

Just as the Heart of Christ remained eternally opened on the Cross to pour graces of salvation upon humanity, the Heart of Mary has remained eternally open to receive as Mother those who accept the redemption of Her Son.

THE MATERNITY OF MARY ACCORDING TO POPE JOHN PAUL II

According to His Holiness John Paul II, the maternity of Mary over the whole of humanity is the express desire of Christ, His final testament. This maternity is universal and personal; She is the Mother of the Church and the Mother of each member. Each one of us ought to enter into a personal relationship with Her, a relationship of Mother and child. She desires that we are Her children, that we have an intimate relationship with Her as Christ had with Her, and that this relationship is an extension of the love Christ had for His Mother. He desires that we love Her as He loved Her.

Furthermore, Her maternity is a gift of Christ to each one of us. Each disciple ought to have a Marian dimension in his or her life (for example, one's prayer groups begins with the recitation of the Rosary).

As well, the maternal mission of Mary ought to be received by each person. This is the profound meaning of the Holy Father John Paul II's papal coat of arms. **"The disciple took Her into his home"** (Jn 19: 27)... In other words, he took Her into his heart, responding to the gift of Christ. He made Her a part of his life, his problems, his spiritual life, his decisions and his physical life. **And as Mary was given as Mother personally to him, the disciples responded with a "self-offering."** Self-offering is the response of love of a person, and concretely, it is the response to the love of a mother. **"Entrusting himself to Mary in a filial manner, the Christian, like the Apostle John, 'welcomes' the Mother of Christ 'into his own home' and brings her into everything that makes up his inner life, that is to say into his human and Christian 'I'" (RM, 45).**

Christ entrusts and gives us His Mother. He consecrated us to the maternal care of His Mother because He knew that we need Her to grow in the life of perfection and to defend ourselves in the spiritual battle against the devil.

This maternity has real effects in our lives: it leads to the transmission of spiritual life, to the restoration of souls. It has the mission of guiding us, protecting us, educating us, forming us, and watching out for our needs. Because She is our Mother, she is the powerful intercessor and Mediatrix of all graces. **Pope John Paul II**

* (excerpted from: www.piercedhearts.org)

**SHE HOLDS US WITHIN HER EMBRACE; IN THE FOLD OF HER MANTEL,
WE ARE GUARDED, CLOTHED AND PROTECTED.**

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The Motherhood of The Blessed Virgin Mary (also called the Maternity of the Blessed Virgin Mary) October 11th



***"May the maternal intercession of Mary,
the Mother of the Redeemer and of love,
be the star that guides with certainty the steps
that Christians take in their encounter with the Lord"***
(cf. *Tertio Millennio Adveniente*, no 59).

The Motherhood of the Blessed Virgin Mary

WHEN DID HER MATERNITY BEGIN?

*From the moment of the Annunciation, when the Blessed Virgin received the call to be the Mother of the Redeemer, Her call to be the Mother of all mankind also began in an implicit and hidden manner. The Mother of the Head ought also to be the Mother of the Body. The Mother of the Redeemer is to be the Mother of the redeemed. The physical Mother of Christ will be the spiritual Mother of the Mystical Body of Christ. The Blessed Virgin, by engendering Christ physically and naturally, also engenders spiritually and supernaturally all of the members of the Mystical Body of Christ - the entire human race. The Head as well as its mystical members are **the fruit of the same womb** - that of Mary. Therefore, She is the Mother of the total Christ - the Head and the Body; She is Mother physically of the Head and spiritually of its members, as Pope Pius X explained to us in his encyclical, *Ad diem illum*. The spiritual maternity of Mary is the complement of Her divine maternity. **"Because of the redemptive Incarnation, Mary became not only the Mother of God in the physical order of nature, but also in the supernatural order of grace she became the Mother of all men"** (cf. Pius XII, Message to the Marian Congress of Ottawa, Canada, June 19, 1947).

HER MATERNITY IN THE GOSPELS

We see some signs of the spiritual maternity of the Blessed Virgin over man (in its two facets: intercession and dispensation of graces) in the Gospels.

We see this in the Visitation, when Her presence brought saving graces to John the Baptist and the grace of the Holy Spirit upon Elizabeth, bringing about the first miracle in the supernatural order. We also see it in Cana, where Her maternal intercession and mediation brought about the first miracle in the order of nature.

These two signs of Her Spiritual maternity reach their full realization on Calvary when, in an explicit manner according to the

Gospel of St. John, Christ from the Cross directed Himself to the Beloved disciple (and in him to each one of us) and gave Her to us as Mother. **"behold, your Mother...Mother, behold, your Son"** (cf. **John 19: 26-27**). If the spiritual maternity of Mary in respect to man had been delineated since the Annunciation, on the Cross it is clearly established.

During that solemn moment, the words of Christ officially proclaimed and confirmed the spiritual maternity of Mary that existed since the Annunciation, but was formally consummated and completed through Her most sorrowful association and participation in the redemptive sacrifice. **In Nazareth, the Blessed Virgin Mary conceived us and on Calvary, she gave birth.**

SHE GAVE BIRTH TO US IN PAIN

This spiritual maternity upon man, confirmed and completed on the Cross, cost our Mother great sufferings, and She gave birth to us in intense pain; Her Heart was pierced. She gave birth to us while watching Her Son die; Her maternity towards us is the fruit of pain. With the same fiat with which She responded to the Annunciation of the Angel that brought about Her divine maternity, She embraced the annunciation of Christ on the Cross that brought Her spiritual maternity. From that moment on, She received John, and in him, every human person as sons and daughters. Her Heart was spiritually pierced and opened to man for all times.

When the Angel told Her, "Behold, you will conceive in your womb and bear a son" (Lk. 1: 31), She opened her Immaculate Heart to receive, with faith the obedience, the invitation to divine maternity. The second announcement of maternity came at the foot of the Cross. **"The words of Jesus, 'Woman, behold your Son,' opened the Heart of the Mother in a new way. A few moments later, the soldier pierced the Heart of Christ. With those words, the Heart of Mary opened to receive those whom the Pierced Heart of Jesus was to reach with His redemptive power"** (cf. John Paul II, Homily, May 13, 1982, no.8).