

# CELEBRATING THE MARIAN YEAR

Devotional Celebrations in Honor of  
Mary, Mother of God

(Minister's Edition)

Secretariat  
Bishops' Committee on the Liturgy  
National Conference of Catholic Bishops

## Crowning an Image of the Blessed Virgin Mary

### Introduction

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56. The service may be led by a priest, deacon, or lay person.

57. If there is to be a procession with the image of Mary, it should be well planned before the celebration begins. Appropriate Marian hymns may be sung during the procession and throughout the service (see no. 117 below).

In its planning document, as approved by the general membership of the National Conference of Catholic Bishops in November 1986, the Secretariat of the Bishops' Committee on the Liturgy was authorized to prepare devotional Marian resources. *Celebrating the Marian Year* (Minister's Edition) was approved for publication by the members of the Bishops' Committee on the Liturgy on March 23, 1987, and is authorized for publication by the undersigned.

April 1, 1987

Monsignor Daniel F. Hoye  
General Secretary  
NCCB/USCC

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"Novena in Honor of the Immaculate Conception of the Blessed Virgin Mary," for use in the National Shrine of the Immaculate Conception, William Cardinal Baum, October 6, 1975.

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## Introduction

In his apostolic exhortation *Mari-  
alis cultus* Pope Paul VI stated that  
"even as she is the model of the  
Church as a whole in its worship of  
God, Mary is clearly also the *teacher  
of devotion* for individual Chris-  
tians" (no. 21). For, the Blessed Vir-  
gin magnified and praised the Lord  
for the great things God accom-  
plished in her, his lowly servant. As  
St. Ambrose says, "May the mind of  
Mary be in all to magnify the Lord;  
her spirit, to rejoice in God."

The Mother of God stands at the  
center of the Church's devotional  
life, both as the teacher and object of  
devotion. This was clearly reaffirmed  
by of the Second Vatican Council in  
the "Dogmatic Constitution on the  
Church," *Lumen Gentium*: "Mary, as  
the Mother of God, placed by grace  
next to her Son above all angels and  
saints, has shared in the mysteries of  
Christ and is justly honored by a spe-  
cial veneration in the Church" (no.  
66). Especially from the time of the  
Council of Ephesus (431), when the  
Church affirmed that Mary is the  
Mother of God, *Theotokos* ("God-  
bearer"), devotion to Mary increased  
"in veneration and love, in invoca-  
tion and imitation, according to her  
own prophetic words: 'All genera-  
tions shall call me blessed, because  
he that is mighty hath done great  
things for me' (Lk 1:48-49)" (ibid.).

The Council taught that devotion  
to the Mother of God

as it has always existed in the  
Church, even though it is altogeth-  
er special, is essentially distinct  
from the worship of adoration paid  
equally to the Word incarnate, the  
Father, and the Holy Spirit. Honor-  
ing Mary contributes to that adora-  
tion. For the various forms of Mar-  
ian devotion, sanctioned by the  
Church within the limits of sound  
orthodoxy and suited to circum-  
stances of time and place as well as  
to the character and culture of peo-  
ples, have the effect that as we  
honor the Mother, we also truly  
know the Son and give love, glory,  
and obedience to him, through  
whom all things have their being  
(see Col 1:15-16) and, "in whom it  
has pleased the eternal Father that  
all fullness should dwell (Col 1:19)"  
(ibid.).

The Second Vatican Council ex-  
pressly professed the Church's teach-  
ing on Mary and counseled "all the  
Church's children to foster whole-  
heartedly the cultus—especially the  
liturgical cultus—of the Blessed Vir-  
gin" (ibid., no. 67). And, in response  
to that conciliar teaching, Pope Paul  
VI, in the apostolic exhortation *Mar-  
ialis cultus* (February 2, 1974), specifi-

cally called for the renewal of devotions to the Virgin Mary:

... the faithful's devotion and acts of veneration toward the Mother of God have also taken different forms, corresponding to historical and local circumstances and varying attitudes and cultures of peoples. One result is that the forms expressing devotion and subject to the conditions of the times seem in need of a reform that will eliminate the ephemeral, retain what is of enduring value, and integrate those truths of faith that have been reached from theological investigation and affirmed by the Church's magisterium (no. 24).

