the New Testament in chapter III. These involve historical, propositional, experiential, and dialectical images of the BVM in the Early Church. Mary was depicted as a Jewish woman, a Mediterranean woman, in the Pauline Epistles. Paul anticipated Mary's shadow-images of New Eve, Virgin and Daughter of Zion. Especially, he presented Mary's autonomous image as "Daughter Zion". Next, Mary is mentioned twice in Mark's Gospel. Mark neither claims that Mary was more than a natural relative of Jesus, nor does he claim the opposite. His concern was related deeply to the "Messianic secret". The image of Mary in Mark's Gospel is the humble "Mother" ultimately subordinated to her Son. Mary is portrayed both as Virgin and Mother in Matthew's Gospel: the image of Mary as an autonomous figure as "Virgin" and a subordinated figure as "Mother". Mary was not only mother of the historical Jesus, but also Mother of Christ, the Messiah, begotten by God. In contrast with these images, the Lukan image of Mary is the "Blessed Virgin". She is portrayed as the "Ark of the Covenant". Also, she is portrayed as "Mother of God", "First Disciple", and "Model of the Church". Thus, Lukan images of Mary are more dialectical than historical. In John's Gospel, Mary is depicted as "Woman" who is a remembering mother and carrier of tradition. Mary was a woman of Israel at Cana, and she is the mother of the new community of believers in Jesus at Calvary; Mary as the New Eve at Cana becomes the Mother of the Church at Calvary. John added his experiential and dialectical images of Mary to historical and propositional images, with which the Early Church had lived. The New Testament says little about Mary; but Mary's role is strongly stressed in the salvation history, which her Son brings.
Based on scriptural as well as doctrinal images of Mary, the Church celebrates its Marian devotion throughout the Liturgical Year. We realize that the Church commemorates Propositional images of Mary in Advent, Historical images in Christmas season, Dialectical images of Mary in Easter season, Experiential images and New Consciousness of Mary and her role in Ordinary time. Both in the General Roman Calendar and the Collection of Masses of the BVM, the Church celebrates God’s plan of salvation for mankind foreshadowed in the OT during Advent. In the Christmas season the Church celebrates the mysteries of the childhood of Jesus and his manifestations, in which Mary was involved in many ways. During Lent, liturgies present a journey for the faithful with the BVM as a model for the disciple faithfully committed to listen to God’s word. During the Easter season, the Church accepts the mother of Christ as its exemplar and helper in the mission of proclaiming the Gospel. The Church prays with Mary, by invoking her symbolic and doctrinal titles and images, during Ordinary time to reflect the Revelation of God and Mary’s relationship to the mystery of Jesus’ being and ministry, as well as her role in the Church. Especially, the Litany of Loreto in the West and the Akathistos Hymn in the East are typical invocatory prayers for Christianity. The Church invokes Mary under 49 different titles in the litany under four fundamental categories: MOTHER, VIRGIN, DAUGHTER OF ZION, and QUEEN. The Akathistos Hymn, developed by the Eastern church, is not only devotional but also combines biblical reflections with a theological homiletic corpus. The Church not only commemorates Marian images within the context of lex ordandi et lex credendi, but also relies on her mediation in relation to her Son’s grace. The Church prays for God’s grace by invoking her name through spiritual, scriptural, devotional, and doctrinal titles.
In daily life.

In chapter IV, I researched images of Kwuan Eum in Buddhism as introduced to Korea through China in order to examine attitudes toward Marian devotion in Korean culture. According to the Pure Land Buddhism in Mahayana, Kwuan Eum is a female Boddhisattva, who delibers all beings from suffering. She is ready for "Seeing" the cries of the world. Thus, she appears bodily under 32 different figures, whenever and to whomever she hears. She is depicted as the Mother of Mercy and as the Lady of Justice. But her images come neither historical reflections nor from propositional revelation. Her images were derived from dialectical consciousness within the system of belief in Mahayana Buddhism. For the common people, the image of Kwuan Eum, Mother of Mercy or the Lady of Justice, might be akin to the Marian image *Mater Misericordia*.

This is the reason why I developed comparisons between Agape in Christianity and Mercy in Buddhism followed by Motherhood and Filial Piety in chapter V. Unconditional love joined with abandonment of self, which St. Paul praises in his First Epistle to the Corinthians (13:4–7), could be found in Buddhism as *Maitri*. Furthermore, we found a fundamental element of virtue of Kwuan Eum in Mary and vice versa, an ideal desire to save people from suffering. In fact, Mary is invoked as a Mother, to whom people turn for help. Mary is a woman of faith who speaks, prays, and listens in the name of her Son Jesus. In contrast with this point, Mary can be accepted as a woman of learning, who perfect her own "character building". She is well harmonized in her personality. Her attitude, too, is apt to be calm and, sometimes, informal. Thus we can understand the Lukan and Johannine images of Mary as a model of mothers.
Though we realize that some similarities exist, we must reexamine similarities and dissimilarities between the Blessed Virgin Mary and Kwuan Eum for the right understanding of the devotion to Mary in Christianity.

First, Mary is a historical woman, Mediterranean woman, who gave birth to Jesus the Word Incarnate. She is a woman of Nazareth, to whom God's personal presence descended for the salvation of human beings. Kwuan Eum is not a historical person. However, legend describes her originally as a princess, Miao Shan. She is an idealized woman that personifies Buddha in Mahayana Buddhism, so as to fulfill the Pure Land in this Samsara (earthly world). Reports about these two women are rare within the Scriptural passages, but veneration and devotion dedicated to them are abundant in popular traditions: prayer and liturgical rites. Mary and Kwuan Eum are both not goddesses. Mary is not a feminine face of God. Kwuan is not a goddess, but the Bodhisattva Avalokitesvara among many bodhisattvas.

