

JOHN PAUL II



On the
Dignity
and Vocation
of Women

ANNIVERSARY
EDITION

With Commentary by
Genevieve Kineke

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Preface

Presently, we find ourselves engaged in an age-old struggle that has provided the perpetual backdrop to human existence. Just two hundred years ago, Napoleon's armies were besieging most of Europe, and his ships were harassing vessels and ports around the globe. One hundred years ago, the Great War raged, claiming over 37 million casualties and trampling the hopes of a generation. Many lives have been destroyed since then, leading some to wonder what can be done to help a world bent on self-destruction.

The Church has great confidence in the gifts of women—who comprise half of the human race—as noted in the closing addresses of the Second Vatican Council:

As you know, the Church is proud to have glorified and liberated woman, and in the course of the centuries, in diversity of characters, to have brought into relief her basic equality with man. But the hour is coming, in fact has come, when the vocation of woman is being achieved in its fullness, the hour in which woman acquires in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is undergoing so deep a transformation, women impregnated with

the spirit of the Gospel can do so much to aid mankind in not falling.*

This influence is not the kind that military strategists understand, or the sort that world leaders bank on, but its effect is just as real. The feminine genius provides a fascinating counterbalance to the devastating confusion brought about by those who neither fear God nor respect those in his image and likeness. The vocation of woman is to establish sanctuaries of love and life amidst the shattering reverberations of the world's darker inclinations. In these sanctuaries, the human person and his or her needs are paramount, and the peace therein creates an echo of the divine order itself.

Interestingly, this anniversary of *Mulieris Dignitatem* is also the fortieth anniversary of one of the most destructive Supreme Court rulings in the United States, *Roe v. Wade*. This decision shattered the peace in the world's first sanctuary—the mother's womb—where each human person finds his or her initial welcome into the world. In this hidden oasis, the feminine vocation finds its starting point by nurturing new life through collaboration with man according to the divine plan.

Although abortion had not been legalized in most countries when Vatican II's closing message to women was written, there were already enough troubling signs on the horizon to elicit this heartfelt cry: "You women have always had as your lot the protection of the home, the love of

* Pope Paul VI, *Address to Women at the Closing of the Second Vatican Council*, December 8, 1965.

beginnings and an understanding of cradles. You are present in the mystery of a life beginning. You offer consolation in the departure of death. Our technology runs the risk of becoming inhuman. Reconcile men with life and above all, we beseech you, watch carefully over the future of our race. Hold back the hand of man who, in a moment of folly, might attempt to destroy human civilization.”*

In the name of those same Council Fathers, including the young bishop Karol Wojtyla of Krakow, Poland, Pope Paul VI exhorted women, “the first educators of the human race,” to exercise patient, courageous witness as they handed down the sacred traditions that would prepare their charges for “an unsearchable future.” And here we are, having slid only further down that spiral leading to societal collapse, a catastrophe that can only be mitigated through grace.

It is evident as we read *Mulieris Dignitatem* that John Paul II never wavered in his trust that women harbor a tremendous capacity to provide a cultural richness and calming influence in society. When we consider the Council’s message to women, we find an added seriousness to the themes of the document at hand, and as we witness the disintegration of so many important institutions around us, a palpable urgency is added to our study.

Faced with such vast evil, we may feel overwhelmed, but that is as it should be. Christ revealed to us that grace operates on a scale vastly different than that of the material world, that temporal realities are passing, and that faith the size of a

* Ibid.

mustard seed has a value beyond our human comprehension. If the Savior of all was entrusted to the cooperation of a young girl in a sleepy village, and a divine act of oblation could overturn the weight of sin, then we must believe that love indeed is stronger than death. Having embraced the marvelous truth that God's eternal plan hinged on motherhood itself, the Council Fathers concluded that the feminine vocation is essential if we are to survive and flourish: "Women of the entire universe, whether Christian or non-believing, you to whom life is entrusted at this grave moment in history, it is for you to save the peace of the world."^{*}

^{*} Ibid.

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APOSTOLIC LETTER OF THE
SUPREME PONTIFF JOHN PAUL II

**On the Dignity and Vocation
of Women**

Mulieris Dignitatem

On the Occasion of the Marian Year

Venerable Brothers and dear Sons and Daughters,
Health, and the Apostolic Blessing.

