**WEDNESDAY SEPTEMBER 15 – XXIV WEEK O.T. [B]**

**OUR BLESSED VIRGIN MARY MOTHER OF SORROWS**

**When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.**

**The discipleship is to the end, but reaching out to the end costs the sacrifice of ourselves. Jesus had said it: many are invited, but few are chosen. Few are those who arrive up to the feet of the cross, to live the martyrdom of the spirit together with Jesus. Only the one who loves the Lord can arrive up to the Golgotha, to the place of the skull, can assist Jesus who dies and gather his last will. Whoever does not love Him, whoever did not put Him in first place into his heart, follows Jesus for a certain time, then he goes away, cannot make it, since only love is the strength of the discipleship and only the one who loves Jesus more than his life follows Him.**

**Jesus, letting Himself be crucified, has already given all of himself to man. In a few moments, He will pour out the Holy Spirit on him and through his work his Father will become Father of the Disciple, too. The entire God is given to man with the death of Jesus, in a new relation, operated by the Spirit, that creates man as a new creature, He creates him as son of the Father, in Christ Jesus, in his holiness. But Jesus has not only the Father and the Holy Spirit and himself to give his disciple. He also has a most great good, the highest good that comes from his incarnation: his Mother, who, for Jesus, is a good as equal as the Father, even in the difference of divinity separating the two goods. The Father is God and He gave him the life as God, he received the divine personality from him by generation. God is the supreme good for Him, on Him must He pour out all his love. The Mother, too, gave him life by generation. His human nature comes from Mary. Even if his human nature comes from Mary, from Her it was not the human nature to be born, but the divine Person. Mary is true Mother of the divine Person – as God is true Father of the divine Person – even if as reason of his humanity. The divine nature is born from Mary in his humanity and this is why She has the title of Mother of God. Jesus has not given such a precious good, yet. To whom can He give it unless to the disciple he loves? But how can He give it to the disciple, if this one is not constituted as son of Mary? First, he constitutes his Mother, Mother of the Disciple. We must also ask ourselves the reason of this priority. The Mother comes first. It is the Mother who generates the Son. If the Mother does not generate, the son does not exist. Jesus gives a priority that is then in the natural order of things, that becomes supernatural order, as well. Having Jesus constituted Her as Mother of the Disciple, He bestows his Mother upon a universal maternity that She will have to live for all the time of the history and will have to keep for the blessed eternity, since in the history and for eternity Mary will have to be mother of Jesus and Mother of the disciple Jesus loves. We find ourselves before a mystery of the mystical maternity of Mary. She, who had physically generated Jesus, must mystically generate in Jesus every disciple of Jesus through a mystery of grace. As every disciple of Jesus becomes one only body with Jesus through the water of the baptism, he becomes son of Mary, through the work of the Holy Spirit.**

**This is the great gift that Jesus makes to his Mother from the top of the cross. Mary thus becomes Mother of the mystical Body of Jesus, that is his Church, and She is true Mother of the disciple, since the disciple is true member of that body that is physically born from Mary through the work of the Holy Spirit, who conceived him in her virginal womb. There cannot be righteous confession about the Person of Jesus that is not confession of the divine maternity of Mary. But also there cannot be right confession of the body of Jesus that is not confession of the spiritual and mystical maternity of Mary toward every disciple of the Lord. Jesus has constituted Her Mother of the Disciple. He has declared from the top of the cross that the disciple Jesus loves is the son of Mary, true, real son, even if not physically son, since the conceiving has not happened in her womb but in her spirit, always through the work of the Holy Spirit, in the water of the baptism.**

**Let us read the text of Jn 19,25-27**

**Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.**

**A relation of reciprocity is constituted before the cross. Mary is given as Mother to the disciple that Jesus loved and the disciple Jesus loved is given to Mary as his son. Woman, behold, your son. Son, behold, your mother. It is necessary that there is this reciprocity of sonship and maternity, it is not enough that the mother generates, it is necessary that the son feels of being generated from the Mother. Not only that he feels it, he must know it, so that from the knowledge of his true Mother that relation of love, of trust, of abandon, of handover arises from his heart. Without this science and knowledge the disciple could never have hand himself over Mary, it would have been a relation from Mary toward the disciple, but not from the disciple toward Mary. Instead, the relation must be reciprocal: from Mary toward the disciple and from the disciple toward Mary, as true Mother and true son.**

**The love of the disciple of Jesus toward his Mother is filial love, that must be respect, trust, abandon, handover, praise, blessing, thanking, honour, hymn of heart, desire of communion and of closeness, will of always being together Her and in the kingdom of heaven. From this double relation, ascendant and descendant, from the Mother to the Son and from the Son to the Mother, the Marian Piety arises, that cannot be only pious religious practice, but true love. Love is keeping of the will of Jesus, that is also will of Mary, desire that the disciple fulfils all the will of God contained in the Word of Jesus. That worship toward the Mother of the disciple arises, as well as Mother of Jesus, who has marked all the history of the Church of Jesus, where Mary is really seen and thought as the Mother of the disciple.**

**And nevertheless it is not sufficient that Jesus has given Her to the disciple as Mother, a mother that one receives, one recognizes, one privately and publicly confess as one’s own Mother. This is what the disciple does, the one who takes Her in his house, receives her in his heart; receives and constitutes the precious gift Jesus has left him as testament from the top of the cross. So far there will be one only unit of Mother and of Son; in case this unity had to be dissolved, abandoned, it would be the end of the disciple, who exists until now not in the relation between Jesus and him, but in the relation between his Mother and him. Ascending to heaven, Jesus wanted that the relation with him passes through the relation with his Mother and that between the disciple and his Mother there was the same relation existing between him and his Mother; his is a relation of Mother-Son. The disciple of Jesus exists in this relation of Mother-Son and out of this relation there is no relation with Jesus, because if his relation is that existence of Mother and Son, no other relation might be true with him, except in this relation dictated from the top of the cross and that wants that Mother and Son are an inseparable unity, inseparable for the eternal centuries.**

**As for Christ the double birth places his spirit in one same intensity of love for his heavenly Father and for his earthly mother, so the disciple must always live one only intensity of love, in the Holy Spirit, both for his Father and for his heavenly Mother. There is one only love, even if orientated for the Father and for the Mother; if there is one only love, this love must remain indivisible for all eternity. Being willing to divide it is like destroying it, it is declaring the love toward the Father not love. It will not be possible to love the Father of a true love unless one loves the Mother of a true love, since it is one only conceiving, one only birth, one only life in Christ Jesus. Mother of the Disciple Jesus loves, help us. We want to live as your true children today and forever.**