Second, Mary is a "interior-oriented" woman, who hears God's will, responds to Him with sincere faith, follows her Son's salvific mystery from the beginning of her vocation. She hides herself in the shade of her Son to glorify the Father and the Son. Gospel passages show us her humble attitudes, and her selfless, empty-minded, actions. (cf., Mk 3: 31–35 par. Mt 12: 46–50, Lk 8: 19–21; Jn 2: 1–5) She fulfills her mission with an exterior act in salvation history through her merciful love as Mother of Church (cf., at Cana, foot of the Cross, and Upper Room). By contrast, Kwuan Eum is an "exterior-oriented" woman, because of her interior reality. She willingly transformed herself from the one of buddha in Nirvana to the Bodhisattva Avalokitesvara, Kwuan Eum, so as to hear the cries of the world. Thus, her mission begins with an apparition,
embodiment, wherever and whenever people cry for help.

Third, the ultimate goal of devotion to Mary in Christianity is Jesus, so to speak, *Per Mariam ad Christum*. Christian faith must be rooted only in Christ: *per Christum ad salvatio*. There is no salvation without Christ. Faithful meet "Christ in faith" through "Jesus in history", for Jesus is the Word Incarnate. In this context, Mariology belongs within Christology. Buddhists' devotion to Kwuan Eum for Nirvana is, so to speak, "*per Kwuan Eum ad Nirvana*". There is no necessity to view Kwuan Eum as mediatrix. Rather, Kwuan Eum is giver of Nirvana, Pure Land.

Fourth, we learn about Mary and her status through Scriptural passages in the OT and NT. In other words, it is true that the Scriptures offer us spiritual, prophetical, propositional, and sometimes doctrinal teaching on Mary. On the contrary, Kwuan Eum Kyung presents no identity for Kwuan Eum, and begins noting directly her benefits and graces for crying people. It is very difficult to figure out the historical identity of Kwuan Eum through the Buddhist scriptures. Kwuan Eum Kyung is similar to Akathistos Hymn in style or form of literature. Also, it, especially the second part, is very similar to the Litany of Loreto in content (i.e., invocatory prayer).

Fifth, Mary and Kwuan Eum are both depicted as perfect disciples: Mary is the first disciple of Christ (cf., Infancy narrative in Luke's Gospel), Kwuan Eum is one of the beloved disciples of the Sakyamuni Buddha (cf., Kwuan Eum Kyung chapter VIII: 1–10). Mary reserves herself, as Anawim, to respond by her "Yes". She articulates the promise God made to his people. She prays through her profound reflection on the events in which she is involved, and prays within herself and for her community.

Sixth, Mary was committed to her vocation from the Annunciation until the foot of
the Cross, and even in the primitive church, so compassionate that she shared her faith as Mother of the Church with its first members. She took her part in the Church as the Mother of All. Kwuan Eum also took the "vast vow" to save "countless hundred thousand myriad kotis of living beings" with her undivided other-centered mind. She committed herself to fulfill her mission towards suffering people. Both are portrayed as Lady of Mercy, Mother of Mercy. But, Mary as the Mother of God is more contemplative than Kwuan Eum. Their commitments, being with people and of people, are great exemplars for the faithful to imitate.

Finally, I hope to point out how popular religiosity and devotional attitude may be related to Mariological issues for the inculturation of Marian devotion in Korea. As we know, Mary's apparitions are the hottest subject among the faithful throughout the world these days. For Korean people, it might be easy, psychologically, to accept Marian apparition or private revelation. As an influential background of culture, in terms of popular religiosity, they are already accustomed to similar legendary tales written in history books (cf., II-B-2-b), recorded in a Buddhist perspective according to Pure Land Buddhism. People who are familiar to Kwuan Eum stories, as legends say, might not reject Mary as a model of feminine Helper come from Heaven or feminine protector. She might be understood as a representative of God or a feminine face of God. Marian images from the Christian faith could be presented as mother who gives concrete benefits and graces needed in earthly life. This might be an obstacle to establish sound Mariology.

In addition to this, Marian prayers might be recited as invocatory muttering, begging for sympathy, instead of joining the mystery of salvation through Christ. In
Kwuan Eum Kyung, the Buddha teaches that Kwuan Eum "will instantly regard people's cries". It might be true that Christians' prayer includes petitionary elements; it first, demands perfect abandonment and unity with God. Paradoxically, Christians must find the mystery of love of God through agony. Prayer is neither akin to supplication of fortune -magic religious attitude- nor similar to a belief of luck by chance exercised in shaman Buddhism. Furthermore, it is not invocation of charismatic shamans, but reliance on the name of Mary in union of agape. In fact, we have an example of veneration for Mary in Lk 1; 28: "kaire kecharitomene" (cf., ch. III, pp. 72-73), which is akin to "Namah" in Kwuan Eum Kyung, and vice versa. Kwuan Eum Kyung says: "Namah! Bodhisattva Regarder of the Cries of the World". (III: 7,南無 觀世音 菩薩) In this case, Namah (南無) means bow or veneration, which is also akin to "Hail" or "Behold". We must realize that the invocatory prayers, litany and rosary, intend to unite us with the mysteries of Jesus. Rosary as well as ichotki, a prayer-ropre or rosary used for the Jesus Prayer in the Eastern Church, are akin to 108 beads in Buddhism. In the context of inculturation, we should simply unite ourselves to Christ by saying simple words instead of sophisticated speculation. This is a confession of faith in Christ as Christians, believing in eternity with Him. The rosary is not a magic instrument, as Mary is not a goddess. Nevertheless, there still remains one conditional presupposition for veneration of Mary, as Kwuan Eum Kyung expresses with a term of "with all their mind call upon her name". (I: 4,一心稱名) This is related to her unconditional love as Mater Misericordia.
APPENDIX 1

