

CSP-2

1118

THE CHRIST-CHURCH MARRIAGE
ACCORDING TO ST. JOHN

by John Alexander Bisbee

Thesis presented to the Department
of Religious Studies, Faculty of
Arts, of the University of Ottawa
as partial fulfillment of the
requirements for the degree of
Doctor of Philosophy



*Signe givert
December 5, 1966
Blanchard, on, fantasy*

Spokane, Washington, 1966

UMI Number: DC53592

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform DC53592
Copyright 2011 by ProQuest LLC
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

ACKNOWLEDGMENTS

This thesis was prepared under the supervision of Rev. Maurice Giroux, O.M.I., S.T.D., director of the Department of Religious Studies, Faculty of Arts, of the University of Ottawa.

The writer is indebted also to Rev. Joseph F. Conwell, S.J., S.T.D., chairman of the Department of Theology of Gonzaga University, for his advice. Gratitude is especially due to the writer's wife and children for their daily prayers and encouragement in the project.

CURRICULUM STUDIORUM

John Alexander Bisbee was born February 23, 1926, in Kansas City, Missouri. He received the Bachelor of Arts degree in philosophy from St. John's Seminary and College, Camarillo, California, in 1956. He received the Master of Arts degree in theology from the University of Notre Dame, in 1960.

TABLE OF CONTENTS

| Chapter | page |
|--|------|
| INTRODUCTION | vi |
| I.- JOHANNINE SYMBOLISM | 1 |
| II.- CANA: THE SIGN | 20 |
| III.- MARY AT CANA | 44 |
| IV.- GOLGOTHA: THE REALITY | 80 |
| V.- MARY AT GOLGOTHA | 125 |
| VI.- FECUNDITY OF THE PASCHAL MARRIAGE | 159 |
| VII.- FECUNDITY THROUGH THE SACRAMENTS | 183 |
| EPILOGUE: THE PAROUSIAL WEDDING | 215 |
| BIBLIOGRAPHY | 219 |

BIBLICAL QUOTATIONS AND ABBREVIATIONS

Old Testament quotations are from the new translation of the U. S. Confraternity of Christian Doctrine (CCD), 1961.

New Testament quotations are from the Revised Standard Version (1946, 1952), unless otherwise specified. Some New Testament quotations--specified as "oC"--are from the old CCD version (1941). Others--designated "nC"--are from the new CCD translation (currently unfinished); these are excerpted from the new Roman Missal.

MG = Patrologia Graeca, ed. J. Migne, 161 vol., Paris, 1857-1866.

ML = Patrologia Latina, ed. J. Migne, 221 vol., Paris, 1844-1864.

CSEL = Corpus Scriptorum Ecclesiasticorum Latinorum, Vienna.

INTRODUCTION

This thesis was originally planned to encompass a "theology of marriage." As research progressed, and narrowing down became inevitable, the writer attempted to focus on the biblical sources, especially Paul and John. Further examination of Johannine texts, especially as interpreted by many modern authors, seemed to reveal a profound and consistent theme of marital symbolism. The development of this theme provides the subject of the present thesis.

Although many points are drawn directly from scripture, the chief method is not critical exegesis, but inductive demonstration from extrinsic evidence, i.e., the opinions of biblical commentators. (Chapter I will explain this further.) The thesis attempts to show, from a mass of indicators, that one of the concepts through which Johannine scripture presents the redemptive union between Christ and Church is as a fruitful marriage. This interpretation is offered as a working hypothesis which seems to throw light on the texts in question. Any single point in the demonstration is dispensable; the hypothesis is based on the collective evidence.

INTRODUCTION

vii

The overall contribution this thesis attempts to make is to synthesize into a recognizable pattern many fragments of insights and suggestions, from authors through the centuries and from scripture itself: the theme of the Christ-Church marriage according to John.

CHAPTER I

JOHANNINE SYMBOLISM

Summary of Chapter

Biblical symbolism shows communication of revealed meaning from an eternal to a temporal level, which thereby becomes a sign of the eternal. Johannine scripture, particularly the fourth gospel, relates these levels to the theological "Word" revealed through the historical "flesh," especially the events of Christ's life, passion, death and resurrection. John shows Jesus' historical acts as "signs" of the paschal mystery, both in se and as continued in the Church, chiefly through the sacraments. The thesis examines the Johannine redemptive mystery symbolized specifically as a marriage between Christ and his Church. This invisible union on the level of "Word" will be seen as symbolized by events on the level of "flesh."

Biblical Symbolism

One of the obvious bases for the current theological aggiornamento in the Church is a return to the biblical mode

JOHANNINE SYMBOLISM

2

of thinking, which is largely Semitic; therefore, historical, concrete and monistic.

If, as Berdyaev says, "a symbol shows us that the meaning of one world is to be found in another,"¹ then small wonder that symbolism pervades the biblical revelation.

Daniélou emphasizes:

Symbolism occupies a very important position in religious life and thought. Biblical, sacramental and mystical theologies resort to images derived from the sensible world as a habitual language to signify the realities of the spiritual world. Yet we must realize that modern man has very little enthusiasm for this kind of knowledge. Accustomed as he is to the methods and successes of efficient causality, he has little taste for research into exemplary causality and regards it as an inferior order of knowing which has its origin more in poetry than in science and is not capable of that rigorous method which is for him the foundation of real certitude. . . . Symbolic theology does not proceed from some vague, prelogical mentality, which would have nothing more than an archeological interest for us, but . . . on the contrary, it constitutes one of the permanent forms of religious thought.²

1 N. Berdyaev, Freedom and the Spirit, [New York, Scribner, 1935] p. 52-53, quoted by Chavasse, The Bride of Christ, London, Faber & Faber, 1940, p. 13.

2 J. Daniélou, "The Problem of Symbolism," in Thought, Vol. 25, 1950, p. 423.

JOHANNINE SYMBOLISM

3

Biblical symbolism, as this thesis uses the term, means more than figures of speech: simile, metaphor, personification, allegory, etc. Of course, there are revealed figures of speech; e.g., Christ is "door of the sheep" (Jn 10:7). But many of the biblical metaphors border on symbolism; e.g., "lamb of God." Biblical symbolism, more than simply comparing analogues, shows the revealed meaning, the supernatural intelligibility, of the secondary analogue as derived from the prime analogue, because this prime analogue mysteriously communicates itself into the symbol. Christ communicates meaning to the Church which therefore symbolizes Christ. God communicates to Christ who thereby signifies God. The biblical symbol is, in a broad sense, a "sacrament," containing something of what it symbolizes.

Symbolism of John

Johannine scripture, basically Semitic literature, relates parts to a totality-view and seeks to convey depth of insight more than analytical precision.

One Johannine characteristic that may irritate modern readers is the flexibility and elusiveness of thought. The difficulty, of course, stems largely from the

JOHANNINE SYMBOLISM

4

Semitic background, but it is accentuated by John's own peculiar style. Grossouw explains it thus:

John does not reason; he "bears witness," he affirms. He does not prove, he draws no conclusions, he does not lead the reader by gradual deductions toward the comprehension of the whole, his thought does not develop by adding the different parts to constitute the entirety. Instead, he places his reader directly in front of the reality which he himself was privileged to see. This supernatural reality is the center whence all his ideas originate. All his judgments move around this one central point (concentric thinking), constantly endeavoring to approach even closer and to grasp it (spiral thinking). This hidden and mysterious center is no other than Christ.³

Concerning the fourth gospel, Braun says:

C'est à quoi nous le voyons se livrer par un jeu merveilleux de références à l'Ancien Testament, de thèmes tendus et enchevêtrés comme les fils d'une tapisserie, de symboles dégagés des faits évangéliques, de termes polyvalents, d'analogies et de rapports secrets entre les différentes parties d'un même message.⁴

³ W. Grossouw, Revelation and Redemption, Westminster, Md., Newman, 1955, p. 15.

⁴ F. M. Braun, La mère des fidèles, Tournai, Casterman, 1954, p. 9.

JOHANNINE SYMBOLISM

5

Two Levels

Brown sees in John two basic levels of meaning, the historical and the theological:

In the Fourth Gospel the author frequently intends the reader to see several layers of meaning in the same narrative. . . . (1) There is a meaning that stems from the historical context in the life of Jesus. The audience that listened to Jesus and witnessed his actions would necessarily understand his words and analyze his works according to their own religious background and ways of thinking. We may call this the historical meaning of the passage. (2) There is a more profound meaning of Jesus' words and actions that would be seen by the believing Christian community. As the message of Christ was preached and taught in the early Church, as it was prayed over in the liturgy, all its implications would gradually unfold; and the Christians would come to understand much more of what Jesus had meant than did those who had first heard him in Galilee and Jerusalem. . . . Remembering that the primary meaning of any book is that which the author intended, we must regard this deeper, Christian interpretation of the Savior's words and works as the literal sense of the Gospel, and not as any type of accommodation.⁵

⁵ Raymond E. Brown, The Gospel of St. John, and the Johannine Epistles, Vol. 13 of New Testament Reading Guide, Collegetown, Minn., Liturgical Press, 1960, p. 12.

JOHANNINE SYMBOLISM

6

Feuilleton concurs:

C'est en effet une des caractéristiques les moins contestables du quatrième évangile que de revêtir très souvent deux sens voulus l'un et l'autre par l'auteur, le premier comme support de l'autre: d'une part un sens humble, celui-là seul que les témoins de la scène pouvaient comprendre pleinement et, d'autre part, un sens symbolique beaucoup plus profond, que le développement ultérieur du Mystère du Christ ainsi que la vie de l'Eglise devaient mettre de plus en plus en évidence.⁶

Biblical symbolism structures these two levels in John. The historical level is the symbol, or sign, of the theological level, or "reality." This latter term connotes no depreciation of historical realness on the sign level. The word simply emphasizes that the revealed meaning, or "truth," of the sign is communicated from a higher order. The temporal sign symbolizes and "contains" the eternal reality.

Concerning the question of Platonic influence in the formulation of Johannine symbolism, this thesis takes no position.

⁶ A. Feuillet, "Jn 19, 25-27 et la maternité spirituelle de Marie," in Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 471.

JOHANNINE SYMBOLISM

7

The Word-made-Flesh

John's prologue, setting the theme of the whole gospel, sees the transcendent God become immanent in a new way. The Word was with God and was God (1:1). Yet he was also in the world (1:10), and came to his own home and people (1:10-11).

This transcendent Word became immanent flesh, while remaining the only Son from the Father (1:14). He comes after the Baptist in time, but ranks before him in eternity (1:15). He who is transcendentally full of grace and truth (1:14) has communicated to us from this fullness (1:16, 17). The Son remains in the bosom of the Father, whom no one has ever seen; yet the Son reveals the Father to us (1:18).

God no longer reigns solely in a remote heaven, if he ever did. Now he has "set up his tabernacle among us" (1:14). This "tabernacle," as in the Old Testament,⁷ is the dwelling of Yahweh in our midst. He now dwells among us in the visible "flesh" of Christ, the new temple (2:21; 17:26) of God's presence.

7 Ex 40:34-35; Lv 26:11-12, etc.

JOHANNINE SYMBOLISM

8

Durrwell says:

The mystery of the Incarnation has set up God's true tabernacle among men . . . Christ's flesh is God's tent set up among us with the Word dwelling in it, and in it we have seen the doxa, the light-giving glory of God's presence. The gospel opens with this vision and remains lit up by it throughout.⁸

He who is the image of the Father in eternity becomes his image also in time.

For John, incarnation is more than a historical event or set of events. It is a perspective of salvation-history. The Word-made-flesh is the "sacrament" of God's dynamic presence. Barrett says:

The Word became flesh; flesh became the vehicle of spiritual life and truth, and history became charged with a supra-historical meaning. The incarnation was itself sacramental in that it visibly represented truth and at the same time conveyed that which it represented.⁹

The flesh is the sign which we see. The Word is the reality which we believe. Christ himself is the

8 F. X. Durrwell, The Resurrection, New York, Sheed & Ward, 1960, p. 16.

9 C. K. Barrett, The Gospel According to St. John, London, S.P.C.K., 1960, p. 69.

JOHANNINE SYMBOLISM

9

concrete joining of these two levels. Karl Rahner says: "Christ in his historical existence is both reality and sign, sacramentum and res sacramenti, of the redemptive grace of God."¹⁰ The levels remain distinct (one is not the other) but not separate (they are united). Rahner continues: "Sign and reality . . . are not the same in the Church, but as in Christ, are not separable any more either."¹¹

The Ecclesial Dimension

This incarnational principle is most specifically epitomized, of course, in Christ himself. But John pointedly projects the incarnational principle through and beyond Christ into the People of the new covenant. The tabernacle of his flesh continuing to dwell among us in and through the Church makes the Church a sign of the reality which is Christ.

10 K. Rahner, The Church and the Sacraments, New York, Herder & Herder, 1963, p. 15.

11 Ibid., p. 19.

JOHANNINE SYMBOLISM

10

Feuillet remarks:

John's gospel has as its basic theme the person of the incarnate Son of God, through whom the mysterious riches of divine life are revealed and communicated to men. But in so far as it is Christological, it is also ecclesial, since it is principally in the Church that these riches are offered.¹²

And Dillon: "The Jesus of John's gospel is . . . also the risen Christ living perpetually as the center of the Christian community."¹³

Historical Events as Symbolic

Incarnation can be seen especially as dynamic, as revelation through historical actions. Mollat comments: "Ce symbolisme n'est donc pas l'allégorisme irréel qu'on a prétendu. C'est le symbolisme des faits eux-mêmes."¹⁴ The flesh-in-act is a sign of the Word-in-act. As Augustine puts it: "Facta Verbi verba sunt."¹⁵

12 A. Feuillet, Johannine Studies, Staten Island, N. Y., Alba House, 1965, p. 149.

13 R. J. Dillon, "Wisdom Tradition and Sacramental Retrospect in the Cana Account," in Catholic Biblical Quarterly, Vol. 24, No. 3, July 1962, p. 272.

14 D. Mollat, commentary on Bible de Jérusalem, in L'évangile et les épîtres de Saint Jean, Paris, Cerf, 1953, p. 49.

15 In Joan. 24, 2, ML 35, 1593.

The entire gospel is incarnational, showing a joining of Word and flesh, reality and sign. John narrates the Christ-events in such a way as to point to their theological meaning as symbols of the Word operating through the flesh.

"Signs"

Dodd elaborates this principle:

The word "sign" is common in the Old Testament, representing . . . something wonderful or marvelous, a "miracle," in the proper sense. But "sign" does not necessarily connote the miraculous. It is used by itself for a pledge or token, between man and man or between God and man; sometimes for a token of things to come, an omen. It is applied in particular to symbolic acts performed by the prophets. . . . The prophets appear to have thought of such symbolic acts as more than mere illustrations. They were inspired by God, and in His unchanging purpose formed the necessary prelude to that which He had determined to perform. . . . In the symbol was given also the thing symbolized. It is an easy transition from this to the symbolic treatment of the acts of Jesus in the Fourth Gospel. Whether or not Jesus Himself did at times perform symbolic acts like those of the Old Testament prophets (as it is highly probable He did) it is certainly in the manner of the Fourth Evangelist to treat His acts as such.¹⁶

¹⁶ C. H. Dodd, The Interpretation of the Fourth Gospel, Cambridge University, 1958, p. 141.

Those actions which most emphatically symbolize God's saving and healing action upon men, are the miracles of Jesus. These, together with other symbolic events (e.g., the cleansing of the temple), John presents as "signs"; that is, the flesh-in-act as biblical symbols of the Word-in-act.

Jones explains:

Where the other gospels use the word dunamis or "show of power," for the wonderful things our Lord does, John does not use it once; all those things are semeia, signs, that is to say meaningful actions."¹⁷

Dodd:

If we read the fourth Gospel as it was meant to be read by its first readers, we may learn from it that Jesus Christ is not merely a figure in ancient history, but the eternal Contemporary.

.....

In this way, all the actions of Jesus that John records . . . are treated as /signs/, or symbols, of some deeper truth. When Christ cleanses the temple, it is a sign that the old way of religion, with its sacrifices and ceremonies, gives place to the worship of God "in spirit and in truth." When he gives sight to a blind man, it means that he enlightens the

¹⁷ Alexander Jones, God's Living Word, New York, Sheed & Ward, 1961, p. 117-118.

spiritually blind with the light of truth. When he raises dead Lazarus to life, it stands for the awakening of the spiritually dead to a life worthy of the name.

To say that these events are symbolic does not, of course, mean that they are imaginary, or that they never happened as events in history. . . . In composing his Gospel, he has re-told these incidents in such a way as to bring out the inner meaning of each of them separately and of the story as a whole.¹⁸

Signs of the Pasch

John's signs point, not only "upward" to the level of Word, but also "forward" in time to other manifestations of the Word-made-flesh. The signs are also symbols of Jesus' passion-resurrection-ascension (Pasch).

Dodd says that the Johannine signs refer:

. . . in the first instance, to timeless realities signified by the act in time. Yet not wholly so. As we shall see, while in the first intention the feeding of the multitude signifies the timeless truth that Christ, the eternal Logos, gives life to men, and the healing of the blind that He is the Bearer of light, yet in the development of the argument we discover that Christ's work of giving life and light is accomplished, in reality and in actuality, by the historical act of His death and resurrection. In that sense, every /sign/ in the narrative points forward to the great climax.¹⁹

18 Dodd, About the Gospels, Cambridge University, 1952, p. 32-36.

19 -----, Fourth Gospel, p. 142.

JOHANNINE SYMBOLISM

14

And Lightfoot:

Among the Jews a sign usually symbolized, pointed forward to, an event destined to happen in the future. . . . All the actions of the Lord during the ministry point forward to, and are signs of, the supreme origin, which is itself also the thing signified, that is, the historical death and resurrection of the Lord.²⁰

The Pasch, climax of the fourth gospel, throws light on all that precedes. We can even call the entire gospel a commentary on the Pasch. Most of the words and events of Jesus, even apparently trivial ones as at Cana, are presented as "signs"--symbols, previews, explanations--of the Pasch.

Signs of the Sacraments

If John's signs refer to the Pasch, they also refer to this paschal mystery projected into the life of the Church through the sacraments. As Schillebeeckx²¹ emphasizes, Christ is the sacrament, the effective sign, of God's presence and activity. Likewise, the Church continues this "sacramental" function, which is the same as

20 R. H. Lightfoot, St. John's Gospel, Oxford, Clarendon Press, 1956, p. 22.

21 E. Schillebeeckx, Christ the Sacrament of the Encounter with God, New York, Sheed & Ward, 1963, passim.

incarnational function--a joining of Word and flesh.

John narrates the words and acts of Jesus so as to symbolize both their paschal and sacramental meaning.

Cullmann observes: "Clearly the sacraments mean the same for the Church as the miracles of the historical Jesus for his contemporaries."²² And Feuillet:

All the happenings of Jesus' public life are oriented toward the Hour, as toward a point of consummation. This is particularly true of His miracles, which recall the wonders of the Exodus. At the same time, however, they are made to appear as figures of the sacraments, which can become active only after Christ shall have gone away.²³

Feuillet²⁴ goes on to emphasize that the evangelist's plan is to show identity between the historical Jesus and the Christ of faith living in the Church and sanctifying through the sacraments.

22 O. Cullmann, Early Christian Worship, London, SCM, 1953, p. 70.

23 Feuillet, Johannine Studies, p.20.

24 Loc. cit.

Cullmann:

History is here, therefore, on the one hand, not merely a "mythological" garment, which one can strip off in order to "demythologize" the Gospel. But on the other hand, we stress again . . . that it does not mean a lapse into allegorical interpretation when one seeks to point out in individual instances how the author shows, from the different events of Jesus' life, the identity of the incarnate with the glorified Christ, present, for example, in the sacraments. . . . The search for a meaning going beyond the once-for-all event would have to be rejected as "allegorical" error if it was a case of a document which was obviously concerned to present only an historical fact. We have seen, however, that the Gospel of John indicates in so many places the necessity of a double meaning, that enquiry into the deeper unexpressed sense is to be raised, in this Gospel, to the status of a principle of interpretation.²⁵

The Johannine signs, then, may refer to Old Testament antecedents, to fulfillment in the Pasch, continuation in the sacraments (realized eschatology), and finally, to completion by the parousia (unrealized eschatology).

Marriage Symbolism

John's gospel shows many facets of human existence as metaphorical or symbolic. Some of these are creation itself (Ch. 1), marriage (Ch. 2), childbirth (Ch. 3),

²⁵ Op. cit., p. 56-57.

bathing (Ch. 3 & 5), worship (Ch. 4), eating and drinking (Ch. 6 & 7), human authority and law (Ch. 8), vision (Ch. 9), death (Ch. 11), love (Ch. 13-17). Jones remarks: "For John the whole human world has become sacramental."²⁶

This thesis investigates John's presentation of the union between Christ and his Church under the biblical symbol of a marriage. This applies especially to the redemptive act itself, but also as it continues sacramentally and climaxes in the parousia.

It is beyond the scope of the thesis to enter into the controversy regarding various senses of scripture, their definitions and limitations. Therefore, the overall interpretation presented is not categorized as literal, spiritual, typical, mystical, sensus plenior, or otherwise. This writer is inclined to consider the symbolism as at least implicit to the mind of the scriptural author(s). But there is no attempt here to offer a hermeneutical explanation of how the message has been transmitted. The thesis merely claims, from the abundance of evidence, that this is a valid interpretation of scriptural revelation.

26 Op. cit., p. 125.

JOHANNINE SYMBOLISM

18

This interpretation is offered as a working hypothesis, drawn chiefly from patristic and later exegetes, which elucidates the Johannine texts.

The methodology is not primarily one of critical exegesis. As the pericopes are examined, the proposed symbolism is pointed out as explicit or implicit--in details, in each passage as a whole, and in the combination of texts. Each point of interpretation is stated, as far as possible, as a quotation from someone more authoritative than the present writer. This is to emphasize that each point has been previously made or suggested by another. Inspired authors, if any, are quoted first. Then come patristic, medieval, and/or modern writers. There is no attempt to evaluate critically the corpus of teaching of each of these dozens of authors.

When the Fathers are juxtaposed with later authors, this is to show the continuity of thinking; that a point made in the ancient tradition is being re-stated today. Some of the Fathers' quotations are taken from their commentaries, not on John, but on Paul or other parts of scripture. They are nevertheless used to show that the ideas they present are part of the Church's tradition,

whatever be their source. Without examining the historical connections, the thesis shows that correspondence does exist between patristic ideas and the biblical interpretations proposed by modern authors.

The method, then, is inductive. The force of argument lies in the intrinsic consistency of thought, substantiated by many and varied sources.

The marital theme in Paul has long been recognized. This thesis gathers a multitude of individual interpretations, ancient through modern, all pointing toward a cohesive thread of marital symbolism subtly woven into John. It is only one of a number of themes which emerge from the rich pattern of Johannine scripture.

CHAPTER II

CANA: THE SIGN

Summary of Chapter

The old-covenant union between Yahweh and his People evolves into the new-covenant marriage between Christ and his Church. The Cana event, set in a context of "new creation," symbolizes the messianic "hour" of Jesus' Pasch as the change from old to new covenant. Cana, a prophetic "sign" of this paschal renewal, points also toward its ecclesial continuation, especially through baptism and the eucharist.

The Covenant as a Marriage

The Old Testament books, especially deutero-Isaia and Osee, frequently depict as a marriage God's covenant with his People. God is the condescending and merciful bridegroom who stoops to rescue and marry a castaway (Ez 16; 23).

As a young man marries a virgin,
your Builder shall marry you;

CANA: THE SIGN

21

And as a bridegroom rejoices in his bride
so shall your God rejoice in you (Is 62:5).

God and Israel are husband and wife:

For he who has become your husband is your Maker,
his name is the LORD of hosts (Is 54:5).

Sion, in a marvelous way, brings forth a son and
other children to Yahweh, her husband:

Before she comes to labor,
she gives birth;

Before the pains come upon her,
she safely delivers a male child. . . .

Sion is scarcely in labor
when she gives birth to her children (Is 66:7-
8).

These sons and daughters born to the Lord God
(Ez 16:20-21; 23:37), Israel nurses at her breasts (Is 66:
11).

The Lord is father to these children (Is 63:16; 64:
7). He has not only begotten them, but raises and educates
them:

It was I who taught Ephraim to walk,
who took them in my arms;

I drew them with human cords,
 with bands of love;
 I fostered them like one
 who raises an infant to his cheeks;
 Yet, though I stooped to feed my child,
 they did not know that I was their healer
 (Os 11:3-4).

"The Lord is 'the Jealous one'; a jealous God is he"
 (Ex 34:14). When Sion falls into idolatry, she is an un-
 faithful wife, playing the harlot.¹ But she will return to
 her true spouse:

On that day, says the LORD,
 She shall call me "My husband,"
 and never again "My baal" (Os 2:18).

The offspring of this union form part of the new
 creation:

As the new heavens and the new earth
 which I will make
 Shall endure before me, says the LORD,

¹ Is 1:21; 57:3-9; Jer 2:20; 3:1-20; Ez 16:15f;
 23; Os 1-3.

so shall your race and your name endure
(Is 66:22).

This everlasting covenant includes the permanent
gift of God's spirit:

This is the covenant with them
which I myself have made, says the LORD:
My spirit which is upon you
and my words that I have put into your mouth
Shall never leave your mouth,
nor the mouths of your children
Nor the mouths of your children's children
from now on and forever, says the LORD
(Is 59:21).

In the Old Testament, the marriage image might be considered a mere metaphor of God's union with his People. But this image, as it advances into the New Testament, begins to function more as a true biblical symbol. The synoptic gospels apply it abundantly to the union between Christ and his Church.² Paul's use is equally well known.³

² Cf. Lk 5:34-35 and parallels; Mt 22:1-14; Lk 14:16-24; Mt 25:1-13 and parallels.

³ Especially Eph 5:23-32; 2 Cor 11:2.

New Creation in the Fourth Gospel

In John's gospel, the marriage theme is set in the broader context of "new creation." As Cullmann observes, "the evangelist gives a new Genesis account."⁴ "The opening phrase of John's Gospel," says Jones, "is a deliberate echo of the first words of the Bible: 'In the beginning,' Bereshith, which is the very title of Genesis in the Hebrew canon."⁵ Boismard: "This reference to Genesis has been accepted from the time of St. Irenaeus . . . and is still generally acknowledged today."⁶

In Genesis and John, immediately following mention of creation (Gn 1:1; Jn 1:3), light comes into darkness (Gn 1:3-4; Jn 1:5). And life is infused into man (Gn 1:24-31; Jn 1:4).

This new creation is united with the old, under the concept of "word." "By the word of the Lord the heavens

4 Oscar Cullmann, The Christology of the New Testament, London, SCM, 1959, p. 250.

5 Alexander Jones, God's Living Word, New York, Sheed and Ward, 1961, p. 24.

6 M. E. Boismard, St. John's Prologue, London, Aquin, 1957, p. 6.

were made (Ps 32 [33]:6). God's word is creative, causing what it signifies. "Creation is . . . the first word of God to man."⁷ Stuhlmüller:

The biblical notion of the word . . . must not be limited to a speculative concept nor to the expression of an eternal truth. The Bible considered the divine word as a direct and personal intervention of God in the life of man. . . . It was the presence of God, living and acting now. . . . For the Israelite the Word of God was somehow God Himself.⁸

A further manifestation of the word was the Law which "was given through Moses" (Jn 1:17).

Finally, came the crowning revelation that indeed "the Word was God" (Jn 1:1), and yet, "the Word became flesh and dwelt among us" (Jn 1:14). "It was . . . the paroxysm, the climax, of divine effort that brought the Word in the flesh,"⁹ says Jones.

7 Jones, God's Living Word, p. 8.

8 Carroll Stuhlmüller, "The Sacraments in Scripture," in Studies in Salvation-History, ed., C. Luke Salm, Englewood Cliffs, N. J., Prentice-Hall, 1964, p. 136.

9 God's Living Word, p. 24.

He continues:

St. John invites us from the outset to identify the Word which is to take flesh with the creative Word of Israel's tradition. . . . The prologue of John is . . . in miniature his own Gospel, in which there recurs constantly the theme of the Dabar /word/ which creates. . . . The motif of new creation underlies every chapter of it.¹⁰

John shows the Word as source of creation, and this Word-become-flesh as source of the new creation.

Boismard¹¹ sees the fourth gospel as a whole divided into seven periods, each arranged into seven days. He parallels the work of each creation day in Genesis with a corresponding "week" of Christ's ministry.

The theme of new creation is further accentuated by the evangelist's division of the gospel's opening events (1:19-2:1) into a period of seven days. Barrosse observes:

Just as Elohim in the Genesis account completes His work on the seventh day of the first creation week, so too the new creation is completed . . . by the manifestation of divine glory on the seventh day of the new creation week.¹²

10 Ibid., p. 25-26.

11 St. John's Prologue, p. 107f.

12 Thomas Barrosse, "The Seven Days of the New Creation in St. John's Gospel," in Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 508.

Cana as New Creation

The theme of new creation can be seen in the Cana account. The event occurs "on the third day" (2:1), the day of creation when fertility first appears in "plants yielding seed and fruit trees bearing fruit" (Gn 1:11). The six jars, also, could refer to the days of creation, to be transformed by Christ's saving action.

The Cana event occurs both on a seventh day and a "third day" (2:1), as a manifestation of Jesus' glory (2:11). Similarly, in the book of Exodus, the Lord manifests his glory on a third day (19:16f) and again (or the same theophany?) on a seventh day (24:16-17).

