

VI. AT THE FOOT OF THE CROSS

63. On Calvary

The traditional image of the Crucifixion . . . portrays the Virgin Mary at the foot of the Cross, according to the description of the Evangelist John, the only one of the Apostles who stayed by the dying Jesus. . . . The Evangelist recounts: Mary was standing by the Cross (cf. Jn 19:25-27). Her sorrow is united with that of her Son. It is a sorrow full of faith and love. The Virgin on Calvary participates in the saving power of the suffering of Christ, joining her “*fiat*,” her “yes,” to that of her Son.

Angelus
September 17, 2006

64. Our Lady of Sorrows

In [Mary], God has impressed his own image, the image of the One who follows the lost sheep even up into the mountains and among the briars and thornbushes of the sins of this world, letting himself be spiked by the crown of thorns of these sins in order to take the sheep on his shoulders and bring it home. As a merciful Mother, Mary is the anticipated figure and everlasting portrait of the Son. Thus, we see that the image of the Sorrowful Virgin, of the Mother who shares her suffering and her love, is also a true image of the Immaculate Conception.

Homily on the fortieth anniversary of the closing of the Second Vatican Council
December 8, 2005

65. The legacy of Jesus

In [the] Gospel we have heard how the Lord gave Mary as a Mother to the beloved disciple and, in him, to all of us. In every age, Christians have received with gratitude this legacy of Jesus, and, in their recourse to his Mother, they have always found the security and confident hope which gives them joy in God and makes us joyful in our faith in him. May we too receive Mary as the lodestar guiding our lives, introducing us into the great family of God! Truly, those who believe are never alone.

Homily at Mass in Islinger Feld, Regensburg
September 12, 2006

66. Our Mother

The lives of the saints are not limited to their earthly biographies but also include their being and working in God after death. In the saints one thing becomes clear: those who draw near to God do not withdraw from men, but rather become truly close to them. In no one do we see this more clearly than in Mary. The words addressed by the crucified Lord

to his disciple—to John and through him to all disciples of Jesus: “Behold, your mother!” (Jn 19:27)—are fulfilled anew in every generation. Mary has truly become the Mother of all believers. Men and women of every time and place have recourse to her motherly kindness and her virginal purity and grace, in all their needs and aspirations, their joys and sorrows, their moments of loneliness and their common endeavors.

*Encyclical letter God Is Love (Deus Caritas Est), no. 42
December 25, 2005*

67. The mission of Mary

Mary’s motherhood, which began with her *fiat* in Nazareth, is fulfilled at the foot of the Cross. Although it is true—as St. Anselm says—that “from the moment of her *fiat* Mary began to carry all of us in her womb,” the maternal vocation and mission of the Virgin towards those who believe in Christ actually began when Jesus said to her: “Woman, behold your son!” (Jn 19:26).

*Homily at Mass in Ephesus
November 29, 2006*

68. Imitation of Mary

I recommend that you love the Mother of the Lord. Do as St. John did, welcoming her deeply into your own heart. Allow yourselves to be continually renewed by her maternal love. Learn from her how to love Christ.

*Homily at Mass of Priestly Ordination, Pentecost Sunday
May 15, 2005*

69. Mother of sorrows

One must remain in prayer with Mary, the Mother given to us by Christ from the Cross.

*Homily at Mass in Verona, Italy
October 19, 2006*

70. Spiritual mother

Mary is the *Spiritual Mother of all humanity*, because Jesus on the Cross shed his blood for all of us and from the Cross he entrusted us all to her maternal care.

*Homily on the Solemnity of Mary, Mother of God
January 1, 2007*

71. Thrust of the lance

Mary . . . followed Jesus with total faith when he set out with determination for Jerusalem, to suffer the Passion. She received like a “fresh skin” the “new wine” brought by the Son for the messianic betrothal (cf. Mk 2:22). And so it was that the grace she requested with a motherly instinct for the spouses at Cana, she herself had first received beneath the Cross, poured out from the pierced Heart of the Son, an incarnation of God’s love for humanity (cf. Pope Benedict XVI, *Deus Caritas Est*, nos. 13-15).

Angelus
February 26, 2006

72. The Heart of Mary

In the Heart of the Redeemer we adore God’s love for humanity, his will for universal salvation, his infinite mercy. . . . The heart that resembles that of Christ more than any other is without a doubt the Heart of Mary, his Immaculate Mother.

Angelus
June 5, 2005

73. Mother of the Church

Mary, present on Calvary beneath the Cross, is also present with the Church and as Mother of the Church in each one of our Eucharistic Celebrations (cf. Pope John Paul II, *Ecclesia de Eucharistia*, no. 57). No one better than she, therefore, can teach us to understand and live Holy Mass with faith and love, uniting ourselves with Christ’s redeeming sacrifice. When we receive Holy Communion, like Mary and united to her, we too clasp the wood that Jesus with his love transformed into an instrument of salvation, and pronounce our “Amen,” our “Yes” to Love, crucified and risen.

Angelus
September 11, 2005

74. Our Lady of Holy Saturday

On *Holy Saturday* the Church, spiritually united with Mary, remains in prayer at the tomb, where the Body of the Son of God is lying inert as it were in a condition of repose after the creative work of redemption brought about with his death (cf. Heb 4:1-13).

General Audience
April 12, 2006

75. Following Jesus

Mary is a woman who loves. How could it be otherwise? As a believer who in faith thinks with God's thoughts and wills with God's will, she cannot fail to be a woman who loves. We sense this in her quiet gestures, as recounted by the infancy narratives in the Gospel. We see it in the delicacy with which she recognizes the need of the spouses at Cana and makes it known to Jesus. We see it in the humility with which she recedes into the background during Jesus' public life, knowing that the Son must establish a new family and that the Mother's hour will come only with the Cross, which will be Jesus' true hour (cf. Jn 2:4; 13:1). When the disciples flee, Mary will remain beneath the Cross (cf. Jn 19:25-27); later, at the hour of Pentecost, it will be they who gather around her as they wait for the Holy Spirit (cf. Acts 1:14).

Encyclical letter God Is Love (Deus Caritas Est), no. 41

December 25, 2005