*The Sutra of the Child and His five Mothers*<sup>1</sup>

There once was an Arhat who practiced the path of holiness on top of a mountain. A small boy from Sravasti, who had just turned seven years old, left his home to become a monk and follow the teacher who was residing on top of a mountain. From his teacher, he diligently learned about the Dharma, without ever slackening. When he was eight years old, he attained the four superknowledges. First, he could discern the most miniscule thing with his eyes. Second, he could hear the faintest sound with his ears. Third, he could fly and undergo transformations. Fourth, he knew about his previous lives. At the place where he was born, he sat down to meditate. Soon he saw the events of his former lives; he saw the five mothers who had given birth to him. He smiled to himself and his teacher asked him:

"Why are you smiling? While you have been on this mountain with me you have not sung or danced. What is the purpose of your smiling?"

The novice monk [replied]: "I am not smiling. You are looking at me [inquisitively]. I have five mothers who, day and night, lament and grieve for me, constantly saying to themselves: 'Son, I will never forget you.' I am reflecting on the grief of those five families. What could possibly be the purpose of my smiling? I am not smiling, teacher.

"When my first mother gave birth to me, there were neighbors giving birth at the same time as my mother. After my death, when those who had the same birthday started to walk, my mother would look at them and say, 'Wherever my son is, he is also starting to walk.' Then she would be grief-stricken, thinking of me. Then my second mother gave birth to me. I did not live long and again died. My mother saw others nursing their children and would painfully think of me. Grieved, she would weep for me. Then my third mother gave birth to me. In a short while, I again died. When

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my mother looked at her food, she would cry. Thinking of me she would say: 'Wherever my son is, he is having food with me, for he would not abandon me after death.' Grieving, she would think of me. Then my fourth mother gave birth to me. In a short while, I again died. When those who were the same age as I would have been became engaged, my mother would think of me and say: 'Son, you did not die, but today you are also choosing a wife.' Then she would cry, griefstricken over me. Now I see my fifth mother giving birth to me. When I left home to study the path, my mother wept and said: 'I have lost my son and do not know where he is. Existing in hunger and cold, we will not see each other again.' Sighing sorrowfully, she thinks of me.

"All of my five mothers said they lost their son. Together they weep. I think that the human spirit, as the son of those five mothers, made them weep, thinking of me. Because of this, I smiled. In the world, people do not know that there are other rebirths. Instead, they say there is death. Those who are good will reap benefits, and those who are bad reap retribution. In the world people selfishly rejoice and get angry without fearing evil. Later, their anguish will be inexpressible. In the evil destinies, their regret will be unequaled. Because I have renounced the world, I have left my parents to seek the path. I have observed the fears of the beasts and hungry ghosts in hell who are exhausted [from suffering] repeatedly. I have the care of my teacher and have accepted the discipline in the Buddhist sutras. Now, because I am liberated, I remember my five mothers [from former lifetimes] who were unable to be free because they grieved over me. I vow that they all will finally end [their grief]. People in the world grieve for each other in their minds. When there is no rest [from grief and other attachments], the body is only reborn [brought to earth]. The spirit leaves the sky and follows its given course [of rebirth]. If one cannot extricate himself from [good] habits, then he can be free. Only if one daily accumulates evil, doubting what he has done, then he will not presently associate with the cycle of existence in the same way [as those with good habits]. Only those who do not accumulate [such evil] will enter Nirvana. The bliss of Nirvana is what my teacher has explained."

Having paid reverence before his teacher, he then flew away.
APPENDIX 2

The Sutra of the Bodhisattva Kuan-yin [Who Explains] the Conditions to Be Born in Pure Land (觀世音 菩薩 往生品緣)

Thus I [Ananda] have heard [from the Buddha who preached this sermon to me]:

At one time, I, the Buddha, was residing as Rajagrha on Vulture Peak with an assembly of monks, great Bodhisattvas, and various gods, Nagas, humans, semihumans, and others comprising the eight categories of living beings who had come to pay reverence and were surrounding me for the purpose of [hearing] the teaching of the birth of the great Bodhisattva [Kuan-yin]. At that time, a brilliant light radiant before me, illuminating southern India and gradually reaching other lands. Within this brilliant light, the following verse was recited:

Endowed with great compassion and the doors to liberation,
I eternally dwell on Mt. Potalaka in this world.
Day and night during the six changes [of time]
Kuan-yin's original vows cause benefits for all.

At that time, the assembly saw this brilliant light and heard this verse. They never had such a thought and could not help but wonder. In succession, they asked about the causes, but no one answered. Then, among the many Bodhisattvas was one great being, named Dharanisvara-raja, who rose from his seat and humbly spoke to me: "Lord, what are the causes for seeing this brilliant light? Who emitted it? We, in the assembly, have seen this brilliant light and have heard the verse, but yet we do not know the cause. I wish, for our benefit, that you would explain the cause."

I spoke to Dharanisvara Bodhisattva: "All right, listen well. From the west, passing Buddha lands more numerous than twenty thousand times the sands of the Ganges there is a world called the 'Pure Land' [Sukhavati]. In this land, living beings do not have any suffering. They only experience happiness of all kinds. In this kingdom, there is a Buddha name Amitabha. The holy ones of the Three Vehicles completely fill his land. There is one Bodhisattva named Kuan-[shi]-yin who is bound to only one more rebirth [before Buddhahood]. For a long time during which various habits were
cultivated, Kuan-yin accomplished the practice of compassion. Kuan-yin would like to come to this land now to reveal the fundamental causes for birth in the Pure Land. Displaying this brilliant light which illuminates the entire world, Kuan-yin will come here soon. You should ask Kuan-yin about the cause for this verse."

