


## Mary in the Scriptures

**Wedding at Cana**  
**Foot of the Cross**



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## The Angelus

**P:** The Angel of the Lord declared unto Mary     **R:** And she conceived of the Holy Spirit.  
**P:** Behold the handmaid of the Lord     **R:** Be it done unto me according to Thy word.  
**P:** And the Word was made flesh     **R:** And dwelt among us.  
**P:** Pray for us, O Holy Mother of God     **R:** That we may be made worthy of the promises of Christ.

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**Together:** Four forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord.

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## Short Review

- Revelation is transmitted in two different ways:
  - Sacred Tradition** (orally)
  - Sacred Scripture** (written)
- Both flow from the same source (God), influence each other, and have the same end (our salvation).
- Magisterium is at the service of both. It ensures that Tradition stays intact and Scripture is authentically interpreted.
- Marian doctrines are excellent examples of the interplay between Sacred Tradition, Sacred Scripture, and the Magisterium (e.g., Immaculate Conception & Perpetual Virginity)

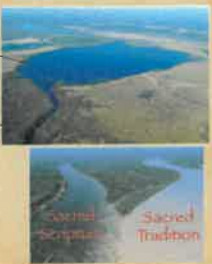
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## Short Review

**Deposit of Faith:** Body of saving truth entrusted by Christ to the Apostles

**Sacred Scripture and Sacred Tradition:** Perpetuate or carry body of saving truth forward

**Magisterium:** Akin to the Department of Natural Resources (DNR) – keeps the river clean



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## Short Review

In looking at the Annunciation, we saw:

- Gabriel invites Mary to rejoice (cf. Zeph. 3:17-18)
- Given the title, *kecharitōmenē*, which is a perfect passive participle of *charitōō* (to fill or endow with grace):
  - Mary **has been graced, is graced, and will receive grace** according to her stage in life in the future.
- The title serves as the foundation of the Immaculate Conception (Sacred Tradition).
- While troubled, Mary “dialogued” with the Word.

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## Short Review

- In looking at the Annunciation, we saw:
  - As part of her dialogue, she asked, “How can this be, since I have no relations with a man?”
  - Augustine, St. Jerome, and others understood her question in light of a previous vow she took to remain a virgin prior to the Annunciation.
  - Liturgy of the Church celebrates Mary as *Aeiparthenos*, the Ever Virgin (CCC 499).
  - Mary remained a virgin in conceiving her Son, in giving birth to Him, in carrying Him...always a virgin (CCC 510).

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## Short Review

- In looking at the Annunciation, we saw:
  - Luke presents Mary as the Ark of Covenant
  - Mary identifies herself as the Handmaid of the Lord – entirely devoted to the Person and work of her Son
- For us, we saw that Mary personally embodies:
  - What God wills to do in each of us (most beautiful work)
  - The beauty of trusting in God, saying “yes,” even when we do not understand how He is working in our lives. As we will now see, this “yes” while not always easy, is life-giving.

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## There Was a Wedding

- **On the third day:** John alludes to the Resurrection, which occurred on the third day.
  - **1 Cor. 15:4:** that he was buried; that he was raised on the third day in accordance with the scriptures
- **Wedding:** Some Church Fathers understood the wedding as a foreshadowing of heaven, which the Book of Revelation calls the marriage supper of the Lamb (Rev. 19:9).
  - **Caesarius of Arles:** It is he who came down to earth to invite his beloved to marriage with his highness, giving her for a present the token of his blood and intending to give later the dowry of his kingdom (*Ancient Christian Commentary*, 89).

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## Attendees at the Wedding

**Mother of Jesus was there:** Through all her lack of understanding, trials, and tribulations, Mary consistently remains right next to Jesus.

- Mary is present at all the significant moments of Jesus' life: conception, birth, Wedding at Cana (first miracle), public ministry, foot of the Cross, and Pentecost.

**Jesus and his disciples:** The true bridegroom and his groomsmen arrive.

- **John the Baptist:** The one who has the bride is the bridegroom; the best man, who stands and listens for him, rejoices at the bridegroom's voice (Jn. 3:29).

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## Attendees at the Wedding

- Notice that all the attention is focused on Jesus and His mother. In fact, we do not even know the names of the bridegroom and the bride.
- The bridegroom is only mentioned once, while the bride is never mentioned.
- The main characters in the narrative are Jesus and Mary. Symbolically, *they* are the bridegroom and the bride.
- Mary, for her part, represents the Church.