Thus, Cana becomes a hinge in John's gospel: the last of the seven opening days, and the first of the seven miraculous "signs."¹³

Thurian¹⁴ compares the week ending at Cana to the week climaxed by the passion-resurrection-ascension (Pasch),

¹³ Or six, if the walking on water (6:19-21) is not counted as distinct from the miracle of loaves. The redemptive act itself, then, would take the seventh place.

¹⁴ Max Thurian, Mary Mother of All Christians, New York, Herder & Herder, 1964, p. 120, 123.

both events manifesting the messiah's glory. Also, the opening week begins with testimony from John the Baptist regarding Jesus' entry into public life by his baptism (Jn 1:32-34). The passion week begins with testimony from the crowd (12:17) and Jesus' messianic entry into Jerusalem (12:12-16). From all this we can infer that Cana somehow corresponds to the Pasch, especially under the aspect of new creation.

Interpretation of Cana

Although most modern scholars regard fourth gospel events as basically historical, Dodd¹⁵ has recently "conjectured" that the Cana narrative might simply reflect the development of a parable. This thesis follows the common view favoring historicity. But Dodd's suggestion re-emphasizes the importance of reading the fourth gospel primarily as a theological interpretation of events, largely through symbolism.

15 C. H. Dodd, Historical Tradition in the Fourth Gospel, Cambridge U., 1963, p. 227-228.

Feuillet says: "One cannot explain properly any individual passage of this Gospel . . . without placing it in its context relative to the entire Gospel, and to the very reflective theological pattern of the evangelist."¹⁶ In the Cana narrative, says another author, "one finds history and interpretation fused into a magnificent doctrinal synthesis by a keenly perceptive and artistic theologian."¹⁷

The passage is not completely intelligible in its immediate context only, standing alone. Probably Jesus' disciples only dimly grasped its meaning at the time. As John explicitly points out regarding other events, "his disciples did not understand this at first; but when Jesus was glorified, then they remembered . . ." (Jn 12:16).¹⁸

John's theological intention in this passage is further shown by the fact that he omits many details of the miracle as such, e.g., the actual change of water into wine,

16 A. Feuillet, Johannine Studies, Staten Island, N.Y., Alba House, 1965, p.37.

17 Richard J. Dillon, "Wisdom Tradition and Sacramental Retrospect in the Cana Account," in Catholic Biblical Quarterly, Vol. 24, No. 3, July, 1962, p. 294-295.

18 Cf. 2:22; 14:26; 20:9.

reaction of the bridal couple and guests. The apparently trivial details that are mentioned (e.g., six stone jars) can be seen as theologically significant.

Old to New Covenant

On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him (Jn 2:1-11).

As Jones¹⁹ points out, a common theme of all John's "signs" is that of change from old to new covenant, (cf. Jn 1:17; 2:19; etc.). The failure of the old wine (2:3) can refer to the insufficiency of the old covenant. Commenting on this text, Cyprian says: "Nam quia apud Iudaeos defecerat gratia spiritalis, defecit et vinum."²⁰

The synoptics, likewise, refer to new wine replacing old (Mt 9:17 and parallels). Augustine²¹ and Thomas Aquinas²² see this symbolism at Cana. Thurian says:

The wine at Cana is the sign of the new world which Christ had just created during this first week of the new creation. The good wine of the new creation succeeds the less good of the old world; the new Covenant succeeds the old.²³

19 God's Living Word, p. 118.

20 Ep. 63, 12. CSEL, Vol. 3, pars 2, 711.

21 In Joan., 9, 5, ML 35, 1460.

22 In Ev. B. Joan., Taurini, 1919, p. 14, cited by Braun, La mère des fidèles, p. 70.

23 Mary Mother of All Christians, p. 126.

According to Vawter, Cana is "a feast in which John sees a symbol of our Lord's whole life-work, in which the water of Judaism is replaced by the new wine of Christ."²⁴

According to some commentators,²⁵ the abundance of miraculous wine (at least 120 gallons) signifies the profusion of wine prophesied for the messianic age.²⁶

Worship

The water is "for the Jewish rites of purification" (2:6). Thus it represents, not just Judaism generally, but Judaism-in-action, in ritual worship. The wine, also, as a symbol of Christ's blood, can represent purification ("The blood of Jesus . . . cleanses us from all sin" [I Jn 1:17]). And the Cana event assumes a liturgical context.²⁷ The

24 Bruce Vawter, "The Johannine Sacramentary," in Theological Studies, Vol. 17, No. 2, June, 1956, p. 163.

25 Cf. Raymond Brown, "The Johannine Sacramentary Reconsidered," in Theological Studies, Vol. 23, No. 2, June, 1962, p. 201; Feuillet, Johannine Studies, p. 33; Thurian, Mary Mother of All Christians, p. 125-126.

26 Cf. Gn 27:28, 37; 49:10-12; Is 25:6; Jer 31:12; Os 2:8-9; 14:8; Jl 3:18; Am 9:13-14.

27 Cf. Cullmann, Early Christian Worship, p. 70.

change can be seen as from old covenant worship to new covenant worship. And the chief acts of worship are sacraments and sacrifices of both covenants. According to Hoskyns-Davey, "verse six is no casual aside, since the distinction between Jewish purification and purification by Jesus forms a persistent theme in the early chapters of the Gospel."²⁸

The inadequacy of old covenant worship could be again implied by the reference to six jars (2:6), a biblical number of imperfection.²⁹ The water-jars are of stone, possibly in reference to Christ as fulfillment of the water-bearing rock in the desert.³⁰

The "servants" ("diakonoi," 2:5) may refer to the early Christian deacons.³¹

28 Edwyn Clement Hoskyns and Francis Noel Davey, The Fourth Gospel, London, Faber & Faber, 1940, p. 189. Cf. Jn 1:33; 2:13-22; 3:1-21; 3:22-30; 4:21.

29 Cf. C. K. Barrett, The Gospel According to St. John, London, S.P.C.K., 1960, p. 160; Hoskyns-Davey, Fourth Gospel, p. 189.

30 Cf. Ex 17:6; Nm 20:2-11; Jn 7:37.

31 Cf. Barrett, Gospel According to St. John, p. 159.

Thurian says:

For John the historical miracle and the ecclesiastical sacrament are united by the concept of this sign; the miracle, as a sign of God's gift, is the prefiguring of sacrament in the history of Jesus; sacrament, as a sign of the glory of God, is the continuing of miracle in the life of the Church.³²

Feuillet:

Il ne faut pas nier par exemple qu'à Cana Jésus ait voulu porter secours aux gens de la noce qui se trouvaient dans l'embarras; cependant ce miracle, tel qu'il est raconté, revêt, cela est presque évident, une portée ecclésiale et sacramentaire.³³

Sacramental Interpretations

Regarding more explicit symbolism for the water becoming wine, several opinions emerge. Tertullian³⁴ saw a reference to baptism. But a more common view refers the miracle to the eucharist. Traceable to Irenaeus,³⁵

32 Mary Mother of All Christians, p. 131-132.

33 André Feuillet, Jn 19, 25-27 et la maternité spirituelle de Marie, in Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 471.

34 De bapt., 9, ML 1, 1319A.

35 Adv. haer., 3, 16, 7, MG 7, 926.

Cyprian³⁶ and Cyril of Jerusalem,³⁷ this is the opinion of some modern authors.³⁸ An ancient Gothic missal reads: "The Redeemer . . . might turn the sacrificial wine into his blood as he once turned water into wine."³⁹

The superabundant gift of wine symbolizes Christ's gift of himself in the eucharistic wine, for "Christ is himself that which he brings."⁴⁰ Thus we would have in the Cana narrative the wine element of the eucharist to complement the bread element in Jn 6.

Stanley sees the miracle as signifying both baptism and the eucharist:

36 Ep. 63, 12, ML 4, 383.

37 Catech. Mystagog., 22, 4, 2, MG 33, 1098B.

38 Cf. Jean Daniélou, The Bible and the Liturgy, U. of Notre Dame, 1956, p. 215; Brown, in Theological Studies, Vol. 23, 1962, p. 200; Thurian, Mary Mother of All Christians, p. 128-129; Cullmann, Early Christian Worship, p. 69-70.

39 ML 72, 242, quoted by Cullmann, *ibid.*, p. 70.

40 Cullmann, *loc. cit.*

Symbolic allusions to these two great Christian "signs" are present in the Cana narrative. The water made wine had been poured into jars used in Jewish purification rites. The Word Incarnate has come precisely to transform the imperfection of the Old Testament and its inability to rid man effectively of sin; and the means He will institute for this purpose is the sacrament of baptism.

There is a reference to the Eucharist by means of the wine symbolism. Throughout the Bible, wine is constantly a symbol for blood.⁴¹

Stanley cites⁴² Old Testament passages where wine is called "blood of the grape."⁴³ He then extends the symbolism of the Cana banquet to include the last supper, which some commentators see as the feast of Christ's marriage to his Church. According to Richardson, "the Last Supper of Jesus with his disciples was the solemnization of the marriage between Christ and Church in a sacramental rite."⁴⁴

41 David Michael Stanley, "Cana as Epiphany," in Worship, Vol. 32, No. 2, Jan., 1958, p. 87-88.

42 Loc. cit.

43 Gn 49:11; Dt 32:14; Sir 50:15.

44 Alan Richardson, Introduction to the Theology of the New Testament, New York, Harper & Row, 1958, p. 257.

Parousial Symbolism

This leads to the eschatological dimension which, "in the fourth gospel is not accidental; it is fundamental."⁴⁵ Ephrem the Syrian says: "The triumph of the Canā miracle looks forward to thy coming in majesty."⁴⁶ According to Laurentin, "the earthly marriage of Cana . . . was presented as the figure and the pledge of the heavenly wedding feast."⁴⁷

Thurian connects this element with "the seventh day, the sign of final rest, on which Christ shares in the joy of the marriage at Cana which symbolizes and prefigures the eschatological marriage of God with His people, the messianic banquet of the Kingdom."⁴⁸ Dodd⁴⁹ connects Cana with the wedding feast of Ap 19:7-9.

45 Barrett, Gospel According to St. John, p. 58.

46 Hymn on the Lord's Mysteries, 34, 1, ed., Lamy, Vol. II, p. 822; quoted by H. Rahner, Our Lady and the Church, New York, Pantheon, 1961, p. 51.

47 R. Laurentin, "The Blessed Virgin Mary," in The Historical and Mystical Christ, Vol. 5 of Theology Library, ed., A. M. Henry, Chicago, Fides, 1958, p. 242.

48 Mary Mother of All Christians, p. 121.

49 C. H. Dodd, The Interpretation of the Fourth Gospel, Cambridge U., 1958, p. 298.

Thurian summarizes:

The wine at Cana, which takes the place of the ritual water used for purifying, bears a very rich symbolism: it is the sign of the messianic restoration, on account of its abundance, of a new and better covenant, on account of its quality, of the Word of Christ, and of His Eucharistic Blood, for it is given in the course of this marriage feast which calls up the image of the banquet of the Wisdom and that of the Kingdom.⁵⁰

Thus, the Cana narrative reveals biblical symbolism pointing toward the Pasch, the sacraments, and the parousia.

Christ and his Mother

The mysterious dialogue between Jesus and Mary (Jn 2:3-4) contains four stages: 1) "They have no wine"; 2) "Woman"; 3) "Quid mihi et tibi?"; 4) "My hour has not yet come." To understand this exchange, it seems best to proceed in theological order, rather than as written. Christ is the principal character. Each of the phrases progresses toward the climactic one concerning his "hour." Therefore, we will examine the stages in inverse order, beginning with the last as the key to the three others, which fall into the following chapter.

50 Mary Mother of All Christians, p. 130.

"Hour"

"My hour has not yet come" seems to be offered in explanation for the preceding phrase addressed to Mary. The interpretation as the hour for working miracles has previously been popular, and still has proponents. However, Jn 7:30 and 8:20 ("his hour had not yet come") obviously refer to the Pasch; likewise the four passages where his "hour" is mentioned as present.⁵¹ Most, if not all, other uses of the word "hour" in the fourth gospel can also be seen in a paschal context.⁵²

Throughout the gospel, paschal symbolism is more or less explicit. For example: "Lamb of God" testimony (1:29); temple incident (2:18-22); Nicodemus dialog (3:14-15); Samaritan testimony (4:42); "Bread of life" discourse (6:51, 62, 71); raising of Lazarus (11:25).

Following Augustine,⁵³ Maximus of Turin,⁵⁴ and

51 Jn 12:23, 27; 13:1; 17:1.

52 1:39; 4:6, 21, 23, 52; 5:25, 28; 16:2, 4, 21, 25, 32; 19:14, 27.

53 In Joan., 8, 1, ML 35, 1456.

54 Hom. 23, 7, De Epiphania Domini, ML 57, 275.

Aquinas,⁵⁵ many modern authors interpret "hour" in 2:4 as meaning the Pasch (or, with some, simply the passion).⁵⁶ Mollat says: "Dans le quatrième évangile, l'heure de Jésus est l'heure de sa glorification. . . . Le miracle de l'eau changée en vin, obtenu sur l'intervention de Marie, en sera cependant l'annonce symbolique."⁵⁷

55 ST 3, q. 46, a. 9, sed c.

56 Barrett, Gospel according to St. John, p. 159; L. Bouyer, The Seat of Wisdom, New York, Pantheon, 1962, p. 42; Braun, La mère des fidèles, p. 56; Brown, Gospel of St. John, p. 22; Cullmann, Early Christian Worship, p. 66; Daniélou, Bible and Liturgy, p. 220; Dillon, in Catholic Biblical Quarterly, Vol. 24, No. 3, July, 1962, p. 288; Feuillet, Johannine Studies, p. 18f; Hoskyns-Davey, Fourth Gospel, p. 188; Laurentin, in Historical and Mystical Christ, p. 241; H. Rahner, Our Lady and the Church, p. 50, 53; Stanley, "The Passion according to John," in Worship, Vol. 33, No. 4, March, 1959, p. 226; E. Testa, in Studii biblici Franciscani liber annuus, Vol. 5, 1954-1955, p. 139f; Thurian, Mary Mother of All Christians, p. 117, 139.

57 In BJ (Saint Jean), ad loc.

Durrwell gives a psychological explanation:

It was part of Christ's psychology to associate ideas, to move from an earthly to a heavenly reality. All things and events were naturally evocative to his profoundly intuitive mind. More than once his hour suddenly came before him as if he had turned a corner that brought him face to face with it with a sort of almost physical directness which at once disturbed and exalted him. (ii. 19; xii. 20-32; xiii. 30ff.) When this happened what he said was not intended to be immediately understood, for his thought moved quicker than his listeners could follow.⁵⁸

It is possible that "hour" refers also to the manifestation of Jesus through miracles, but then this latter sense should be integrated with the deeper paschal meaning.

As Stanley says:

Jesus' "hour" is the divinely appointed time for the revelation of His "glory", the manifestation of His divinity. It begins, in a sense, with His public career; but it will strike, in the fullest sense, when the time for His passion, death, and resurrection arrives.⁵⁹

Ceroke, although claiming equal reference to Pasch and miracles, maintains that "the 'hour' of Jesus is the all-embracing concept of the Gospel."⁶⁰

58 F. X. Durrwell, The Resurrection, New York, Sheed & Ward, 1960, p. 16.

59 In Worship, Vol. 32, No. 2, Jan., 1958, p. 86.

60 C. P. Ceroke, "The Problem of Ambiguity in John 2, 4," in Catholic Biblical Quarterly, Vol. 21, No. 3, July, 1959, p. 323f.

The paschal interpretation of "hour" concurs with the water-into-wine symbolism, for the definitive change from old covenant to new takes place at the Pasch. Even the "third day" detail (2:1), which we have seen applicable to the first creation, can be referred also to the new creation inaugurated by Jesus' resurrection "on the third day," as Epiphanius suggests.⁶¹

Manifestation of Glory

The glory that will be fully manifested at Jesus' "hour" is here manifested in symbol. Barrosse says:

John presents the climactic event of the week, the Cana miracle, as a symbol of the passion-resurrection. He describes it as taking place "on the third day" as the resurrection did. . . . He terms it a manifestation of Jesus' glory as His final "glorification" will be. In fact, He even has Jesus refer to it as His "hour"--an expression that elsewhere always refers to His passion-resurrection, His final glorification, and that occurs here . . . of His initial glorification insofar as this latter symbolizes the former.⁶²

61 Adv. haer., 2, 1, 51, 30, MG 41, 941B.

62 In Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 514.

According to Barrett,⁶³ the "glory" of 2:11 refers to both the pre-existence of the Word, and his Pasch. But "properly speaking, Christ's glory will begin only when His Hour comes,"⁶⁴ because only then will his divinity be fully revealed. At the last supper Jesus will pray for this paschal glory (Jn 17:1,5). It constitutes the primary object of the disciples' faith (1:14; 20:28-29), which, even at the last supper, will remain weak (16:31-32). Therefore, the belief mentioned in 2:11 should be seen as inchoate, a beginning and symbol of the disciples' future faith in the glorified Christ.

By this fullness of symbolism, the Cana event is indeed "the first of his signs" (2:11), and more than chronologically. Barrett says that "apke" ("first") in 2:11 "may mean more than the first of a series; not merely the first sign but 'a primary sign,' because representative of the creative and transforming work of Jesus as a whole."⁶⁵ Cana, then, is a biblical symbol or "type" of the Pasch.

63 Gospel according to St. John, p. 161.

64 Feuillet, Johannine Studies, p. 29.

65 Loc. cit.

CHAPTER III

MARY AT CANA

Summary of Chapter

Cana symbolizes the Pasch as a marriage between Christ and his Church. Mary's role, to be completed on Calvary, is to typify the Church as Christ's bride and mother of the faithful. The exchange between Christ and Mary is studied in this light. In the name of the Church, Mary requests the wine of the paschal marriage. Jesus, the new Adam, calling her "woman," the new Eve, indicates the current dissociation between them, until his "hour" comes. He temporarily refuses the reality, but grants a "sign" pointing to this paschal marriage and its continuation in the sacraments.

A Wedding

Cana, showing the old covenant being transformed into the new, is explicitly a wedding feast. This fact seems to stand for a symbol, not only of the new covenant Church, but especially of the transforming work itself, the Pasch, when the old covenant as a marriage will yield to

the new covenant as a marriage.

In Jn 3:29, Jesus is a bridegroom. This implies a bride--the Church, as the synoptics and Paul make explicit.¹

At Cana, the bridegroom typifies Christ as spouse, says Augustine: "Illarum nuptiarum sponsus personam Domini figurabat."² Ephrem completes the picture: "The bride at Cana is thy holy Church."³ Cyril of Jerusalem⁴ sees Cana referring to the eucharist as a feast for the children of a marriage, which seems to be between Christ and Church.

Cyprian says: "Christus . . . de aqua vinum fecit, id est quod ad nuptias Christi et ecclesiae . . . plebs magis gentium conflueret et conveniret ostendit."⁵

Augustine, also, seems to see Christ's life-work as a

1 See Ch. II, n. 2, 3.

2 In Joan., 9, 2, ML 35, 1459. Cf. Rupert of Deutz, In Joan., 2, ML 169, 285C.

3 Hymn on the Lord's Mysteries, 34, 1, ed., Lamy, Vol. 2, p. 822; cited by H. Rahner, Our Lady and the Church, p. 51.

4 Catech. Mystagog., 4, 2, MG 33, 1098-1099.

5 Ep. 63, 12; CSEL, 3, 2, p. 711.

marriage, symbolized by the Cana wedding: "Quid mirum si in illam domum ad nuptias venit, qui in hunc mundum ad nuptias venit?"⁶

If Cana represents Jesus' redemptive work as a whole, especially the Pasch, the marriage context should not be overlooked. Latourelle says: "Ce vin nouveau est signe de la Nouvelle Alliance dans le sang du Christ, signe des noces du Christ et de son Église."⁷

Together with the Jordan baptism and the Magi visit, the Cana wedding is an epiphany of Christ's marriage, as the liturgy proclaims: "This day the Church is joined to her heavenly spouse, for . . . the guests are gladdened with wine made from water, alleluia."⁸

Symbolic Interpretation

We now turn to the first half of Jn 2:4. Concerning the dialogue between Christ and Mary, Dillon stresses

6 In Joan., 8, 4, ML 35, 1452.

7 R. Latourelle, Miracle et révélation, in Gregorianum, Vol. 43, 1962, p. 503.

8 Feast of the Epiphany, Benedictus antiphon for lauds.

the importance of symbolic interpretation:

The double-entendre is a typical fourth-gospel device, exemplified in the words of double meaning that Jesus uses with His interlocutors, placing His usage on a completely different level from that of their this-worldly understanding. This is a most important literary trait for the understanding of the fourth evangelist's approach to historical facts. Not infrequently . . . it has resulted in a dialogue of rather disconcerting inconsistency.⁹

Dillon¹⁰ cites other examples of peculiar dialogues concerning the "temple" (2:19f); "born again" (3:3f); "living water" (4:10f); "food of which you do not know" (4:32f); "eating his flesh" (6:52); "lifting up" (3:14; 8:28; 12:32f).

Barrosse states:

Jesus repeatedly moves on a superior level in the fourth Gospel and speaks on this same higher plane, intending His words to carry a meaning that simply could not possibly have been grasped by His audience.¹¹

9 In Catholic Biblical Quarterly, Vol. 24, No. 3, July, 1962, p. 274.

10 Loc. cit.

11 In Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 515.

Feuillet: "Jesús gives to His miraculous acts a meaning which is imperceptible to most of those who witness them, even to those who, like Mary, believe in a spiritual Messiah."¹²

Thus far in our examination, Mary has played a very minor part. However, as Feuillet points out:

. . . in a narrative so select in details, Mary's presence is mentioned three times, and it is emphasized. . . . John's insistence . . . on showing Mary's role here can have no explanation other than a deliberate doctrinal intention.¹³

Or H. Rahner: "When we read . . . the simple words 'and the mother of Jesus was there' we are already deep in symbolism."¹⁴

"Quid Mihi et Tibi?"

The idiom in 2:4 rendered by the Vulgate "Quid mihi et tibi?" has been much debated, and translated many

12 A. Feuillet, Johannine Studies, Staten Island, N. Y., Alba House, 1965, p. 33.

13 Ibid., p. 34-35.

14 H. Rahner, Our Lady and the Church, New York, Pantheon, 1961, p. 50.

different ways. Dillon suggests that "these difficult words do not belong to the level of the tradition" but are part of an editorial process.¹⁵ He calls the present form of 2:4 "a highly artificial exchange which seems to be the product of later, eschatological vision."¹⁶

The expression is used in the Old Testament¹⁷ and the synoptics.¹⁸ Most commentators seem to interpret the idiom as a denial of community between the speakers; or as Mollat expresses it, "une intervention jugée inopportune ou même pour signifier à quelqu'un qu'on ne veut avoir aucun rapport avec lui."¹⁹ Similarly, Wikenhauser understands a "divergence or conflict of interests"²⁰; or Quirant,²¹ a

15 In Catholic Biblical Quarterly, Vol. 24, No. 3, July, 1962, p. 288.

16 Ibid., p. 290.

17 Jos 22:24; Jgs 11:12; 2 Sm 16:10; 19:22; 3 Kgs 17:18; 4 Kgs 3:13; 2 Par 35:21.

18 Mt 8:29; Mk 1:24; 5:7; Lk 4:34; 8:28.

19 In BJ (Saint Jean), p. 76.

20 Das Evangelium nach Joannes, Regensburg, 1957, p. 73; cited by Ceroke, in Catholic Biblical Quarterly, Vol. 21, No. 3, July, 1959, p. 319.

21 "Las Bodas de Caná," in Marianum, Vol. 20, 1958, p. 172-174; cited by Ceroke, *ibid.*, p. 319.

difference of judgment, attitude, or thought between the speakers, the negation of a position taken by the first speaker. Feuillet says: "The absence of a common ground is the most current interpretation, ('What is there between us?')."22

Some other translations according to this general interpretation: "What have I in common with you?" or "What partnership can there be between us?"23; "What is our relation, between me and thee?"24; "What have you to do with me?"25

Dissociation

According to Hoskyns-Davey, "as an answer to a request it is equivalent to an emphatic refusal."26 Braun

22 Johannine Studies, p. 18.

23 Stanley, in Worship, Vol. 32, No. 2, Jan., 1958, p. 86.

24 Thurian, Mary Mother of All Christians, p. 137.

25 Revised Standard Version.

26 Fourth Gospel, p. 188.

says: "Il s'agit toujours d'un refus, motivé par une certaine absence de communauté entre les personnes en présence."²⁷ He also calls this a "séparation entre la Mère et le Fils."²⁸ And Feuillet: "It seems wrong to seek to exclude from Christ's reply any nuance of opposition to His Mother's implied request. The difficulty seems to be rather in understanding what it was at the moment which separated them."²⁹

A possible meaning seems to be a rejection of Mary's motherhood as merely natural, "according to the flesh." This concurs with Jesus' negative-sounding statements in the synoptic gospels concerning his filial relationship to Mary.³⁰ In every instance in the four gospels when Christ addresses his mother or refers to her, the separation theme is notably present. Even the synoptic texts, however, carry a positive import. The separation implies union on a higher

27 La mère des fidèles, p. 51-52.

28 Ibid., p. 196.

29 Johannine Studies, p. 18-19.

30 Mt 12:46-50; Mk 3:31-35; Lk 2:49; 8:19-21; 11:27-28.

level.³¹ As Vatican II says: "̄Mariā suscepit verba, quibus Filius, Regnum ultra rationes et vincula carnis et sanguinis extollens, audientes et custodientes verbum Dei, sicut ipsa fideliter faciebat, beatos proclamavit."³²

Ceroke³³ points out that the synoptic texts do not deny the truth of the natural bond between Mary and Jesus, but they say that something else is superior to it. What is this "something else"?

First of all, it could be Mary's motherhood of Jesus, as more than merely natural; as supernatural, "according to the spirit."³⁴ This could be understood of the divine maternity in itself. Or it could mean Mary's fullness of grace looking toward her fullness of glory.

The meaning could also be that Jesus repudiates Mary's natural maternal authority, to show himself subject

31 Cf. Ceroke, in Theological Studies, Vol. 17, No. 1, Mar., 1956, p. 18.

32 Constitutio De Ecclesia, 8, 58.

33 In Catholic Biblical Quarterly, Vol. 21, No. 3, July, 1959, p. 320-321.

34 Cf. M. J. Lagrange, Evangile selon saint Luc, Paris, Gabalda, 1921, p. 336.

only to his heavenly Father.³⁵ Mary's authority would be seen elevated to a higher level, to supernatural mediation. According to Braun, John shows her as mediatrix, but "séparée de son fils par les exigences de la vie publique."³⁶ This separation, he says, will end at the Pasch.³⁷

Collective Role

The biblical concept of collective personality may also be operative here. Three times in the Cana narrative (2:1, 3, 5) the evangelist pointedly calls Mary the "mother" of Jesus, his only way of referring to her directly. It may be possible to look beyond the individual aspect of Mary's motherhood toward a messianic and ecclesial dimension. Stanley says: "At Cana . . . God's Son manifests Himself as source of our adoptive sonship by suggesting that Mary's motherhood will one day be enlarged to include His disciples."³⁸

35 Cf. Braun, La mère des fidèles, p. 65-66.

36 Ibid., p. 74.

37 Ibid., p. 58.

38 In Worship, Vol. 32, No. 2, Jan., 1958, p. 89.

Like Christ, Mary is fully understood only in relation to the Church. Many authors, in discussing this relation, go no further than the motherhood of Mary, as an individual, toward the faithful. But if Mary, as an individual, is mother of the faithful, then she somehow coincides with the Church as mother. In the synoptic passages referred to above, Jesus identifies his "mother" with his "disciples," i.e., the Church. This represents a "mode of thinking in which the individual and the collectivity are seen as identified in one totality. A representative individual for the Semite is himself and in himself somehow impersonates the collectivity to which he belongs."³⁹

This leads to the concept, central to this thesis, of Mary as type of the Church. "The Mary-Church analogy is a focal point of current Mariological thought," says Flanagan.⁴⁰ Semmelroth⁴¹ makes this the foundation principle of his Mariology.

39 Donal Flanagan, "Mary and the Church," in Marian Library Studies, No. 78, Nov., 1960, p. 12.

40 Flanagan, "The Image of the Bride in the Earlier Marian Tradition," in Irish Theological Quarterly, No. 27, April, 1960, p. 112.

41 Otto Semmelroth, Mary, Archetype of the Church, New York, Sheed & Ward, 1963, p. 52-53 & passim.

Typology

First, a glance at the concept of typology.

Semmelroth points out that some of the early Fathers, influenced by neo-Platonism, applied to the concept of "type" such titles as:

semeion, symbolon, omoionoma, parabole,
mysterion.

.....