At that time the Bodhisattva Kuan-yin, the great being, and the assembly of one hundred thousand great Bodhisattvas had come together on Vulture Peak to pay homage to me. Having praised and worshipped me, they retreated to one side. Then Bodhisattva Dharanisvara-raja, through my sustaining power, went to Kuan-yin and they [the two Bodhisattvas] greeted each other. [Then Dharanisvara-raja] said to Kuan-yin: "Good son, from where was this brilliant light emitted? Please explain in detail the subtle and profound verse which I do not yet understand. What do you mean by fundamental cause?"

Then Kuan-yin spoke to Dharanisvara-raja: "Countless and inconceivable eons ago there was a kingdom in southern India called Manivati. In this country, there was a Brahman named Dirghanakha, a householder, who was very wealthy. He had a wife named Manasara, who had not yet had a child. The husband and wife were always extremely disheartened: 'We have great wealth and property, yet we have no other thought but that we have no child. This is [a source of] great sorrow. Let us pray to the gods sincerely in expectation of a child.'

"His wife became pregnant in a short time, and when her time had come, she gave birth to a son whose handsomeness was incomparable. When he was three years old, she gave birth to another son. The Brahman [now] had two children and was ecstatic. He called in a fortune teller to see his two sons, but when the fortune teller saw [them], he became unhappy. After a long time, he [the fortune teller] spoke [reluctantly] 'These children, although they are handsome, will separate from their parents shortly. The old son I will call Rapidly Separating. His younger brother I will call Quickly Separating."

"Although they understood these words, the man and his wife together raised and cared [for their children] tirelessly. When Rapidly Separating turned seven years of age and when Quickly Separating turned five years of age, their mother was dying of a disease arising from the malfunctioning of the four elements in her body. Her physical
appearance was pitiful and had deteriorated. Due to her extreme suffering and pain from the disease, she was unable to have a restful sleep. Water and food had been stopped, and she was at the threshold of death.

"The two children were to the left and right of their mother. They lifted their faces and eyes to her in sadness and loving compassion and cried. Their mother heard her children's compassionate voices and blood and tears flowed. From her sick bed she arose and touched the heads of her two children with her left and right hand saying: 'The destruction within the life-death cycle is inescapable. What the fortune teller stated is inexorably true. What is regrettable is that you, who have not yet reached the age of maturity, will leave and separate from me. What crime have I committed for this punishment? How unfortunate you are!'

"Then Rapidly Separating was resting on the side of her pillow. He swooned from extreme sorrow. After a long time, he revived and cried out to heaven, wailing: 'We are now young and without knowledge. If we have no mother, who will show us the path? Heaven and earth are vast. Our spiritual welfare has no support. How can we part?'

"The compassionate mother soothed them with comforting words: 'Such are the ways of the world. What is born must cease like sailing a vessel which, in a short time, must come to rest. What you now hear of my sorrowful moanings is due to my illness."

"Now Quickly Separating, with a tender attitude, stretched out his two hands to reach the fine neck [of his mother]. In a high voice he wailed. Now Manasara [the mother] said to her two children: 'You will arrive at the path without transgressing, awakening to the thought of enlightenment. Those who have the thought of enlightenment truly are compassionate. When you have reached a very old age, you will want to repay the four kindnesses [of your parents]. The thought of enlightenment will then benefit you. For now, you must not cry for me although I am dying. You will live together with your father.'

"Then she called for Dirghanakha and spoke to him: 'Now I have been with you like a wheel to a cart, like a feather to a bird. Then we had two children. I am dying and you are living. Your loving care will not be different from mine when I am no longer alive. If other circumstances arise, do not change your attitude [with regard to
your care for our children].'

"The Brahman heard his wife's words and then fell with grief to the ground. When he revived, he cried out: 'A wagon without one wheel cannot advance one step. A bird without one wing cannot fly one foot into the air. When you enter death's door, who will care for our two children with me? The parting of a loving husband and wife is most sorrowful. I do not desire the world and will abandon my life in order to enter the door of death [with you].'

"Then his wife again spoke: 'You and I together gave birth to our two sons. Vow not to separate but to care for our two children.' Then she closed eyes after saying this. Then the father and his two sons took [to heart] the words of the dying [mother]. They buried her and returned home.

"The old son sat on his right knee, longing for his mother. The younger son sat on his left knee, longing for food and sympathy [from his mother]. The Brahman, in his grief–stricken heart, thought to himself: 'I have no strength to seek another woman to be my wife who will care for and raise my young children.'

"Now there was a Brahman named Vira who had a daughter who was virtuous at heart. When he [Dirghanakha] took that woman for his wife, there was worldwide suffering from famine. The resources and corps had gradually been exhausted. The granary was empty. There was no means for making a living nor anything to rely upon. Dirghanakha then spoke to his wife: 'I have heard that there is a mountain called Dandaka in the north, about seven days travel from here. On this mountain, there are sweet fruits. If I travel to that mountain and pick these exquisite fruits, I will be able to support you and the two children. After I return, I will be able to provide for you.'

"The wife accepted what he said and supported the two children as would their natural mother. The husband went to the mountain alone for his mission and had been gone [now] for about twenty–seven days. When he had not returned, the wife had misgivings. She had these thoughts: 'Supposing Dirghanakha does not return from that mountain. How could I support the two children? If he does pick fruits and comes home, although he has loving thoughts for his two children, what kind of share [of the fruits] will I have? Now I have a contingency plan to eliminate the two children.'

