

It may well be Mary of Clopas who is mentioned by St Matthew and St Mark twice more as being with Mary Magdalene. She is described by St Matthew as “..the other Mary..”. St Mark again refers to her as: “...the mother of Joses..” and “..the mother of James and Salome..”. The first mention is after Joseph of Arimathea had buried Jesus, the two women sat opposite the sepulchre; secondly on Easter Sunday morning they went to see the tomb and the angel appeared and told them that the tomb was empty and that He had risen. So, Mary of Clopas is an important witness to the central tenets of our faith. She saw Jesus’ death. She was probably the first, with Mary Magdalen, to see the empty tomb and to be told by the angel of Jesus’ resurrection. She is venerated as a saint by the Roman Catholic and Orthodox Churches.

**Stephen S**

**Entrance antiphon:** (Day) **I have risen, and I am with you still, alleluia. You have laid your hand upon me, alleluia. Too wonderful for me, this knowledge, alleluia, alleluia.**

**First Reading: Acts 10: 34, 37-43**

**Psalm 117: Response: This day was made by the Lord; we rejoice and are glad.**

**Second Reading: Colossians 3: 1-4**

**Gospel Acclamation: Alleluia, alleluia! Christ, our Passover, has been sacrificed; let us celebrate the feast then, in the Lord. Alleluia!**

**Gospel: John 20 1-9**

**Memorial Acclamation: We proclaim your Death, O Lord, and profess your Resurrection until you come again.**



The Three Marys at the Tomb-  
Annibale Carracci

## **Easter Sunday Cycle C, 2022 Weekly Reflection: Minor Players in the Passion (7): Mary of Clopas**

Apart from Our Lady, St John and Mary Magdalene, who else is recorded as being at the crucifixion? St Matthew says Mary, the mother of James and Joseph, and the mother of the sons of Zebedee; St Mark says Mary, the mother of James the younger and of Joses and Salome; St John, perhaps most intriguingly, says (19:25): “...his mother’s sister, Mary the wife of Clopas..”

On these few lines there has been much research. The majority opinion appears to be that Mary, the mother of James and Joseph (Joses) is the same woman as Mary of Clopas. The main objection to this is that James is elsewhere said to be the son of Alphaeus (e.g St Matthew 10:3), but it may be either that Clopas and Alphaeus are the same person, or that Mary had been widowed and then married Clopas. More interestingly, was Mary of Clopas Our Lady’s sister as John says? One concern is that, if so, they were both called Mary. This is not impossible. Identically named siblings are found in other ancient texts. Another explanation is that there is some variation in the manuscripts. In the Greek texts Our Lady is Μαριάμ; Mary of Clopas is Μαρία. This is a slight difference in the two names, not dissimilar to that between Mary and Maria. Some scholars believe Mary of Clopas was Our Lady’s sister-in-law. The word ‘sister’ and other family can properly be interpreted as close relatives. James and Joseph are described as Jesus’ brothers by St Matthew (13:55). If they were Mary of Clopas’ sons, then, whether she was Our Lady’s sister or sister-in-law, they would have been Jesus’ cousins. That Mary of Clophas may have been Our Lady’s sister-in-law is referenced by the 2<sup>nd</sup> century Christian writer, Hegesippus, who says that Clopas was the brother of St Joseph. It is widely accepted that Clopas, Mary’s husband, is the same person as Cleophas, one of the disciples to whom Jesus appeared shortly after His resurrection, on the road to Emmaus.