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## Attendees at the Wedding

*Basilica di Santa Maria in Trastevere*



13th-Century Mosaic in the apse attributed to Pietro Cavallini

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## Beginning & End



Adam & Eve  
"One Flesh"  
Gen. 2:24



Wedding at Cana  
"Manifested His Glory"  
Jn. 2:11



Marriage Supper of the Lamb  
Rev. 19:7-9

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## Come to the Feast

**Wedding Announcement**

God the Father, Indivisible, Unique, Infinite, and Eternal, invites you to the Marriage of his Son, Jesus Christ, the Word of God, to His bride, the Church, wherein the two shall forever become "one flesh" in a communion of life and love in the Trinity, with the Virgin Mary, the angels and all the blessed (CCC 1024).

**Program**

**Bridegroom:** Jesus Christ

**Bride:** Church (Mary symbolizes)

**Best Man:** John the Baptist

**Maid of Honor:** Mother of Jesus

**Groomsmen:** Apostles

**Bridesmaids:** Consecrated Virgins

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## Jewish Wedding - Jesus

**Stages of Jewish Wedding**

**Petrothal:** Groom travels to home of the prospective bride, paying the purchase price.

Groom returns to Father's house (12 months) prepares living accommodations in Father's house.

Groom comes to bride at unexpected time known to her.

Returns to Father's house to consummate marriage and celebrate feast for 7 days.

**Jesus as Bridegroom**

And the Word became flesh and made his dwelling among us, and we saw his glory (Jn. 1:14).

In my Father's house there are many dwelling places... Jesus goes to prepare a place for you (Jn 14:2)

Stay awake, for you know neither the day nor the hour (Mt 25:13)

John sees the new Jerusalem coming down out of heaven, prepared as a bride (Rev 21:2)

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## They Have No Wine

- Culturally:** The marriage feast was usually held at the house of the bridegroom and often at night. Many relatives and friends attended, so the wine might well run out. A steward or friend supervised the feast (Ray, 74).
- In a culture of honor, the young couple is exposed to great embarrassment with the shortage of wine.
- Mary assesses the situation and addresses it privately. Thus, we get a window into her character. She is greatly concerned for what is going on in the life of others.

**They have no wine:** Symbolically, the Old Covenant has come to an end. The time for the New Covenant (wine) has arrived.

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## They Have No Wine

- Wine carries rich symbolism in the Scriptures. In the OT, it was associated with:
  - Wisdom (Prov. 9:1-5; Sir. 17-21)
  - The Law
  - Marriage Feasts (Song of Sol. 1:2-4, 4:10, 5:1, 7:2)
- Most significant for this scene, wine was associated with *the joy of the messianic era*... Thus, from Jesus' perspective, Mary is asking for a lot more than a good supply of drink for the wedding feast. The wine she requests is really the messianic wine - symbolic wine that the prophets foretold would accompany the messianic age (Sir. 12:8-20).

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## Woman


- Woman:** The way in which Jesus addresses His mother is significant. He does not say, "Mother" or "Mary."
- The unusual address to His mother draws our attention to:
  - Gen. 3:15:** I will put enmity between you and the **woman**, and between your offspring and hers. They will strike at your head, while you strike at their heel.
  - Jesus' address alludes that as "woman," Mary will be intimately involved in the great battle between the "offspring" (seed) of the serpent and the "offspring" (seed) of the woman.



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## Woman


- The unusual address to His mother draws our attention to:
  - John 19:6:** When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "**Woman**, behold, your son."
  - Gal. 4:4:** But when the fullness of time had come, God sent his Son, born of a **woman**, born under the law
  - Rev. 12:1:** 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.



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### Mary – New Eve

- Notice that the image of “woman” extends from the first book of the Bible (Gen. 3:15) to the last (Rev. 12:1).
- As “woman,” Mary uniquely cooperates in her Son’s redeeming work. Through her unique cooperation, Mary “undoes” the work of Eve.
- St. Irenaeus:** The knot of Eve’s disobedience was untied by Mary’s obedience, what the virgin bound through her unbelief, the Virgin Mary loosened by her faith.