"Having had these thoughts, she spoke to a boatman and set up a time. Then she
told the two children: 'I have no strength to support you. Your father has not yet returned. Near this southern area there is an island on the seashore which is isolated. On the shore there are sweet fruits and on the banks there are beautiful vegetables. Together we should go to that isolated island.'

"They went to the boatman's place. She and the two children rode together in the boat across the sea to the isolated island shore. She spoke to the two children: 'You two should descend first. You play on the banks and in the sand. I will remain on the boat to prepare the food. Step down from the boat and go look for fruits and vegetables.'

"Then the two children stepped down from the boat and ran around, playing without concern. Their stepmother secretly rode away in the boat, returning to her town. The two children returned to the river bank but they saw no boat. They did not know where their mother went. They ran to the seashore until they were exhausted and cried out: 'Mama.' But no one answered. The two children cried pitifully all day and night. The older brother Rapidly Separating then spoke: 'Our compassionate mother parted from us; having left, she will not return. Our compassionate father went to the Dandaka mountain and did not return. Our stepmother placed us on this isolated island and secretly left. How can we continue to live?'

"Then he recalled his natural mother saying: 'I must awaken to the thought of Supreme, Perfect Enlightenment, become accomplished in the great compassion of the Bodhisattva, and practice the doors to enlightenment. First I must save others and then later I will become a Buddha. For those who have no parents, I will appear and serve as their parents. For those who have no eminent teacher, I will appear as their eminent teacher. For those who are poor, I will appear as their benefactor. For kings and ministers of state, merchants, householders, rulers, and Brahmans, for the four assemblies and the eight groups [of living beings], for all the various kinds [of beings], there is none for whom I will not appear. I vow that I will always remain on this island. In all lands, in all directions, I will bestow peace and happiness. I will change the mountains, rivers, land, the vegetation, five grains, and the sweet fruits to enable them [the living beings] to receive and make use of them, rapidly leaving the life-death cycle.
"I vow that I will be born where my mother is and will not separate from where my father is. In this way I profess one hundred vows to the end of my life."

"[Meanwhile] the father, Dirghahanakha, left Dandaka mountain where he had picked the fruits and returned to his home. He first asked about his two children. The stepmother answered: 'Your children are now begging for alms and roaming about.'

Their father then went to his friend's residence, to ask about where the children were. The friend answered: 'After you left for over twenty-seven days, their stepmother set out and placed them on an isolated island in the southern seas. They certainly must have starved to death.'

"Then Dirghanakha cried out in a severely self-rebuking way: 'Because I went to Dandaka mountain to pick sweet fruit in order to support my two children, what kind of crime have I committed [to deserve this]? All of a sudden I have met with the misfortune of two separations. The first separation was difficult to endure. Now I have also separated from those to whom I gave birth and cannot bear it.'

"So he looked for a small boat and went to the isolated island shore. He frantically looked for them in all directions, but there were only white bones heaped up in one spot. Clothing was scattered on the seashore. 'I know these are the bones of my dead children.' Embracing their clothing and bones, he wept and made a vow: I vow that I will save all evil living beings and realize Buddhahood. I will change the great land, the water, fire, and wind, the vegetation, and forests in order to support all living beings. I will change the five grains to increase the nourishment of others. As a god or human or spirit, in all worthy or unworthy shapes and forms, there is no land where I will not appear.'

"In this manner he professed five hundred vows. In addition [he said]: 'I will always remain in this mundane world to explain the Dharma and to teach and change [others].' During this time he did not eat and died. India quaked. The gods came, and the beasts compassionately cried out without rest. In the sky, there were changes and dispersion [of the atmosphere]. They [the gods] made offerings to the white bones.

"The Brahman Dirghanakha of that time is now Sakyamuni, the Tathagata. The mother Manasara is now Amitabha, the Tathagata. I was the older brother Rapidly Separating, Mahasthamaprapta, the Bodhisattva, was my younger brother Quickly"
Separating. The friend is now Dharanisvara-raja, the Bodhisattva. The mountain Dandaka of former times is now Vulture Peak. The isolated island of former times is now Mt. Potalaka. When the past eon had come to an end, although the material world had been destroyed, when the next eon was formed, first there was a reciprocal returning [of elements] to that mountain. On its north face there was a cave. There was a great rock like a diamond called Ratnakarma. I always remain on that rock teaching with great compassion, practicing the doors of enlightenment and perfecting living beings.

"In the past, when I was Rapidly Separating, I professed the vow to remain on top of the mountain. There is a seven-jeweled palace hall adorned in a rare and wonderful way. I always reside in that jeweled palace and reveal the teaching's benefits and joys. That was the place where I used to call [the name of] my parents. I depend upon that thought to be born in the Pure Land and attain the Bodhisattva stage of irreversibility. Because I had the thought of abandoning my body, I remained on that mountain with various animals and beasts. In the past, I converted them and presented vegetation to the place where I had abandoned my body, piling up leaves underneath. I should know that the verses from within that light [emitted at the beginning of the text] were also similar in circumstances throughout time."

Then I, Sakyamuni, the Tathagata, praised Kuan-yin, the Bodhisattva, saying: "Excellent, excellent. It is truly as you have said. The conditions for being born [in Pure Land] are all like this. You and the others ought to know that, just as we do today, I and Amitabha each convert from the beginning to the end [of time]. Take the case of the mother and father who have one very young child who falls down to the bottom of a well. His father goes down to the bottom of the well to look for his child and to place him on the side ['shore']. His mother is on the side and embraces and cares for him. The close relatives help the mother care for him together with the assistance of friends. He [the child] does not return to the mud in the well. I am like the compassionate father. The five [kinds of] lowly ['muddy'] living beings are like the bottom of the well. Amitabha is like the compassionate mother who waits at the side which is like Pure Land. Kuan-yin Bodhisattva is like the friend who has realized irreversibility and does not return [to earlier stages of Bodhisattvahood]."
"You ought to know that by entering this world in the middle of the five lowly kinds of living beings, by teaching and changing the deluded and ignorant living beings in the six evil destinies, you cause them to be born in the Pure Land. Amitabha draws you out and does not abandon you. Kuan-yin and Mahasthamaprapta protect and cause the irreversibility and nonreturnability of all [Bodhisattvas and others] who depend upon past conditions for professing their vows."