In early tradition type, symbolon, and mysterion were nearly synonymous. . . . The object symbolized is somehow present in the symbol. Objects that can be experienced by the senses are the symbols of a divine idea, which, as their logos (word), is present in them.⁴²

This brings us very close to Johannine symbolism as expressed in Chapter I of this thesis, the two levels of Word and flesh, reality and sign. In patristic thought, antitype and type seem to sometimes correspond to these levels. Currently, typology is often defined as an Old Testament person or event pointing toward its New Testament fulfillment. But this "horizontal" thrust along the time-axis of salvation-history does not exhaust the patristic

42 Ibid., p. 29-31.

Vatican II reaffirms this principle: "̄̄̄ ̄̄̄ ut supereminens prorsusque singulare membrum Ecclesiae necnon eius in fide et caritate typus et exemplar spectatissimum salutatur."⁴⁷ H. Rahner states: "This is the fundamental ̄̄̄ doctrine, that Mary is a type or symbol of the Church, and therefore everything that we find in the Gospel about Mary can be understood in a proper biblical sense of the mystery of the Church."⁴⁸ The speculative theologian, K. Rahner, points to the interaction between Mariology and ecclesiology: "We know of the Church because and in so far as we know of ̄̄̄."⁴⁹

47 Constitutio De Ecclesia, 8, 53.

48 Our Lady and the Church, p. 10.

49 K. Rahner, The Christian Commitment, New York, Sheed & Ward, 1963, p. 116-117.

Dillenschneider:

That which is said about Mary will be verified in the Church; that which is explicitly in the Church is implicitly prepared and pre-contained in Mary; that which is developed and actualized in the Church through the course of time /is/ already lived, enveloped and virtually outlined in Mary.

.....

Precisely because Mary is the perfect figure of the Church, it is correctly thought that she has qualified to represent and to personify the Church, and to take the place of the Church in the decisive moments of our supernatural restoration.⁵⁰

Feuillet calls her simply: "Marie, incarnation de Sion."⁵¹

Semmelroth⁵² lists three aspects of the type-antitype relation in the fullest sense: 1) The type personifies or represents a spiritual entity by means of a tangible image. 2) The relation can be objectively founded in a real bond between the two. 3) It can result in a moral example. He then applies all three points to Mary as type

50 Clement Dillenschneider, "Mary, Prototype and Personification of the Church," in Marian Library Studies, No. 82, Mar., 1961, p. 1.

51 A. Feuillet, in Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 483.

52 Mary, Archetype of the Church, p. 28.

of the Church. Regarding the second aspect, he says that "Mary's relation to the Church . . . is not founded here in the imaginative thought of the human mind. . . . The similarity between Mary and the Church is the consequence of a very real, inner connection."⁵³

Mary, as type, is obviously not a mere metaphor of the Church. She is a living symbol, with a real, ontological relation to the Community which she represents. True, Christ is identified with his Church. But insofar as the Church is distinct from Christ, Mary coincides with the Church, in the thought of many Fathers. As Christ is the Word made visible, Mary (insofar as she is type) is the Church made visible. The Church becomes actualized, realized, epitomized--in Mary.

In the concrete, this typology includes the aspect of motherhood. Mary typifies the Church specifically as mother.

53 Ibid., p. 30.

Isaac of Stella says:

Sicut namque caput ac membra, unus filius, et plures filii, sic Maria et Ecclesia una mater, et plures; una virgo, et plures. . . . Unde in Scripturis divinitus inspiratis, quod de virgine matre Ecclesia universaliter, hoc de virgine Maria singulariter; et quod de virgine matre Maria specialiter, id de virgine matre Ecclesia generaliter jure intelligitur, et cum de alterutra sermo textitur, fere permistim et indifferenter de utraque sententia intelligitur. . . . Dicitur ergo universaliter pro Ecclesia, et specialiter pro Maria.⁵⁴

Schillebeeckx observes:

Historically speaking, the Church was called our Mother before Mary was given this title. Nonetheless, it was the idea of Mary's motherhood which inspired that of the motherhood of the Church. The Church was originally called our Mother as a result of this implicit feeling for Mary as the mother of all the redeemed. . . . The Church Fathers, almost unconsciously, tended to regard the Church, in the first centuries of Christianity, through the figure of the Mother of God.⁵⁵

Typology of Cana

This thesis proposes that Mary at Cana can be understood as symbol and type of the Church. As explained in

54 Sermo 51, de assumptione, ML 194, 1863.

55 E. Schillebeeckx, Mary, Mother of the Redemption New York, Sheed & Ward, 1964, p. 118-119.

Chapter I, the thesis prescind from the question of whether, or how much, the evangelist intended or understood this symbolism. It is simply offered as a workable interpretation.

Concerning the Cana event, Rupert of Deutz says:

"Illic tantummodo harum coelestium nuptiarum solemnitas celebratur, ubi est mater Jesu, id est ubi est mater Ecclesia."⁵⁶ According to Jones, "it is not improbable that in the fourth Gospel, so profoundly symbolic, Mary stands for the Church when she asks that the water for the 'purifying of the Jews' should be changed into the wine of Christian sacrament."⁵⁷

Stanley points out the typified Church as a future reality: "Mary's role at Cana tells us something more about her: she is a symbol of the future Christian Church. For John here, . . . Mary is the Church."⁵⁸

56 In Joan., 2, ML 169, 285C.

57 God's Living Word, p. 155.

58 In Worship, Vol. 32, No. 2, Jan., 1958, p. 87.

"Woman"

As mentioned earlier, the evangelist three times in the Cana passage calls Mary the "mother" of Jesus; whereas Jesus himself pointedly calls her "woman."

According to Brown, it is "strange and without parallel for a son to speak thus to his mother."⁵⁹ As a somewhat normal address of mother by son, says Braun, "elle ne s'appuie sur aucun exemple tiré, soit de la Bible, soit des écrits rabbiniques."⁶⁰ Vawter agrees: "In Palestinian daily life of the first century [a son was not] expected to address his mother as 'woman.' Therein lies the whole significance of John."⁶¹ The title is applied to other women in the fourth Gospel⁶² and in the synoptics,⁶³ but never by a son to his mother.

59 Gospel of St. John, p. 22. Cf. Laurentin, in Historical and Mystical Christ, p. 241; Mollat, in BJ (Saint Jean), p. 75.

60 La Mère des fidèles, p. 50.

61 In Theological Studies, Vol. 17, No. 2, June, 1956, p. 161.

62 4:21; 8:10; 20:13, 15.

63 Mt. 15:28; Lk 13:12; 22:57.

Its use at Cana has a messianic meaning. The contrast between the titles "mother" and "woman," according to Thurian, shows that "Mary must pass from her function as 'Mother of Jesus' to that of 'Woman' in the Church."⁶⁴

Ceroke writes:

When Mary appears at Cana, she is already in Johannine thought the gynē, as Jesus is already the Messiah. . . . What she is announced to be on Calvary, she is at Cana, the spiritual Mother of the redeemed.⁶⁵

New Eve

More specifically, the title "woman" is seen as explicitly referring to Gn 2 and 3. Commenting on Jn 2:4, Mollat says: "Pour Jean, Marie devient alors la nouvelle Ève, 'la mère des vivants.'"⁶⁶

Vawter adds:

By precisely the same process which the Synoptics use to present the Baptist as a second Elias, or Christ as a new Moses, John has shown our Lady to be the new Eve, mother of those born . . . of God.⁶⁷

64 Mary Mother of All Christians, p. 137.

65 C. P. Ceroke, "Mary's Maternal Role in John 19, 25-27," in Marian Studies, Vol. 11, 1960, p. 150.

66 In BJ (Saint Jean), p. 75.

67 In Theological Studies, Vol. 17, No. 2, p. 162.

Barrosse observes: "In John 2 when the hour of Jesus' final glorification has come not in fact but in symbol, He addresses His mother as the new Eve."⁶⁸

Parallelism between Eve and Mary appears in Justin,⁶⁹ Irenaeus,⁷⁰ and Epiphanius.⁷¹ Tertullian,⁷² also, connects Eve, Mary, and the Church. "For the early theologians these three formed but one picture with three transparencies."⁷³

Zeno of Verona brings in Christ as the new Adam: "O Caritas . . . tu Eva in Mariam redintegristi, tu Adam in Christo renovasti."⁷⁴

68 In Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 516.

69 Dial., 100, MG 6, 709D.

70 Adv. haer., 3, 22, 4, MG 7, 959A; 5, 19, 1, MG 7, 1175-1176.

71 Panar., 78, 18, MG 42, 728-729.

72 Adv. Marc., 2, 4, ML 2, 315A; De carne Christi, 17, CSEL 70, p. 233f.

73 H. Rahner, Our Lady and the Church, p. 5.

74 ML 11, 278.

Both Mary and Eve are instigators: "We can compare the woman in the Garden of Eden who led Adam to the first evil act with the woman at Cana who leads the new Adam to his first glorious work."⁷⁵

Bride

According to Chavasse,⁷⁶ the title "woman" at Cana suggests the Church as bride. Eve is not only a mother, she is also a bride; and a mother because she is bride of Adam. The Church, as new Eve, will become mother when at Calvary she weds the new Adam, Christ.

A definite patristic tradition carries this parallel to the point of calling Mary "bride of Christ," in a spiritual, transcendent sense.⁷⁷ This concept can be traced back to Ephrem⁷⁸ in the East; and to a contemporary of

75 Brown, Gospel of St. John, p. 23.

76 Claude Chavasse, The Bride of Christ, London, Faber & Faber, 1940, p. 59.

77 Flanagan presents and evaluates the patristic testimonies in Irish Theological Quarterly, No. 27, Apr., 1960, p. 111f.

78 Hymni et sermones, ed., Lamy, 2, 564.

Augustine⁷⁹ and Peter Chrysologus⁸⁰ in the West.

This interesting approach is currently debated among Mariologists. On the question whether the title "bride of Christ" validly applies to Mary as an individual, this thesis takes no stand. But it does propose this: If Mary is type of the Church, and the Church is bride of Christ, cannot Mary typify the Church-as-bride? Eve is bride and mother. The Church is bride and mother. Mary, the new Eve, symbolizes both functions in the Church.

Müller⁸¹ points out that although Ephrem calls Mary "bride of Christ," he even more emphatically applies this title to the Church. We can infer from this that Ephrem possibly sees an ecclesial dimension to the Marian bridehood. This may also be implicit in other Fathers who employ the title.

79 Ps.-Augustine, Sermo 195, ML 39, 2110.

80 ML 52, 576f.

81 A. Müller, Ecclesia-Maria, 2nd ed., p. 148f.

Flanagan explains:

It is very clear from the evolution of the conception of Mary as bride of Christ that it was from a combination of the Scriptural data on the Church as the bride of Christ and the idea of a certain relationship of Mary and the Church that it arose. In the case of this term, the process we have seen of speaking of the Church in terms of Mary, as Virgin Mother and as Eve, is reversed.

.

When the Fathers spoke of the Church as Eve, as the Virgin Mother, they did so in the consciousness that they were referring to the Church in Marian terms. When they spoke of Mary as the bride of Christ they were aware that they were describing her in ecclesial terms.⁸²

A homily usually attributed to Cyril of Alexandria refers rather vaguely to ". . . Mary, that is, the holy Church and her Son and immaculate bridegroom."⁸³

Ambrose is more explicit: "̄̄Mariā̄ typus est Ecclesiae quae est immaculata et nupta."⁸⁴ Ambrose adds

82 In Marian Library Studies, No. 78, Nov., 1960, p. 6-7.

83 ". . . Maryan dēlonoti tēn hagian ecclesian kai ton tautēs huion kai nymphon aspilon . . ."; MG 77, 996C; translation by thesis-author.

84 In Luc., 2, 7, ML 15, 1555.

also the maternal typology: "Quam pulchra etiam illa quae in figura Ecclesiae de Maria prophetata sunt, si . . . mysteria generationis intendas."⁸⁵ Augustine says that the Church is the body and wife of Christ, "in hoc similitudinem gerens illius virginis ̄̄Mariaē̄."⁸⁶

Peter Chrysologus says of Mary: "Sponsa quaeritur, ut iam tunc Ecclesia Christi sponsa signetur."⁸⁷ Isidore of Seville states: "Maria autem Ecclesiam significat, quae cum sit desponsata Christo, virgo nos de Spiritu sancto concepit, virgo etiam parit."⁸⁸

Honorius of Autun, also, sees Mary and Church in one bridal view: "Omnia quae de ecclesia dicta sunt, possunt etiam de ipsa Virgine sponsa et Matre sponsi intelligi."⁸⁹ Rupert of Deutz: "Beata Virgo, prioris ecclesiae pars optima, Dei Patris sponsa esse meruit, ut exemplar quoque fuerit iunioris ecclesiae sponsae Filii Dei, filii sui."⁹⁰

85 De Instit. Virg., 87, ML 16, 326.

86 Sermo 192, 2, ML 38, 1013.

87 Sermo 146, ML 52, 592.

88 Allegoriae, 139, ML 83, 117C.

89 ML 172, 494.

90 De operibus Spiritus sancti, 1, 8, ML 167, 1577.

Exegesis and Liturgy

Mary's role symbolizing the Church as wife is reflected in patristic exegesis of the Canticle of Canticles, where the bride is traditionally interpreted as: 1) Church; 2) the "faithful soul"; and 3) Mary.

The Roman liturgy incorporates this typology. It also applies to Mary verses of the messianic Psalm 44 (45) referring to the bride-queen, and the Apocalypse presentation of the New Jerusalem as bride (Ap 21:2; Introit for Feb. 11).

A patristic principle traceable to Peter Chrysologus is explicitized by Paschasius Radbertus in the ninth century: "Quod hic sponsa quaeritur ut per eam omnino jam tunc futura Christi universalis ecclesia signetur ad desponsandum et colligatur genus in specie."⁹¹ Flanagan explains:

91 ML 120, 103-104.

This phrase colligatur genus in specie is undoubtedly an allusion to the fourth rule of Tyconius for the interpretation of Scripture, which says that in Scripture the Holy Spirit speaks interchangeably of genus and species. Its employment here suggests an attempt to place reference to Mary as bride of Christ on a firm scriptural basis. Paschasius applies the same terminology to the Canticle of Canticles, writing that we may understand generally of the Church what is said specially of Mary. The idea of Paschasius that Mary is the spouse who prefigures in specie what the universal Church will be in genere seems clearly to be an adumbration of twelfth century and later developments which seek to relate Mary and the Church under the figure of the spouse of the Canticle.⁹²

Among modern authors, Semmelroth says: "The Church is bridally related to Christ. As Archetype, Mary clearly and purely expresses the essence of the Church which is the Bride of Christ."⁹³ However, he continues, Mary is "virginal toward Christ. She could never be Christ's bride in any human sense."⁹⁴

Rivera holds that Mary, as virgin-mother, "es tipo perfectísimo de la unión esponsal de Cristo con su Iglesia."⁹⁵

92 In Irish Theological Quarterly, No. 27, p. 122.

93 Mary, Archetype of the Church, p. 137.

94 Ibid., p. 138.

95 Alfonso Rivera, "Maria 'Sponsa Verbi' en la Tradición," in Ephemerides Mariologicae, Vol. 9, 1959, p. 478.

Scheeben,⁹⁶ a well-known recent proponent of Mary as new Eve, bride of Christ, and mother of Christians, does not emphasize the ecclesial typology in this connection.

Bridehood at Cana

In the Cana account, bridal symbolism is seen by a modern author, Henze:

[Jesus] voluit tunc magnum mysterium pandere, scilicet quod exinde in magno opere salutis Virginem Matrem sibi velut dilectam sponsam associare volebat. Novus Adam volebat iuxta se habere novam Evam. Collective quidem iuxta doctrinam S. Pauli et S. Ioannis in sua Apocalypsi tota Ecclesia est Sponsa Christi, "uxor agni"; at qua individuum haec Sponsa est Maria.⁹⁷

Charlier says:

Le Christ agit lui-même comme Epoux en accédant à la demande de sa Mère, Epouse de ce banquet significatif. . . . C'est le Messie et celle qui est devenue la Femme qui se sont partagés ce rôle; ils sont devenus eux, les protagonistes du salut, l'Epoux et l'Epouse idéaux unis dans un même signe. Le Christ, envoyé du Père, et Marie, représentante du Reste, célèbrent déjà, en un signe perceptible à la seule foi, des épousailles qui seront en fait retardées jusqu'à la Croix.⁹⁸

96 M. J. Scheeben, Mariology, St. Louis, B. Herder, 1946, p. 211f.

97 C. M. Henze, "Quid Mihi et Tibi, Mulier?" in Marianum, Vol. 23, No. 4, 1961, p. 472-473.

98 J. P. Charlier, Le signe de Cana, Brussels, La Pensée Catholique, 1959, p. 64.

As Charlier suggests (above), the bridal function of Mary and Church will become actualized only at the crucifixion. The meaning of Cana is to point toward the Pasch as this marriage between Christ and his Church--the wife and mother typified by Mary.

Using this hypothesis, we can re-examine Jn 2:3-4.

At Cana, the new-covenant Church is present--in the person of Mary--but not yet wedded to Christ. This bride-to-be points to the failing wine of the old covenant, with an implied request for the better wine of the new covenant.

Mary's words are:

. . . a statement of the impoverished longing of those she represents. It may even be the case that Jesus' mode of addressing her, gynai, is indication that she no longer stands in the simple relationship of mother to Him, but has become His spouse in the work of the new creation, a counterpart, therefore, of the gynē whose suggestion resulted in the original fall. . . . As representative of the new people of God, Mary's new relation to Christ would realize anew the classical prophetic theme of the nuptial relation between God and His people in the covenant--a theme very much present in the Johannine writings.⁹⁹

⁹⁹ Dillon, in Catholic Biblical Quarterly, Vol. 24, No. 3, July, 1962, p. 292.

Henze says: "Nondum venit hora mea, [i.e.] tempus mearum nuptiarum mysticarum."¹⁰⁰ Feuillet:

Because Jesus, seeing everything from the point of view of the mission which His Father has entrusted to Him, interprets His mother's intervention as a request for the Messianic wine, He could only consider it premature, "You are asking for something that I do not yet intend to give; my Hour is not yet come." But this does not mean that he blames her in any way.¹⁰¹

Reason for Refusal

We can thus understand Jesus' refusal and his reason. Mary-the-Church petitions the wedding of the Pasch. Jesus refuses the request as premature. He calls her "woman," i.e., Church of the new covenant. "What have we in common; what have you to do with me? We are separated, dissociated, because we are not yet married. My hour--our wedding--has not yet come." The use of "woman" shows Jesus addressing Mary as a type of his spouse. The non-arrival of the "hour" fully explains the separation between Christ, the groom, and Mary-the-Church, as bride.

100 In Marianum, Vol. 23, No. 4, 1961, p. 479.

101 Johannine Studies, p. 31-32.

Cardinal Newman draws the conclusion: "If . . . she was then separated from Him . . . because His hour was not yet come, He implied, that when that hour was come, such separation would be at an end."¹⁰²

And at that future "hour," Mary will again appear in a symbolic role. Stanley says:

In that "hour," as John's passion account will make clear, Jesus will assume the role of the new Adam, while the Mother of Jesus will become the new Eve. We get a hint of Mary's future role at Cana, where, as later from His cross, Jesus addresses her as "Woman."¹⁰³

Although Jesus temporarily refuses the reality of the request, he does grant it on the level of "sign" (2:11) --precisely as a sign of the paschal marriage between himself and the Church.¹⁰⁴

Cullmann¹⁰⁵ suggests a parallel to this in Jn 7:2-10. Jesus refuses to "go up to the feast publicly," i.e., to

102 A letter to Rev. E. B. Pusey, in Certain Difficulties Felt by Anglicans in Catholic Teaching, London, 1900, p. 72.

103 In Worship, Vol. 32, No. 2, Jan., 1958, p. 87.

104 Cf. Charlier, Le signe de Cana, p. 63.

105 Oscar Cullmann, Early Christian Worship, London, SCM Press, 1953, p. 67-68.

undergo his messianic exaltation, but he consents to do this "in private," i.e., as a sign of the Pasch, and perceptible only to enlightened faith. Cullmann notes that both this and the Cana passage refer to Jewish worship (7:2, 2:6), to be "transformed by the death of Christ."¹⁰⁶

Durrwell summarizes:

Christ, bridegroom of the Church, makes his appearance amid the festivities of a wedding . . . accompanied by his mother who, in John's mind, summed up the whole Church in her person. It was a tremendous moment for our Lord, and brought to his mind that great and unique hour yet to come. But that hour was still in the future: "Woman, my hour is not yet come"--it is only prefigured in this earthly marriage and the miracle he was going to perform. At the level of the sign, our Lord did what his mother wished; at the level of the reality, he must wait for the Hour to come. That was when the real transformation would take place.¹⁰⁷

Ecclesial Maternity

The ecclesial motherhood which will be inaugurated by the Pasch can be seen symbolized by Mary's instruction to the servants and the implied influence upon the disciples

¹⁰⁶ Ibid., p. 68.

¹⁰⁷ F. X. Durrwell, The Resurrection, New York, Sheed & Ward, 1960, p. 19.

by the example of her faith. Charlier says:

Devenue à la fois épouse et mère . . . sa requête à Cana n'avait-elle pas déjà permis, au titre d'occasion, une première naissance des Apôtres dans la foi (II, 11)? La Vierge répond à la première femme de l'humanité.¹⁰⁸

Thurian sees Mary beginning her ecclesial motherhood at Cana. She

. . . participates in the spiritual motherhood of the Church which gives birth to the disciples of Christ in the light of faith. Mary's faith, which is total abandon to the will and word of Christ ("Whatsoever he says"), communicates itself to the servants ("do it"), and precedes and prepares for the glory of the Messiah which will awaken the faith of the disciples ("and the disciples believed in him").

.

In Mother Church Mary is no longer only the human mother of the Son of God but is a believing woman, the spiritual mother sharing in the motherhood of the Church which gives birth by faith.¹⁰⁹

And the believing disciples at Cana can be seen as representing the faithful children of the Church and of Mary.¹¹⁰ Hoskyns says of the Cana passage: "Because Mary is the mother of Jesus, she will become the mother of those

108 Le signe de Cana, p. 84.

109 Mary Mother of All Christians, p. 143-144.

110 Cf. Braun, La mère des fidèles, p. 69.

who believe in Him. This second motherhood of Mary is anticipated."¹¹¹

Finally, we can assume that Mary's faith in seeking the paschal wedding also typifies the Church's faith in seeking the parousial wedding.

Sacramental Implications

Some Fathers claim it was at Cana that Christ "blessed" marriage. Thus, Epiphanius,¹¹² Cyril of Alexandria,¹¹³ John Damascene.¹¹⁴ If Cana depicts the Pasch as a wedding, then the Pasch can be seen as arch-marriage which gives sacramental meaning to Christian marriages. Augustine refers the Cana symbolism to (what we call today) sacramental marriage: "Per hoc ergo Dominus invitatus venit ad nuptias, ut conjugalis castitas firmaretur, et ostenderetur sacramentum nuptiarum; quia et illarum nuptiarum sponsus personam Domini figurabat."¹¹⁵

¹¹¹ In Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 211.

¹¹² Adv. haer., 2, 2, 67, 6, MG 42, 179D.

¹¹³ In Joan., 2, MG 73, 223D.

¹¹⁴ De fide orthodoxa, 4, 24, MG 94, 1209.

¹¹⁵ In Joan., 9, 2, ML 35, 1459.

John's word "sign" refers primarily to signifying the Pasch, but implies also the paschal mystery continued in the Church's sacraments. As Cullmann¹¹⁶ observes, the word "sign" designates, not a sacrament itself, but a reference to a sacrament. Cana is sign of a reality, and also sign of other signs--baptism, eucharist, and marriage.

Vawter makes explicit this third reference:

If our Lady has become for John a symbol of the Church as mother of the living, even the apparently documentary detail that "the mother of Jesus was there" must be seen in a new light. The presence of Mary-the-Church at this wedding forecasts the sacramental nature of Christian marriage once the glorification of Jesus is accomplished.¹¹⁷

The interpretation of Cana offered in this thesis seems to contain a workable meaning on all levels--Christological and messianic, ecclesial, Marian and sacramental. The Cana narrative "est plutôt comme un condensé d'Évangile; il est la Bonne Nouvelle tout entière, peinte en miniature."¹¹⁸

116 Early Christian Worship, p. 70n.

117 In Theological Studies, Vol. 17, No. 2, June, 1956, p. 164.

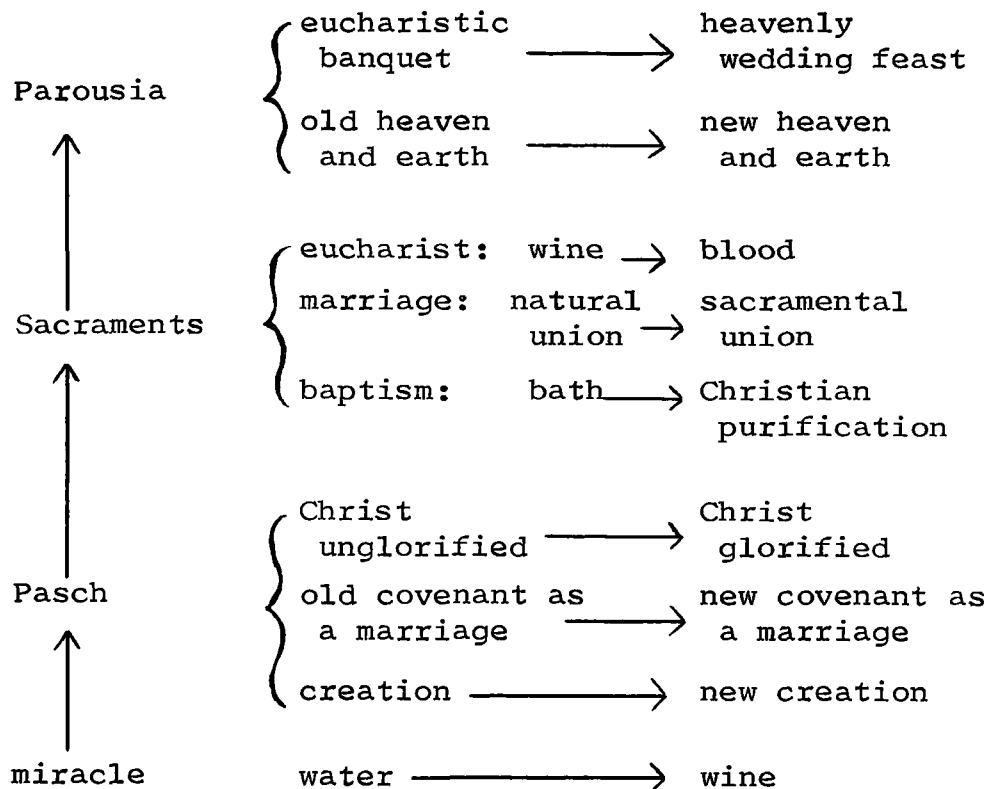
118 Charlier, Le signe de Cana, p. 87.

It is to be noted that the view of Mary's role proposed here and in Chapter V is not in opposition to the more customary interpretations, which usually stress Mary's motherhood and/or mediation. To these functions, this thesis adds the spousal symbolism. This seems appropriate, a priori, because bridehood precedes motherhood; and, a posteriori, in view of the spousal context of Genesis, Cana itself, Jn 3:29, and (Chapter VII) the Apocalypse.

Feuillet¹¹⁹ points out that if "sign" signifies sacrament, then sacrament in turn, according to John, anticipates the parousia. The Cana "sign" then, shows us three phases of the Christ-Church marriage: Pasch, sacraments, and parousia. And the purpose of all these:

"Jesus manifested His glory, and His disciples believed in Him" (2:11).

The symbolism could be outlined as follows:



119 Johannine Studies, p. 152n.

CHAPTER IV

GOLGOTHA: THE REALITY

Summary of Chapter

A patristic tradition sees the blood and water from Christ's side symbolizing the sacraments, especially baptism and eucharist, and the Church as constituted by the sacraments. Christ, the new Adam, bringing forth the Church, new Eve, immediately marries his bride. The two become "one flesh" in symbolic intercourse--the gift of the Spirit--represented by the water from Christ's side and by the phrase, "tradidit spiritum." The Spirit, divine principle of fecundity, is seen as the "seed" of Christ, communicated to his Church at the paschal marriage. This mystical union begets children of God, making the Church not only bride, but also mother.

The Pasch as Incarnation

Chapter I has touched upon the view which bases all Johannine theology on the theme of incarnation. Even Durrwell,¹ exegete of the resurrection, calls the Johannine paschal mystery the "full flowering" of the incarnation. In

1 F. X. Durrwell, The Resurrection, New York, Sheed & Ward, 1960, p. 40.

John's gospel, says Schweizer, "the Cross is not seen primarily as expiation, but as the consummation of the Incarnation, in which God's loving approach to the cosmos is completed."² According to Schillebeeckx, "the Ascension is the incarnation itself in its completion."³

Now for John, incarnation means the flesh as sign of the Word, and visible acts of the Word-made-flesh as signs signifying and containing his invisible glory. The Pasch, Christ's supreme act, stands as both crowning sign of his glory, and fulfillment of all other signs. As Barrett says, "in the death and resurrection of Jesus, sign and its meaning coincide."⁴

Dodd elaborates:

In [the event of the cross] the two orders of reality, the temporal and the eternal, are united; the Word is made flesh. . . . Thus, the cross is a sign, but a sign which is also the thing signified. The preliminary signs set forth so amply in the gospel are not only temporal signs of an eternal reality; they are also signs of this Event, in its twofold character as word and as flesh.⁵

2 Eduard Schweizer, et al., Spirit of God, London, Adam and Charles Black, 1960, p. 92.

3 E. Schillebeeckx, Christ the Sacrament of the Encounter with God, New York, Sheed & Ward, 1963, p. 23-24.

4 C. K. Barrett, The Gospel According to St. John, London, S.P.C.K., 1960, p. 65.

5 C. H. Dodd, The Interpretation of the Fourth Gospel, Cambridge University, 1958, p. 439.

Scholars have often noted that John unites the several phases of Jesus' redemptive act under the single aspect of "exaltation." The evangelist sees Christ's passion, death, resurrection, and ascension as a return to the Father. This passage (Pasch) is symbolized by Christ's physical elevation on the cross (Jn 3:14; 12:32-33). "According to John, the Cross was the mounting-block by which he was to reach his Father."⁶ This symbolic presentation allows John to compress all phases of the paschal mystery into the single tableau of Golgotha.

