

SOLEMNITY

Mary, the Mother of God, leads her children to Christ

ECCLESIA

01_01_2024

*Saint John
Paul II*



The Mother of the Redeemer has a precise place in the plan of salvation, for "when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And

because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Gal. 4:4-6)

With these words of the Apostle Paul, which the Second Vatican Council takes up at the beginning of its treatment of the Blessed Virgin Mary, I too wish to begin my reflection on the role of Mary in the mystery of Christ and on her active and exemplary presence in the life of the Church. (...)

If it is true, as the Council itself proclaims, that "only in the mystery of the Incarnate Word does the mystery of man take on light," then this principle must be applied in a very particular way to that exceptional "daughter of the human race," that extraordinary "woman" who became the Mother of Christ. Only in the mystery of Christ is her mystery fully made clear. Thus has the Church sought to interpret it from the very beginning: the mystery of the Incarnation has enabled her to penetrate and to make ever clearer the mystery of the Mother of the Incarnate Word. The Council of Ephesus (431) was of decisive importance in clarifying this, for during that Council, to the great joy of Christians, the truth of the divine motherhood of Mary was solemnly confirmed as a truth of the Church's faith. Mary is the Mother of God (= Theotókos), since by the power of the Holy Spirit she conceived in her virginal womb and brought into the world Jesus Christ, the Son of God, who is of one being with the Father. (...)

The mystery of the Incarnation was accomplished when Mary uttered her *fiat*:

"Let it be to me according to your word," which made possible, as far as it depended upon her in the divine plan, the granting of her Son's desire.

Mary uttered this *fiat* in faith. In faith she entrusted herself to God without reserve and "devoted herself totally as the handmaid of the Lord to the person and work of her Son." And as the Fathers of the Church teach-she conceived this Son in her mind before she conceived him in her womb: precisely in faith! (...)

From this point of view, particularly eloquent is the passage in the Gospel of John which presents Mary at the wedding feast of Cana. (...) Mary is present at Cana in Galilee as the Mother of Jesus, and in a significant way she contributes to that "beginning of the signs" which reveal the messianic power of her Son. (...) Even though Jesus' reply to his mother sounds like a refusal (especially if we consider the blunt statement "My hour has not yet come" rather than the question), Mary nevertheless turns to the servants and says to them: "Do whatever he tells you" (Jn. 2:5). Then Jesus orders the servants to fill the stone jars with water, and the water becomes wine, better than the wine which has previously been served to the wedding guests.

What deep understanding existed between Jesus and his mother? How can we probe the mystery of their intimate spiritual union? But the fact speaks for itself. It is certain that that event already quite clearly outlines the new dimension, the new meaning of Mary's motherhood. Her motherhood has a significance which is not exclusively contained in the words of Jesus and in the various episodes reported by the Synoptics (Lk. 11:27-28 and Lk. 8:19-21; Mt. 12:46-50; Mk. 3:31-35). In these texts Jesus means above all to contrast the motherhood resulting from the fact of birth with what this "motherhood" (and also "brotherhood") is to be in the dimension of the Kingdom of God, in the salvific radius of God's fatherhood. In John's text on the other hand, the description of the Cana event outlines what is actually manifested as a new kind of motherhood according to the spirit and not just according to the flesh, that is to say Mary's solicitude for human beings, her coming to them in the wide variety of their wants and needs. At Cana in Galilee there is shown only one concrete aspect of human need, apparently a small one of little importance ("They have no wine"). But it has a symbolic value: this coming to the aid of human needs means, at the same time, bringing those needs within the radius of Christ's messianic mission and salvific power. (...)

Another essential element of Mary's maternal task is found in her words to the servants: "Do whatever he tells you." The Mother of Christ presents herself as the spokeswoman of her Son's will, pointing out those things which must be done so that the salvific power of the Messiah may be manifested. At Cana, thanks to the intercession of Mary and the obedience of the servants, Jesus begins "his hour." At Cana Mary appears as believing in Jesus. Her faith evokes his first "sign" and helps to kindle the faith of the disciples. (...)

It is precisely in this sense that the episode at Cana in Galilee offers us a sort of first announcement of Mary's mediation, wholly oriented towards Christ and tending to the revelation of his salvific power. (...)

From the text of John it is evident that it is a mediation which is maternal. As the Council proclaims: Mary became "a mother to us in the order of grace." This motherhood in the order of grace flows from her divine motherhood. Because she was, by the design of divine Providence, the mother who nourished the divine Redeemer, Mary became "an associate of unique nobility, and the Lord's humble handmaid," who "cooperated by her obedience, faith, hope and burning charity in the Savior's work of restoring supernatural life to souls. (...)

If John's description of the event at Cana presents Mary's caring motherhood at the beginning of Christ's messianic activity, another passage from the same Gospel confirms this motherhood in the salvific economy of grace at its crowning moment, namely when Christ's sacrifice on the Cross, his Paschal Mystery, is accomplished. John's description is concise: "Standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother: 'Woman, behold your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home" (Jn. 19:25-27). (...)

And so this "new motherhood of Mary," generated by faith, is the fruit of the "new" love which came to definitive maturity in her at the foot of the Cross, through her sharing in the redemptive love of her Son.