

10B 2018 SML  
MK 3:20-35

Our Crucified Lord put all of us under the protection of His Blessed Mother when He addressed the Church and all of her members in the person of John the Beloved, at the foot of the Cross. What Jesus said to John who stood at the foot of the Cross, He said to all of us, “Behold your mother.” When He addressed His Mother not as “Mother,” but as “Woman,” He emphasized that Mary is to be the Mother of all of us. And all of us are to be her children.

Preparation for Mary’s role as Mother of all of us unfolded in three scenes in the Life of her Divine Son, each one suggesting the lesson which Calvary itself was to reveal; namely that she was called to be:

- ✓ not only the Mother of God,
- ✓ but also the Mother of men;
- ✓ not only the Mother of Holiness,
- ✓ but also the Mother of those who ask to be holy.

The first scene took place in the Temple where Mary and Joseph found the Child Jesus after a three-day search. The Blessed Mother told her Son Jesus that their

hearts were broken with sorrow during the long search, and He answered, "Did you not know I must be about my Father's business?" This was equivalent to saying, "I have another business than the business of the carpenter shop, namely Redemption of all mankind." How far the full meaning of these words occurred to Mary we do not know. Whether she understood then that the Fatherhood of God meant she was to be the Mother of men, we do not know. But certainly, eighteen years later, in the second scene of the Wedding Feast at Cana, Mary came to a fuller understanding of her mission as mother of all of us.

At the Wedding Feast at Cana, where in the course of the banquet the wine ran out, Our Blessed Mother, always interested in others, was the first to notice the problem and the first to find an answer. She simply said to her Son, "They have no wine." And using the same title He used at the Cross, Jesus called His Mother, "Woman." "Woman, what is that to me and to you?" This was equivalent to saying, "You are asking Me to do something which belongs to Me as the Son of God. You are asking Me to work a miracle only God can work; you are asking Me to

exercise my Divinity, which has relationship to all mankind. And once I do that, your role will change from my Mother to the mother of mankind.”

To prove that Mary’s intercession is powerful in her role of universal motherhood, He ordered the pots filled with water, and in the words of Crashaw, “the conscious waters saw their God and blushed.”

The third scene happened two years later, as recorded in this evening’s (morning’s) gospel. When Our Blessed Lord’s preaching was interrupted with, “Your mother . . . is outside, asking for you,” Jesus answers, “Whoever does the will of God is brother and sister and mother to me.”

The meaning was unmistakable. There is such a thing as spiritual maternity; there are other bonds than those of the flesh. There are other ties than the ties of blood, namely the spiritual ties which bind together those of the Kingdom wherein reign the Fatherhood of God and the Brotherhood of Christ.

Note that St. Luke calls Our Blessed Lord the “first born.” Not that Our Blessed Mother was to have other

children according to the flesh, but only because she was to have other children according to the spirit. So when Our Crucified Lord said from the Cross, “Woman, behold your Son,” Mary brought forth in sorrow her second born, “born in the spirit,” and his name was John the Beloved. The third born, we don’t know. It might have been Peter. It might have been Andrew. But you and I are the millionth-millionth born of the Woman at the foot of the Cross.

We are children of Mary – literally, children. She is our Mother:

not by title of fiction,

not by title of courtesy,

not by title of a sappy religion,

but by Jesus’ command, “Behold your Mother.”

In the verse just prior to Jesus’ command to “Behold your Mother,” it reads that Mary stood by the Cross. She stood to show her strength to be our Mother.

Also note that after Jesus ascended into heaven, the Apostles and Our Blessed Mother returned to the Upper Room to await the coming of the Holy Spirit at Pentecost. Mary was there. Just as the Infant Jesus needed a

mother, the Infant Church, born at Pentecost, needed a Mother as well. That is why we find Mary on Pentecost abiding in prayer with the Apostles, to mother the Infant Church.

This weekend we mark the 75<sup>th</sup> anniversary of St. Mary of the Lakes Church. What a privilege for this parish to be named under the patronage of our Mother! For 75 years, we have beheld our Mother Mary, and she has beheld us. She helps to make us holy. As Jesus came to us through her holiness, only through her holiness can we go back to Him.

I'd like to close this homily with a prayer to Our Blessed Mother:

Glorious ever virgin Mary, Mother of Jesus, patroness of our parish, sublime model of virtue and pure vessel of God's grace! We implore you in your loving kindness to pray for our parish and school before the throne of God. May your blessing be with us always, so that we may see and serve Your Son in others, and work for His kingdom.

You never dismissed without consolation and assistance anyone who had recourse to you. We earnestly invoke your intercession on our behalf before Your Son to bless us. Give us generous hearts, ever mindful of the needs, mission and purpose of our parish and school, which has faithfully served Your Son and His people.

Help us, Blessed Mother, to live and die as faithful children of God, to run in the sweetness of His loving will, and to attain the eternal happiness of heaven.

St. Mary of the Lakes, pray for us!