Pope Paul VI invited bishops and others to revise the form and practice of devotion toward the Virgin Mary, provided that "there be respect for tradition and openness to the legitimate demands of our contemporaries" (ibid.). Marian devotions, accordingly, must be revised to "clearly evidence their intrinsically Trinitarian and Christological character" (ibid.). In addition, they must manifest "the Person and action of the Holy Spirit" (ibid.).

This collection of Marian devotions is an attempt to respond to both the Council's teaching on Marian devotion and that of Pope Paul VI in *Marialis cultus*. In the context of that teaching, Pope John Paul II, on the solemnity of Mary, Mother of God (January 1, 1987), proclaimed a Marian Year to commence on Pentecost, June 7, 1987, and to conclude on the solemnity of the Assumption, August 15, 1988. The purpose of the

Marian Year is stated by Pope John Paul II in the encyclical *Redemptoris Mater* (March 25, 1987):

... the Marian Year is meant to promote a new and more careful reading of what the Council said about the Blessed Virgin Mary, Mother of God, in the mystery of Christ and of the Church, the topic to which the contents of this Encyclical are devoted. Here we speak not only of *the doctrine of faith* but also of *the life of faith*, and thus of authentic "Marian spirituality," seen in the light of Tradition, and especially the spirituality to which the Council exhorts us. Furthermore, *Marian spirituality*, like its corresponding *devotion*, finds a very rich source in the historical experience of individuals and of the various Christian communities present among the different peoples and nations of the world . . . (no. 48).

The Church's tradition of honoring the Mother of God has found expression in a number of solemnities and feasts linked to the paschal mystery of Jesus Christ. Likewise, through the centuries, various forms of popular devotion and piety have arisen that have their source both in the liturgy and in Marian spirituality.

The devotional services in this collection take their inspiration from both the liturgy and from that spirituality to which *Redemptoris Mater* alludes. They provide forms for public devotion to the Mother of God that are both theologically and liturgically sound and also respect the

traditions of Marian devotion to which we are heirs. The celebrations may be led by a priest, deacon, or lay person.

In addition to the services, official liturgical texts and contemporary translations of traditional devotional prayers have been included in order that these services might be in harmony with the revised liturgical books.

Thus, the affirmation of the bishops of the United States of America, in their pastoral letter of 1973 *Behold Your Mother: Woman of Faith*, has taken concrete form:

We Bishops of the United States wish to affirm with all our strength the lucid statements of the Second Vatican Council on the permanent importance of authentic devotion

to the Blessed Virgin, not only in the liturgy, where the Church accords her a most special place under Jesus her Son, but also in the beloved devotions that have been repeatedly approved and encouraged by the Church and that are still filled with meaning for Catholics (no. 93).

The celebration of the Marian Year, promulgated by Pope John Paul II, provides a fitting occasion for the publication of these devotional services which, it is hoped, will find a suitable place in the prayer life of American Catholics.

Reverend John A. Gurrieri  
Executive Director  
Secretariat  
Bishops' Committee on the Liturgy

# Crowning an Image of the Blessed Virgin Mary

## Introduction

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56. The service may be led by a priest, deacon, or lay person.

57. If there is to be a procession with the image of Mary, it should be well planned before the celebration begins. Appropriate Marian hymns may be sung during the procession and throughout the service (see no. 117 below).



## Crowning an Image of the Blessed Virgin Mary

58. When all have gathered, a suitable song may be sung. The minister makes the sign of the cross, saying:

In the name of the Father, and of the Son, and of the Holy Spirit.

All respond:

Amen.

### INVITATION TO PRAY

59. The minister invites those present to pray in these words:

Come, let us worship Christ, the Son of Mary.

All respond:

Let us give praise and thanks to the Lord  
as we keep this day in loving memory of the Blessed Virgin Mary.

### INTRODUCTION

60. The minister introduces the celebration in these or similar words:

My dear brothers and sisters:

We gather today to crown this image of the mother of Jesus (the Virgin Mary and her Son, our Lord Jesus Christ). As we acclaim Mary, the Mother of God, as our queen, and as the Mother of the Church, let us imitate her example and be attentive to the word of God. As we honor Mary, who is higher than the cherubim and yet like us, let us pray that through her intercession we may achieve holiness of life, and a deepened faith, hope, and love, as we seek to do the will of God in all things.

### OPENING PRAYER

61. The minister says the opening prayer. Additional prayers are given in no. 111.

Let us pray.