The thesis is limited to examination of the Pasch solely as a marriage, without prejudice to other interpretations.

In the Golgotha event, three passages especially stand out as significant for this study: (1) verses 25-27, treating of Mary and John; (2) verse 30, Jesus' death; (3) verses 34-35, the blood and water from Christ's side. Again, these will be examined in inverse order, since the last seems to provide the key to the others. The Marian episode (v. 25-27) will be treated in the next chapter.

6 Durrwell, Resurrection, p. 38.

Blood and Water

"One of the soldiers pierced his side with a spear, and at once there came out blood and water" (Jn 19:34). The phenomenon of blood and water flowing from Christ's side is related by John with extreme solemnity. In his eyes, it "constituted the most significant of the events that accompanied the death of his Master."⁷

"He who saw it has borne witness--his testimony is true, and he knows that he tells the truth" (19:35). If, as some commentators claim,⁸ the one who gives testimony is Christ himself, then the assertion becomes even more forceful. As Dodd says, "He could not have expressed himself more emphatically or more unequivocally. The statement that blood and water issued from the side of the Crucified has for the evangelist profound theological significance."⁹

The evangelist makes this fact the basis of faith: ". . . that you also may believe" (v. 35). Durrwell¹⁰ understands this to mean faith in general, not just in the

7 Ibid., p. 87.

8 Hoskyns-Davey, Fourth Gospel, p. 535; Mollat, in BJ (Saint Jean), p. 189.

9 Historical Tradition in the Fourth Gospel, p. 134.

10 Resurrection, p. 87.

significance of the side-piercing. To put it another way, it could be that John sees in this event a summary of revelation, which he presents as the object of total Christian faith.

Such emphasis warrants a search for deeper meaning. Claiming to follow the Irenaean school, Durrwell¹¹ sees the blood and water as symbolizing respectively, Christ's humanity and divinity. This would concur with John's major theme, the Word-become-flesh. However, within this broad perspective, we may seek more specific symbolism. As with Cana, the Christological witness may enclose layers of ecclesial, Marian, and sacramental meanings.

Baptism and Eucharist

Chrysostom,¹² Theodoret of Cyrus,¹³ and Ambrose¹⁴ see the blood and water symbolizing baptism and the eucharist. Cullmann claims this interpretation for "the great majority of exegetes today."¹⁵ He elaborates: "In the

11 Ibid., p. 88.

12 MG 51, 229f.

13 Ps. - Cyril of Alexandria, MG 75, 1468.

14 In Luc., 10,135, ML 15, 1838C.

15 Early Christian Worship, p. 114.

Johannine literature the historical Jesus corresponds to the Christ of the Church, who appears in the sacraments."¹⁶

"Scarcely is the historical Jesus dead--his body still hangs upon the Cross--when he shows in what form he will from now on be present upon earth, in the sacraments, in Baptism and Lord's Supper."¹⁷

The step from sacramental to ecclesial interpretation of this text has become a constant in tradition. The blood and water represent not only the sacraments, especially baptism and the eucharist, but the sacraments as constituting the Church. Augustine says: "Mortuo Christo lancea percutitur latus, ut profluant sacramenta quibus formetur Ecclesia."¹⁸ In another place he says the blood and water represent "sacramenta . . . quibus aedificaretur Ecclesia."¹⁹ Clement of Alexandria sees Christ begetting the Church at the passion: "Christ Himself begot the new people in throes of His flesh and wrapped them in the swaddling clothes of His precious blood."²⁰ The Vatican II

16 Ibid., p. 116.

17 Ibid., p. 115.

18 In Joan., 9, 10, ML 35, 1463.

19 De Civ. Dei, 22, 17, ML 41, 779.

20 Paed., 1, 6, 42, MG 8,300; Christ the Educator, trans., S. P. Wood, Fathers of the Church series, Vol. 23, New York, Fathers of the Church, Inc., 1954, p. 40.

Constitution De Sacra Liturgia states: "Nam de latere Christi in cruce dormientis ortum est totius Ecclesiae mirabile sacramentum."²¹

In the twofold sign from Christ's side, Bede sees symbols of the birth and growth of the Church. He refers to the blood and water: ". . . de quibus sacramentis nascitur ac nutritur Ecclesia."²² Likewise, the Constitution De Ecclesia: "Quod exordium et incrementum significantur sanguine et aqua ex aperto latere Jesu crucifixi exeuntibus."²³

Already, a marriage symbolism emerges. This birth and growth of the Church correspond to the two traditional "ends" of marriage, procreation and raising of children.

The Church as New Eve

Paul's doctrine of Christ as the new Adam is familiar.²⁴ The concept, as seen in John, includes Eve as well. The parallel between the Church from Christ and Eve from Adam is another constant in tradition. Mollat summarizes:

21 #5.

22 Hexaemeron, 1, ML 91, 38.

23 #3.

24 Especially 1 Cor 15: 21f; Rom 5:14f.

De nombreux Pères de l'Église ont vu dans l'eau le symbole du baptême, dans le sang celui de l'eucharistie et dans ces deux sacrements, le signe de l'Église, nouvelle Ève naissant du côté du nouvel Adam.²⁵

The (so-called) second epistle of Clement epitomizes: "The Scripture says, 'God made man male and female'; the male is Christ and the female is the Church."²⁶

Methodius writes: "The meaning of the story of Adam and Eve is to be referred to the Church and to Christ. This is in truth the great, the transcendent mystery."²⁷

Jerome says of Eve: ". . . quae in typo ecclesiae de costa viri aedificata."²⁸

Commenting on Jn 19:34, Chrysostom says:

The whole Church is derived from that water and blood. . . . For we are born by the water of baptism, and nourished by blood. . . . Just as in Adam's sleep the woman was formed, so at Christ's death the Church was made from his side.²⁹

25 In BJ (Saint Jean), p. 189n.

26 2 Clement 14; The Apostolic Fathers, trans., F. X. Glimm, Fathers of the Church series, Vol. 1, p. 74.

27 Symposium, 3, 8; St. Methodius, trans., H. Musurillo, Ancient Christian Writers series, Vol. 27, Westminster, Md., Newman, 1958, p. 67-68.

28 ML 23, 372.

29 Laus Maximi, 3, MG 51, 229, private translation.

Zeno amplifies:

[Christo] feliciter soporato, similiter de ejus latere ictu lanceae non costa divellitur, sed per aquam et sanguinem, quod est baptismum atque martyrium, spiritale corpus spiritualis feminae effunditur, ut legitime Adam per Christum, Eva per Ecclesiam renovaretur.³⁰

Augustine develops the comparison in several places.

For example:

Nam et dormiens [Adam] meruit accipere uxorem, et de costa eius facta est ei uxor, quoniam de Christo in cruce dormiente futura erat ecclesia de latere eius, de latere scilicet dormientis, quia et de latere in cruce pendentis lancea percusso sacramenta ecclesiae profluxerunt.³¹

And again, "Dormit Adam ut fiat Eva; moritur Christus ut fiat Ecclesia."³²

Leo XIII's encyclical Divinum Illud states: "Ecclesia, quae iam concepta, ex latere ipso secundi Adami, velut in cruce dormientis, orta erat . . ."³³

30 Tractatus, 1, 13, 10, ML 11, 352B.

31 In Joan., 15, 8, ML 35, 1513.

32 In Joan., 9, 10, ML 35, 1463.

33 ASS, 29, p. 649.

Flanagan comments:

At the back of these patristic statements stands a master-idea of patristic thought on the redemption, that the work of Christ is a restoration of the creation that fell, carried out in the very pattern of that original creation. This deeply-rooted idea sees the remaking of Adam in Christ as paralleled by the remaking of Eve in the Church. The new creation follows the lines of the old.³⁴

Feuillet notes a further connection with Gn 2-3:

L'idée de création nouvelle ne semble pas étrangère aux récits johanniques de la Passion-Résurrection. Jean est seul à mentionner que le sépulcre de Jésus se trouvait dans un jardin. Ce détail est ainsi commenté par Loisy:³⁵ "Il n'est pas téméraire de supposer que ce jardin, voisin de l'endroit où la source de vie a jailli du flanc du Sauveur, où l'Eglise est née figurativement de son côté comme Eve est née d'Adam, ce lieu qui verra le Christ ressusciter dans la gloire de la vie éternelle est, par rapport au paradis terrestre, le véritable Eden, le jardin de Dieu."³⁶

This connection is also suggested by Barrosse³⁷ and by Hoskyns,³⁸ who adds the mention of "gardener" in Jn 20:15.

34 In Marian Library Studies, No. 78, Nov., 1960, p. 4.

35 A. Loisy, Le quatrième évangile, Paris, 1903, p. 898.

36 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 476.

37 In Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 516.

38 In Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 214-215.

Trinitarian Exemplar

The "birth" of the Church from Christ's side is a special nativity, similar to its type, Eve from Adam's rib. Both are a procession from a single generator, rather than from two parents. In this they imitate the Trinitarian procession of the Son from the Father.

Christ's priestly prayer before the Pasch (Jn 17) stresses Christ's relation to the Father as source and model of the Church's relation to Christ. What Christ receives from the Father, he gives to the Church (v. 8). As the Father sends Christ, so Christ sends the Church (v. 18; 20: 21). "The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one" (v. 22-23a).

This Trinitarian unity which Christ requests for his marriage with the Church, Jerome sees fulfilled at Golgotha:

Quae unum Ecclesiae corpus effecta, rursum in latere Christi ponitur, et costae locum replet, et unum viri corpus efficitur, ipso Domino id in evangelio postulantæ: "Pater, da, ut quomodo ego et tu unum sumus, sic et ipsi in nobis unum sint."³⁹

39 In ep. ad Eph., 3, 5, 31, ML 26, 535.

The Paschal Marriage

Marriage was the milieu of the fall. Some current scholars⁴⁰ are returning to the idea that Genesis presents Adam's sin as a sexual one, and therefore a sin against the meaning of marriage. Likewise, according to John, the milieu of the restoration is a marriage.

Many authors, ancient and modern, who recognize John's presentation of the new Adam and Eve, ignore (in this connection) the very basis of the Adam-Eve prototype. If John depicts Christ as the new Adam and the Church as the new Eve, then he is showing Christ and Church related, analogously, as husband and wife in the arch-marriage.

Paul's celebrated development of this theme (Eph 5:22-23) climaxes with the words from Gn 2:24: "For this cause a man shall leave his father and mother, and cleave to his wife; and the two shall become one flesh" (v.31c). Paul explains: "This is a great mystery--I mean in reference to Christ and to the Church" (v.32c). The Adam-Eve marriage, and by implication sacramental marriage,⁴¹ symbolizes the Christ-Church union. Tertullian says: "De uno

40 Cf. John L. McKenzie, "The Literary Characteristics of Genesis 2-3," in Theological Studies, Vol. 15, 1954, p. 562; Bouyer, Seat of Wisdom, p. 6.

41 "Apostolus innuit . . ." (Denz. 969).

matrimonio censemur utrobique, et carnaliter in Adam, et spiritaliter in Christo."⁴²

Some Fathers see this marriage actualized at the passion. A sixth-century author, Justus of Urgel, says: "Tunc enim universam Ecclesiam sibi despondit, quando in patibulum Crucis ascendens, ex eadem Cruce . . . omnes edocuit."⁴³

Augustine: "Hic secundus Adam inclinato capite in cruce dormivit, ut inde formaretur ei conjux, quod de latere dormientis effluxit."⁴⁴

The author of Expositio altera in Canticum, attributed to Aquinas, says: "In die desponsationis illius, id est Christi, quia in passione sua iunxit sibi Ecclesiam . . ."⁴⁵

The Council of Vienne states:

Perforari lancea sustinuit latus suum, ut exinde profluentibus undis aquae et sanguinis formaretur unica et immaculata ac virgo sancta mater Ecclesia, coniux Christi, sicut de latere primi hominis soporati Eva sibi in coniugium est formata, ut sic certae figurae primi et veteris Adae, . . . in nostro novissimo Adam, id est Christo, veritas responderet.⁴⁶

42 De exhortatione castitatis, 5, ML 2, 969C.

43 In Cant., 3, 69, ML 67, 976.

44 In Joan., 120, 2, ML 35, 1953.

45 Cap. 3, cited by S. Tromp, De Spiritu Christi Anima, Rome, Gregorian U., 1960, p. 76.

46 Denz. 480.

Tromp summarizes: "In cruce quoque testantibus Patribus celebrantur sponsalia Christi et Ecclesiae."⁴⁷

Daniélou agrees: "The mystery of the Passion is the carrying-out of the eschatological marriage of the Word and the New Israel."⁴⁸

Immediate Marriage

Besides the fact that Eve and Church both proceed from one generator, another similarity between them is that both come forth mature, ready for marriage. Augustine writes: "De Sponso Sponsa nascitur; et ut nascitur, statim illi conjungitur; et tunc Sponsa nubit, quando Sponsus moritur; et tunc ille Sponsae conjungitur, quando a mortalibus separatur."⁴⁹

The vespers hymn for feast of the Sacred Heart (Roman breviary):

Ex Corde scisso Ecclesia

Christo iugata nascitur.

The first Adam, rising from sleep, immediately marries his bride. The same can be said of Christ at his

47 De Spiritu Christi Anima, p. 75.

48 Bible and Liturgy, p. 207.

49 Serm, ad catech., 6, 15, ML 40, 645.

rising.⁵⁰ The redemptive act as a marriage, as in all its other aspects, is completed only by Christ's resurrection-ascension and the sending of the Spirit. But just as John sees Jesus' entire passage to the Father symbolized by his "exaltation" on the cross, so there also he sees represented the totality of Christ's marriage to the Church. Christ's generation of the Church and his marriage to the Church are both symbolized by the same sign--the wound in his side--because they are a single act, the Pasch.

The paschal marriage fulfills, not only its type in Genesis, but also John's prophetic sign of Cana. Barrett⁵¹ points out that both Cana and Calvary narratives conclude with "seeing" and "believing." In Jn 19, the "hour" has arrived for the Pasch to transform the water of the old order into the wine of new creation. The former covenant-marriage between God and his People is changed into the new covenant-marriage between Christ and his Church. Martimort says: "The literary method of St. John indicates his intention of treating the founding of the Church as a marriage ceremony. The miracle of Cana is the inauguration of this mystical marriage. . . . The death on the Cross is its

50 Cf. Maximus of Turin, Sermo 30, De Paschate, ML 57, 596.

51 Gospel according to St. John, p. 161.

fulfillment."⁵²

Sacramental Reference

Can we see here, also, marriage between man and woman under the old covenant transformed into the sacrament under the new covenant? It seems unlikely that we can analogize in only one direction, from marriage--as a mere metaphor--to the Pasch. If the Pasch is a marriage, it is the archetype which gives meaning to all sacramental marriages. As Semmelroth puts it: "Here we have the inner reason why the sacramental nature of marriage is founded on the bond between Christ and His Church. Salvation is marital."⁵³ Barth stresses this: "From the moment when the 'prototype'--Christ and the Church--became a historical reality, marriage could and had to receive a completely new consecration."⁵⁴ It is even possible that the Cana-Golgotha passages constitute one of the revealed sources of marriage as a sacrament.

52 Aimé G. Martimort, The Signs of the New Covenant, Collegeville, Minn., Liturgical Press, 1963, p. 288.

53 Mary, Archetype of the Church, p. 82.

54 Karl Barth, Die kirchliche Dogmatik, Vol. 3, 4, p. 158; quoted by Max Thurian, Marriage and Celibacy, London, SCM, 1959, p. 41.

Spiritual Intercourse

The paschal marriage is motivated by love: "Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13). "By this we know love, that he laid down his life for us" (1 Jn 3:16a).

We can see this love expressed by a spiritual, supernatural intercourse between Christ and his bride. Paul, in the famous passage, Eph 5:22-33, seems to suggest this: "'The two shall become one flesh.' This is a great mystery--I mean in reference to Christ and to the Church" (v. 31b-32c). Also in 1 Cor 6:15-17, Paul, quoting this same verse from Genesis, sets up a contrasting parallel between illicit intercourse and the unity of Christ with Christian.

Many Fathers speak of a spiritual, symbolic, or mystical intercourse between Christ and Church. Cyprian says: "Adulterari non potest Sponsa Christi. . . . Unam domum novit, unius cubiculi sanctitatem casto pudore custodivit."⁵⁵ A passage attributed to Caesarius of Arles reads: "Christus pervenit ad crucis thorum et ibi firmavit ascendendo coniugium."⁵⁶ A statement is found identical in

⁵⁵ De eccl. unitate, 5, ML 4, 518.

⁵⁶ Orat. 120, 8, ML 39, 1987.

Augustine and Bede: "Si ergo Christus adhaesit Ecclesiae, ut essent duo in carne una, quomodo reliquit Patrem?"⁵⁷

Again, Augustine: "Quod per historiam impletum est in Adam, per prophetiam significat Christum, qui reliquit patrem . . . et adhaesit uxori suae, id est Ecclesiae, ut sint duo in carne una."⁵⁸

Chrysostom develops this thought from a Pauline basis: "Shall I tell how marriage is also a mystery of the Church? As Christ came into the Church, and she was made of him, and he united with her in a spiritual intercourse, 'for,' saith one, 'I have espoused you to one husband, a pure virgin'" (2 Cor 11:2).⁵⁹

Origen:

God made Christ male and the Church female, granting to both one-ness after the image. And, for the sake of the Church, the Lord, the Husband, left the Father . . . left also his Mother, as he was the very Son of the Jerusalem which is above, and was joined to his Wife who had fallen down here; and these two became one flesh. For, because of her, he himself became flesh . . . and they are no more two, but one flesh.⁶⁰

57 Augustine, In Joan., 9, 10, ML 35, 1463; Bede, Hexaameron, 1, ML 91, 51.

58 De Gen. contra Manich., 24, 37, ML 34, 215-216.

59 Homily 12 on Colossians, The Nicene and Post-Nicene Fathers, First series, ed., Philip Schaff, Vol. 13, New York, Scribner's, 1905, p. 319.

60 Comm. on Matthew, 14, 17, MG 13, 1231A; quoted by Chavasse, Bride of Christ, p. 174.

Likewise, Methodius:

Thus did the Apostle [in Eph 5:31-32] very accurately refer the circumstances of Adam to Christ. For thus can there be perfect harmony in saying that out of His bones and flesh the Church was born; that indeed for her sake the Logos left His Father in heaven and came down, to cleave to His Wife; and that He slept in the ecstasy of His passion.⁶¹

Ambrose says that the Church, a spotless virgin, "spiritu copulavit."⁶² He adds: "Sancta Ecclesia immaculata coitu, fecunda partu, virgo est castitate, mater est prole."⁶³ Theodoret states: "[Christ] the husband offers the seeds of the word. Receiving them, the wife conceives, bears in her womb, and gives birth."⁶⁴

Among recent authors, Legrand says: "It is on Calvary that the bride, cleansed by the love of her Spouse, was embraced by him to become 'one body' with him."⁶⁵

The problem of relating mystical intercourse to the virginal aspect of the Church will be discussed in the next chapter, in the Marian context.

61 Symposium, 3, 8; quoted by Joseph C. Plumpe, Mater Ecclesia, Washington, Catholic U., 1943, p. 112.

62 De virginibus, 1, 3, ML 16, 192.

63 Ibid., 1, 31; quoted by Plumpe, Mater Ecclesia, p. 7.

64 In Cant., 1, 15-16, MG 81, 84, private translation.

65 Lucien Legrand, The Biblical Doctrine of Virginity, New York, Sheed & Ward, 1963, p. 105.

Gift of the Spirit

Some authors state or imply that it is the giving of the Spirit that makes Christ and his Church "two in one flesh." For example, Tromp says:

Quia Spiritus Christi est, qui idem numero habitat in Christi humanitate, idem numero in Ecclesia cum abundantia donorum et charismatum, Christus et Ecclesia in eodem Spiritu, qui est amor datus Patris et Filii, copulantur unione sponsali et fiunt duo in carne una.⁶⁶

Christ's gift of the Spirit might be interpreted as symbolic intercourse. After a glance at the background to this idea, we will examine it in the context of Jn 19.

"Spirit" in the Old Testament

In the Old Testament, this concept appears largely as a creative emanation from God. The Hebrew "ruah" can be translated either "wind," "breath," or "spirit." The most tangible and fundamental, of course, is "wind." Guillet says: "Throughout all the texts of the Old Testament, the wind remains a creature apart. Nowhere does it appear that it is God."⁶⁷ Nevertheless, the wind caused by the Lord⁶⁸

⁶⁶ S. Tromp, Corpus Christi Quod Est Ecclesia, Rome, Gregorian U., 1946, p. 37.

⁶⁷ Jacques Guillet, Themes of the Bible, Notre Dame, Ind., Fides, 1960, p. 233.

⁶⁸ Gn 8:1; Ex 10:13-19; 14:21; Nm 11:31; Ps 147:18; Os 13:15.

provides the starting-point of progressively spiritualized stages of understanding.

In greatly simplified fashion, the Old Testament development of the concept "ruah" could be outlined thus:⁶⁹

wind caused by God

the breath of God

man's breath caused by God

man's inner activity caused by God

God's power in man

God's charismatic activity through man

God's permanent spirit working in and through man

This "ruah" is creative. It moves over the face of the waters (Gn 1:2) to bring being out of nothingness and order out of chaos. "By the word of the Lord the heavens were made; by the breath of his mouth all their host" (Ps 32 [33]:6). As d'Eypernon says, "creation is a mission of the Holy Ghost."⁷⁰ In the creation of man, God "breathed into his nostrils the breath of life; and man became a

69 Cf. Thierry Maertens, The Breath and Spirit of God, Notre Dame, Ind., Fides, 1964, *passim*.

70 Taymans d'Eypernon, The Blessed Trinity and the Sacraments, Westminster, Md., Newman, 1961, p. 20.

living being" (Gn 2:7; cf. 6:17; 7:15, 22).

Guillet develops this idea:

In the ancient account of the second chapter of Genesis, Yahweh, after having fashioned man from the dust of the earth, breathes into his nostrils a breath (nechamah) of life, and the inert figure takes on life, becomes a living soul (nephesh), a person. The breath of God produces the life of man. The text does not call this breath the ruah of Yahweh, but the action which it depicts is, in its primitive naivete, the same as that presupposed by all the passages that attribute the breath of the living to the ruah of Yahweh.⁷¹

According to Guillet,⁷² nechamah and ruah seem to be identified in Isaia (42:5) and Job (33:4; 34:14). To the Hebrews, man's life was the breath of God.

There are hints even in the Old Testament that this ruah is source also of a new life, a new creation: "When you send forth your spirit, they are created, and you renew the face of the earth" (Ps 103 [104]:30).

Ezechiel's vision of the "resurrection" is summarized as the Lord putting his spirit into man to make him live (Ez 37:14). Man is both created and re-created by the communication of God's ruah. This concept is found also in Ap 11:11. Like seed, "the breath of the Lord . . . introduced into the very womb of the flesh, guarantees it life."⁷³

71 Themes of the Bible, p. 235.

72 Ibid., p. 236.

73 Ibid., p. 238.

Maertens⁷⁴ observes that in the late Old Testament, "Spirit of God" is a term used in place of the proper name of God--like glory, name, and face; but spirit designated God as communicating himself.

This communication is often seen under the analogy of flowing water. Yahweh, "the source of living waters"⁷⁵ "pours out" his spirit upon his People.⁷⁶ Like water, the spirit makes fertile: "I will pour out water upon the thirsty ground, and streams upon the dry land; I will pour out my spirit upon your offspring, and my blessing upon your descendants. They shall spring up amid the verdure like poplars beside the flowing waters" (Is 44:3-4).

The Holy Spirit in John

In Johannine literature, also, flowing water represents the gift of God leading to eternal life (Jn 4:10-14). The "water of life" (Ap 21:6; 22:1) is connected with the Spirit through mention of baptism in the Holy Spirit (Jn 1:33) and re-birth by water and Spirit (Jn 3:5).

The clearest presentation of water as symbol of the Spirit is found in Jn 7:37-39. The usual rendition of this

74 Breath and Spirit of God, p. 48.

75 Jer 2:13; 17:13; Ps 35 [36]:10.

76 Is 32:15; Ez 36:25-27; 39:29; Za 12:10; Jl 3:1-2 [2:28-29].

passage makes the believer the source of living water: "On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, "Out of his heart shall flow rivers of living water.'"

An alternate reading makes Christ the source: "If anyone thirst, let him come to me, and let him who believes in me drink. As the Scripture says, 'From within him /i.e. the messiah/ there shall flow rivers of living water.'"⁷⁷

This reading, if correct, would more clearly show Christ fulfilling the prophetic type of the rock yielding water when struck by Moses (Ex 17:6; Nm 20:2-11). According to Paul's inspired interpretation, "the rock was Christ" (1 Cor 10:4). Commentators are about equally divided between the two readings.⁷⁸

Other renditions translate more literally "from his belly" or "heart," instead of "from within him." According

77 Cf. Franz Mussner, "Liturgical Aspects of John's Gospel," in Theology Digest, Vol. 14, No. 1, Spring, 1966, p. 20. Stanley's rendition is very similar to this, in article: "From his Heart will flow rivers of living water," in collection Cor Jesu, Vol. 1, ed., A. Bea et al., Rome, Herder, 1959, p. 524.

78 According to Hoskyns-Davey, Fourth Gospel, p. 321-322. Among those who choose the variant reading are: Mollat, in BJ (Saint Jean), p. 110; Durrwell, Resurrection, p. 81f; Brown, Gospel of St. John, p. 45.

to the thought of Mussner:

In this passage John significantly uses the word koila for body instead of soma, for koila means the body with respect to its functions of propagating and nourishing and also signifies . . . the seat of his inner life. The roots of the Aramaic equivalent of this word can mean "spring" as well as "body," so that a double meaning is intended. Jesus' body is the spring spoken of by the prophets, from which streams of living water flow.⁷⁹

In either of the two readings, water symbolizes the Spirit: "Now this he said about the Spirit, which those who believed in him were to receive" (7:39a). Thus, we can see a hint of Jesus' body as wellspring of water which begets (according to Mussner, above), i.e., the Holy Spirit.

However, continues John, "as yet the Spirit had not been given, because Jesus was not yet glorified" (7:39b). This thought is repeated in 16:7: "If I do not go away, the counselor will not come to you; but if I go, I will send him to you." The gift of the Spirit depends upon Jesus' glorification.

In support of the variant reading of Jn 7:37-38, Stanley comments:

79 In Theology Digest, Vol. 14, No. 1, Spring, 1966, p. 21.

The earlier Fathers, Justin, Ireneus, Hippolytus,⁸⁰ all understand these verses in the light of Jn 19:34, which describes the miraculous flow of water from the side of the dead Christ. Thus the present text, for them, is the culmination of Old Testament prophecy regarding the outpouring of the Spirit in the messianic age; and the glorified Christ is himself source of the promised Spirit.⁸¹

Durrwell⁸² agrees that these verses show the source of the Spirit as Christ's glorified body. However, the evangelist sees the entire salvation event--including Jesus' glorification and the giving of the Spirit--symbolized at the crucifixion.

Reference to Golgotha

Most authors who prefer the variant reading see a direct reference, in verse 38, to the piercing of Christ's side: "Out of his (the messia's) heart shall flow rivers of living water." The wound, then, is the wellspring not only of sacraments and Church, but of the Holy Spirit given through sacraments and Church. "There are three witnesses,

80 To this list Stanley adds Tertullian and Cyprian, in Theological Studies, Vol. 17, 1956, p. 528.

81 In collection Cor Jesu, Vol. 1, p. 524.

82 Resurrection, p. 308.

the Spirit, the water, and the blood; and these three agree" (1 Jn 5:8). Many commentators⁸³ see this verse as referring to Jn 19:34.

Irenaeus says: "The Spirit is truth. Therefore they who do not share in this Spirit . . . neither do they receive the limpid water coming forth from the body of Christ."⁸⁴

According to Braun, the evangelist "attachait à ce phénomène la valeur d'un symbole. Suivant la figuration habituelle de l'Évangile, l'eau c'était l'Esprit."⁸⁵ Mollat⁸⁶ and Durrwell⁸⁷ concur.

Dodd says: "The streams of living water that flow from his heart are no other than the very life-giving

83 F. M. Braun, in BJ (Saint Jean), p. 230; Stanley, in Cor Jesu, Vol. 1, p. 530; Feuillet, Johannine Studies, p. 157; Cullmann, Early Christian Worship, p. 116; Hoskyns, in Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 213; Durrwell, Resurrection, p. 89.