"Then Amitabha, the Tathagata, among countless hundreds of thousands in the holy assembly, manifested himself in the sky and recited the following verses:

"Excellent Sakyamuni,
Who resided among the lowly beings to benefit them.
Those who hear your name and see you
Will be steadfast in the path to Buddhahood.

Because of One's past conditions
Now one will see you in the sky.
Desiring to be born where I am,
You must go to the west."

Then Sakyamuni Buddha praised Amitabha in the following verses:

"Excellent, perfect lord,
You can bring benefits to this world.
Manifesting the truth, the Dharma,
Your compassion is given to all.

If there are karmic obstacles
Causing one not to be born in Pure Land,
Carried by the power of Amitabha,
They must be born in Pure Land.

If there are those who commit many crimes,
They would fall into hell.
Just hearing your name 'Amitabha'
The fierce fire will be cooled.

If one is mindful of you, Buddha Amitabha,
Then limitless crimes will cease.
One will receive the incompatible bliss,
Finally and inevitably being born in Pure Land."

Then Kuan-yin rose from his [her] seat and recited the following verses:
"The two lords [Sakyamuni and Amitabha] who have come out like sun
Can destroy the darkness of life and death,
Revealing the conditions for birth
Which cannot be lost throughout time.

I am mindful of the limitless eons
In which I have lived on the isolated island shore,
When I awoke to the thought of enlightenment
This caused my continual presence on Potalaka.

In the past when I was in the life-death cycle,
The two lords were my mother and father.
Now I am in the Pure Land
And together [with them] help change the world."

Then Mahasthamaprapta recited the following verses:

"From the mountain I awakened to the thought of enlightenment
I have followed the two lords, never parting.
Now I have heard of the past causes
And can know the causes do not end.

When I move one foot
The three evils are separated from the Bodhisattva.
When it is time for you to be born in the Pure Land
I will give my hand and we will meet in the west."

Then Dharanisvara-raja recited the following verse:

"In the past I was a friend,
Today I am able to know this.
Those who are able to hear
Will definitely be born in Pure Land."

Then Amitabha Buddha was suddenly aware [of everything] and disappeared. The great assembly was joyous, revered him, and then left.
Chapter I: The General Theme

Chung-ni was at leisure, and Tseng Tzu attended him. The Master said: "The early kings possessed the supreme virtue and the basic Tao for the regulation of the world. On account of this, the people lived in peace and harmony; neither superiors nor inferiors had any complaints. Do you know this?" Tseng Tzu rose from his seat and said: "How can Sheng, dull of intelligence, know this?"

The Master said: "Filial piety is the basis of virtue and the source of culture. Sit down again, and I will explain it to you. The body and the limbs, the hair and the skin, are given to one by one's parents, and to them no injury should come; this is where filial piety begins. To establish oneself and practice the Tao is to immortalize one's name and thereby to glorify one's parents; this is where filial piety ends. Thus, filial piety commences with service to parents; it proceeds with service to the sovereign; it is completed by the establishment of one's own personality." In the Shih (詩) it is said:

"May you think of your ancestors,
And so cultivate their virtues!"

Chapter II: The Emperor (The Son of Heaven, 天子)\(^2\)

The Master said: "One who loves one's parents does not dare to hate others. One who reveres one's parents does not dare to spurn others. When love and reverence are thus cherished in the service of one's parents, one's moral influence transforms the people, and one becomes a pattern to all within the four seas (四海; East, West, South, and North Seas; the whole world). This is the filial piety of the Emperor." In the Fu Code, it is said:

1. This English translation is taken from The Sacred Books of Confucius, ed. and intro. by Chu chai and Winberg Chai, pp. 326-334
2. Chai puts the title of chapter 2 as "The Son of Heaven". Generally Chinese Emperors were called Tien-tzu (天子) in ancient times, which signifies a king who takes highest position among the people. It is literally "son(子) of heaven(天)".
"When the One man has blessings,  
The millions of people rely on him."

Chapter III: The Feudal Princes

When the prince is not proud and arrogant, he will be secure in his position, however high it may be. When the prince is frugal and prudent, he will keep his wealth, however abundant it may be. When he secures himself in his high position, he will remain unimpaired in his dignity; when he keeps his abundant wealth, he will remain rich. And thus, preserving his wealth and dignity, he will be able to protect his country and pacify his people. This is the filial piety of feudal princes. In the Shih it is said:

"In fear and trembling,  
With caution and care  
As if standing by a deep abyss,  
As if treading on thin ice."

Chapter IV: the High Officers

They do not presume to be in costume not prescribed by the early kings; they do not presume to use words not sanctioned by the early kings; they do not presume to act contrary to the virtuous conduct of the early kings. Thus, none of their words are contrary to sanctions, and none of their actions are not in accordance with the Tao. Their words are not improper; nor are their actions indecent. Their words spread over the world, and yet no fault is found in them. Their actions spread over the world, and yet no complaint is caused by them. When these three things are properly observed, they will be able to preserve their ancestral temples. This is the filial piety of high officers. In the Shih it is said:

"Day and night, never slacken  
In the service of the One Man."

