


38 Susan Annette Muto, Pathways of Spiritual Living (Petersham, Mass.: St. Bede's Publications, 1984), 78.


40 Foster, 285, n. 2.

41 Muto, 83.


45 The word generally used is thaumazo, the verb “to be astonished, wonder at, be surprised.” Of the 25 occurrences in the synoptics, 13 are found in Luke's Gospel. In addition, there are 4 occurrences in Acts. See NIDNTT, Vol. 2, s.v. “thaumazo,” by W. Mundle, 623.


48 Ibid., 41.

49 France, 44.

50 Quoted in Frank C. Senn, “My Soul Doth Magnify the Lord,” Dialog 20 (Summer 1981), 246.


52 Ibid., 236.

53 Ibid.


57 O'Day 206.


MAKE ME LIKE MARY

Make me like Mary — Faithful Believer in miracles, in the impossible.

Make me like Mary — Humble Implant New Life in me by your Spirit.

Make me like Mary — Vessel In whom your Word becomes Incarnate.

Make me like Mary — Servant Let your Light live and breathe within me.

Make me like Mary — Exalted May your Message be birthed through me.

Tina Ostrander, 1998

MARY, THE MOTHER OF JESUS, AND THE APOSTLE JOHN

Susan M McCoubrie

I attend a Bible Study at my church, Saint John the Evangelist Episcopal in St. Paul, Minnesota. For the season of Advent, we decided to examine the Old Testament prophecies concerning the coming of Christ and his mission.

During the third week in Advent, our Rector posed the question, “Of all the characters in the Bible, who would you like to interview concerning who this Christ is and why he came?” We pondered the question for a moment and before I could open my mouth to say “Mary,” a man in the group said: “Mary, his mother.”

We then mulled over the few passages that deal directly with Mary, particularly Luke 1, John 2:1-11, and John 19:25-27. We thought it interesting that Jesus' first miracle was making water into wine (significant to a eucharistic community) and was witnessed by Mary. We were also interested in the fact that Jesus gave John, the disciple he loved, the responsibility to care for his mother. We considered how John's relationship with Mary, the discussions they had, and the insights they shared, may have played a part in the Gospel of John. Recalling Mary's words in the Magnificat (Lk 1:46-55), we looked at the Prologue of John's Gospel and found phrases that seemed as if they might have come from Mary. We concluded that Mary is a probable source for John's insights into Jesus' true identity.

Susan M McCoubrie was for many years on staff at the CBE National Office, and currently volunteers as Prayer Letter coordinator. She is also membership secretary for the Twin Cities Chapter.