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### Mary – New Eve

Mary Undoer of Knots

Johann Georg Melchior

Pope Francis saw the image as a student while in Germany and promoted her veneration in Latin America

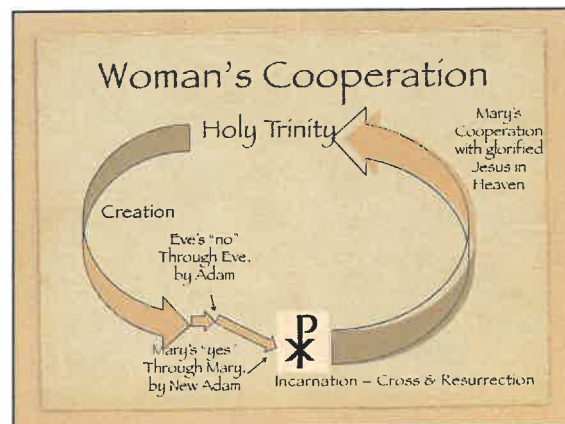


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### Mary - New Eve

<u>Eve (Woman)</u>	<u>Mary (Woman)</u>
• A wife	• A wife
• and virgin	• and virgin
• through refusal to believe	• through faith
• became by disobedience	• became by obedience
• cause of death	• cause of life
• for herself	• for herself
• for the whole human race	• for the whole human race

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### Jesus’ Response

**NAB:** “Woman, how does your concern affect me?”

**Literal translation:** “Woman, what to me and to you?”

- We must not avoid the conclusion that Jesus by rebuking his mother, however courteously, declares, at the beginning of his ministry, his utter freedom from any kind of human advice, agenda or manipulation (D.A. Carson, 171).
- We must admire Mary’s humility here. She does not become upset or bitter, but rather says, “Do whatever he tells you.”
- Her words are the norm of Christian life - doing Christ’s will!

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### Jesus’ Response

**My hour has not yet come:** Refers to His death on the Cross and the exaltation bound up with it (D.A. Carson, 171).

**Bishop Cozzens:** Jesus is saying, “Do you know what this means by creating wine at the wedding feast? It means the beginning of my mission.” The clock begins ticking (Sri, 150).

- Wine is a symbol for the new life that comes from Jesus. At Pentecost, when the disciples receive the Holy Spirit and speak in different languages, some people scoffed saying, “They have had too much wine.” (Act 2:15)
- Thus, given that the old wine has run out (old covenant), Mary puts her Son on the road to the Cross by requesting new wine.

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## For Us

- Mary recognizes the situation, sees a major problem about to occur, and so quietly sets things in motion.
- Knowing she cannot fix the problem on her own, she turns to her Son trusting that He can fix the problem, even though she does not know how He will do so.
- Furthermore, when she is gently rebuked, she persists by saying, "Do whatever he tells you." These are her last recorded words in the bible.
- When we are confronted with what looks like an impossible situation, can we not look to Mary who quickly turns to her Son to do the miraculous? She completely trusts in her Son, knowing that with Him, the impossible is possible.

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## Abundance of Wine

- Six stone water jars.** Six is one short of seven, which is the number of perfection (e.g., seven days of creation).
- Assuming 24 gallons, this would be about 150 gallons of top quality wine. Like the abundance of bread with the multiplication of the loaves, the same is true of the wine.
- Is. 25:6:** On this mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines, juicy, rich food and pure, choice wines (cf. Joel 4:18).
- Apparently, Mary's prayers are *very* efficacious with God! Since Jesus has an immense love for His mother, he cannot but listen to his mother's prayers (Navarre, 63).

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## Abundance of Wine

- Moved by Mary's prayers, notice that Jesus takes something that is natural and good (water) and turns it into something more beautiful (wine)!
- Water:** human love
- Wine:** divine love
- Jesus, then, raises natural human love (water) so that it participates into the wine of divine love.
- In other words, by raising natural human love to the level of divine love, Jesus makes married love a sacrament. That is, married love becomes a sign of and means for making the love between Jesus Christ and His Bride, the Church, present in the world today.

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## Wedding Icon

**Table:** Set for a feast

**Mary:** Clothed in blue representing human life; wrapped in red representing divine life

**Couple:** Look towards Mary (symbol of the Church) for divine life in their marriage



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## The Foot of the Cross

**Standing by the Cross of Jesus:** Four women are listed at the foot of the cross:

- His mother
- His mother's sister (aunt)
- Mary, the wife of Clopas
- Mary of Magdala
- Whereas the Apostles, with the exception of St. John, abandon Jesus in His hour of humiliation, these pious women, who followed during his public life (cf. Lk 8:2-3) now stay with their Master as He dies on the Cross (Navarre, 232).

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## The Foot of the Cross

- Different views of Mary's role in redemption:
  - No role whatsoever:** Jesus alone is the cause of redemption. Mary is redeemed just like everyone else. This view presupposes an either/or dichotomy. It's either Jesus or Mary. Catholics, however, propose both/and.
  - Passive role:** Mary has a unique role in redemption, but it is merely passive. She accepts her Son's total offering, but does it passively.
  - Direct and Active:** Mary actively offers her Son and all her suffering in union with her Son to the Father at every moment of her life, particularly at the foot of the Cross.

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