



Marian Doctrine and Devotion

Chapter 12



Marian devotions are those prayers and acts undertaken to honor Mary and with the intent of seeking her intercession with her Son, Jesus, and his Father. Devotion to the Virgin Mary does not, however, amount to worship - which is reserved for God alone. Catholics view Mary as subordinate to Christ, but uniquely so, in that she is seen as above all other creatures. In 787 the Second Council of Nicaea affirmed a three-level hierarchy of *latría*, *hyperdulía* and *dulía* that applies to God, the Virgin Mary and then to the other saints.

The Roman Catholic Church holds many teachings associated with the Blessed Virgin Mary. Four of these specific doctrines have been raised to the level of dogma, meaning in technical terms that they must be held by the faithful as essential to participation as Roman Catholics. The four Marian dogmas have been defined by the magisterium over the course of Christian history, using both Scripture and Sacred Tradition, the two elements of the one source of Revelation, as evidence for these proclamations. These four dogmas are: Mary the Mother of God, Perpetual Virginity of Mary, The Immaculate Conception, and The Assumption of Mary into Heaven. The twentieth-century has seen a significant drive to establish a fifth and final Dogma-Mary as Co-Redemptrix.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

Chapter 12

Start of His Public Life: Cana:

a) Seeming rejection:

She knew in her faith that He was not rejecting her, in spite of His words, "What is it to me and to you", which, as we see from Old Testament usages, commonly had a tone of rejection or something similar. For she told the waiters to do whatever He would tell them to do. Again, she was holding on in the dark.

b) The term "woman": Of course, that term was a respectful one. But it would seem very strange. The key to the problem is in the fact that the Evangelists did not always report the very words of Jesus, though they would keep the sense. So we are permitted to think it was the Evangelist who changed the word here. A very plausible reason would be to tie together four places in Scripture. John Paul II, following a view of many exegetes, said, as we saw above, in his Encyclical, *Redemptoris Mater*, #24, "It is significant that, as he speaks to his mother from the Cross, he calls her 'woman' and says to her: "Woman, behold your son! Moreover, he had addressed her by the same term at Cana too (cf. Jn 2:4)... . she... remains in that mystery as 'the woman' spoken of by the Book of Genesis (3:15) at the beginning and by the Apocalypse (12:1) at the end of the history of salvation."

c) Intercession: It is obvious that we may see in this episode an example of the power of her intercession. He worked His first miracle, and advanced His hour. There is no need to think that when He spoke of His hour, He always meant only the hour of His passion, though that was often true. It could also mean, as we see here, the hour to first manifest His power to inaugurate His public life.

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