Chapter V: The Scholars

One serves one's mother in the same manner in which one serves one's father, and the love toward them is the same. One serves one's prince in the same manner in which one serves one's father, and the reverence toward them is the same. Thus, to the mother one shows love and to the prince one shows reverence, but to the father one
shows both love and reverence. Therefore, to serve the prince with filial piety is to show loyalty; to serve the senior with reverence is to show obedience. Not failing to loyalty and obedience in the service of one's superiors, one will be able to preserve one's emolument and position and to carry on one's family sacrifices. This is the filial piety of scholars. In the Shih it is said:

"Rise early and go to sleep late; Never disgrace those who bore you."

Chapter VI: The Common People

In order to support their parents, they follow the Tao of Heaven (天道, the natural way); they utilize the earth in accordance with the quality of its soil, and they are prudent and frugal in their expenditure. This is the filial piety of the common people. Therefore, from the Emperor down to the common people, there has never been one on whom, if filial piety was not pursued from the beginning to end, disasters did not befall.

Chapter VII: The Trinity (三, Three Elements): Heaven, Earth, and Man

Tseng Tzu said: "How great is filial piety!

The Master said: "Filial piety is the basic principle of Heaven, the ultimate standard of earth, and the norm of conduct for the people. Men ought to abide by the guiding principle of Heaven and Earth as the pattern of their lives, so that by the brightness of Heaven and the benefits of Earth they would be able to keep all in the world in harmony and in unison. On this account, their teachings, though not stringent, are followed, and their government, though not rigorous, is well ordered. The early kings, knowing that their teachings could transform the people, made themselves an example of practicing all-embracing love; thereby the people did not neglect their parents. They expounded virtuous and righteous conduct, and the people enthusiastically complied. They made of themselves an example of respectful and prudent behavior, and the people were not contentious. They guided themselves with li (禮, courtesy) and music, and the people lived in concord. They verified the distinction between good and evil, and the people knew restraint. In the Shih it is said:

3. English translation taken from Chai's term Trinity. 三 doesn't signify the Trinity akin to Christianity. Trinity involves unity in Three "Persons". In Confucian thought, it signifies harmony of three fundamental elements of the universe.
"Oh, majestic Master Yin,  
The people all look up to thee!"

Chapter VIII: Government by Filial Piety

The Master said: "Formerly the enlightened kings governed the world by filial piety. They did not dare to neglect the ministers of small states—to say nothing of the dukes, marquesses, earls, viscounts, and barons! They thereby gained the good will of all the states to serve their early kings. Those who governed the states did not dare to ignore the widows and widowers—to say nothing of scholars and the people! They thereby gained the good will of all the subjects to serve former princes. Those who regulated their families did not dare to mistreat their servants and concubines—to say nothing of their wives and children! They thereby gained the good will of others who served their parents. Accordingly, while living, the parents enjoyed comfort; after their death, sacrifices were offered to their spirits. In this way, the world was kept in peace; disasters did not arise, nor did riots occur. Such was the way in which the early enlightened governed the world by filial piety. In the Shih it is said:

"Glorious was his virtuous conduct,  
And all states submitted themselves."

Chapter IX: Government by the Sage

Tseng Tzu said: "I venture to ask whether in the virtue of the sage there is anything that surpasses filial piety."

The Master said: "It is the nature of Heaven and Earth that man is the most honorable of all beings. Of all human conduct none is greater than filial piety. In filial piety, nothing is greater than to revere one's father. In revering one's father, nothing is greater than making him a peer of Heaven. The Duke of Chou did this. formerly the Duke of Chou sacrificed to Hou Chi in the suburbs as the peer of Heaven. He sacrificed to King Wen [his father] at the Ming Tang (明堂, a propitious site for a grave) as the peer of Shang Ti (上帝, Supreme being). Therefore, all the feudal princes within the world (four seas: 四海) came, each with his tribute, to join in the sacrifices. How can there be anything in the virtue of the sage that surpasses filial piety? Affection is fostered by parents during childhood, and from there springs the child's reverence, which grows daily, while sustaining his parents. The sage was to follow this innate
development by teaching reverence and to follow this innate feeling of affection by teaching love. Thus, the teachings of the sage, though not stringent, were followed, and his government, though not rigorous, was well ordered. All this was brought about because of this innate disposition. The duty of father and son (父子之道) is rooted in the Heaven-endowed nature, and develops into the equity between sovereign and ministers. Parents give one life; no bond is stronger. They bring up and care for their child: no kindness is greater. Therefore, one who does not love one's parents, but others, acts to the detriment of virtue. One who does not revere one's parents, but others, acts to the detriment of li (禮, courtesy). Should the rules of conduct be modeled on such perversity, the people would have no true norm by which to abide. Therein is found no goodness but only evil. Although such a person may gain a high position, the chun-tzu will not esteem him. The chun-tzu is not like this. His speech is consistent with the Tao, his action with what is good. His virtuous equity is respected; his administration is commendable; his demeanor is pleasing; his movements are proper. In this way he governs the people, and therefore they look upon him with awe and love—make him their model and follow him. Thus he is able to realize his virtuous teachings and to carry out his edicts and orders. In the Shih it is said:

"The chun-tzu our princely lord—
His fine demeanor is without fault."

Chapter X: The Practice of Filial Piety

The Master said: "In serving his parents, a filial son reveres them in daily life; he makes them happy while he nourishes them; he takes anxious care of them in sickness; he shows great sorrow over their death; and he sacrifices to them with solemnity. When he has performed these five duties, he has truly served his parents. He who really serves his parents will not be proud in a high position; he will not be rebellious in an inferior position; among the multitude he will not be contentious. To be proud in a high position is to be ruined; to be rebellious in an inferior position is to incur punishment; to be contentious among the multitude is to bring about violence. As long

4. "The Tao of father and son" may make people confused, because Tao(道) in this passage does not mean the Tao in Taoism. Generally it is used as a duty, responsibility, obligation and so on in Confucian literature.
5. In the context of the previous note in this chapter, the translation should be "He always speaks rightly".
as these three evils are not discarded, a son cannot be called filial, even though he treats his parents daily with the three kinds of meat."