After a brief period of silent prayer, he continues:

Father,  
you have given us the mother of your Son  
to be our queen and mother.  
With the support of her prayers  
may we come to share the glory of your children  
in the kingdom of heaven.

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

All respond:

Amen.

OR

*During the Easter Season*

Father,  
as your Son was raised on the cross,  
his mother Mary stood by him, sharing his sufferings.  
May your Church be united with Christ  
in his suffering and death  
and so come to share in his rising to new life,  
where he lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

All respond:

Amen.

#### READING FROM THE WORD OF GOD

62. A reader then proclaims the first reading from sacred Scripture. The readings may be chosen from the texts that follow, from those given in no. 115, or from the texts assigned to one of the feasts of Mary.

1 Chronicles 15:3-4,15-16;16:1-2

They brought the ark of God in and put it inside the tent that David had pitched for it.

A reading from the first book of Chronicles.

David assembled all Israel in Jerusalem to bring the ark of the Lord to the place which he had prepared for it. David also called together the sons of Aaron and the Levites. The Levites bore the ark of God on their shoulders with poles, as Moses had ordained according to the Word of the Lord.

David commanded the chiefs of the Levites to appoint their brethren as chanters, to play on musical instruments, harps, lyres, and cymbals to make a loud sound of rejoicing.

They brought in the ark of God and set it within the tent which David had pitched for it. Then they offered up holocausts and peace offerings to God. When David had finished offering up the holocausts and peace offerings, he blessed the people in the name of the Lord.

~~This is~~ the Word of the Lord.

*During the Easter Season*

Revelation 11:19;12:1-6,10

A great sign appeared in the heavens.

A reading from the book of Revelation.

God's temple in heaven opened and in the temple could be seen the ark of his covenant.

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. Because she was with child, she wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky: it was a huge dragon, flaming red, with seven heads and ten horns; on his heads were seven diadems. His tail swept a third of the stars from the sky and hurled them down to the earth. Then the dragon stood before the woman about to give birth, ready to devour her child when it should be born. She gave birth to a son—a boy destined to shepherd all the nations with an iron rod. Her child was snatched up to God and to his throne. The woman herself fled into the desert, where a special place had been prepared for her by God.

Then I heard a loud voice in heaven say:

“Now have salvation and power come,  
the reign of our God and the authority of his Anointed One.”

~~This is~~ the Word of the Lord.

## RESPONSORIAL PSALM

63. As circumstances suggest, the following responsorial psalm or some other suitable song may be sung:

1 Samuel 2:1,4-5,6-7,8

R. My heart rejoices in the Lord, my Savior.

As Hannah worshiped the Lord, she said:

"My heart exults in the Lord,  
my horn is exalted in my God.  
I have swallowed up my enemies;  
I rejoice in my victory." R.

The bows of the mighty are broken,  
while the tottering gird on strength.  
The well-fed hire themselves out for bread,  
while the hungry batten on spoil.  
The barren wife bears seven sons,  
while the mother of many languishes. R.

The Lord puts to death and gives life;  
he casts down to the nether world;  
he raises up again.  
The Lord makes poor and makes rich,  
he humbles, he also exalts. R.

He raises the needy from the dust;  
from the ash heap he lifts up the poor,  
To seat them with nobles  
and make a glorious throne their heritage. R.

## GOSPEL ACCLAMATION

64. One of the following verses is sung before the gospel:

Happy are you, holy Virgin Mary, deserving of all praise;  
from you rose the sun of justice, Christ the Lord.

OR

Blessed is the Virgin Mary who kept the word of God,  
and pondered it in her heart.

## GOSPEL

65. The deacon (or, in his absence, the minister) proclaims the gospel. Additional readings are given in no. 115. All stand.

Luke 1:26-38

You will conceive and bear a son.

A reading from the holy gospel according to Luke.

The angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David. The virgin's name was Mary. Upon arriving, the angel said to her: "Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women." She was deeply troubled by his words, and wondered what his greeting meant. The angel went on to say to her: "Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name Jesus. Great will be his dignity and he will be called Son of the Most High. The Lord God will give him the throne of David his father. He will rule over the house of Jacob forever and his reign will be without end."

Mary said to the angel, "How can this be since I do not know man?" The angel answered her: "The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God. Know that Elizabeth your kinswoman has conceived a son in her old age; she who was thought to be sterile is now in her sixth month, for nothing is impossible with God."