84 Adv. haer., 3, 24, 1, MG 7, 966C, private translation.

85 La mère des fidèles, p. 119.

86 In BJ (Saint Jean), p. 189.

87 Resurrection, p. 90.

Spirit that believers receive."⁸⁸ And Ceroke: "The water symbolizes the Holy Spirit, as the evangelist expressly states in 7, 39. The first fulfillment of the sending of the Spirit . . . occurs in the evangelist's thought at this moment on Calvary."⁸⁹

"Tradidit Spiritum"

This interpretation is especially confirmed by John's compact portrayal of Jesus' death: "He handed over the spirit" (19:30nC). In this phrase, many scholars see a characteristic Johannine double meaning. Like Matthew, John narrates Jesus' death-act as a surrender of his human life-principle. But, in addition, John's wording seems to indicate symbolically the consequence of this redemptive act. Feuillet says: "The words tradidit spiritum (paredoken to pneuma) probably have a double meaning; at the moment in which Jesus gives up His Spirit, He gives the Spirit to the world (virtually)."⁹⁰

88 Historical Tradition in the Fourth Gospel, p. 134-135.

89 In Marian Studies, Vol. 11, 1960, p. 146.

90 Johannine Studies, p. 157.

This opinion is shared by Mollat,⁹¹ Lightfoot,⁹² and Maertens.⁹³ Hoskyns-Davey⁹⁴ sees this episode as "the solemn fulfillment" of the promise made in Jn 7:37-39. Brown says: "Before dying, Jesus handed over the Spirit. After his death, water (the symbol of the Spirit) flowed from his side."⁹⁵ And Stanley: "For John, Jesus' last breath, breathed upon the heads of His Mother and the disciple He loved, is a symbol of that Holy Spirit whose sending is inaugurated by the death of Christ."⁹⁶

The relation between Christ's Pasch and the sending of the Spirit presents a difficult exegetical and theological problem. In Luke's Acts, the coming of the Spirit is a gradual process. The great event of Pentecost is preceded, apparently, by missions of the Spirit (1:2), evidenced by Peter's inspired interpretation of scripture and

91 In BJ (Saint Jean), p. 188.

92 St. John's Gospel, p. 319-320.

93 Breath and Spirit of God, p. 116.

94 Fourth Gospel, p. 532.

95 Gospel of St. John, p. 115-116.

96 In Worship, Vol. 33, No. 4, p. 228.

leadership of the eleven (1:15-26). And after the great Pentecost, follow lesser but similar outpourings (4:31; 10:44-47) which accentuate the theme of the whole book. There seems to be a "continual sending out of the Holy Spirit," as Schillebeeckx⁹⁷ puts it.

The encyclical Mystici Corporis emphatically situates the gift of the Spirit at the passion:

Quodsi morte sua Servator noster, plena atque integra verbi significatione, factus est Ecclesiae Caput; haud secus Ecclesia per sanguinem eius uberrima illa Spiritus communicatione ditata est, qua quidem, inde a "Filio hominis" in suum dolorum patibulum elato ibique clarificato, divinitus illustratur. . . . Pretiosae suae mortis hora Ecclesiam suam uberius Paracliti muneribus ditatam voluit.⁹⁸

Tromp, reportedly a major author of the encyclical, comments: "Non agitur hic de actuali effusione charismatum, sed de communicatione Spiritus, prout ut fons charismatum opponitur Spiritui Sancto, ut fons erat donorum veteris foederis."⁹⁹

97 Christ the Sacrament, p. 37.

98 #30.

99 Textus et Documenta, Series Theologica, No. 26, Rome, Gregorian U., 1948, p. 98-99.

The encyclical says of the Lukan Pentecost: ". . .
 adspectabili Spiritus Sancti adventu . . ."100 But this has
 already radically occurred at the passion: "̄Mar̄iā fuit,
 quae validissimis suis precibus impetravit, ut Divini Re-
 demptoris Spiritus, iam in Cruce datus, recens ortae Ec-
 clesiae prodigialibus muneribus Pentecostes die confer-
 retur."101

We can draw from this a distinction between the
 permanent, mysterious, and radical gift of the Spirit ac-
 complished by the Pasch (not just the passion), and the
 charismatic, visible manifestation of this gift recurring at
 unpredictable intervals, especially the Lukan Pentecost.

As Corell explains, John confines himself to the
 paschal aspect: "St. John, when relating the events of
 Pentecost, makes them take place on the evening of Easter
 Day, thus causing Easter and Pentecost to coincide."102
 Feuillet observes: "It is said often in the Fourth Gospel
 that Jesus' departure and glorification is to coincide with

100 #32.

101 #108.

102 A. Corell, Consummatum Est, London, S.P.C.K.,
 1958, p. 85.

the gift of the Spirit."¹⁰³

Durrwell identifies the Pasch with the giving of the Spirit:

The outpouring of the Spirit is one in the Church, though its manifestations are endlessly varied, for it is none other than the Father's act in raising Christ, unique in itself, and giving life to all that believe. This outpouring of the Spirit is equally directed towards the body of Christ and the faithful--who are the body of Christ. The gift of the Spirit which raises up the faithful is not given in addition to that which raised the Saviour. . . . There is only one outpouring of the Spirit, the one whereby Christ is glorified.¹⁰⁴

It is true, the Spirit could not be given until Jesus was glorified (Jn 7:39). Schillebeeckx explains why:

Within the Trinity it is in his infinitely perfect belonging to the Father that the Son himself is the principle of life of the Holy Spirit; and therefore on the plane of the incarnation--as man--he can give us the Holy Spirit only when his sonship is consummated in his humanity too, which is only when he has freely and humanly given himself in love to the Father, who responds to this gift by the resurrection.¹⁰⁵

103 Johannine Studies, p. 156.

104 Resurrection, p. 105.

105 Christ the Sacrament, p. 34.

New Creation through the Spirit

Hoskyns says: "The Spirit . . . is the means of re-creation, as in Genesis 1:2 the Spirit of God is the means of the original creation."¹⁰⁶ At man's creation, God "breathed into his nostrils the breath of life." At the new creation, Christ "tradidit spiritum," i.e., not only gave his soul to the Father, but his Spirit to man. A new fertility is injected into salvation-history.

In other words, the Spirit is principle of fecundity in both original and new creation. Commenting on Jn 19:34, Mollat says: "L'eau, symbole de l'Esprit, atteste sa fécondité spirituelle de l'agneau."¹⁰⁷

The "Seed" of Christ

Now if the Holy Spirit is principle of fecundity in the Johannine marriage between Christ and Church, he might even be called, in a sublime sense, the "seed" or "semen" of Christ.

106 In Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 211.

107 In BJ (Saint Jean), p. 189.

The First Epistle of John says that God's "seed abides" in the Christian (3:90C) as the source of his re-birth. This "seed" cannot refer to posterity, in the usual biblical sense. Revised Standard Version translates it as "God's nature." Commenting on this passage, Brown interprets: "We have God's seed in us, i.e., the Holy Spirit, the breath of life he has given us."¹⁰⁸

Tromp summarizes a patristic tradition on this point:

Nova membra, ut ipsa iam imagine insinuatur, oriuntur ex mystica copulatione Sponsi et Sponsae, qua unione sive per semen spirituale, i.e. per Spiritum Sanctum, sive per semen rationale, i.e. per praedicationem evangelicam proles numerosa concipitur.¹⁰⁹

Some Fathers use the analogy of "seed" ambiguously, referring to either or both of the above symbolisms. For instance, Ambrose says of Christ: ". . . cui nupsit Ecclesia, quae Verbi (verbi?) semine, et Spiritu Dei plena, Christi corpus effudit, populum scilicet Christianum."¹¹⁰ And Gregory the Great: "Adulta vero Ecclesia dicitur,

108 Gospel of St. John, p. 111.

109 De Spiritu Christi Anima, p. 164.

110 In Luc., 3, 38, ML 15, 1605B.

quando Dei verbo (Verbo) copulata, sancto repleta Spiritu, per praedicationis ministerium in filiorum conceptione foetatur, quos exhortando parturit, convertendo parit."¹¹¹

Paulinus of Nola seems to refer to the person of the Word, but not in his humanity, as husband of the Church:

Inde manet mater aeterni semine Verbi

Concipiens populos et pariter pariens.

Hinc soror et coniunx: quoniam sine corporis usu

Mente coit, cui vir non homo, sed Deus est.¹¹²

Pacian is more explicit:

Ex hisce nuptiis [Christi et Ecclesiae] christiana plebs nascitur, veniente desuper Spiritu Sancto; nostrarumque animarum substantiae superfuso et admixto protinus semente coelesti, visceribus matris inolescimus, alvoque eius effusi vivificamur in Christo. . . . Atqui ita Christi semen, id est Dei Spiritus, novum hominem alvo matris agitatum, et partu fontis exceptum, manibus sacerdotis effudit, fide tamen pronuba.¹¹³

Commenting on the annunciation, Chrysostom says:

"When the only-begotten God was about to enter the virgin, the Holy Spirit preceded; so that by this prevenience of the Holy Spirit, in holiness Christ might be born in the flesh,

111 Moralia, 19, 12, 19, ML 76, 108.

112 Poema, 25, v. 169f, ML 61, 636-637.

113 Serm. de bapt., 6, ML 13, 1092-1093.

since the divinity was entering in place of seed."¹¹⁴

Aquinas approves this position: "Secundum quod in semine intelligitur virtus activa, sic Chrysostomus et Damascenus comparant semini Spiritum Sanctum, vel etiam Filium."¹¹⁵

This is also the thought of Irenaeus, "a theologian who was the heir of St. John."¹¹⁶ Tromp paraphrases his position:

St. Irenaeus teaches that the Synagogue and the Church, both of them united with Christ on the cross, received there the Spirit from the Savior. To explain this he recalls the history of Lot and his daughters. For after the Lord had taken the cup in the Eucharistic supper (according to the thought of Irenaeus), He lay back on the cross and there fell asleep and began His sleep and united Himself with the clay vessel He had formed, and, through the divine seed which is the Spirit of God, He joined to Himself the two synagogues, the elder and the younger, in order that from their Father, who is Christ, they might be made fruitful and bear living children to the living God.¹¹⁷

114 In Matt., MG 56, 634, private translation.

115 ST 3, q.32, a.2, ad 2.

116 H. Rahner, Our Lady and the Church, p. 60.

117 Adv. haer., 4, 31, 2, MG 7, 1069-1070; Corpus Christi Quod Est Ecclesia, p. 42-43.

John's veiled use of this symbolism connotes no impropriety, especially to the reader of his day. In his incarnational approach, John sees theological meaning in the historical effusion of Jesus' blood (Jn 19:34; 1 Jn 5:8); breath (Jn 20:22); spittle (Jn 9:6); and, perhaps, tears (Jn 11:33-36). In biblical thought, the first two of these represent a person's life. John shows Christ, in the redemptive act, surrendering both of these. Christ gives his seed, of course, only symbolically, represented by the historical flow of water from his side. But man's seed also, like blood and breath, represents his life, handed on to posterity ("seed" in the usual biblical sense).

As in marital intercourse a man communicates his seed as source of human life, so at the Pasch Christ communicates his Spirit as source of divine life. Irenaeus says: "The communication of Christ, that is, the Holy Spirit . . ." ¹¹⁸ Like human seed, the Spirit is a life-giving procession from a Father. He is "giver of life," ¹¹⁹ the invisible principle of spiritual fecundity as Christ is the visible principle. The blood from Christ's side represents the giving of his

118 Ibid., 3, 24, 1, MG 7, 966B, private translation.

119 Nicene Creed.

life for us; the water, the giving of his life to us.

Rabbinic Hebrew sometimes uses the word "water" to mean "semen."¹²⁰ In this literature, says Odeberg,

"water" stands for a certain efflux from the Celestial or Inner or Spiritual Origin of Life, by which efflux that Origin of Life creates or generates or gives Life; in particular, this efflux is viewed in the aspect of the generation of Life in the lower world, or the "sending down" the seed of life into the terrestrial beings. In this sense the "water" . . . may be used as the equivalent of "seed," sperma.¹²¹

These connections further support the possibility that the water from Christ's side represents his "seed," the Holy Spirit, given to the Church in sublime intercourse.

The Marriage as Fertile

Thus far we have considered the relation between Christ and Church chiefly as spousal unity and communication. This corresponds to the example of the proto-marriage in Genesis. Adam twice gives a name to his wife, indicating her function. The first name is "Woman" (2:23), in Hebrew "ishah," similar to "ish," the word for man. Renckens

¹²⁰ Cf. Barrett, Gospel according to St. John, p. 175; Hugo Odeberg, The Fourth Gospel, Uppsala, Almqvist & Wiksells, 1929, p. 49.

¹²¹ Odeberg, *ibid.*, p. 63.

points out: "To the Oriental mind a relationship between the names indicates a relationship between the things themselves."¹²² The name sets forth the first and fundamental function as wife, to be a "helper like himself" (2:18, 20). This "helper" phrase, in Hebrew, "refers to a being who can 'stand facing the man,' as being like him, or 'as something which could mirror him.'"¹²³

According to deFraine,¹²⁴ this spousal unity is also shown by the creation of Eve from Adam's rib. Among Arabs today, the rib is a symbol of friendship.¹²⁵ The first name, then, shows the woman's unity with her husband, culminating in the two becoming one flesh (2:24).

The second time, Adam names his wife "Eve . . . the mother of all the living" (3:20). This indicates the second element of marriage, fecundity. The basic spousal relationship not only results in fertility. It is fertile.

Likewise, the union between Christ and Church achieves its full meaning by efficaciously begetting children

122 Henricus Renckens, Israel's Concept of the Beginning, New York, Herder & Herder, 1964, p. 228.

123 Jean deFraine, The Bible and the Origin of Man, New York, Desclee, 1962, p. 41-42.

124 Ibid., p. 44.

125 Cf. *ibid.*, p. 43n.

of God. This is an abundantly fertile encounter.

Cyprian says: "Sponsa Christi . . . filios regno quos generavit, adsignat."¹²⁶ Origen writes that the Canticle of Canticles

. . . sings by the Spirit the song of the marriage whereby the Church is joined and allied to Christ the heavenly Bridegroom, desiring to be united to Him through the Word, so that she may conceive by Him and be saved through this chaste begetting of children . . . conceived as they are indeed of the seed of the Word of God.¹²⁷

Jerome sees this marriage expressed in intercourse, motivated by love, and issuing in offspring:

Ut quomodo costa tollitur de Adam, et aedificatur in coniugem, et ipsa rursum coniux in unam viri carnem redigitur--quia, qui uxorem diligit, seipsum diligit--sic et nos nostras amemus uxores. Idipsum autem per allegoriam in Christo interpretatur et in Ecclesia, ut Adam Christum et Eva praefiguraret Ecclesiam. . . . Et quomodo de Adam et uxore eius omne hominum nascitur genus; sic de Christo et Ecclesia omnis credentium multitudo generata est. Quae unum Ecclesiae corpus effecta, rursum in latere Christi ponitur, et costae locum replet, et unum viri corpus efficitur.¹²⁸

126 De ecclesiae unitate, 5, ML 4, 518.

127 In Cant., Prol., 31, MG 13, 72; Origen, trans., R. P. Lawson, Ancient Christian Writers series, Vol. 26, p. 38.

128 In ep. ad Eph., 3, 5, 31, ML 26, 535.

Rocholl says expressly: "Les épousailles du Christ avec l'Eglise, consommées sur le bois de la Croix, furent une union féconde. Cette union engendra les chrétiens, les enfants de l'Eglise."¹²⁹

The Church as Mother

In Jn 19, we see the Church fulfilling her prophetic type, Eve, not only as bride, but also as mother. To quote Mystici Corporis again: "Opus autem suum in Crucis patibulo consummavisse, haud interrupta Sanctorum Patrum testimonia asseverant, qui quidem animadvertunt in Cruce Ecclesiam e latere Salvatoris esse natam instar novae Evae, matris omnium viventium."¹³⁰ For Irenaeus,¹³¹ the water from Christ's side symbolizes the communication of the Spirit through the Church as a nursing mother.

Bede notes that from the side of the second Adam, sleeping on the cross, issued blood and water, "de quibus sacramentis nascitur ac nutritur Ecclesia, quae est mater

¹²⁹ Norbert Rocholl, Le mariage vie consacrée, Thuillies, Ramgal, (no date), p. 130.

¹³⁰ #27.

¹³¹ Adv. haer., 3, 24, 1, MG 7, 966C.

omnium . . . quod Evae nomen sonat."¹³²

Maximus of Turin: "In Domini nostri persona, dum ex Adae primi hominis costa mater cunctorum viventium Eva producitur, ex hujus sacro latere ac salutari vulnere Ecclesia omnium fidelium parens reparanda monstratur."¹³³

Tertullian says: "Somnus Adae mors erat Christi, dormituri in mortem, ut de iniuria perinde lateris eius vera mater viventium figuraretur Ecclesia."¹³⁴

And Augustine: "De illo latere facta est Eva, quae nos peccando mortificavit; de isto autem latere facta est Ecclesia, quae nos pariendo vivificaret."¹³⁵

Tromp summarizes: "Ex nativitate Ecclesiae in Cruce . . . statim apparet, Ecclesiam morte Christi factam esse Matrem, piam matrem Ecclesiam, parentem fidelium, matrem viventium. Idea, Ecclesiam praecise qua matrem, in Cruce fuisse natam, speciali modo cara est Patribus latinis."¹³⁶

132 Hexaameron, 1, ML 91, 38.

133 Hom. 55, ML 57, 355C.

134 De Anima, 43, ML 2, 723.

135 Serm. 336, 5, ML 38, 1475.

136 Corpus Christi Quod Est Ecclesia, p. 41.

Dual Aspect

How do we distinguish mother-Church from her children?

There is scriptural basis for seeing the Church's motherhood in the hierarchy. Paul writes: "My little children, with whom I am again in travail until Christ be formed in you!" (Gal 4:19).

However, following the thought of Second Isaias, the motherhood of the Church, in John, can be identified with the fecundity of the People of God. The Church as bride and mother is not really distinct from the Church as children.

Nevertheless, these are distinct aspects of the redemptive process. Christ gives his Spirit to the Church in globo, to perfect his bride. This spousal communication, however, is fertile. It results in children of the marriage --the Church considered, not in globo, but as distinct individuals. More simply, this thesis suggests that the Church as a whole is wife and mother; the same Church, considered as individual Christians, constitutes the offspring.

This dualism has parallels, according to Feuillet,¹³⁷ in Deuteronomy (interchangeable use of singular and plural), Canticle of Canticles (Jerusalem and her daughters), and Osee (children of Israel and their mother). The salutation of 2 Jn: "To the elect lady and her children" (v. 1), is usually interpreted as referring to a local church and its members.¹³⁸ Bede epitomizes the distinction: "Ecclesia quotidie gignit Ecclesiam."¹³⁹ Semmelroth: "It may be better to call the member a child of the Church because, seen as a whole, she is a mother."¹⁴⁰

This chapter has proposed that we can see in John's gospel and first epistle the Holy Spirit given to the Church as wife and mother, globally, at the Pasch. Chapter VII will discuss the gift of the Spirit to individual children of God.

137 Johannine Studies, p. 281.

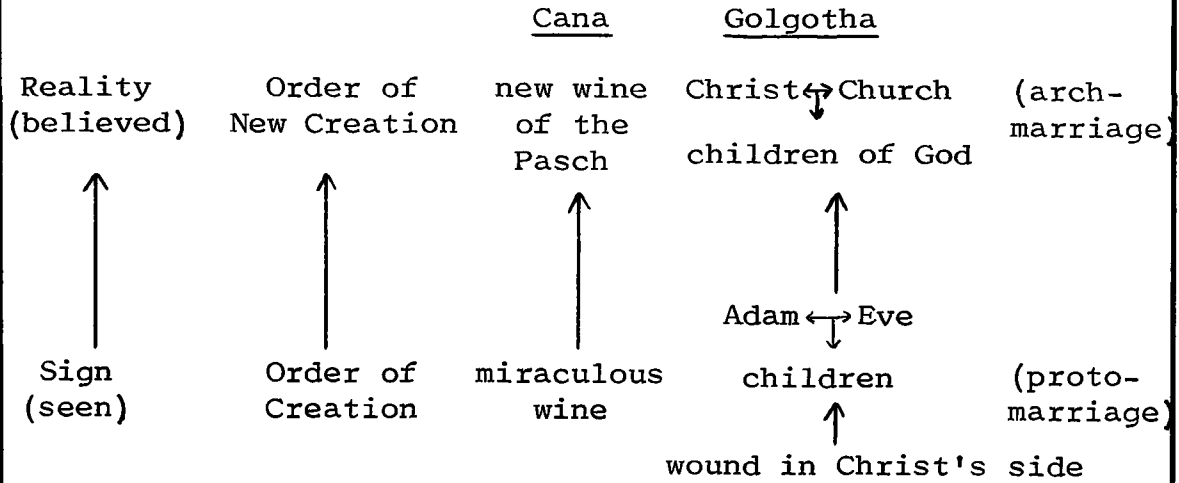
138 Cf. Brown, Gospel of St. John, p. 119.

139 Explanatio Apoc., 2, ML 93, 166D.

140 Mary, Archetype of the Church, p. 98.

GOLGOTHA: THE REALITY

We can briefly schematize the Cana-Golgotha symbolism, as developed thus far:



CHAPTER V

MARY AT GOLGOTHA

Summary of Chapter

Fulfilling the Cana prophecy, Jesus' "hour" at Golgotha can be seen as his marriage to the Church, typified by Mary. From the cross, he again addresses his mother. He calls her "woman"--Eve's bridal name--to show her symbolizing the Church as his wife. He gives her the Spirit, making her fruitful with children of God, represented by the beloved disciple.

Standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, 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 to his own home (19:25b-27).

Comparison with Cana

This is the second and last appearance of Mary in John's gospel. Similarities with Cana are remarkable.

Braun says:

La comparaison la plus superficielle entre le récit du miracle opéré à Cana et cette scène douloureuse suffit à prouver que dans la pensée de l'évangéliste les deux groupes II, 1-11 et XIX, 25-27 se complétaient mutuellement. . . . Les anciens ne mettaient pas en doute que les deux récits ne dussent s'éclairer l'un par l'autre. Telle est aujourd'hui encore l'opinion de la plupart des commentateurs.¹

Mollat observes: "Par une intention manifeste, plusieurs traits se répondent dans les deux scènes. Toute une théologie mariale se trouvera ainsi suggérée."²

According to Barrosse, the Cana and Calvary passages should be understood as "meaning the same thing: as Cana foreshadows the passion-resurrection, Mary's role at the wedding feast is the symbol and foreshadowing of her role on Golgotha."³

Stanley specifies some similarities between the two passages: "Here, as there, our Lady is simply 'his mother.' Here, as there, Jesus addresses her by the strange title, 'Woman.' Here, as there, John mentions 'the hour.'"⁴

1 La mère des fidèles, p. 77-78.

2 In BJ (Saint Jean), p. 75.

3 In Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 515.

4 In Worship, Vol. 33, No. 4, Mar., 1959, p. 226.

Feuillet says: "The Hour of Jesus is the Hour of the Church and of the sacraments, and is also the Hour of the Woman (Mary, in her messianic role)."⁵

Immediately following this Marian episode, the evangelist adds: "After that Jesus was aware that all was now finished" (19:28nC). Feuillet notes the close connection with the preceding:

A la différence de meta tauta qui indique une succession chronologique beaucoup plus vague, meta touto signifie . . . la postériorité d'un événement par rapport à celui qui est raconté immédiatement auparavant. . . . L'évangéliste lui-même, en 19, 28, nous demande de voir dans la scène qu'il vient de raconter le sommet de l'oeuvre messianique de Jésus et la manifestation suprême de son amour salvifique.⁶

According to Braun,⁷ verse 28 specifies the Marian episode as fulfillment of the "hour" prophesied at Cana.

Braun⁸ and Laurentin see the two Marian passages as an example of Semitic inclusion. The latter says:

5 Johannine Studies, p. 35.

6 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 473-474.

7 La mère des fidèles, p. 117.

8 Ibid., p. 78.

No less remarkable is the place John gives these two Marian texts. They encompass the entire ministry of Jesus. The first is placed at the time of Jesus' first miracle, the one that inaugurated His public life and rooted the faith of His disciples in Him. The other passage occurs at the "hour" when all was "consummated." This is the Semitic procedure of inclusion.⁹

Symbolic Meaning

Thurian emphasizes:

It is not a question of putting aside the exegesis which sees in this episode a filial act by Christ toward His mother. . . . Jesus has indeed committed His mother materially to His beloved disciple; but . . . the context prevents us from resting with this interpretation alone. . . . To this immediately historic sense, the context obliges us to join the intentionally mystical sense of both Christ and the Evangelist.¹⁰

If Jesus were merely providing for his mother's old age, his "brothers" would have been the likely choice.¹¹ But, as at Cana, Jesus by-passes a lower relationship to point to a higher one.

9 In Historical and Mystical Christ, p. 241.

10 Mary Mother of All Christians, p. 151-152.

11 Cf. Barrett, Gospel according to St. John, p. 459.

Feuillet,¹² also, expressly accepts the obvious meaning of the passage; however, as at Cana and the multiplication of loaves, Jesus' act is "une oeuvre de bonté humaine" with profound significance. Feuillet continues:

La scène a également une portée messianique. . . . Les autres paroles de Jésus agonisant, et même tous les événements qui encadrent celui-ci, concernent la mission du Sauveur; il doit en aller de même de la scène du Calvaire. Dans un contexte si chargé de sens théologique, il serait inconcevable que la scène des adieux du Christ à sa mère fit seule exception et nous ramenât à des soucis d'ordre strictement familial.¹³

Again, he insists:

Les chap. 18-21 du Quatrième Evangile, consacrés à l'Heure de Jésus, sont véritablement le sommet de l'ouvrage; ils sont chargés d'une signification tout à la foi christologique, ecclésiale et sacramentaire. Comment supposer que la scène de Jn 19, 25-27 puisse faire exception? Il y a toutes chances au contraire pour que l'évangéliste l'ait traitée comme un des éléments essentiels de l'Heure de Jésus. Cette vraisemblance s'accroît encore quand on se rappelle que l'épisode de Cana renvoie tout ensemble à l'heure de Jésus et à 19, 25-27.¹⁴

12 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 471-472.

13 Loc. cit.

14 Ibid., p. 487.

Overlooked by the Fathers

Feuillet candidly admits the newness of this interpretation:

Ce court passage, a cependant été presque complètement méconnue par l'ancienne Tradition de l'Eglise, telle qu'elle nous est connue par les écrits des Pères et des Docteurs. Il était réservé à l'exégèse moderne, aussi bien protestante que catholique, de la mettre en évidence.¹⁵

He gives¹⁶ three reasons why ancient authors overlooked this approach: (1) a Christological preoccupation; (2) the abuse of this passage as justification for virgines subintroductae;¹⁷ (3) a pastoral emphasis on filial piety.

Semmelroth,¹⁸ likewise, notes that, in fear of abuse, the Fathers after Origen by-passed a more profound interpretation.

15 Ibid., p. 470.

16 Ibid., p. 469.

17 The post-apostolic Christian custom of a man and woman living together celibately.

18 Mary, Archetype of the Church, p. 38.

Feuillet sees in this passage a Johannine formula of revelation:

Un envoyé divin voit un personnage dont le nom est indiqué, et, pour le présenter, il dit une parole de caractère oraculaire; en d'autres termes il fait une proclamation qui dépasse nettement l'objet de la vision matérielle, car elle révèle le mystère d'une mission ou d'une destinée.¹⁹

He cites examples concerning John the Baptist (Jn 1:29f; 1:35f) and Nathanael (1:47), comparing them with the formula in 19:26-27: "When Jesus saw his mother . . . he said to his mother . . . he said to the disciple . . ."

"Woman"

Ceroke remarks:

The guiding thought in John's description of events on Calvary is the fulfillment of the Scriptures. In four of his five Calvary scenes there is either express citation of the OT or clear allusion to OT texts.²⁰

The title "woman" connects Jn 19 not only with Cana, but with their mutual antecedent, Gn 2-3.²¹ Jn 19, says Braun,²²

19 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 473.

20 In Marian Studies, Vol. 11, 1960, p. 140.

21 Cf. Braun, La mère des fidèles, p. 94; Hoskyns, in Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 211.

22 Ibid., p. 96.

provides "an inspired exegesis" of Gn 3:15, the protoevangelium.

Mary, New Eve at Golgotha

We have seen, in Chapter III, patristic witnesses to Mary as new Eve. Many current scholars apply this typology specifically to Jn 19; e.g., H. Rahner,²³ Stanley,²⁴ Dubarle,²⁵ Galot,²⁶ Lightfoot.²⁷

The encyclical Mystici Corporis states: "̄Mariā fuit . . . arctissime semper cum Filio suo coniuncta, eundem in Golgota . . . nova veluti Eva, pro omnibus Adae filiis, miserando eius lapsu foedatis, Aeterno Patri obtulit."²⁸ The papal definition of Mary's assumption, also, refers to her active cooperation with the new Adam: "Maxime autem illud

23 Our Lady and the Church, p. 50.

24 In Worship, Vol. 33, No. 4, Mar., 1959, p. 227.

25 A. M. Dubarle, Les fondements bibliques du titre marial de nouvelle Eve, in Mélanges Lebreton, p. 61f; cited by Braun, La mère des fidèles, p. 93, 99.

26 Jean Galot, Mary in the Gospel, Westminster, Md. Newman, 1965, p. 209f.

27 St. John's Gospel, p. 320n.

28 #108.

memorandum est, inde a saeculo II, Mariam Virginem a Sanctis Patribus veluti novam Hevam proponi novo Adae, etsi subiectam, arctissime coniunctam in certamine illo adversus inferorum hostem."²⁹

Mary is the new Eve on Calvary, says Braun,³⁰ as the Baptist is the new Elias (Mt 11:14).

