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Para Ti Madre Mía, en el Día de las Madres
Dom J. Goldstain

The "great sign" described in the very first verse of Chapter 12 of the Book of Revelation, which we are about to read, is one of the most astounding among those that arise before the seer's eyes. St. Bernard comments on it as follows in a sermon on the Assumption of the Blessed Virgin Mary: "The woman (crowned with stars) standing between the sun and the moon is Mary, in her position between Christ and the Church." Admittedly, this is a later adaptation of a passage that owes much to the tradition stemming from the Old Testament; the New Testament carried it on and brought it to perfect completion.

The woman is to give birth in the 12th month of the seer of Patmos' reign, which gives to the image of the ideal Zion of the Jews, which is foreign to Scripture, an appeal to the prophecy of Isaiah 66:7: "nor should anyone that tradition has Savior's Mother's timeless and rescue from salvation. Does entire mystery's salvation, both in its true and glory, emerge as a timeless outline in prophetic text.

Just as pain of childbirth, so also is a preliminary Resurrection. The foot of the Crowned Virgin Mary person "daughter of life" lives his pain of birth in her hands. As a result, salvation is not the mystery of Bethesda, comes to mind.

There is a relationship evoked by the interpretation as prepares the vision. Twelfth Chapter:

PICTURE: "The Woman" whose child is being saved from the ravenous beast. She is adorned with the solar-rays of the Phrygian god Attis and the lunar crescent of Phoebus-Artemis. Miniature in the "Apocalypse of Cambrai," thirteenth century; Museum of Cambrai, France. (Photo - Giraudon)