Mary said: "I am the maidservant of the Lord. Let it be done to me as you say." With that the angel left her.

~~This is the~~ gospel of the Lord.

*During the Easter Season*

John 19:25-27

Woman, this is your son. This is your mother.

A reading from the holy gospel according to John.

Near the cross of Jesus there stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. Seeing his mother there with the disciple whom he loved, Jesus said to his mother, "Woman, there is your

son." In turn, he said to the disciple, "There is your mother." From that hour onward, the disciple took her into his care.

This is the gospel of the Lord.

#### HOMILY

66. The minister may give those present a brief explanation of the Scripture readings and the role of Mary in God's plan of salvation, or one of the non-biblical readings in no. 116 may be read.

### Rite of Crowning

#### THANKSGIVING AND INVOCATION

67. After the homily, the minister stands before the image of the Mother of God and alternates saying the prayer of thanksgiving and invocation with the congregation.

Minister:

Lord,  
we bless you,  
for you are full of mercy and justice:  
you humble the proud  
and exalt the lowly.

All respond:

You gave us the highest example  
of your divine wisdom  
in the mystery of the Word made flesh  
and of his virgin Mother.

Minister:

Your Son,  
humbled by death,  
rose glorious at your right hand,  
the King of all creation.

All respond:

The Virgin, who acknowledged herself to be a servant,  
became the Mother of our Redeemer

and of those reborn in her Son.

Now, raised above the angels,  
she prays for all:  
the Queen of mercy and grace.

Minister:

Bless us as we crown this image  
of the Mother of your Son (of Christ and his Mother).

All Respond:

We confess Christ to be the King of creation  
and call upon Mary, our Queen.  
May we walk in their likeness  
spending ourselves for the sake of others.

Content with our place in this life  
may we one day hear your voice  
inviting us to take our place in heaven  
and receive the crown of victory.

#### CROWNING

68. The minister or another person places the crown on the image of Mary. If the image is of both Mary and the infant Jesus, the image of Christ is crowned before that of the Virgin Mary.

As the image is crowned an appropriate song is sung.

#### LITANY OF THE BLESSED VIRGIN MARY

69. After the crowning, the Litany of the Blessed Virgin Mary is sung or recited. A cantor or other minister sings or recites the invocations and all respond.

Lord, have mercy  
Christ, have mercy  
Lord, have mercy

Lord, have mercy  
Christ, have mercy  
Lord, have mercy

God our Father in heaven  
God the Son, Redeemer of the world  
God the Holy Spirit  
Holy Trinity, one God

have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us

Holy Mary	pray for us
Holy Mother of God	pray for us
Most honored of virgins	pray for us
Chosen daughter of the Father	pray for us
Mother of Christ the King	pray for us
Glory of the Holy Spirit	pray for us
Virgin daughter of Zion	pray for us
Virgin poor and humble	pray for us
Virgin gentle and obedient	pray for us
Handmaid of the Lord	pray for us
Mother of the Lord	pray for us
Helper of the Redeemer	pray for us
Full of grace	pray for us
Fountain of beauty	pray for us
Model of virtue	pray for us
Finest fruit of the redemption	pray for us
Perfect disciple of Christ	pray for us
Untarnished image of the Church	pray for us
Woman transformed	pray for us
Woman clothed with the sun	pray for us
Woman crowned with stars	pray for us
Gentle Lady	pray for us
Gracious Lady	pray for us
Our Lady	pray for us
Joy of Israel	pray for us
Splendor of the Church	pray for us
Pride of the human race	pray for us
Advocate of peace	pray for us
Minister of holiness	pray for us
Champion of God's people	pray for us
Queen of love	pray for us
Queen of mercy	pray for us
Queen of peace	pray for us



Queen of angels	pray for us
Queen of patriarchs and prophets	pray for us
Queen of apostles and martyrs	pray for us
Queen of confessors and virgins	pray for us
Queen of all saints	pray for us
Queen conceived without original sin	pray for us
Queen assumed into heaven	pray for us

Queen of all the earth	pray for us
Queen of heaven	pray for us
Queen of the universe	pray for us

Lamb of God, you take away the sins of the world	spare us, O Lord
Lamb of God, you take away the sins of the world	hear us, O Lord
Lamb of God, you take away the sins of the world	have mercy on us

Minister:

Pray for us, O glorious Mother of the Lord.

All respond:

That we may become worthy of the promises of Christ.