PART I

Introduction

A sign of the times

1. The dignity and the vocation of women—a subject of constant human and Christian reflection—have gained exceptional prominence in recent years. This can be seen, for example, *in the statements of the Church's Magisterium* present in various documents *of the Second Vatican Council*, which declares in its Closing Message: “The hour is coming, in fact has come, when the vocation of women is being acknowledged in its fullness, the hour in which women acquire in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is undergoing so deep a transformation, women imbued with a spirit of the Gospel can do so much to aid humanity in not falling.”¹ *This Message* sums up what had already been expressed in the Council's teaching, specifically in the Pastoral Constitution *Gaudium et Spes*² and in the Decree on the Apostolate of the Laity *Apostolicam Actuositatem*.³

Similar thinking had already been put forth in the period before the Council, as can be seen in a number of Pope Pius XII's Discourses⁴ and in the Encyclical *Pacem in Terris* of Pope John XXIII.⁵ After the Second Vatican Council, my predecessor *Paul VI* showed the relevance of this "sign of the times," when he conferred the title "Doctor of the Church" upon Saint Teresa of Jesus and Saint Catherine of Siena,⁶ and likewise when, at the request of the 1971 Assembly of the Synod of Bishops, he set up a *special Commission* for the study of contemporary problems concerning the "effective promotion of the dignity and the responsibility of women."⁷ In one of his Discourses Paul VI said: "Within Christianity, more than in any other religion, and since its very beginning, women have had a special dignity, of which the New Testament shows us many important aspects . . . ; it is evident that women are meant to form part of the living and working structure of Christianity in so prominent a manner that perhaps not all their potentialities have yet been made clear."⁸

The Fathers of the recent Assembly of the Synod of Bishops (October 1987), which was devoted to "The Vocation and Mission of the Laity in the Church and in the World Twenty Years after the Second Vatican Council," once more dealt with the dignity and vocation of women. One of their recommendations was for a further study of the anthropological and theological bases that are needed in order to solve the problems connected with the meaning and dignity of being a woman and being a man. It is a question of understanding the reason for and the consequences of the Creator's decision that the human being should always and only exist as a woman or

a man. It is only by beginning from these bases, which make it possible to understand the greatness of the dignity and vocation of women, that one is able to speak of their active presence in the Church and in society.

This is what I intend to deal with in this document. The Post-Synodal Exhortation, which will be published later, will present proposals of a pastoral nature on the place of women in the Church and in society. On this subject the Fathers offered some important reflections, after they had taken into consideration the testimonies of the lay auditors—both women and men—from the particular Churches throughout the world.

The Marian Year

2. The last Synod took place *within the Marian Year*, which gives special thrust to the consideration of this theme, as the Encyclical *Redemptoris Mater* points out.⁹ This Encyclical develops and updates the Second Vatican Council's teaching contained in Chapter VIII of the Dogmatic Constitution on the Church *Lumen Gentium*. The title of this chapter is significant: "*The Blessed Virgin Mary, the Mother of God, in the Mystery of Christ and of the Church.*" Mary—the "woman" of the Bible (cf. Gen 3:15; Jn 2:4; 19:16)—intimately belongs to the salvific mystery of Christ, and is therefore also present in a special way in the mystery of the Church. Since "the Church is in Christ as a sacrament . . . of intimate union with God and of the unity of the whole human race,"¹⁰ the special presence of the Mother of God in the mystery of the Church makes us

think of the exceptional link between this “woman” and the whole human family. It is a question here of every man and woman, all the sons and daughters of the human race, in whom from generation to generation a *fundamental inheritance* is realized, the inheritance that belongs to all humanity and that is linked with the mystery of the biblical “beginning”: “God created man in his own image, in the image of God he created him; male and female he created them” (Gen 1:27).¹¹

This eternal *truth about the human being*, man and woman—a truth which is immutably fixed in human experience—at the same time constitutes the mystery which only in “the Incarnate Word takes on light . . . (since) Christ fully reveals man to himself and makes his supreme calling clear,” as the Council teaches.¹² In this “revealing of man to himself,” do we not need to find a special place for that “woman” who was the Mother of Christ? Cannot the “message” of Christ, contained in the Gospel, which has as its background the whole of Scripture, both the Old and the New Testament, say much to the Church and to humanity about the dignity of women and their vocation?