Barrosse writes:

Jesus, the new Adam ("the man" in 19, 5; compare "the man" in Gn 1-3), addresses Mary as the new Eve by the title that Gn 2-3 gives the first Eve, "woman," and bestows on her the role of "mother of all the (spiritually) living" (cf. Gn 3, 20)-- who are the disciples "whom He loves."³¹

New Creation

Like Eve, Mary is "born" in a unique way from her spouse, before giving birth to others. Hoskyns says: "The idea of re-creation and new birth therefore underlies St. John's account of the death on the cross, and Mary herself, as the mother of the faithful, shares in this rebirth. . . ."

29 Denz. 2331.

30 La mère des fidèles, p. 91.

31 In Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 516.

The account suggests Gen 2:21-22."³²

Lightfoot:

Just as the original dispensation was effected (Gen. 1:2) by the creative activity of the spirit of God, so in this new dispensation, effected by the Lord's death, [Mary and John] are re-created and reborn; and in the blood and water which descends both literally and spiritually upon them from above, when the Lord's side is pierced (19:34), they receive this new birth.³³

Mary might thus be called the "first-born of the faithful."

Laurentin comments:

In this account [Jn 19], whose every portion relates to a prophecy, we are led to Genesis 3:15 and 19; Mary, present at Christ's side, inaugurating the new creation (that is, the order of grace), became, like Eve, "the mother of all the living," of all the Savior's disciples in the person of the beloved disciple.³⁴

In a more speculative vein, Laurentin explains the evolution of this concept:

32 In Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 213.

33 St. John's Gospel, p. 320.

34 In Historical and Mystical Christ, p. 243.

Between Eve and Mary a parallel was discovered to exist in terms of situation, and an opposition in terms of loyalties. The parallel of situation consisted in the fact that in both cases a virgin called to a universal motherhood engaged in an act upon which the salvation of the whole human race depended. The opposition of loyalties consisted in the fact that Eve distrusted God and disobeyed Him, whereas Mary believed and obeyed. And the result in the first case was sin and death, and in the other, salvation and life for all. Concomitantly with this contrast between Eve and Mary--between Eve, the universal mother of death, and Mary, the universal mother of life--another contrast appeared: the contrast between Eve the wife of Adam and the Church the Spouse of Christ.³⁵

Wife and Mother

Many commentators stress the connection between Jn 19 and Gn 3:20, where Adam names his wife "Eve . . . mother of all the living." However, this thesis suggests that the context of the first naming (Gn 2:22-24) should also be emphasized, since it is this name--"woman"--that explicitly connects Genesis with John. "Woman" designates specifically as wife; "Eve!" as mother.

Following the pattern of the Cana chapter, we will examine the Johannine symbolism of Mary--at Golgotha--as type of (1) the Church; (2) the Church as bride and mother.

35 Ibid., p. 250.

Mary at Golgotha, Type of the Church

Ephrem explicitly speaks of "Mary-the-Church" in the context of the passion. He says of Christ: "He made John the Virgin the leader for God in place of Josue, son of Nun, and to him He gave Mary His Church as Moses had given Josue the people."³⁶

Ambrose preaches: "Dicat et tibi de patibulo crucis Christus: 'Ecce mater tua.' Dicat et Ecclesiae: 'Ecce filius tuus.'"³⁷

Thurian expatiates:

In the Gospel of St. John, neither "the mother" nor "the disciple" bear their proper names of Mary and John; they are described by their vocations, they are persons who have been set by their calling in the history of salvation on a symbolic and mystical level. . . . The Gospel writer is not interested in their individual history but in their . . . theological setting in the Gospel.³⁸

Thurian notes a parallel between the Golgotha Marian episode and the old covenant: "The double phrase used by the Crucified: 'Woman, behold thy son; behold thy mother'

36 Original source not given; quoted by Flanagan, in Marian Library Studies, No. 78, Nov., 1960, p. 10.

37 In Luc., 7, 5, ML 15, 1700C.

38 Mary Mother of All Christians, p. 162.

recalls the covenant formulae of the Old Testament: 'I will be to him a Father and he will be to me a son' (2 Sm 7:14).³⁹ Barrett⁴⁰ and Feuillet⁴¹ see also a possible parallel with ancient formulas of civil adoption.

Type of Church as Bride

It has often been remarked that Mary represented the whole human race, and more specifically, the Church, in pronouncing her "fiat" to the angel (Lk 1:38). But her presence at the cross completes and climaxes the original "fiat." It constitutes a silent acceptance, in the name of humanity and the Church, of Christ's gift of himself. In other words, Mary represented the Church in the paschal marriage.

The prophecy of Cana is fulfilled. Again, Jesus calls her "woman." Again, she symbolizes the Church. But now, Mary-the-Church is no longer dissociated from her bridegroom. Gaechter says: "As long as His hour had not arrived,

39 Ibid., p. 164. Cf. Jer 3:19; 24:7; 31:33; Ez 36:28; Os 2:25; Ap 21:3.

40 Gospel according to St. John, p. 459.

41 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 483.

the law of separation was valid; once it arrived, the separation ceased."⁴²

Every woman who becomes a mother by legitimate marriage is first a wife and then a mother. So with Eve and Mary. By fulfilling the typology of Eve as bride, Mary fulfills Eve as mother. In Jn 19, Jesus, the new Adam,⁴³ is her symbolic husband. Charlier supports this idea through appeal to the double naming by Adam:

Marie est la Nouvelle Eve. Et elle l'est à un double titre: sans doute comme Mère spirituelle des enfants de Dieu nés du sacrifice de la Croix . . . mais aussi comme Epouse du Christ, Nouvel Adam. Avant d'être appelée Eve, c'est-à-dire mère de tous les vivants, la compagne de l'homme fut nommée Femme, car elle en était d'abord l'épouse.⁴⁴

Semmelroth says:

When--according to tradition--the Church came forth from the dying Second Adam (just as Eve came forth from the side of the sleeping first Adam), it was because the pleroma of redemptive grace came down upon Mary beneath the Cross and transformed her into the germ of the Church that was born from the side of the dying Christ. Even here Mary's divine motherhood stands out clearly as bridal.⁴⁵

42 P. Gaechter, Maria im Erdenleben, Innsbruck, 1954, p. 198; quoted by Christian P. Ceroke, "Jesus and Mary at Cana: Separation or Association?" in Theological Studies, Vol. 17, No. 1, Mar., 1956, p. 3.

43 Cf. Feuillet, in Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 476.

44 Le signe de Cana, p. 81.

45 Mary, Archetype of the Church, p. 135.

The same author places Mary's cooperation squarely in the context of typology: "It must be stressed that Mary, the Type of the Church, is not only the Bride of the Logos or of the Father. Even after the Incarnation she typifies the Church in her bridal and receptive cooperation with the work of the God-man."⁴⁶

Durrwell:

Mary's function is transformed in the same way as is the Church's. Just as the Church was first of all Christ's mother according to the flesh, and became his bride in the Spirit and the mother of the faithful, so too, Mary is henceforth considered in the Church of Christ as mediatrix of life in her union with Christ in the Holy Spirit; once again she sums up the whole Church, but the Church in its new form as bride and mother of the faithful. . . . The Virgin Mary is that Church in the two successive forms" (of carnal mother and spiritual bride).⁴⁷

Bridal Virginity

Many Fathers who present Mary as type of the Church stress that both Mary and Church are mothers indeed, but virgin-mothers. Mary is the acknowledged archetype of the Church's virginal motherhood and also (after Christ) of the

46 Ibid., p. 128.

47 Resurrection, p. 198.

vocation to consecrated celibacy. The last two should be understood in the light of Mary's virginal motherhood.

It could be that the negative aspect of Mary's virginity has been overstressed, i.e., the fact that she conceived without man's cooperation. But marital intercourse as an expression of love is, per se, good. If Mary's virginity is something higher and better, then this superiority must be explained by positive reasons. Our fundamental understanding must not be a solely negative one--abstinence from human intercourse--but a positive one--engagement in divine intercourse. The virginity of Mary and of the Church can be seen as a superior type of marriage, consummated in a transcendent but exemplary union.

Epiphanius of Salamis applies to Mary and the Church the words of Genesis which indicate physical consummation of the spousal relation:

"Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh," and this also we can understand of Mary, and, I would even say, of the Church . . . the Church he fashioned from the wound in his own side, when the spear pierced his breast and there flowed out for us the twin redeeming mysteries of the water and the blood.⁴⁸

48 Panarion, 3, 2, 78, MG 42, 728-729; quoted by H. Rahner, Our Lady and the Church, p. 12.

Charlier comments:

La Femme que devient Marie, c'est l'Épouse qui prend la place de la Mère. . . . Si Marie était la Mère physique du Christ, c'est spirituellement seulement qu'elle devient son Épouse. . . . Ces épousailles spirituelles n'ont rien de choquant, pas plus que ne l'est la maternité spirituelle de la Vierge à notre égard. Comment d'ailleurs pourrait-on concevoir une maternité, de quelque type que ce soit, sans une union préalable dans le mariage? Tant au plan physique qu'au plan spirituel, la maternité de la Vierge s'origine nécessairement à des épousailles. Et de même qu'à sa maternité physique ont prélué des fiançailles physiques avec Dieu, ainsi aussi la maternité spirituelle que Marie recevra à l'heure du Calvaire sera le résultat de noces spirituelles.⁴⁹

Communication of the Spirit

What we have already seen of Christ's intercourse with the Church can be applied to Mary as type. Olier says:

Having been granted by God in his resurrection to have life in himself to give to all men . . . /Christ/ takes the blessed Virgin as a new Eve, as his assistant, and at that instant, he communicates to her all he has received from his Father, to make her the mother of the living.⁵⁰

49 Le signe de Cana, p. 79.

50 J. J. Olier, La Vie intérieure de la très-sainte Vierge, Vol. 2, ed., Faillon, Paris, 1866, p. 126; quoted by Durrwell, Resurrection, p. 198n.

What Christ receives and gives at the Pasch is the Holy Spirit: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear" (Acts 2:33).

Stanley says of Mary at Golgotha: "The new Eve, she now knows the new Adam through the operation of the Spirit."⁵¹ Staffner states: "As the divine Son is also the spouse of His mother, bestowing fertility on her by the power of His Spirit, divine maternity must needs be virgin-al."⁵²

According to Lightfoot,⁵³ it was primarily to Mary and John that "he handed over the spirit" (Jn 19:30nC). Hoskyns-Davey,⁵⁴ also, suggests that "he bowed his head" (19:30) specifically toward these two.

51 In Worship, Vol. 33, No. 4, Mar., 1959, p. 227.

52 H. Staffner, "The Concept of Divine Maternity," in Marian Library Studies, No. 112, Jan., 1965, p. 7.

53 St. John's Gospel, p. 320.

54 Fourth Gospel, p. 532.

Stanley:

In John's view, Jesus brings his mission to its final, successful conclusion by breathing forth the Holy Spirit upon our Lady and the beloved disciple, who represents all faithful Christians. In this last breath of the dying Christ, St. John has perceived a "sign." It is the communication of the New Covenant . . . which consists essentially in the outpouring of the Spirit of God.⁵⁵

Thurian agrees:

The Gospel writer certainly plays upon the . . . expression "to give up the spirit" to indicate that at the death of Jesus a "transmission" of the spirit took place; the Crucified bowed His head towards the nucleus of the Church which Mary and John represent at the foot of the Cross, and He transmits to them His Spirit, the Holy Spirit. The verb "to transmit," "paradidonai," often indicates, in the New Testament, an act of handing over or transmission of wisdom or of divine truths. . . . This wisdom that was called forth by the wine at Cana, at the start of His ministry, is transmitted by the Crucified to His own as He dies. . . . We have here the first act of the Johannine Pentecost.⁵⁶

Christ's communication of the Spirit begets on the level of new creation.

55 David M. Stanley, "Contemplation on the Incarnation," (original article) in Theology Digest, Vol. 12, No. 4, Winter, 1964, p. 283.

56 Mary Mother of All Christians, p. 155.

Mary's Maternity according to the Spirit

The tradition of Mary as spiritual mother of Christians is so entrenched, there is little need to substantiate it here. The explicit concept can be traced to Origen.⁵⁷ The thought-transition has been easily made from Mary as mother of the individual Christ to Mary as mother of the "whole Christ." Jones observes: "The mother of the One was to become the mother of the many-in-the-One."⁵⁸ The latter role completes the former.

This can be seen symbolized in Jn 19, especially through use of the word "woman." Braun asks: "En rapportant les paroles: 'Femme, voilà ton fils,' Jean donnerait-il à entendre qu'elles produisirent en Marie, par une action en quelque sorte sacramentelle, l'état nouveau, dans lequel nous la voyons établie au Calvaire?"⁵⁹

The same author answers his own question: "Il n'a pas craint de faire entendre qu'au moment où Jésus consommait son sacrifice la maternité de Marie avait acquis une

57 Cf. Braun, La mère des fidèles, p. 102

58 God's Living Word, p. 168.

59 La mère des fidèles, p. 113.

nouvelle dimension."⁶⁰ "De toute façon, sa maternité par rapport au Disciple était une extension de sa maternité à l'égard de Jésus."⁶¹ As Stanley puts it, Mary "becomes, beneath the cross of her divine Son, mother of the whole Christ 'according to the Spirit.'"⁶²

However, it is not until the early middle ages, Feuillet⁶³ notes, that Mary's motherhood of Christians is clearly seen symbolized in Jn 19. The idea appears in such authors as Anselm of Lucques, Anselm of Canterbury, and Rupert of Deutz.

Rupert says: "Quia in passione unigeniti omnium nostrum salutem beata Virgo peperit, plane omnium nostrum mater est. Igitur quod de hoc discipulo dictum est ab eo . . . recte et de alio quolibet discipulorum, si praesens adesset, dici potuisset."⁶⁴

60 Ibid., p. 91

61 Ibid., p. 115.

62 In Cor Jesu, Vol. 1, p. 530.

63 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 470.

64 In Joan., ML 169, 790.

Ceroke condenses the magisterial background to this interpretation:

Benedict XIV first alluded in 1748 to Jn 19, 26-27 as the proclamation of Mary's spiritual maternity. Thereafter, this reference is found frequently in papal documents. . . . The ordinary magisterium of the Popes teaches in these words of Jesus to Mary and John a genuine Marian sense that expresses the spiritual maternity of Mary over all men.⁶⁵

A Second Childbearing

Feuillet offers a penetrating insight:

Jean partage avec le christianisme primitif cette idée que la Passion fut un enfantement, et la Résurrection une naissance. . . . Il n'est pas très exact de dire qu'au Christ est substitué le disciple bien-aimé. . . . Le Sauveur des hommes est, pourrait-on dire, plus que jamais enfant de la Vierge Marie: elle l'a en quelque sorte enfanté deux fois. De plus, déjà mère en droit des rachetés du fait même qu'elle est mère de Jésus, elle est proclamée au Calvaire mère à la fois du Chef du Corps Mystique et de tous les membres de son corps.⁶⁶

65 In Marian Studies, Vol. 11, 1960, p. 123-124.

66 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 476-477.

Charlier:

En ce qui concerne la Vierge, on la dira naturellement Epouse en plénitude; et cette plénitude se manifeste surtout en ceci que ses noces spirituelles débouchent et s'épanouissent dans sa maternité spirituelle. On rejoint ainsi l'antique symbolisme des mystiques qui ne reculaient pas devant cette audace de comparer la Croix du Calvaire à un lit nuptial où s'engendre l'Eglise.⁶⁷

This enlargement of Mary's role from motherhood of the individual Christ to motherhood of the whole Christ can be called a "passage," her proper share in the Pasch, to be finalized by her glorification at the assumption.⁶⁸ Only then will the passage be complete, when she is crowned as domina; as Jesus reached fullness of lordship only by his glorification (cf. Acts 2:36, etc.).

An Ecclesial Maternity

This view of Mary's motherhood, however, still leaves her a unique, singular individual. But the Vatican II Constitutio De Ecclesia reflects the re-integration of Mariology, through its scriptural and patristic origins,

67 Le signe de Cana, p. 83-84.

68 Cf. Schillebeeckx, Mary, Mother of the Redemption, p. 90.

into ecclesiology. Mary's role--like Christ's--can best be grasped, not in isolation, but in relation to the Church.

Müller⁶⁹ stresses that Mary should not be seen as an "autonomous dimension" in salvation-history. Like Eve, Mary is "an individual not closed, but open to the entire human race."⁷⁰ Flanagan:

The whole pattern of the marian bridal imagery of the bride stands out as the fruit of many efforts to express the closeness, even the oneness of Mary and the Church. The emphasis of this imagery is on the community of Mary with the Church, with souls, not on her uniqueness.⁷¹

Mary's divine maternity is frequently presented as an absolutely unparalleled privilege. This is true, if seen in isolation. But even Jesus' divine sonship, unique in itself, is shown in scripture as communicated to men (Jn 1:12, 16, etc.). We are filii in Filio.

Isaac of Stella applies this principle to Mary and the Church: "Sicut namque caput ac membra, unus filius, et

69 Alois Müller, "Contemporary Mariology," in collection Theology Today, Vol. 1, ed., J. Feiner et al., Milwaukee, Bruce, 1965, p. 127.

70 Ibid., p. 125.

71 In Irish Theological Quarterly, No. 27, Apr., 1960, p. 236.

plures filii, sic Maria et Ecclesia una mater, et plures."⁷²

Semmelroth says: "The divine motherhood can be understood in the inner meaning that God intended only if we look upon Christ as the whole Christ, and Redemption as the unfolding of mankind into the Church."⁷³

Maternity as Exemplary

Mary's maternity, in itself unique, is seen in the total redemptive context to be exemplary also. Staffner calls this

. . . the doctrine that was so familiar in patristic times, that Mary's divine maternity constitutes the basic pattern of Christian life. It is an attempt to rescue Mary's dignity as Mother of God from the fate of having become merely an object of veneration, and reconstitute it as a model for imitation. For what the Fathers proposed to the faithful as an object for imitation was not merely any particular virtue but first and foremost Mary's virginal maternity itself. Innumerable are the passages in which the Fathers point to Mary's divine motherhood as the ideal which the whole Church, and all individual Christians, are meant to re-live in their lives.⁷⁴

72 Sermo 51, ML 194, 1863.

73 Mary, Archetype of the Church, p. 118.

74 In Marian Library Studies, No. 112, Jan., 1965, p. 9.

Müller⁷⁵ points out that what constitutes Mary's dignity as mother of God is that wherein all Christians can become similar to her. Mary's uniqueness, continues the author, consists in the fact that she universally typifies everything in which the members of the Church constantly and progressively participate.

Mary's maternity is imitable because, as Scheeben says, it is communicated to the Church: "The maternity of the Church acts on the basis and by the virtue of that of Mary, and that of Mary continues to act in and by that of the Church."⁷⁶ Bouyer,⁷⁷ also, calls the Church's motherhood a continuation of Mary's.

If the Church's motherhood is rooted in Mary's, then the Church's mediation, also, is rooted in that of Mary. According to Laurentin,⁷⁸ Mary's maternity is

75 Alois Müller, "The Basic Principles of Mariology," in Theology Digest, Vol. 1, No. 3, Autumn, 1953, p. 141-143.

76 Matthias Scheeben, Dogmatik, Vol. 5, #1819; quoted by Henri de Lubac, The Splendor of the Church, New York, Sheed & Ward, 1956, p. 253.

77 Seat of Wisdom, p. 129-130.

78 In Historical and Mystical Christ, p. 294.

synonymous with her mediation. Similarly, Braun⁷⁹ equates maternity with efficacious intervention.

Feminine Aspect

There is a womanly aspect to the Church's mediation. Like Mary, the Church receives the redemption given by Christ and transmits it to posterity. Flanagan explains:

Do we mean that Mary prefigures the Church as a hierarchical society effecting by the power of Christ the redemption of mankind? We obviously do not. The Church insofar as she is redeeming, offering sacrifice, binding and loosing, does so in the name and in the person of Christ. . . . In this work, in this aspect, she is prefigured in Christ Himself. There is, however, another aspect of the Church, that in which she is the receiver of redemption--the order of grace, the interior aspect of the Church. It is in this aspect as the object of redemption that she is prefigured in Mary. This is the true sense of the feminine symbolism of the Woman--the receptivity of the creature before God.⁸⁰

Mary's function is by no means entirely passive, however. We might theorize that Mary-the-Church is wife of Christ insofar as she receives the Spirit, and spiritual

79 La mère des fidèles, p. 117.

80 In Marian Library Studies, No. 78, Nov., 1960, p. 13-14. Cf. Schillebeeckx, Mary, Mother of the Redemption, p. 124-128.

mother insofar as she interiorly communicates, mediates, passes on this Spirit.

Mother of the Faithful

If Mary's maternity is source and exemplar of the Church's maternity, then, in the concrete, Mary as mother is archetype of the Church as mother. The Church's--and Mary's--fecundity is shown by the words "Behold, your son. . . Behold, your mother." It is striking that this is the only instance in all scripture of Jesus directly addressing Mary as "mother." And here he calls her, not his own mother, but mother of all the faithful, represented by John.

Feuillet says: "Il nous semble anachronique de soutenir que Jean aurait pu célébrer une maternité spirituelle de Marie qui serait comme autonome, sans rapports étroits avec la maternité de l'Eglise."⁸¹ Elsewhere, the same author says: "The Woman of Cana and of the farewell on Calvary is Mary, insofar as she represents the Church,

⁸¹ In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 487.

mother of the people of God and of the new dispensation."⁸²

Thurian: "At the Cross, the Church receives from the Crucified the Holy Spirit in order to be constituted the mother of the faithful, under the symbol of Mary, the mother of the beloved disciple."⁸³

The Disciple as Type

As Stanley⁸⁴ observes, tradition has always identified the "disciple" of verses 26-27 with the evangelist himself. Corell says:

The opinion that the beloved disciple is an ideal figure is becoming increasingly common among scholars of today. . . . His anonymity is, we think, neither mere chance nor an expression of some kind of humility on the part of the author. On the contrary, it seems to suggest a by no means modest claim.⁸⁵

82 André Feuillet, The Apocalypse, Staten Island, N. Y., Alba House, 1965, p. 104.

83 Mary Mother of All Christians, p. 158-159.

84 In Cor Jesu, Vol. 1, p. 529.

85 Consummatum Est, p. 204.

Vawter explains:

As John has suppressed Mary's name to underline her common motherhood of the faithful as mother of Jesus, mother of the living as mother of Life, he has suppressed his own name throughout his Gospel to make himself the "ideal" disciple, the sign of all the living. He is always "the disciple whom Jesus loved."⁸⁶

This symbolic understanding of John's role is shared by Feuillet,⁸⁷ H. Rahner,⁸⁸ and Braun.⁸⁹

Mother of the Church

Mary and John each represent the one Church under different aspects. Mary symbolizes the Church as wife and mother; John, as children born of this marriage.

Thus, there is no incompatibility between the two views: Mary as identified with the Church (constitution De Ecclesia) and Mary as "Mother of the Church," the title solemnly proclaimed by Paul VI. The Pope says: "Igitur ad

86 In Theological Studies, Vol. 17, No. 2, June, 1956, p. 162.

87 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 474.

88 Our Lady and the Church, p. 53.

89 La mère des fidèles, p. 109f.

Beatae Virginis gloriam ad nostrumque solacium, Mariam Sanctissimam declaramus Matrem Ecclesiae, hoc est totius populi christiani."⁹⁰

Mary is mother of the Church, considered as People and children of God. Mary is identified with the Church, considered as bride and mother. LeFrois makes the same distinction: "As the body of Christ, the Church is identified with Christ, and hence born of . . . Mary and is her offspring. As the great instrument of divine life . . . the Church is also Mother of Christ . . . and hence is identified with Mary."⁹¹

Leo XIII calls Mary "verissime quidem mater Ecclesiae."⁹² H. Rahner cites patristic reference to Mary as "mother of the Church" in Arator, a sixth-century poet.⁹³ Rahner himself uses the title several times.⁹⁴ So does

90 Allocution to Vatican II, Nov. 21, 1964, AAS, Vol. 56, 1964, p. 1015.

91 Bernard J. leFrois, The Woman Clothed with the Sun, Rome, Orbis Catholicus, 1954, p. 258.

92 Adjutricem Populi, Sept. 5, 1895, ASS, Vol. 28, 1895-1896, p. 130.

93 De Actibus Apostolorum, 1, 57f, ML 68, 95f; Our Lady and the Church, p. 92.

94 Ibid., p. 53, 54.

deLubac, citing Berengaud (ninth century).⁹⁵

Congar⁹⁶ merges the two views of Mary, as mother and type. In patristic thought, he says, she is not so much mother of the Church as mother in the Church.

"To his own Home"

"And from that hour the disciple took her to his own home" (Jn 19:27b). Laurentin comments: "It was John who was entrusted to Mary in the first place," rather than Mary to John.⁹⁷ Braun⁹⁸ agrees that this is the proper emphasis. If so, Mary's maternity is even more clearly delineated.

Braun adds: "Elle lui était moins confiée comme une femme à protéger que comme une mère à vénérer."⁹⁹

95 In Apoc., ML 17, 875-876; Splendor of the Church, p. 253.

96 Yves Congar, Marie et l'Eglise dans la pensée patristique, in Revue des Sciences Philosophiques et Théologiques, 38, 1954, p. 3f.

97 In Historical and Mystical Christ, p. 243.

98 La mère des fidèles, p. 100.

99 Ibid., p. 124.

Feuillet¹⁰⁰ calls her both "une protégée" and "une protectrice."

Even the phrase "to his own home" may have an ecclesial overtone. It is the same Greek phrase (eis ta idia) applied to Christ's coming: "He came to his own home" (Jn 1:11).

Feuillet remarks:

La comparaison de Jn 1, 11-12 et de 19, 27 suggère encore cette idée que recevoir Jésus et recevoir la mère de Jésus (ou bien l'Eglise), c'est tout un. Le Logos incarné est venu chez lui et les siens ne l'ont pas reçu. Au contraire le disciple bien-aimé reçoit chez lui la mère du Logos incarné; par là il apparaît comme le modèle des enfants de Dieu de l'ère de grâce.¹⁰¹

The phrase can refer, then, to the Church, the temporal encampment of the People of God, where the Word-made-flesh "pitched his tent among us" (1:14).

100 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 486.

101 Loc. cit.

Conclusion

Legrand recapitulates:

One is entitled to see a symbol of the Church in Mary, the "woman" associated with the work of salvation (Jn 2:1-11) and constituted mother of the disciple at the time of the Exaltation (Jn 19:25-27). Mary, united with all her faith to the abasement of Calvary, receives the Spirit, represented by the water flowing from the side of Jesus, to give it to the disciple and extend to him her spiritual motherhood. Similarly, the Church stands permanently with Jesus on Calvary. She shares in his dereliction and in everything which the cross stands for. Then come the waters of the Spirit upon her; they make her fecund and flowing from her through the sacraments, transform her into the mother who gives birth in Christ to the New Creation. The Virgin, fully united to the anguish of the cross and receiving the gift of the Spirit, stands for the Church who continues in the world the mystery of the Passion and its vivifying power.¹⁰²

102 Biblical Doctrine of Virginity, p. 135-136.

CHAPTER VI

FECUNDITY OF THE PASCHAL MARRIAGE

Summary of Chapter

God's creative power, manifested in Genesis, climaxes in the messianic fatherhood of Christ. The fecundity of his bride, the Church, is shown in the "woman" of Jn 16, about to give birth to the risen Christ. In Ap 12, the "woman" re-appears, a symbol of the old and new Israel bringing forth the messiah and his followers. The figure is also Mary, who, as at Golgotha, represents the childbearing Church.

Fecundity in Creation

God said, "Let the earth bring forth vegetation: seed-bearing plants and all kinds of fruit trees that bear fruit containing their seed." And so it was. The earth brought forth vegetation, every kind of seed-bearing plant and all kinds of trees that bear fruit containing their seed. God saw that it was good (Gn 1:11-12).

This first mention of life, in the Elohist creation account, notably includes the idea of fertility. When God creates living beings, he creates them with the power to communicate their life. In this account, this is their chief attribute and function, characterized as both a blessing and a command from God (Gn 1:22, 28).

God's creative power reaches a zenith in man's share in it through procreation (pro-creation). We might see implied here that God creates man through a sort of divine procreation, since the expression "image and likeness" (1:26) is applied also to Adam's begetting of Seth (5:3). At least there emerges an evident parallel between creation and procreation. The latter continues the power manifested through creation: "The man knew Eve his wife, and she conceived and bore Cain, saying, 'I have given birth to a man-child with the help of the Lord'" (4:1).

Bouyer says: "If, in man, the product of this union between man and woman is to rule over those of the lower forms of fecundity, we are, perhaps, led thereby to the idea that human fecundity, and so sexuality, has something more closely allied to the fecundity of God."¹

1 Seat of Wisdom, p. 5-6.

Messianic Fatherhood

In many Old Testament passages, God is presented as Father² and Israel as his son.³ Later, the Old Testament begins to see procreation as a symbol of divine activity on a messianic level. Psalm 21(22) speaks of the messia's "descendants" (v. 31-32). Likewise Is 53:10.