Chapter XI: The Five Punishments

The Master said: "There are five punishments for three thousand offenses, and of these offenses there is no greater crime than lack of filial piety. To intimidate the sovereign is to deny a superior; to denounce the sage is to disregard the law; to decry filial piety is to not acknowledge parents. This is the way to great chaos."

Chapter XII: Illustration of the Basic Tao (道, Doctrine)

The Master said: "There is nothing better than filial piety to teach the people love for one another. There is nothing better than brotherly deference to teach the people propriety and prudence. There is nothing better than music to transform their manners and to change customs. There is nothing better than li to safeguard the sovereign and to govern the people. Li is but reverence. When the parents are revered, the son is pleased; when the elder brother is revered, the younger brother is pleased; when the sovereign is revered, the ministers are pleased; when the One Man is revered, the millions of men are pleased. Thus, those who are revered are few, but those who are pleased are many. This is said to be the 'basic doctrine'."

Chapter XIII: Illustration of the Supreme Virtue

The Master said: "The Chun-tzu in teaching filial piety need not go daily to visit the families. He need only teach filial piety, and he will show the reverence due to all the fathers of the world. He need only teach brotherly protection and thereby show the reverence due to all the elder brothers of the world. He needs only teach the duties of ministers and thereby show the reverence due to all the sovereigns of the world. In the Shih it is said:

"The princely man, cheerful and pleasant,
Is the father and mother of the people!"
"Without possessing the supreme virtue how can he keep the people in such harmony?"

Chapter XIV: Illustration of Perpetuating the Name

The Master said: "The Chun-tzu serves his parents with filial piety; thus loyalty
can be transferred to his sovereign. He serves his elder brother with brotherly deference; thus his respect can be transferred to his superiors. He orders his family well; thus his good order can be transferred to his public administration. Therefore, when one cultivates one's conduct within oneself, one's name will be perpetuated for future generations."

Chapter XV: The Duty of Admonition

Tseng tzu said: "I have heard about parental love, loving respect, cherishing care for parents, and making their name known. I venture to ask whether a son, by obeying every command of his father, can be called filial?"

The Master said: "What are you talking about? What are you talking about? In the old days, the Emperor, who had seven ministers to admonish him, would not have lost his world, even if he were devoid of virtue. A state prince, who had five officers to admonish him, would not have lost his state, even if he were devoid of virtue. A minister, who had three assistants to admonish him, would not have lost his family, even if he were devoid of virtue. Thus, if a scholar has a friend to admonish him, he will not deviate from his good name. If a father has a son to admonish him, he will not commit gross wrong. In case of gross wrong, the son should never fail to admonish his father against it; nor should the minister fail to admonish his sovereign. Hence, when there is gross wrong, there should be admonition. How can a son, by obeying such a command of his father, be called filial?"

Chapter XVI: Influence and Effect

The master said: "Formerly the enlightened kings were filial in the service of their fathers and thereby became enlightened in the service of Heaven. They were filial in the service of their mothers and thereby became discreet in the service of Earth. When the young deferred to the elders, superiors governed inferiors well. When they were enlightened and discreet in the service of Heaven and Earth, the blessings of spirits were manifest. Hence, even the Emperor has someone to honor—his father. He has someone to respect—his elder brothers. He sacrifices at the ancestral temple, lest he forget his parents. He cultivates his person and acts with prudence, lest he disgrace his elders. He pays reverence, at the ancestral temples, to the spirits and ghosts, so as to
enjoy their blessings. When his filial piety and brotherly deference reach perfection, he is endowed with divine enlightenment. His virtuous influence illuminates the four seas (whole world) and penetrates far and wide." In the Shih it is said:

"From the west to the east,
From the south to the north,
None thought of not submitting."

Chapter XVII: Serving the Sovereign

The Master said: "In serving his sovereign, the Chun-tzu endeavors to be utterly loyal when he is in office; he contemplates, in retirement, to remedy his shortcomings. Then he tries to conform to what is good in the sovereign, and to rectify what is wrong in him. In this way a mutual affection will be fostered between superiors and inferiors." In the Shih it is said:

"In my heart I love him,
Why should I not tell it?
When shall I forget him?"

Chapter XVIII: Mourning for Parents

The Master said: "In mourning for his parents, a filial son weeps without wailing; he observes funeral rites without heeding his personal appearance; he speaks without regard for eloquence; he finds no comfort in fine clothing; he feels no joy on hearing music; he has no appetite for good food; all this is the innate expression of grief and sorrow. After three days, he breaks his fast, so as to teach the people that the dead should not hurt the living and that disfigurement should not destroy life; this is the rule of the sages. Mourning only extends to the period of three years, so as to show the people that sorrow comes to an end. The body, dressed in fine robes, is placed in the encased coffin. The sacrificial vessels are set out with grief and sorrow. Beating the breasts and stamping the feet, weeping and wailing, the mourners escort the coffin to the resting-place selected by divination. A shrine is built; and there offerings are made to the spirits. Spring and autumn sacrificial rites are performed, for the purpose of thinking of them at the season. When parents are alive, they are served with love and reverence; when they are dead, they are mourned with grief and sorrow. This is the performance of man's supreme duty, fulfillment of the mutual affection between the living and the dead, and the accomplishment of the filial son's service to his parents."
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