This is precisely what is meant to be the common thread running throughout the present document, which fits into the broader context of the Marian Year, as we approach the end of the second millennium after Christ’s birth and the beginning of the third. And it seems to me that the best thing is to *give this text the style and character of a meditation*.



PONDER

Feminism has been with us most of our lives, yet such a broad and multidimensional topic is nearly impossible to define at close range. It has had varied effects on individuals and families, and a tremendous impact on the wider culture, but most women of faith have come to realize that its secular proposals fail to satisfy their deepest needs. Still, while many women express frustration with feminist excesses, they also retain a wariness of those traditional formulae that tended to devolve into suffocating stereotypes. So how do we find a healthy middle ground? Do we trust the Church to guide us effectively in such an important discussion?

Mulieris Dignitatem was written amidst the evolving disputes that ranged among women, who applied varying forms of feminist thought to family dynamics, workplace ethics, the arts, the entertainment industry, and in particular the nature of sexual intimacy. Recognizing that such debates have little value unless grounded in reality, John Paul II sought to enlighten the ongoing discussion by adding an authentic Christian ethic, building on centuries of tradition as it relates to each of these human spheres.

Since the dignity of the human person is grounded in the divine likeness he or she bears, that fundamental reality must be acknowledged and understood if any related proposals are to provide real guidance. The document begins by recalling the truth about our creation: that God intended for all

persons to live either as men or as women, a fact that was not widely disputed when *Mulieris Dignitatem* was written in 1988. In the quarter-century since it appeared, however, the sexual revolution has so transformed popular culture that even this foundational truth has been fiercely attacked and disputed. Perhaps that prescient observation itself shows that the philosopher-pope could decipher the inherent problems in the feminist trajectory.

The urgent questions raised in recent decades about the feminine vocation deserve to be answered. As we prayerfully proceed through this document, we will discover that the Church wisely balances the fundamental equality between men and women and the profound differences that mark their likeness to God. Furthermore, we know that God has given us his Son, who “fully reveals man to himself and makes his supreme calling clear” (*MD* 2). It remains for us, therefore, to study these essential questions in light of the Incarnate Word:

1. The Incarnation teaches us that the material world is of inestimable value and is itself sacramental when it provides a bridge between human beings and God. Mary was invited to collaborate with the divine plan at an appointed time and in a given place. Have I, like Mary, understood my own life as a form of collaboration with God? Do I ponder my internal responses and external actions in light of the eternal consequences they hold?
2. Ultimately, the Blessed Mother is the key to unlocking the deepest mysteries. Not only do we receive Christ

from her, but she also shows us the importance of responding generously in love to God and others. Considering the “exceptional link between this ‘woman’ and the whole human family” (*MD 2*), have I tried to develop my own relationship with her, and sought to embrace her as the very mother God created for me?

3. From the dawn of revelation recorded in the Book of Genesis, God made known his love for man and woman created in his image. Am I grateful for being stamped with the divine likeness? Have I ever meditated on my own femininity or masculinity as an integral part of my pilgrimage of faith?
4. Surely, I have heard wildly diverse interpretations of what constitutes the deposit of faith safeguarded by the Catholic Church—ranging from faithful docility to confused skepticism to outright rejection. Have I sought to educate myself about the actual teachings and the foundation on which they rest, namely natural law and divine revelation? Have I taken the time to submit my will prayerfully to God’s with the understanding that he is able to enlighten me and provide the necessary graces to grow in wisdom?

PRAY

God of creation, I ask for the grace to trust in what you have revealed through Holy Mother Church. Amidst the cacophony of the world, let me seek the stillness of soul that

will allow me to penetrate your holy wisdom, which is the very grounding of my vocation. Despite the confusion that reigns in much of the contemporary world, let me be attentive to God's own truth, which is simple, edifying—and liberating! Made in your image, I want to understand how you see me and what I must do to be holy in your sight. I humbly ask this through Christ our Lord. Amen.

ACT

Take some time to find a picture of Our Lady that speaks to your heart, and put it in a place where you will see it often. Speak to her as your mother, and indicate your willingness to be led as her own precious child.