Commenting on Is 9:5, where the messia is "Father-Forever," Clement of Alexandria exclaims: "O, the perfect Child! Son, while He is Father; Father, while He is Son . . . educating us little ones as His children."⁴

Fatherhood of Christ

In the New Testament, the concept of divine fecundity permeates the First Epistle of John, where the expression "born of God" or its equivalent recurs at least six times.⁵

2 Dt 32:5-6, 18; Sm 7:14; Is 45:11; Jer 3:19; 31:10.

3 Ex 4:22; Jer 3:22; 31:20.

4 Pedag., 1, 5, 24; Fathers of the Church, Vol. 23, p. 24.

5 2:29; 3:9; 4:7; 5:1, 4, 18.

In the fourth gospel, after curing the Bethsaida paralytic, Jesus is quoted: "As the Father raises the dead and gives them life, so also the Son gives life to whom he will" (5:21). This text shows Christ giving life, sharing in the Father's creative power. Jesus begets children to the life of the new creation, to be climaxed by resurrection from the dead.

In the farewell discourse, also, Jesus has paternal characteristics. He calls the disciples "little children" (13:33; cf. 21:4), whom he will not abandon as "orphans" (14:18c). Jerome states: "Sponsus Christus; sponsa Ecclesia est. De hoc sancto spiritualique connubio, Apostoli sunt procreati."⁶

Christ's fatherhood "incarnates" that of God the Father. The Trinitarian fatherhood becomes visible in Christ: "He who has seen me has seen the Father" (Jn 14:9).

In the second century, a companion of Justin says: "Our true father is Christ."⁷ Other patristic authors see Christ and his Church begetting spiritual offspring.

6 In Matt., 1, ML 26, 57A.

7 Acta SS. Iustini et Sociorum, quoted by Plumpe, Mater Ecclesia, p. 19.

Cyprian: "Ecclesia est enim sola quae Christo coniuncta et adunata spiritaliter filios generat."⁸ Again, Jerome: "Quomodo de Adam et uxore ejus omne hominum nascitur genus, sic de Christo et Ecclesia omnis credentium multitudo generata est."⁹

Paschal Fecundity

Christ's fecundity is rooted in the Pasch: "The hour has come for the Son of man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (Jn 12:23-24). Durrwell comments: "Christ is like the seed dying that it may be multiplied; when he is born again out of the tomb, he will no longer be one, but many, a laden ear born out of the sacrificed seed."¹⁰ The Pasch also serves the parental function of gathering together the children of God (Jn 11:52).

Paul, in Rom 7:4, says that we, the Church, are married to Christ "who has been raised from the dead in

8 Ep. 74, 6, CSEL 3, 2, 804.

9 In Ephes., 3, 5, 21, ML 26, 525.

10 Resurrection, p. 165.

order that we may bear fruit for God." Durrwell adds:
 "Once our brother in Adam because of his carnal humanity,
 Christ has now become our father in the newness of his life
 of glory."¹¹

Maximus of Turin sees this paschal fecundity as
 exemplar of all fruitfulness: "Si igitur cum reflorescit
 Christi caro, omnia floribus vestiuntur; necesse est, et cum
 idem fructum affert, etiam universa fructificent."¹²

Fecundity of the Church

Like John, the apostle Paul points to the Church's
 spiritual fecundity: "The Jerusalem above is free, and she
 is our mother" (Gal 4:26).

According to some commentators,¹³ the Johannine
 farewell discourse emphasizes the last supper as a wedding
 feast. The fecundity of this marriage is implied in the
 vine allegory: "Abide in me, and I in you. As the branch
 cannot bear fruit by itself, unless it abides in the vine,
 neither can you, unless you abide in me. I am the vine, you

11 Ibid., p. 172.

12 Hom. 60, De ascen. Domini, ML 57, 369A.

13 E.g., Chavasse, Bride of Christ, p. 60-61.

are the branches. He who abides in me, and I in him, he it is that bears much fruit" (Jn 15:4-5).

This allegory pointedly recalls Old Testament passages depicting marital fecundity under the image of a vine: "Your wife shall be like a fruitful vine in the recesses of your home" (Ps 127 $\overline{128}$:3).¹⁴ Chavasse says: "The Vine was a normal metaphor for Israel, the Bride."¹⁵

John 16

The fecundity of the new-covenant Church emerges in another Johannine passage.

Truly I assure you, you will weep and go into mourning while the world will rejoice; you will grieve but your grief will be changed to joy. When a woman is in labor, she is in pain since her hour has come. But once the child is born, her joy makes her forget her trial because a man has been born into the world. So you too are in pain now; but I shall see you again, and your hearts will rejoice with a joy that no one can take from you (Jn 16:20-22nC).

14 Cf. Ct, passim; Jer 2:20-21.

15 Bride of Christ, p. 62.

Here again, as in Gn 3 and Jn 19, a "woman" gives birth in sorrow. Feuillet¹⁶ points out the Isaian overtones in the passage.¹⁷ These, he concludes, show the passion as fulfilling the prophecies of Sion's childbearing.¹⁸ This author also notes¹⁹ two words used in an unaccustomed sense: the word for labor ("lupē," v.21), the same used by the Septuagint in Gn 3:16; the person born is a man ("anthrōpos," v. 21), not a child. The expression is also found in Gn 4:1. If these are allusions to Genesis, they strengthen the connections with the Cana and Golgotha passages.

Jn 16 does not show Christ himself in labor. Verses 20 and 22 show that this "woman," again, is the new-covenant Church, represented here by the apostles. Feuillet says: "The Apostles taken as a group are compared to a woman in labor, and . . . her child, called anthrōpos, must be the risen Christ Himself, the new man of the messianic era."²⁰

16 Johannine Studies, p. 264.

17 Compare Jn 16:19 with Is 26:20; Jn 16:21, Is 26:17; Jn 16:22, Is 66:14.

18 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 479.

19 Ibid., p. 475.

20 Johannine Studies, p. 265.

His appearance (v. 22) will turn sorrow into joy.

This birth is basically the Pasch, the subject of the entire farewell discourse. Thurian says:

The disciples will know a suffering comparable to that of childbearing; the messianic community at the death of its Saviour, will be like a woman who gives birth, in sadness and grief, but this sadness and grief will be turned into joy on the day of Christ's resurrection.²¹

The Church as Mother of Christ

Regarding Jn 16, Legrand notes: "What is born is really a 'man' and not a child, since it is the new Adam, the First-born."²² "Here is the man!" (Jn 19:5).

In the synoptics,²³ Jesus calls the disciples his "mother." This concept is also found in the Fathers. Bede speaks of "Dei genetrix Ecclesia."²⁴ Augustine: "Mater Christi est tota Ecclesia, quia membra ejus, id est, fideles ejus per Dei gratiam ipsa utique parit."²⁵

21 Mary Mother of All Christians, p. 161.

22 Biblical Doctrine of Virginité, p. 139n.

23 Mt 12:48; Mk 3:31f; Lk 8:21.

24 In Lucam, 1, 2, ML 92, 330.

25 De sancta virginitate, 1, 5, ML 40, 399.

There is no essential conflict, of course, between the two concepts of Church as mother of Christ and as begotten by Christ; just as we have already seen the same Church as both a mother and her children. In Jn 13:33, the disciples are Jesus' "little children"; in 16:21, they are his mother. This multivalence does not depreciate the value of the sign-images of marriage and its fertility. It is simply that the paschal union between Christ and Church far surpasses each of the marital images which reflect this reality.

Jn 16 is linked with Cana and Golgotha, not only through Old Testament allusions and the concept of ecclesial fecundity, but also through the common words "woman" and "hour." Lightfoot comments: "The use in 16:21 of the word 'hour,' and of 'man' where we might have expected 'child' perhaps gives us the right to use 16:21, as well as 2:1-12, for the interpretation of 19:25-27."²⁶

Lightfoot²⁷ tends to see, even in Jn 16, a hint of Mary as type of the childbearing Church.

26 St. John's Gospel, p. 317.

27 Loc. cit.

Apocalypse 12

Before we examine this famous passage, a word about the authorship of the Apocalypse. Some scholars today question whether it derives from the same pen which is basically responsible for the fourth gospel and the Johannine epistles. However, according to Wikenhauser, "the tradition of the early Church was almost unanimous in identifying the author of the Apocalypse with John the Apostle."²⁸ Regarding modern scholars, he continues: "Almost all Catholic exegetes feel bound to uphold the authorship of John the Apostle."²⁹ Other authors simply relate the Apocalypse to the same tradition which produced the gospel and epistles. Thus, Stanley³⁰ and Ceroke.³¹

In a recent survey of the problem, Feuillet³² attributes the fourth gospel, three epistles, and Apocalypse all

28 Alfred Wikenhauser, New Testament Introduction, New York, Herder & Herder, 1963, p. 548.

29 Ibid., p. 553.

30 In Cor Jesu, Vol. 1, p. 509.

31 In Marian Studies, Vol. 11, 1960, p. 148n.

32 Apocalypse, p. 105-107.

to the apostle John as ultimate source, but postulates different redactors.

And a great sign appeared in heaven: a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And being with child, she cried out in her travail and was in the anguish of delivery. And another sign was seen in heaven, and behold, a great red dragon. . . . The dragon stood before the woman who was about to bring forth, that when she had brought forth he might devour her son. And she brought forth a male child, who was to rule all nations with a rod of iron; and her child was caught up to God and to his throne. . . . And that great dragon was cast down, the ancient serpent, he who is called the devil and Satan, who leads astray the whole world. . . . And the dragon was angered at the woman, and went away to wage war with the rest of her offspring, who keep the commandments of God, and hold fast the testimony of Jesus (Ap 12:1f, oC).

Commentators note the connections with the story of the fall in Gn 3. According to Vawter, "the oracle of Gn 3:14f is the central theme of the vision."³³ Brown observes:

There can be no doubt that Revelation is giving the Christian enactment of the drama foreshadowed in Gen III 15 where enmity is placed between the serpent and the woman, between the serpent's seed and her seed, and the seed of the woman enters into conflict with the serpent.³⁴

33 In Theological Studies, Vol. 17, No. 2, June, 1956, p. 162.

34 Raymond E. Brown, The Gospel according to John (Anchor Bible), Garden City, N.Y., Doubleday, 1966, p. 107-108.

Thus, the elements common to Gn 3 and Ap 12 include: woman, offspring, serpent, struggle, painful childbearing, and universal motherhood.

The "Woman"

The identity or symbolic meaning of the "woman" is still vigorously disputed. Opinions range over the entire spectrum of possibilities. The "woman" can represent: 1) Mary only;³⁵ 2) primarily Mary, secondarily the Church;³⁶ 3) primarily the Church, secondarily Mary;³⁷ 4) the Church only.³⁸ These differences, of course, are partly a matter

35 The opinion of Ignatius of Antioch, Epiphanius, and Ephrem, according to le Frois, Woman Clothed with the Sun, p. 39f. Cf. Pius X, encyclical Ad diem illum, Feb. 2, 1904, AAS, Vol. 36, 1904, p. 458f.

36 Held by Clement of Alexandria, Hippolytus, Augustine, and others, according to le Frois (loc. cit.) who chooses this view (p. 255f). Also held by Laurentin, in Historical and Mystical Christ, p. 244; and Braun, La mère des fidèles, p. 141f.

37 The opinion of Bouyer, Seat of Wisdom, p. 40f; Stanley, in Worship, Vol. 33, No. 4, Mar., 1959, p. 229; H. Rahner, Our Lady and the Church, p. 104, 118; Feuillet, Apocalypse, p. 104f; Dillon, in Catholic Biblical Quarterly, Vol. 24, No. 3, July, 1962, p. 293.

38 Le Frois, Woman Clothed with the Sun, p. 13f, cites: Hippolytus, Methodius, Jerome, Augustine, Gregory the Great, Bede, and others. Cf. M. E. Boismard, L'Apocalypse (Bible de Jérusalem) Paris, Cerf, 1953, p. 57n.

of emphasis.

Feuillet says: "Most of the Fathers, both eastern and western, seem to have favored the collective interpretation rather than the marian, of Apoc. XII."³⁹ The liturgy,⁴⁰ however, applies this passage to Mary.

Le Frois⁴¹ poses the question: Since the son, in Ap 12, is both individual and collective, why not also the mother? The opinion seems perfectly tenable which sees the "woman" as symbolizing both Church and Mary. And it is consistent with Johannine thought to see Mary as representing the Church. This thesis, then, considers the symbolism as primarily ecclesial and secondarily Marian.

The child born of the woman is a "male child, one who is to rule all the nations with a rod of iron" (v. 5), i.e., the messia (cf. Ps 2:9). His mother can be understood, first of all, as the Church of the old covenant, the People of God who laboriously bring forth Christ. Augustine puts

39 Johannine Studies, p. 283n.

40 First reading for feast of Our Lady of Lourdes, Feb. 11.

41 Bernard J. le Frois, "The Mary - Church Relationship in the Apocalypse," in Marian Studies, Vol. 9, 1958, p. 79f.

it: "Christus reliquit et matrem, id est Synagogae veterem atque carnalem observationem, quae illi mater erat ex semine David secundum carnem."⁴²

The "woman," holds Feuillet, "is the people of God of the Old Testament, who, after giving Christ to the world, becomes the Christian people."⁴³ Durrwell⁴⁴ has a similar interpretation. He sees the "woman" as the old-covenant Church bringing forth the messia, and also the new-covenant Church bringing forth Christians. In any case, Ap 12 shows fulfillment of the prophecies, especially Isaian, concerning the spiritual fecundity of Sion.

Ecclesial Fecundity

Sion's fruitfulness is itself sign of the fecundity of the new-covenant People of God. Commenting on v. 5, Hippolytus says: "The Church brings forth this Christ when she teaches all nations."⁴⁵

42 De Gen. contra Manich., 24, 37, ML 34, 215-216.

43 Apocalypse, p. 116.

44 Resurrection, p. 189.

45 De Antichristo, 61, MG 10, 780; quoted by H. Rahner, Our Lady and the Church, p. 37.

The new Church here, as in Jn 16, painfully gives birth to the messia at the Pasch. In Ap 1:5, Jesus is "firstborn of the dead"; this concurs with Pauline teaching.⁴⁶ Feuillet says: "It is undeniable, and universally acknowledged, that primitive Christianity regarded the Resurrection of Christ as a sort of birth."⁴⁷ Legrand: "The pangs of birth are those of Calvary. The messianic birth is that which took place on Easter Sunday."⁴⁸

The paschal exaltation is also symbolized in that the "child was caught up to God and to his throne" (v. 5).

The "woman" brings forth not only the messia, but also "the rest of her offspring, who keep the commandments of God and hold fast the testimony of Jesus" (v. 17). The Church's fecundity in bearing Christ at the Pasch is extended to the re-birth of Christians. There is more than a parallel between the two births. In Johannine thought they appear to coalesce in the paschal mystery.

This is also implied in Jn 20:17; where Jesus, following the re-birth of his resurrection, calls his

46 Acts 13:33-34; Rom 1:2-4; 8:29; Col 1:18.

47 Johannine Studies, p. 266.

48 Biblical Doctrine of Virginity, p. 137.

disciples "brothers" for the first time (in John). This shows, says Feuillet,⁴⁹ their participation in the filiation of the only Son.

Thus, flowing from the messianic childbearing of Sion and the paschal childbearing of the new Church, there follows the sacramental re-birth of Christians. Concerning Ap 12, Methodius says: "The Woman . . . is properly and in the exact sense of the term our Mother, a power in herself distinct from her children."⁵⁰ "It is the Church that is in labor, and it is those who are washed in baptism who are brought forth."⁵¹ The sacramental aspects of this fecundity will be developed in the next chapter.

Marian Symbolism

Pseudo-Ambrose merges the childbearing of Mary with that of the Church: "Unus ergo masculus est, quem virgo Maria peperit, et Ecclesia quotidie parit; quia Christus cum

49 In *Nouvelle revue théologique*, Vol. 86, No. 5, 1964, p. 484. Cf. Ps 21 (22):23; Mt 28:10; Heb 2:12.

50 *Symposium*, 8, 5; *Ancient Christian Writers*, Vol. 27, p. 110.

51 *Symposium*, 8, 7; *ibid.*, p. 112.

omnibus membris suis unus Christus est."⁵²

Vawter forcefully states:

Certainly the woman of Ap 12 is the Church, the new Israel, bringing forth Christ as the first-born of many brothers. But in the Apocalypse an image is not exhausted by a single application. . . . The woman is the mother of the Christ, and the Apocalypse does see her against the background of Gn 3. We cannot be persuaded that the application of the figure which has been so obvious to subsequent generations, and to which the author himself has contributed the foundation, was hidden from him alone.⁵³

Feuillet agrees: "It is inconceivable that a Christian writer, much less the Apostle John, the author of the fourth Gospel, could have spoken of the Mother of the Messiah, without having a thought of Mary, the Mother of Jesus."⁵⁴

Feuillet justifies the ecclesial-Marian interpretation by appeal to the "frequent transition in the Semitic mind from the individual to the collectivity, and vice-versa."⁵⁵

We have already noted the interpretation of the "woman" as the People of God through both covenants.

52 In Apoc., 4, 12, ML 17, 877.

53 In Theological Studies, Vol. 17, No. 2, June, 1956, p. 163.

54 Johannine Studies, p. 285.

55 Apocalypse, p. 117.

Feuillet inserts the Marian dimension into this view: "The passage from the old dispensation to the new era of grace, the transition from the synagogue to the Church . . . was effected through Mary."⁵⁶ The "woman" can represent Mary-the-Church as joining the two covenants. Thurian elaborates:

It is as if, on to a vast canvas, still somewhat out of focus, there is of a sudden projected a sharp outline: upon the greater image of the Woman-Israel there is suddenly made clear the smaller figure of the Virgin, mother of the Messiah. . . . Then the vision evolves still more and is altered. The Woman-Israel, who for a time has become the Virgin Mary, becomes the Woman-Church. . . . The Virgin Mary, who is outlined at the moment of the child-bearing and rearing of the Messiah, serves, in this vision, as the link between Israel and the Church. In her, the Woman-Israel becomes the Woman-Church.⁵⁷

Jones:

There is an interpenetration of Biblical thought between the collective "woman" of Gen 3 who is to wage war on the serpent, the individual woman who became mother of the Saviour and again the collective woman, the spouse of Christ, the Church.

.

It may be . . . that "the woman clothed with the sun" of Apoc 12 is a truly polyvalent symbol in the Johannine manner, referring simultaneously, in the literal sense, to the Old and New Israel with its crown of twelve tribes and twelve apostles, and also to Mary, the ideal Sion.⁵⁸

56 Loc. cit.

57 Mary Mother of All Christians, p. 180.

58 God's Living Word, p. 155, 162-3.

Le Frois explains:

St. John, under the figure of the woman in Ap 12, portrays Mary as the Church. In his mind they are identified as a totality: an individual which impersonates a collective, and a collective which is embodied in a concrete person. It is not enough to say: the woman is Mary but portrayed as the Archetype of the Church. Nor is it enough to say: the Woman is the Church but portrayed in the features of Mary. . . . One must say: St. John under the figure of the Woman depicts Mary as the perfect realization of the Church.⁵⁹

Dillenschneider: "The unique Woman . . . is Mary and the Church, inseparably joined to one another. And if we wish to conform to the Johannine symbolism, we must necessarily consider the Church in Mary and reciprocally, Mary in the Church."⁶⁰

The chief objection to a Marian interpretation of the "woman" lies in the birth-pains (v. 2), since tradition has held Mary's childbirth as painless. These pains, however, can be attributed to Mary's spiritual childbearing at Golgotha.⁶¹

59 Le Frois, Woman Clothed with the Sun, p. 262.

60 In Marian Library Studies, No. 82, Mar., 1961, p. 2.

61 Cf. Braun, La mère des fidèles, p. 160f; Laurentin, in Historical and Mystical Christ, p. 245.

Semmelroth sees also a bridal symbolism here: "Precisely in the light of the 'Great Sign' of the Apocalypse, Mary is seen as the type of that Church whom tradition as well as Scripture proclaims to be the bride of the Savior."⁶² There may be a further basis for this in the parallel between Ap 12:1 and the bride of the Canticle who is "as beautiful as the moon, as resplendent as the sun" (Ct 6:10).

Relation to Golgotha and Cana

The interchangeability between the individual and the collective, Feuillet uses to connect Ap 12 with Jn 19:

Apoc. 12 se réfère d'abord à la Sion idéale des prophètes qui donne au monde le Messie. Et comme concrètement c'est par Marie que le Messie a été donné au monde, elle se trouve elle aussi visée, mais secondairement. En raison du lien évident qui existe entre les deux passages, Apoc. 12 autorise donc une exégèse ecclésiologique de Jn 19, 25-27, tout autant que Jn 19, 25-27, de son côté, justifie une interprétation mariale d'Apoc. 12.⁶³

The Apocalypse "woman" gives birth to both Christ and Christians. This dual fecundity parallels that of Mary at Golgotha. And the symbolic "beloved disciple" of the

62 Mary, Archetype of the Church, p. 37.

63 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 477.

gospel finds re-expression in those "who keep the commandments of God" (Ap 12:17oC).

Indeed, all the essential elements common to Ap 12 and Gn 3 are found also in the fourth gospel. Feuillet enumerates:

She is called Woman. . . . She also has other children than the Messiah. Finally she is also associated with a metaphorical childbirth inseparable from the cross. Add to this the fact that the scene in Apocalypse XII:9-12, with the defeat of Satan, his fall to earth and the heavenly voice heard to celebrate the victory of God and of Christ recalls closely that of John XII:28-32 (a heavenly voice linked to the defeat of the devil and the glorification of Jesus), and it becomes indubitable that we have here also a basic Johannine tradition, common to both the fourth Gospel and the Apocalypse.⁶⁴

Braun⁶⁵ sees the Genesis, Golgotha, and Apocalypse texts connected via Jn 8:44, which mentions the fatherhood of the devil, fecundity on the diabolical level.

The symbolic "woman" connects the Apocalypse passage with Cana also, according to Feuillet⁶⁶ and le Frois.⁶⁷ The Cana, Golgotha, and Apocalypse texts are connected, says

64 Johannine Studies, p. 286.

65 La mère des fidèles, p. 199.

66 Johannine Studies, p. 35-36.

67 Woman Clothed with the Sun, p. 223.

Brown, as "the three scenes in the Johannine corpus in which the woman (Mary, the mother of the Messiah, as a symbol of the Church) appears."⁶⁸ The childbearing "woman" likewise connects Ap 12 with Jn 16. A further connection with Cana is found in the common word "sign" ("semeion"). The expression, says Legrand,⁶⁹ shows the messianic birth of Ap 12 as fulfilling the Isaian prophecy of a virgin who conceives (Is 7:14).

Bouyer summarizes:

∩The Apocalypse passage∩ brings together the theme of the second Eve, who thwarts the plans of the devil against mankind--plans which had succeeded against the first Eve--and the theme of the spouse of the Lord. In addition, the fact that Mary is the mother of the Messias-king is seen to be the source of the Church being the mother of redeemed humanity, made one with Christ both in his passion and his victory. As the new Eve intimately associated with the struggle and triumph of the new Adam, Mary is revealed to us as the perfect realisation of the Church, in so far as she is the heavenly spouse.⁷⁰

68 Gospel according to John (Anchor Bible), p. 109.

69 Biblical Doctrine of Virginity, p. 137-138.

70 Seat of Wisdom, p. 41.

Conclusion

It is remarkable that Gn 3, Jn 16, and Ap 12 all present a "woman" about to give birth in pain. Cana presents the "woman," chiefly as bride; Golgotha, chiefly as mother. The Johannine symbolism should be interpreted in light of the Genesis background--i.e., as a marriage. The "woman" of the four Johannine passages fulfills her prototype as both wife and mother. Christ and his Church beget children according to the Spirit.

CHAPTER VII

FECUNDITY THROUGH THE SACRAMENTS

Summary of Chapter

The sacramental fertility of the paschal marriage derives from Trinitarian and incarnational fecundity. Christ's sonship is communicated to the Christian first through baptism. Parallel to this, a corresponding duality of motherhood--Marian and ecclesial--is suggested by John's prologue and the Lukan annunciation. Fecundity through water and the Spirit is completed by sacramental penance, eucharist, and marriage. Finally, the Apocalypse shows the messianic wedding climaxing as a spousal encounter in the new Eden.

Patristic Basis

The Christ-Church marriage is traditionally seen producing children through the sacraments. Mystici Corporis, following Augustine,¹ says: "Utique absque ulla labe

1 Ep. 34, 3, ML 33, 132.

refulget pia Mater in sacramentis, quibus filios procreat et alit."² Augustine further states: "Ēcclesia generat et per uterum suum et per uteros ancillarum ex eisdem sacramentis tamquam ex viri sui semine."³

The African doctor⁴ also calls the sacraments milk from the breasts of mother Church. Aquinas expands this to his well-known analogy between the sacraments and the entire growth process: birth, maturation, food, healing, and social involvement.⁵ The sacraments effect the "ends" of the paschal marriage, the procreation and education of children according to the Spirit.

First, we will glance at the incarnational and Trinitarian roots of sacramental fecundity.

Filii in Filio

The fourth gospel prologue, in presenting the incarnation, presents also the fecundity of incarnation, if we

2 #65.

3 De baptismo contra Donatistas, 1, 10, CSEL 51, 160; cited by Walter M. Bédard, The Symbolism of the Baptismal Font in Early Christian Thought, Washington, Catholic U., 1951, p. 28.

4 In Epis. Joannis, 3, 1, ML 35, 1998.

5 ST 3, q. 65, a. 1.

read 1:13 in the usual way as referring to the generation of God's children, "who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." This passage contrasts human with divine begetting. As the Word is transcendent, this begetting is transcendent. These children are "born of God," Tromp explains, because "con-
cubitus [ecclesiae] est concubitus spiritualis ex semine
spirituali."⁶

John seems eager to reject the pagan approach which makes human generation the prime analogue, and "divine" generation (by the gods) simply a higher form of it.⁷ For him, the prime analogue, the "true" begetting, is the coming forth of the Son from the Father (cf. Jn 16:27-28).

The highest level of this procession is, of course, Trinitarian. The eternal generation of "the only Son, who is in the bosom of the Father" (1:18), is the supremely "true" fecundity, the ultimate reality signified by all lesser fecundities.

The Trinitarian sonship is pattern for all lower levels of sonship. For instance, there may be a hint of the

6 Corpus Christi Quod Est Ecclesia, p. 45.

7 Cf. Dodd, Fourth Gospel, p. 305.

paschal re-birth of Christ in 1:14: "We have beheld his glory, glory as of the only Son from the Father." Stanley expresses the traditional application to the Church: "We are children in the Son, that is, in virtue of that 'power,' which the glorified Christ communicates to us through his risen humanity. . . . This 'power' is none other than the Holy Spirit."⁸

Variant Reading of 1:13

A number of scholars, drawing upon some codices and patristic sources, read v. 13 in the singular, as referring to the Word: ". . . to those who believe in the name of him who was born not of blood . . ."

In support of this reading, Stanley⁹ and Braun¹⁰ cite the authority of Ignatius of Antioch, Justin, Irenaeus, Tertullian, Hippolytus, Ambrose, Jerome, and Augustine. Other modern authors who choose the variant include

8 David M. Stanley, "Contemplation on the Incarnation," in Theology Digest, Vol. 12, No. 4, 1964, p. 277-278 (original article).

9 In Cor Jesu, Vol. I, p. 517.

10 La mère des fidèles, p. 33n-34f.

Boismard¹¹ and Bouyer.¹²

This reading, if correct, can be referred to either the eternal or temporal generation of Christ, as exemplar of the generation of Christians. Stanley stresses the eternal sonship:

In the prologue, John points out what makes the Christian's divine adoptive sonship possible at all: the divine filiation of the Word become man. The later patristic teaching that we are "filii in Filio" . . . is substantially Johannine in inspiration. . . . The Word gives men "the power to become God's children" precisely because He is Himself Son of God in a completely unique, inalienable sense.¹³

The Virgin Birth

If we understand the variant on the level of human sonship, then there is obvious reference to the virginal conception and birth of Christ, which was "not of blood nor of the will of the flesh nor of the will of man." This

11 St. John's Prologue, p. 69.

12 Seat of Wisdom, p. 39n.

13 David M. Stanley, "God So Loved the World," in Worship, Vol. 32, No. 1, Dec., 1957, p. 22.

allusion is seen by Laurentin,¹⁴ Hoskyns-Davey,¹⁵ Braun,¹⁶ Bouyer,¹⁷ and Legrand.¹⁸ Boismard sees reference to both the eternal and temporal birth: "St. John explains that Christ was able to give us power to become children of God precisely because he was the Begotten of God above all others . . . by eternal generation as by his virgin birth."¹⁹

Exemplar of Re-birth

The First Epistle of John, also, shows a close parallel between the generation of Christ and that of Christians: "We know that any one born of God does not sin, but He who was born of God keeps him" (5:18). Hoskyns-Davey comments: "To the Evangelist the thought of the regeneration of the believers at once suggests the thought of the Son of God who for their salvation became flesh and was born."²⁰

14 In Historical and Mystical Christ, p. 240.

15 Fourth Gospel, p. 163f.

16 La mère des fidèles, p. 38f.

17 Seat of Wisdom, p. 39n.

18 Biblical Doctrine of Virginity, p. 129f.

19 St. John's Prologue, p. 94.

20 Fourth Gospel, p. 164.

Leo the Great affirms: "Christi spiritallem originem in regeneratione quisque consequitur."²¹

Specifically in its virginal origin is Jesus' birth the pattern of the Christian's re-birth in the Spirit. His birth is in the flesh but "not of flesh" (1:13 variant). Augustine says: "Oportebat enim caput nostrum propter insigne miraculum secundum carnem nasci de virgine quo significaret membra sua de virgine ecclesia secundum spiritum nascitura."²²

Legrand presses this point:

The mother of the Saviour was a virgin: that is, according to the laws of human fertility, she was unable to bring forth. That Jesus was born of that inability shows that his birth belongs to another order of fecundity.