The minister concludes the litany with the following prayer:

God of mercy,  
listen to the prayers of your servants  
who have honored your handmaid Mary as mother and queen.  
Grant that by your grace  
we may serve you and our neighbor on earth  
and be welcomed into your eternal kingdom.

We ask this through Christ our Lord.

All respond:

Amen.

**DISMISSAL**

70. After the litany the minister says:

Gracious Lord,  
with love and devotion we have honored the holy Mother of God.  
May she continue to intercede for us with Jesus Christ, her Son,  
now and for ever.

All respond:

Amen.

A priest or deacon adds:

May almighty God bless you,  
the Father, and the Son, + and the Holy Spirit.

All respond:

Amen.

71. The celebration should end with a song.

## Musical Resources

117. The following is a list of Marian hymns, choral anthems, and organ music, which are appropriate for use in any of the services.

### Hymnals

*Glory and Praise: Parish Music Program*

Phoenix, Arizona: North American Liturgy Resources, 1984.

- Dwelling Place
- Earthen Vessels (especially stanza 2)
- Hail Mary, Gentle Woman
- Hail, Holy Queen
- I Have Loved You
- My Soul Rejoices
- Only a Shadow
- Service
- Sing a New Song
- Take, Lord, Receive

*ICEL Resource Collection of Hymns and Service Music for the Liturgy*

Chicago, Illinois: G.I.A. Publications, 1981.

- Ave Maria (Chant)
- Be Joyful, Mary, Heav'nly Queen
- Canticle of Mary
- Hail! Holy Queen Enthroned Above
- Hail, Queen of Heav'n
- Immaculate Mary
- Magnificat (Psalm Tone)
- O Purest of Creatures!
- Praise We the Lord This Day
- Salve, Regina
- The God Whom Earth and Sea and Sky
- Who Is She Ascends So High

*Worship: A Hymnal and Service Book for Roman Catholics*  
Chicago, Illinois: G.I.A. Publications, 1986 (Third Edition).

- At the Cross Her Station Keeping (Lent)
- Ave Maria (Chant)
- Be Joyful, Mary (Easter)
- Hail, Holy Queen Enthroned Above
- Hail, Queen of Heaven/Salve, Regina (Chant)
- Immaculate Mary
- Let Us with Joy Our Voices Raise
- Lo, How a Rose E'er Blooming (Christmas)
- Magnificat (Canon)
- Mary, How Lovely the Light of Your Glory
- O Queen of Heaven/Regina Caeli (Chant-Easter)
- O Sanctissima
- Sing We of the Blessed Mother
- Sing of Mary, Pure and Lowly
- Tell Out, My Soul, the Greatness of the Lord
- The Angel Gabriel from Heaven Came (Annunciation)
- The God Whom Earth and Sea and Sky
- Virgin-born, We Bow before You

*Peoples Mass Book*

Schiller Park, Illinois: World Library Publications, 1984.

- Canticle of Mary
- Canticle of Our Lady (Psalm Tone)
- Hail, Blessed Lady/Salve, Regina
- Hail, Holy Queen Enthroned Above
- Hail, Queen of Heaven
- Holy Mary, Now We Crown You
- Mary the Dawn
- O Mary, of All Women
- She Will Show Us the Promised One
- Sing of Mary
- Sing to Mary, Mother Most Merciful
- Star upon the Ocean
- Virgin, Full of Grace

*1987 Assembly Book, Cycle A*

Phoenix/Toronto/Cincinnati: North American Liturgy Resources, 1986.

- All the Ends of the Earth
- By Name I Have Called You
- Faithful Love
- Gospel Canticle
- Hail Mary, Gentle Woman
- Here I Am, Lord
- Immaculate Mary
- Mary's Song
- My Soul Rejoices

- O Chosen One
- Pieta
- Praised Be the Flower
- Spirit of God

*Today's Missal—Music Issue 1987*

Portland, Oregon: Oregon Catholic Press, 1987.

- Magnificat
- Mary's Song
- Mary, Full of Grace
- O God, Hear Us
- O Queen of Heaven
- Sing of Mary
- Star above the Ocean

*We Celebrate*

Chicago, Illinois: J. S. Paluch Company, Inc., 1982.