PART II

Woman-Mother of God (Theotókos)

Union with God

3. “When the time had fully come, *God sent forth his son, born of woman.*” With these words of his Letter to the Galatians (4:4), the Apostle Paul links together the principal moments which essentially determine the fulfillment of the mystery “pre-determined in God” (cf. Eph 1:9). The Son, the Word one in substance with the Father, becomes man, born of a woman, at “the fullness of time.” This event leads *to the turning point* of man’s history on earth, understood as salvation history. It is significant that Saint Paul does not call the Mother of Christ by her own name “Mary,” but calls her “woman”: this coincides with the words of the Proto-evangelium in the Book of Genesis (cf. 3:15). She is that “woman” who is present in the central salvific event which marks the “fullness of time”: this event is realized in her and through her.

Thus there begins *the central event, the key event in the history of salvation*: the Lord's Paschal Mystery. Perhaps it would be worthwhile to reconsider it from the point of view of man's spiritual history, understood in the widest possible sense, and as this history is expressed through the different world religions. Let us recall at this point the words of the Second Vatican Council: "People *look to the various religions for answers* to those profound mysteries of the human condition which, today, even as in olden times, deeply stir the human heart: What is a human being? What is the meaning and purpose of our life? What is goodness and what is sin? What gives rise to our sorrows, and to what intent? Where lies the path to true happiness? What is the truth about death, judgment, and retribution beyond the grave? What, finally, is *that ultimate and unutterable mystery which engulfs our being*, and from which we take our origin and toward which we move?"¹³ "From ancient times down to the present, there has existed among different peoples a certain perception of that hidden power which is present in the course of things and in the events of human life; at times, indeed, recognition can be found of a Supreme Divinity or even a Supreme Father."¹⁴

Against the background of this broad panorama, which testifies to the aspirations of the human spirit in search of God—at times as it were "groping its way" (cf. Acts 17:27)—the "fullness of time" spoken of in Paul's Letter emphasizes *the response of God himself, "in whom we live and move and have our being"* (cf. Acts 17:28). This is the God who "in many and various ways spoke of old to our fathers by the

prophets, but in these last days has spoken to us by a Son” (Heb 1:1–2). The sending of this Son, one in substance with the Father, as a man “born of woman,” constitutes the culminating and *definitive point of God’s self-revelation to humanity*. This self-revelation is *salvific in character*, as the Second Vatican Council teaches in another passage: “In his goodness and wisdom, God chose to reveal himself and to make known to us the hidden purpose of his will (cf. Eph 1:9) by which through Christ, the Word made flesh, man has access to the Father in the Holy Spirit and comes to share in the divine nature (cf. Eph 2:18; 2 Pt 1:4).”¹⁵

A woman is to be found *at the center of this salvific event*. The self-revelation of God, who is the inscrutable unity of the Trinity, is outlined *in the Annunciation at Nazareth*. “Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High”—“How shall this be, since I have no husband?”—“The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. . . . For with God nothing will be impossible” (cf. Lk 1:31–37).¹⁶

It may be easy to think of this event *in the setting of the history of Israel*, the chosen people of which Mary is a daughter, but it is also easy to think of it in the context of all the different ways in which humanity has always sought to answer the fundamental and definitive questions which most beset it. Do we not find in the Annunciation at Nazareth the beginning of that definitive answer by which *God himself*

*“attempts to calm people’s hearts”?*¹⁷ It is not just a matter here of God’s words revealed through the prophets; rather with this response “the Word is truly made flesh” (cf. Jn 1:14). Hence *Mary* attains *a union with God that exceeds* all the expectations of the human spirit. It even exceeds the expectations of all Israel, in particular the daughters of this chosen people, who, on the basis of the promise, could hope that one of their number would one day become the mother of the Messiah. Who among them, however, could have imagined that the promised Messiah would be “the Son of the Most High”? On the basis of the Old Testament’s monotheistic faith such a thing was difficult to imagine. Only by the power of the Holy Spirit, who “overshadowed” her, was Mary able to accept what is “impossible with men, but not with God” (cf. Mk 10:27).

Theotókos

4. Thus the “fullness of time” manifests the extraordinary dignity of the “woman.” On the one hand, this dignity consists *in the supernatural elevation to union with God* in Jesus Christ, which determines the ultimate finality of the existence of every person both on earth and in eternity. From this point of view, the “woman” is the representative and the archetype of the whole human race: she *represents the humanity* which belongs to all human beings, both men and women. On the other hand, however, the event at Nazareth highlights a form of union with the living God which can *only belong to the*

“woman,” Mary: *the union between mother and son*. The Virgin of Nazareth truly becomes the Mother of God.

This truth, which Christian faith has accepted from the beginning, was solemnly defined at the Council of Ephesus (431 A.D.).¹⁸ In opposition to the opinion of Nestorius, who held that Mary was only the mother of the man Jesus, this Council emphasized the essential meaning of the motherhood of the Virgin Mary. At the moment of the Annunciation, by responding with her “*fiat*,” Mary conceived a man who was the Son of God, of one substance with the Father. Therefore *she is truly the Mother of God, because motherhood concerns the whole person, not just the body, nor even just human “nature.”* In this way the name “*Theotókos*”—Mother of God—became the name proper to the union with God granted to the Virgin Mary.

The particular union of the “*Theotókos*” with God—which fulfils in the most eminent manner the supernatural predestination to union with the Father which is granted to every human being (*fili in Filio*)—is a pure grace and, as such, a *gift of the Spirit*. At the same time, however, through her response of faith Mary exercises her free will and thus fully shares with her personal and feminine “I” in the event of the Incarnation. With her “*fiat*,” *Mary becomes the authentic subject* of that union with God which was realized in the mystery of the Incarnation of the Word, who is of one substance with the Father. All of God’s action in human history at all times respects the free will of the human “I.” And such was the case with the Annunciation at Nazareth.

“To serve means to reign”

5. This event is clearly *interpersonal in character*: it is a dialogue. We only understand it fully if we place the whole conversation between the Angel and Mary in the context of the words: “full of grace.”¹⁹ The whole Annunciation dialogue reveals the essential dimension of the event, namely, its *supernatural* dimension. Grace never casts nature aside or cancels it out, but rather perfects it and ennobles it (*kécharitôméné*). Therefore the “fullness of grace” that was granted to the Virgin of Nazareth, with a view to the fact that she would become “*Theotókos*,” also signifies the fullness of the perfection of “what is characteristic of woman,” of “what is feminine.” Here we find ourselves, in a sense, at the culminating point, the archetype, of the personal dignity of women.

When Mary responds to the words of the heavenly messenger with her “fiat,” she who is “full of grace” feels the need to express her personal relationship to the gift that has been revealed to her, saying: “Behold, I am the handmaid of the Lord” (Lk 1:38). This statement should not be deprived of its profound meaning, nor should it be diminished by artificially removing it from the overall context of the event and from the full content of the truth revealed about God and man. In the expression “handmaid of the Lord,” one senses Mary’s complete awareness of being a creature of God. The word “handmaid,” near the end of the Annunciation dialogue, is inscribed throughout the whole history of the Mother and the Son. In fact, this *Son*, who is the true and consubstantial “Son of the Most High,” will often say

of himself, especially at the culminating moment of his mission: “The Son of Man came not to be served but to serve” (Mk 10:45).

At all times Christ is aware of being “the servant of the Lord” according to the prophecy of *Isaiah* (cf. Is 42:1; 49:3, 6; 52:13) which includes the essential content of his messianic mission, namely, his awareness of being the Redeemer of the world. From the first moment of her divine motherhood, of her union with the Son whom “the Father sent into the world, that the world might be saved through him” (cf. Jn 3:17), *Mary takes her place within Christ’s messianic service.*²⁰ It is precisely this service which constitutes the very foundation of that Kingdom in which “to serve . . . means to reign.”²¹ Christ, the “Servant of the Lord,” will show all people the royal dignity of service, the dignity which is joined in the closest possible way to the vocation of every person.

Thus, by considering the reality “Woman—Mother of God,” we enter in a very appropriate way into this Marian Year meditation. *This reality also determines the essential horizon of reflection on the dignity and the vocation of women.* In anything we think, say or do concerning the dignity and the vocation of women, our thoughts, hearts, and actions must not become detached from this horizon. The dignity of every human being and the vocation corresponding to that dignity find their definitive measure in *union with God*. Mary, the woman of the Bible, is the most complete expression of this dignity and vocation. For no human being, male or female, created in the image and likeness of God, can *in any way* attain fulfillment apart from this image and likeness.