- Ave Maria/Hail, Maiden Mary
- Canticle of Mary
- Daily, Daily Sing to Mary
- Hail, Holy Queen Enthroned Above
- Holy Mary, Now We Crown You
- Immaculate Mary
- Memorare
- O Most Holy One
- O Queen of Heaven
- O Sanctissima
- Our Lady's Song of Praise
- Salve, Regina Coelitem
- She Will Show Us the Promised One
- Sing of Mary
- Stainless the Maiden
- Virgin, Full of Grace

*Canticos de Gracias y Alabanza*

Portland, Oregon: Oregon Catholic Press, 1982.

- Adiós, Reina del Cielo
- Ave María
- Humilde Nazarena
- Madre Dolorosa
- Madre de Todos los Hombres
- Madre de los Pobres
- Madre del Amor
- Oh Virgen de Guadalupe
- Oh Virgen sin Mancha
- Oh Santísima
- Viva la Virgen de Guadalupe

*Cantemos al Señor*

Miami, Florida: Archdiocese of Miami, 1986.

- Ave María
- Ave María, Caridad de Cobre
- Canción de María
- Canto de María
- Dios Te Salve María
- La Virgen Sueña Caminos
- Madre de Nuestra Alegría
- Madre de la Iglesia
- Madre de los Jóvenes
- Magnificat
- Oh María
- Oh Santísima
- Saludo a María
- Salve, Regina (Chant)
- Santa María del Camino
- Virgen Mambisa
- Virgencita del Cobre

*Evening Prayer for Feasts of Mary*

For a complete musical setting of Evening Prayer for solemnities and feasts of the Blessed Virgin Mary, see *Evening Prayer for Feasts of Mary* (minister's and people's editions). Washington, D.C.: Federation of Diocesan Liturgical Commissions, 1979.

**Plainsong**

Alma Redemptoris Mater	Regina Coeli, Jubila
Ave Maria	Regina Coeli, Laetare
Ave, Regina Coelorum	Salve, Mater Misericordiae
Magnificat	Salve, Regina

**Choral Music**

Alma Redemptoris Mater	Any setting; plainsong; Anerio, Palestrina, Mozart
Assumpta Est Maria	Many settings; Palestrina, Aichinger, Prenner
Ave Maria Virgo Serena	Josquin
Ave Maria	Any setting; plainsong; Palestrina, Victoria, Mouton, Alain, Poulenc, Clemens non Papa, Senil, Arcadelt, Stravinsky
Ave Maris Stella	Any setting; plainsong; Hassler
Conceptio Tua	Marenzio

Hodie Maria Virgo Ascendit	Erbach
Litanies a la vièrge noire	Poulenc
Magnificat	Any setting; plainsong; Latin and English settings by many composers
Marienlieder	Brahms
Salve, Regina	Any setting; plainsong; Poulenc, Désenclos, Guerrero
Tota Pulchra Es	Durufle, Campra, Schuetz, Monteverdi
<b>Organ Music</b>	
Annonciation	Dupré
Ave Maria	Reger, Langlais (Ave Maria, Ave Maris Stella)
Ave maris stella	Settings by Cabézon, Frescobaldi, Coelho, de Grigny, Dandrieu, Franck, Dupré, Tournemire (Improvisation), Peeters (Toccata, Fugue et Hymne), Tippett (Prelude to the Vespers of Monteverdi)
Canto Llano de la Inmaculada Concepcion	Correa de Arauxo (variations)
L'Angelus	Dupré
L'Orgue Mystique	Tournemire (Nos. 2, 11, 35, and 42)
Magnificat	Verses for organ by Cabezón, Frescobaldi, Scheidt, Scheidemann, Kindermann, Lebègue, Guilain, Dandrieu, M. Corrette, Guilmant, Dupré; Preludes and individual settings by Buxtehude, Pachelbel, Bach (Fuge; Schubler Chorale)
Maria zu lieben	Hurford (Five verses on a melody from the Paderborn Gesangbuch)
Regina Coeli	Schroeder (Marianischen Antiphone)
Salve, Regina	Settings by Cabezón, Caurroy, Cornet, Widor (Symphony 2), Dupré (Choral et Fuge)
Suite Mariale	Maleingreau

Collections

*Notre Dame; A la Vierge* (Orgue et Liturgie  
Nos. 11 and 14)

*A la Sainte Vierge; Salve, Regina* (L'Organiste  
Liturgique Nos. 2 and 21)

*Marienleste* (Cantantibus Organis, No. 19)