PONDER

It is almost impossible to “unknow” what we’ve learned about the Annunciation, the Trinity, and salvation history, but try to imagine how shocking the Incarnation truly was. The visit of an angel startles a young, pious Jewish maiden, who is perplexed by his invitation. She trusted entirely in the one, true God who had revealed himself over many centuries to her ancestors, but what God asked of her at that moment must have astonished her.

Surely, heaven was transfixed by the encounter, knowing that everything hinged on her response. Yet it was only when she freely assented that God overshadowed her, lavishing her with perfect love. Saint Luke tells of her surprise, her humility, her response, and the outcome, but Mary never revealed the mystery that was beyond words—how could she? Later, when she “treasured all these words and pondered them in her heart” (Lk 2:19) no doubt each significant memory lay burrowed alongside the Moment that was hers alone.

Perhaps we can ponder this Christ-event with fresh eyes, when God cast his net beyond the Chosen People, revealing through Mary his plan for all persons. She hereby becomes the icon of Jerusalem, to which the tribes go up (see Ps 122), and the prototype of the Church, which we recognize as the spiritual beacon for the entire world.

What is rightfully overwhelming on one level must still be grasped in terms that we can understand and that will have a

practical effect on how we orient our lives. Consider how essential Mary's *fiat* was. God will not act without our permission, but when we give it, God then opens us to a world of grace that transcends our comprehension. Mary shows us the tremendous implications of our personhood, the beautiful potential of womanhood, and the ramifications of holiness. That holiness ripples out to the wider world—indeed, it cannot be contained.

How can we restrain ourselves from sharing this extraordinary message, through which God humbled himself and entered our world? How can we make the Good News fresh again to those who have allowed such a stunning story to become worn and mundane? So many souls are just groping their way (see *MD* 3), “worried and distracted by many things” (Lk 10:41), yet we have been given the very gift of peace that will “calm people’s hearts” (*MD* 3). As enormous as our personal burdens can be, as complex as contemporary life is, Christianity makes the bold claim that we are actually meant to be elevated, lifted up, and engulfed in the unutterable mystery of God (see *MD* 3)—do we believe it ourselves?

Mary’s modest yet generous response reflects the universal dignity that we share and reveals that our freedom is meant to be ordered to a relationship with God. Consider how astonishing divine intimacy is. Have we tried to avoid this reality by understanding faith merely as a set of rules? How would our faith change if we saw it as a Person, as intimacy with Christ?

1. The divine intimacy to which we’re called and the divine image we serve in others only makes sense with the Trinity. Mary acted as a child of God and reached

out to others who were made in his likeness, thereby building a communion of persons in each gesture. The same applies to each of us, who are called to reverence others as members of a divine family. How does this Trinitarian reality keep us from a “random acts of kindness” mentality in our affairs?

2. “Mary attains a union with God that exceeds all the expectations of the human spirit” (*MD* 3). What aspect of this encounter was ordered specifically to her femininity, and what aspect is meant to be archetypal for the whole human race? What part depended on her Immaculate Conception, and what bearing can her preservation from sin have on those inclined to sin?
3. *Theotokos* “signifies the fullness of the perfection of ‘what is characteristic of woman,’ of ‘what is feminine’” (*MD* 5). Why does it matter that Mary is the mother of God, and that her son, Jesus, is both fully human and fully divine? What does it tell us about her and about our own call to motherhood?

PRAY

Dearest Father, let me start afresh. For too long I allowed mundane realities to crowd out the wonder and gratitude that I should have felt for your tender care. Allow me to make room in this dusty and distracted soul for your Presence, which should be at the center of my being. I am yours, and I beg for an outpouring of your grace—through the intercession of

Mary as *Theotókos*—so that I may discern your perfect will in all things. Amen.

ACT

Learn the *Angelus* and incorporate this ancient prayer into your day so that the wonder of the Incarnation is honored on a regular basis.*

* See “The Angelus Project” by Sr. Anne Joan Flanagan for a beautiful video presentation on how to pray the Angelus: <http://calltoprayer.blogspot.com/2007/05/angelus.html>.