.

Jesus . . . was not born to continue any worldly family but to head the line of God's children. . . . He is "spirit" in the biblical sense of the word: he belongs--belongs preeminently--to the regenerated sphere of the Spirit. For he is born of the Spirit and "he that is born of the Spirit is spirit" (Jn 3:6).²³

21 Sermo 24, 3, ML 54, 206A.

22 ML 40, 399.

23 Biblical Doctrine of Virginity, p. 131-132.

Parallel with Luke

Some modern scholars posit a relationship of influence between the third and fourth gospels. There is a theory that Luke influences John,²⁴ or that John influences Luke,²⁵ or that they are reciprocally dependent.²⁶ Boismard²⁷ suggests that Luke himself was final editor of John's gospel. Braun²⁸ and Laurentin²⁹ see a mutual influence: of John on Luke by oral tradition, of Luke on John by scripture. These two commentators apply their theory specifically in comparing the variant reading of Jn 1:13 with the annunciation scene.

"The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you;

24 Cf. John Amedee Bailey, The Traditions Common to the Gospels of Luke and John, Leiden, E. J. Brill, 1963, passim.

25 Cf. Feuillet, Johannine Studies, p. 289f.

26 Cf. Mollat, in BJ (Saint Jean), Introduction, p. 39.

27 M. E. Boismard, Saint Luc et la rédaction du quatrième évangile, in Revue biblique, Vol. 69, No. 2, 1962, p. 185f.

28 La mère des fidèles, p. 29, 90.

29 In Historical and Mystical Christ, p. 240.

therefore the child to be born will be called holy, the Son of God" (Lk 1:35).

In this passage, Mary can be seen as the new Eve,³⁰ the new tabernacle or temple, overshadowed by the shekinah, the divine presence (cf. Ex 40:34f).

If Jn 1:13 shows Christ's virgin-birth as exemplar of the Christian's re-birth, then it implies that Mary's childbearing typifies the Church's childbearing. Some Fathers³¹ develop this comparison. For example, Gregory the Great: "Sicut namque beata Maria Christum peperit virgo, et post partum incorrupta permansit, ita et mater Ecclesia filios Deo sine dolore generat, et virgo semper illibata perseverat."³² Among moderns, H. Rahner: "The womb of Mary is the womb of the Church."³³

30 Cf. Zeno, Tr. 1, 13, 10, ML 11, 352; Bouyer, Seat of Wisdom, p. 3, 33f.

31 Cf. Irenaeus, Adv. haer., 4, 33, 4, MG 7, 1074; Ambrose, In Luc., 2, 57, ML 15, 1573; Augustine, Sermo 213, 7, ML 38, 1064; Bede, In Luc., 1, 2, ML 92, 330.

32 In septem ps. poenit., 5, 27, ML 79, 620D.

33 Our Lady and the Church, p. 62.

Baptismal Fecundity

Both Mary and the Church are "overshadowed" by the Holy Spirit, principle of fecundity. As Mary brings forth the Son of God, so the Church bears children of God through baptism. This seems to be implied in the "Marian" text of Galatians: "God sent forth his Son, born of woman . . . so that we might receive adoption as sons" (4:4-5).

The patristic development of this parallel can be traced back to Irenaeus, notes Bédard.³⁴ Ambrose says explicitly:

Si ergo superveniens Spiritus sanctus in virginem conceptionem operatus est et generationis munus implevit, non utique dubitandum est, quod superveniens in fontem vel super eos, quo baptismum consecuntur, veritatem generationis operetur.³⁵

34 Adv. haer., 4, 52, 1, Harvey 2, 259; 4, 55, 2, Harvey 2, 266; cited in Symbolism of the Baptismal Font, p. 17. Bédard also cites (p. 20) Ephrem, Hymni de virginitate, 7, 7, Rahmani 23; and (p. 22) Chrysostom, In ep. ad Col., 6, 4, MG 62, 342. Other patristic sources for this parallel include: Augustine, Sermo 225, 4, ML 38, 1074; Bede, In Luc., 1, 2, ML 92, 330; Ps. - Caesarius of Arles, ML 67, 1068; Isidore of Seville, ML 83, 117; Honorius of Autun, ML 172, 499D.

35 De mysteriis, 9, 59, FP 7, 136 Quasten; cited by Bédard, Symbolism of the Baptismal Font, p. 34.

Leo the Great:

Originem quam sumpsit in utero virginis, posuit in fonte baptismatis; dedit aquae, quod dedit matri; virtus enim Altissimi et obumbratio Spiritus sancti, quae fecit ut Maria pareret Salvatorem, eadem facit ut regenerat unda credentem.³⁶

This parallel leads easily to a dual symbolism of the baptismal font. Bédard says:

We find in the baptismal teaching of the second and early third century several streams of thought. . . . One will consider the font as being itself a virginal mother; the other will see the font as the virginal womb of Mother Church.³⁷

Bédard sees a scriptural basis for this in Jn 1:12-13, Jn 3:3-5, and Luke's annunciation scene. He connects these texts with the comment:

Baptism fills a role that is analogous, in the spiritual order, to that of the mother's womb in the natural order. The place of the Holy Spirit in regeneration further suggested a parallel with the operation of the Holy Spirit in Christ's virginal conception.³⁸

In Jn 1:12-13, the double fecundity--of Mary and Church--is more explicit in the variant reading. However, even the usual version, juxtaposed with v. 14 ("the Word

36 Sermo 25, 5, ML 54, 211C.

37 Symbolism of the Baptismal Font, p. 18.

38 Ibid., p. 2.

became flesh") can imply the dual offspring, as Leo the

Great suggests:

Christus est qui de Spiritu sancto ex matre editus Virgine incontaminatam Ecclesiam suam eadem inspiratione fecundat, ut per baptismatis partum innumerabilis filiorum Dei multitudo gignatur, de quibus dicitur: "Qui non ex sanguinibus . . . sed ex Deo nati sunt."³⁹

Bride of Yahweh

Chapters 1 and 2 of Luke's gospel present Mary as archetype and fulfillment of Israel.⁴⁰ Since Israel is bride of Yahweh in the Old Testament, it might be possible to see Mary-Israel as bride of Yahweh at the annunciation. Scheeben⁴¹ points out that a divine motherhood presupposes a divine marriage just as an orderly human motherhood presupposes a human marriage.

"The Holy Spirit will come upon you . . . therefore the child to be born will be called . . . the Son of God" (Lk 1:35, emphasis added). Granted there are a number of explanations why the child is to be called Son of God as a

39 Sermo 63, 6, ML 54, 356B.

40 Cf. R. Laurentin, Structure et théologie de Luc I-II, Paris, 1957; A. Jones, God's Living Word, p. 151f.

41 Mariology, p. 189f.

result of conception through the Spirit. But surely it is possible to see here a parallel with the Johannine presentation. The Spirit as principle of divine fecundity, functions as the "seed" of Yahweh. His penetration into Mary's dedicated soul and virginal womb results in the conception of one who is Son of God. Braun remarks: "Du moment où la mère de Jésus était la mère d'un Dieu fait homme, la maternité de Marie et la paternité de Dieu se rencontraient dans un terme unique. L'un et l'autre, ils avaient le même Fils."⁴² Jesus has no human father because Yahweh is his Father (cf. Lk 2:48-49). Mary, his mother, typifies Israel as wife of Yahweh.

Mary designates herself "handmaid" (l:38, 48), and not "bride"; but this title might be seen in light of the Old Testament handmaids, such as Agar (Gn 16) and Zelpha (Gn 30), who were called from lowly positions to bear sons to their lords.

A passage attributed to Gregory Thaumaturgus⁴³ considers the annunciation as a marriage between creator and

42 La mère des fidèles, p. 45.

43 MG 10, 1172.

creature. Another patristic tradition⁴⁴ sees the incarnation itself as a marriage between the Word and humanity, or the specific humanity of Christ, which takes place in the bridal chamber of Mary's womb. In this context, Mary's "fiat" (Lk 1:38) is often seen as humanity's consent to this wedding.⁴⁵

But it is also possible to see Mary as the bride herself, giving consent in the name of humanity. This writer prefers to call her "bride of Yahweh" in this context. However many Fathers see her, at the annunciation, as bride of the Logos or even of Christ. One proponent of this view, Peter Chrysologus,⁴⁶ sees her bridal function here as a type of the Church. Honorius of Autun adds also the baptismal symbolism:

Gloriosa virgo Maria typum Ecclesiae gerit, quae virgo et mater exstitit, etiam mater praedicatur, quia Spiritu sancto fecundata, per eam quotidie filii Deo in baptisate generantur. . . . Ideo cuncta quae de Ecclesia scribuntur, de ipsa etiam satis congrue leguntur.⁴⁷

44 Cf. Tromp, Corpus Christi Quod Est Ecclesia, p. 26f.

45 Cf. Aquinas, ST 3, q. 30, a. 1, c.

46 ML 52, 592-593.

47 Sigillum b. Mariae, ML 172, 499D.

The Jordan

The baptism of Jesus in the Jordan points to the change from John's baptism with water only (1:26, 31, 33) to baptism with the Spirit (1:33). At Jesus' baptism, the Spirit manifests him as Son of God (1:32, 34). Therefore his baptism can be seen as prefiguring the Pasch which fully manifests his sonship (20:28-31; cf. Rom 1:4). Jesus' baptism, the Pasch, and Christian baptism--each is a communication of the Spirit. Boismard says: "It is the Messiah who baptizes us in the Spirit because he is himself filled with the Spirit."⁴⁸

Baptism as Nuptial

The fourth gospel seems to present Christian baptism in a nuptial context. The baptism Jesus administers through his disciples (whether actually a sacrament or still merely prefigurative) occasions a discussion about purification (Jn 3:22-26). The Baptist illuminates the problem by referring to Jesus as "the bridegroom" and himself as "friend of the bridegroom" (3:29). Chavasse comments:

⁴⁸ St. John's Prologue, p. 69.

The reference "about purifying" may possibly be to Ezekiel XVI, where God finds his future Bride in degradation and purifies her. . . . St. John means that his baptism is only preparatory, but that Christ's is the opening of the Nuptial Ceremonies themselves.⁴⁹

This view concurs with Paul's in Eph 5: "Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor" (v. 25-27).

Jn 3 may be showing baptism as a pre-nuptial bath. Ephrem says: "The Word sent the Voice . . . to betroth the Bride till he should come, that she might be ready when he should come and take her out of the water."⁵⁰ And, again, the Epiphany liturgy: "This day the Church is joined to her heavenly Spouse, for Christ has cleansed away her crimes in the Jordan."⁵¹

Other Fathers⁵² see baptism as a wedding itself, between Christ and the Christian. Daniélou states:

49 Bride of Christ, p. 50.

50 Quoted by Chavasse, *ibid.*, p. 239.

51 From the Benedictus antiphon for lauds.

52 Cf. Didymus of Alexandria, De trinitate, MG 39, 692A; Chrysostom, In resurrectione, MG 50, 441A.

The mystery of the Passion is the carrying-out of the eschatological marriage of the Word and the New Israel, and because Christian initiation is the continuation of the mystery of the Passion, . . . Baptism and the Eucharist are a nuptial mystery.⁵³

Nicodemus Discourse

The concept of a transcendent fecundity is expanded in Jn 3:

Jesus answered Nicodemus, "Truly, truly, I say to you, unless one is born anew,⁵⁴ he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (v. 3-6).

As most commentators agree, the text refers to baptism, fecundity on the ecclesial level. The general concept of re-birth is common in the New Testament.⁵⁵

Here, new birth or birth from above is patterned after the birth of him "who descended from heaven, the Son of man" (3:13). But the incarnation does not appear as the

53 Bible and Liturgy, p. 207.

54 or ". . . born from above . . ."

55 Cf. Ti 3:5; 1 Pt 1:3, 22-23; 2:2; Jas 1:18.

only Christological archetype of this re-birth. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life" (v. 14-15). The Pasch, also, Christ's birth into glory (cf. Ap 1:5; Jn 16:21) is source and model of Christian baptism. This concurs with Pauline teaching (cf. Rom 6). Hoskyns says that the discourse in Jn 3 "both illustrates and is illustrated by the account of the Crucifixion, where Jesus is lifted up in death and those below receive both Spirit and Water."⁵⁶

Although "pneuma" in Jn 3 basically refers to divine power, the concept is open to interpretation in the fullest personal sense. "Pneuma," source of the order of spirit, is ultimately the Holy Spirit. Elsewhere in John,⁵⁷ the Spirit is definitely a person. Here, the Spirit is source of a new birth (3:6). Again he functions as principle of fecundity, together with Christ in his Pasch (v. 14), yet in a different way. The life of which the Son is source (5:21, 10:10) is also attributed to the Spirit (6:63).

56 In Journal of Theological Studies, Vol. 21, No. 83, Apr., 1920, p. 213.

57 14:17; 15:26; 16:13.

The liturgy mentions this sacramental fecundity of the Spirit: "Sancti Spiritus, Domine, corda nostra mundet infusio; et sui roris intima aspersione foecundet."⁵⁸

Water as Symbol

In Jn 3, again, water is a symbol of the Spirit--we say today, an efficacious symbol--as giver of life. In the ancient Mediterranean world, with its dry climate, water symbolized life, and water-rites were common.⁵⁹ The water that Jesus gives becomes "a spring of water welling up to eternal life" (4:14). Durrwell says: "The doctrine of baptism fits into the Johannine theology of the water come down from the heights of heaven and gushing out of the glorified body of Christ to give eternal life."⁶⁰

It is possible that Jn 3 offers a specific parallel to Jn 19--water symbolizing the Spirit as "seed" of Christ. The "water" of Jn 3:5, says Odeberg, "is that which in the spiritual process corresponds to the semen in the sarcical process."⁶¹ The same author affirms that Jn 3:5

58 Postcommunion for feast of Pentecost.

59 Cf. Dodd, Fourth Gospel, p. 309.

60 Resurrection, p. 316.

61 Fourth Gospel, p. 49.

. . . links up with a range of conceptions according to which "water" is used as a term for celestial sperma, viewed--and this is constitutive --as an efflux from above, from God. To repeat: the expression wants to convey, that the spiritual man . . . owes his existence as such to the pro-creative power of the efflux from God, the sperma in the spirit.⁶²

Paulinus of Nola⁶³ connects the Spirit and baptismal water with the concept of "eternal seed," which results in sacramental re-birth.

Methodius makes this more explicit:

For just as a woman receives the unformed seed of her husband and after a period of time brings forth a perfect human being, so too the Church, one might say, constantly conceiving those who take refuge in the Word, and shaping them according to the likeness and form of Christ, after a certain time makes them citizens of that blessed age. Hence it is necessary that she should stand upon the laver as the mother of those who are washed.⁶⁴

62 Ibid., p. 63-64.

63 Ep. 32, ad Severum, CSEL 29, 279 Hartel; cited by Bédard, Symbolism of the Baptismal Font, p. 43.

64 Symposium, 8, 6; Ancient Christian Writers, Vol. 27, p. 111-112.

Again:

For /the Church's/ sake the Logos left His Father in heaven and came down, to cleave to His Wife; and . . . He slept in the ecstasy of His passion. . . . /The Church is/ prepared to receive the spiritual and blessed seed which He Himself sows, implanting it with whisperings in the depths of the mind. And the Church after the manner of a woman conceives and forms it, so as to give birth to and rear up virtue. Thus, too, is the command, "Increase and multiply," meetly fulfilled, the Church increasing with each succeeding day in greatness and beauty and multitude through the embrace of the Logos and her intercourse /koinōnia/ with Him, who even now comes down to us and goes into ecstasy in the memorial of His passion. Otherwise the Church could not conceive the faithful and give them new birth by the bath of rebirth, if Christ did not for their sake too empty Himself, that He might be received in the recapitulation of His passion.⁶⁵

This "recapitulation" is baptism, comments Plumpe.⁶⁶

The liturgy for the vigil of Easter:

May the Spirit impregnate this water, prepared for the rebirth of men, by the secret inpouring of His divinity, that there may be born from the stainless womb of this divine font a new creation conceived in holiness, the children of heaven.⁶⁷

65 Symposium, 3, 8; quoted by Plumpe, Mater Ecclesia, p. 112.

66 Ibid., p. 115.

67 Blessing of baptismal water, second prayer.

Diekmann comments:

The baptismal font is likened to the womb of Mother Church. As the Spirit once overshadowed the Virgin Mary that she might conceive and bear the Son of God, so now He will by His power, "overshadow" the font, that His bride, the Church, may therein bear new sons of God.⁶⁸

During this solemnity, the paschal candle, representing the glorified Christ, is inserted into the baptismal font, representing the womb of the Church. The prayer is said: "May the power of the Holy Spirit come down into this full font. And may He make the whole substance of this water pregnant with power to regenerate."

Resurrection Symbolism

The present tendency is to regard Christian resurrection as only remotely a consequence of baptism. But historically, according to Dodd, baptismal re-birth is conceptually rooted in the resurrection:

68 Godfrey L. Diekmann, The Masses of Holy Week and the Easter Vigil, Collegeville, Liturgical Press, 1956, p. 149.

The real approach in Judaism and primitive Christianity to the Johannine doctrine of rebirth is by way of the eschatological conception of the transfiguration of the blessed into forms of heavenly glory in the Age to Come. . . . It is in accordance with the Johannine transmutation of eschatology that this "rebirth," instead of lying in a scarcely imaginable future, becomes the condition of entering the "Kingdom of God" (or "eternal life") here and now.⁶⁹

If this is so, the Johannine presentation of baptism can be seen pointing toward fullness of re-birth by Christian resurrection, derived from that of Christ (3:14; 11:25-26).

"Johannine Pentecost"

On the evening of that day, the first day of the week . . . Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (Jn 20:19f).

John does not report Christ's ascension and the descent of the Spirit as described in Acts; possibly because he wishes to emphasize the theme of Jesus' continuing presence in the Church through the Holy Spirit (cf. Jn 15:26;

69 Fourth Gospel, p. 304.

14:26). The evangelist sees the Spirit given symbolically at Golgotha. Here, he narrates a more explicit conferral on the day of the resurrection. These two episodes are designated by Thurian⁷⁰ as the first and second acts of the Johannine Pentecost. In this way, John relates the gift of the Spirit to both passion and resurrection--i.e., the entire paschal mystery.

Schillebeeckx says: "In its essence Pentecost is an Easter event. This is how St. John sees it. . . . The first sending of the Holy Spirit, on Easter Day, is the one St. John emphasizes."⁷¹

Some authors⁷² note the parallel between the sending of God's ruah at creation (Gn 1:2; 2:7) and this breathing of the Spirit at the new creation. Feuillet comments: "Quand Jésus souffle sur les apôtres pour leur communiquer l'Esprit, il s'approprie le geste du Créateur insufflant au premier homme la vie naturelle."⁷³ Stanley: "The

70 Mary Mother of All Christians, p. 155.

71 Christ the Sacrament, p. 34-35.

72 Cf. Dodd, Fourth Gospel, p. 227; Mollat, In BJ (Saint Jean), p. 194n.; Corell, Consummatum Est, p. 38f.

73 In Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 477.

expression 'breathe into' . . . is the same as that used in the Greek Bible for the creation of the first man."⁷⁴

Durrwell adds:

The new week of creation begins on that day of the resurrection. Having entered into his glory, Christ gives life to all flesh; that same evening he breathed out the Spirit upon his disciples just as God breathed upon the waters at the beginning of the world.⁷⁵

Sacramental Penance

The Spirit is given here explicitly for forgiving sins. The magisterium has interpreted this passage as referring to the institution of the sacrament of penance.⁷⁶

Feuillet points out: "This gift is obviously reserved to the hierarchy, and is designed to make of the Church's heads the bearers of pardon for sin and of the giving of the Spirit."⁷⁷ The gift of the Spirit to the apostles makes them communicators of the Spirit to the whole Church. But

74 David M. Stanley, "St. John and the Paschal Mystery," in Worship, Vol. 33, No. 5, Apr., 1959, p. 298.

75 Resurrection, p. 261.

76 Denz. 807.

77 Johannine Studies, p. 157.

this communication takes place through the entire sacramental organism, represented here by the sacrament of penance. Braun comments on this passage: "C'est là pourtant, non seulement le sacrement de pénitence, mais toute l'institution sacramentelle."⁷⁸

At the very least, the gift of the Spirit is explicitly linked to one of the sacraments. The fecundity of the paschal marriage is shown actualized in the sacrament of penance.

The Eucharist

If baptism is procreation of God's children, then the eucharist is their nourishment. Thurian summarizes the patristic teaching:

At the Cross, the water and the blood which flows from the side of Him who is pierced symbolize the two fundamental sacraments of Baptism and the Eucharist, the signs and instruments of motherhood and the ministry of the Church: by Baptism she gives birth to, and by the Eucharist she nourishes, believers in the Holy Spirit.⁷⁹

78 La mère des fidèles, p. 122.

79 Mary Mother of All Christians, p. 159.

As Jn 3:6 contrasts fecundity of the flesh with fecundity of the spirit, so Jn 6 contrasts the vivifying power of natural food with the life-giving flesh of Jesus.

Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh (v. 49-51).

Jesus' flesh (and blood) are of the order of spirit: "It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life" (v. 63). According to Dodd,⁸⁰ the designation as "true" bread (v. 32) and "true" food and drink (v. 55) show that they pertain to the order of truth, of spirit, of reality. Some commentators⁸¹ see in these words reference also to the Holy Spirit. Hoskyns-Davey: "In itself flesh is flesh and it profiteth nothing for life or salvation, but, if penetrated by the Spirit of God, it becomes both vivified and vivifying."⁸²

80 Fourth Gospel, p. 341.

81 Lightfoot, St. John's Gospel, p. 163; Brown, Gospel of St. John, p. 42.

82 Fourth Gospel, p. 299-300.

The order of "flesh is of no avail" (v. 63). It is powerless to bridge the gulf between flesh and spirit. Yet the use of the same word ("sarx") to designate both Jesus' spiritualized body to be eaten, and the level of flesh itself, suggests a joining of the two orders. The chasm is bridged in Jesus' flesh and blood, which cause a mutual indwelling between Christ and Christians (v. 56). The Son is transcendent, living because of the Father (v. 57); yet he communicates to Christians a participation of this transcendence, through the eating of his flesh (v. 57).

The distinction between "spirit" and "flesh" here can refer also to the contrast between Christ's unglorified condition (cf. Heb 5:7: "the days of his flesh") and his glorified state.⁸³ As Paul says, "he became a life-giving spirit" (1 Cor 15:45).

The miracle of loaves and fish in Jn 6 is depicted with liturgical implications. The Passover is at hand (v. 4); Jesus lifts up his eyes (v. 5), gives thanks (v. 11), and uses the ministry of his disciples (v. 12). The miracle, like Cana, is a "sign" (v. 14). It symbolizes the sacramental fecundity of the paschal marriage, the

83 Cf. Durrwell, Resurrection, p. 330-331.

nourishment and raising of children of God.

The eucharist has its source in Jesus' exaltation (v. 62). It reaches ultimate term in Christian resurrection, the final "raising" of God's children. As Luke says: "They are . . . sons of God, being sons of the resurrection" (20:36). Christian resurrection is mentioned no less than four times in Jn 6 (v. 39, 40, 44, 54). The last mention connects resurrection directly with the eucharist: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day" (v. 54).

The Johannine Christ-Church marriage procreates in the Spirit through baptism; nourishes and raises in the Spirit through the eucharist. Both sacraments lead to the ultimate fecundity of the final resurrection.

Fecundity Through Marriage

The Yahwist creation narrative reaches a climax in the marriage of Adam and Eve; John's new creation climaxes in the fertile marriage between Christ and Church. Since a basic principle of Johannine interpretation is to see the Christological reality through the sacramental life of the

Church,⁸⁴ is it not possible that sacramental marriage is included in the scope of John's view? The evangelist seems to present the Christ-Church union as the "true" marriage. We can infer that this "word" becomes "flesh" in sacramental marriage.

We might recall here that biblical symbolism, especially in John, stresses a real relation or a quasi-real relation between sign and reality. Johannine symbolism may infer, then, Christian marriage and its fecundity as a real part of the paschal marriage and its fecundity. This would imply that Christ and his Church beget and raise spiritual children, not only through baptism and the eucharist, but also through sacramental marriage.

According to Vatican II, Christian spouses participate in ecclesial fecundity especially through their love:

Ita enim exemplum indefessi et generosi amoris omnibus praebent, fraternitatem caritatis aedificant, et foecunditatis Matris Ecclesiae testes et cooperatores existunt, in signum et participationem illius dilectionis, qua Christus Sponsam suam diligit Seque pro ea tradidit.⁸⁵

84 Cf. Ch. I of this thesis.

85 Constitution De Ecclesia, #41.

Scheeben says: "The supernatural fecundity of Christian marriage constitutes its sacramentality in the strict sense."⁸⁶

O'Neill states:

It is the Church, the mother of all the living, who is the true mother of the child of a Christian marriage. It is she who, through the two sacraments of marriage and baptism, bears the child into the New Alliance, into the fulness of life, both human and divine. The love of husband for wife and that of Christ for his Church are made fruitful in one child, an adopted son of God.⁸⁷

Rocholl:

Les enfants d'un mariage chrétien . . . sont aussi enfants du Christ, plus enfants du Christ qu'enfants de leur parents, car ils naissent de l'union du Christ à l'Eglise devenue active, d'une manière mystique et sacramentelle, dans les parents.⁸⁸

Thus, Johannine scripture might be seen to insinuate this sacrament as a sign of the "true" marriage prophesied at Cana, actualized at Golgotha, and continued in the Church.

86 Matthias J. Scheeben, The Mystery of the Church and the Sacraments (excerpt from Die Mysterien des Christentum), St. Meinrad, Ind., Grail, 1953, p. 94.

87 Colman E. O'Neill, Meeting Christ in the Sacraments, Staten Island, N. Y., Alba House, 1964, p. 270.

88 Norbert Rocholl, Le mariage vie consacrée, Thuillies, Ramgal, (no date), p. 127-128.

Levels of Fecundity

The many levels of spiritual fecundity can be schematized as in the following chart. The only "single" progenitor is the Father, on the Trinitarian level. All lower levels, participations in this ultimate parenthood (cf. Eph 3:15), are shown as marriage between two spouses. The offspring on each level is derived from the Trinitarian sonship. The Holy Spirit, bond of love and unity in the Trinity, is also bond of love and unity in each "marriage," and principle of its fecundity.

| | | | |
|--------------------------|--------|-----------------------|---------------------------------|
| Father | —————→ | Son | Trinity |
| Yahweh and People of God | → | Messia | Old Covenant as a marriage |
| Word and Flesh | —————→ | Christ | Incarnation |
| Yahweh and Mary | —————→ | Christ | Divine maternity |
| Christ and Mary | —————→ | Christians | Pasch |
| Christ and Church | —————→ | Christians | Baptism and other sacraments |
| Husband and Wife | —————→ | Christian children | Sacramental marriage |

EPILOGUE: THE PAROUSIAL MARRIAGE

This thesis, following the major indications of Johannine scripture, has examined the Pasch as the Christ-Church wedding, with possible hints of the parousia. However, the emphasis shifts in the closing chapters of the Apocalypse. Ap 19f present the parousia as the "marriage of the Lamb." In Pauline teaching, also, the wedding seems to be chiefly parousial (Eph 5:27; 2 Cor 11:2).

"Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure"--for the fine linen is the righteous deeds of the saints. And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb," (19:7-9).

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband (21:1-2).

Then came one of the seven angels who had the seven bowls full of the seven last plagues, and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." And in the Spirit he carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God (21:9-11).

"Woman"

The "gynē" appears again (19:7; 21:9), symbolizing the Church and Mary. Le Frois says:

The woman of chapter 12, the Mother of the Christ, has become the spouse of the Lamb. . . . She is the archetype for the Church. . . . If the entire Mystical Body of Christ is the spouse of the Lamb, Mary is eminently so. . . . Just as the Spirit and Mary were active at the first Coming of Christ into His kingdom, so too the Spirit and the Marian spouse of the Lamb implore His coming in consummation and glory: "And the Spirit and the bride say: Come!"¹

But the "woman" this time shows a notable difference. She is bride, but not mother. The only hint of fecundity is her clothing, something already existent, which the bride brings to the wedding: "the righteous deeds of the saints" (19:8). There is no parenthood; there is only bride and groom.

By the resurrection, all Christians have fully matured, so as to totally identify with the Church as bride. There is no more procreation, either on the level of sign (Mt 22:30 and parallels) or of reality, for the new creation is perfected (Ap 21:5). Fecundity of flesh and spirit is

1 Bernard J. le Frois, "The Woman Clothed with the Sun," in Theology Digest, Vol. 7, No. 1, 1959, p. 26.

complete. "It is finished" (Jn 19:30); "It is done!" (Ap 21:6).

New Eden

This seems to point back to the primeval marriage of Gn 2. The end is like the beginning. Ap 22 shows us a new Eden, says Boismard,² the everlasting earthly paradise. Bouyer cites Jewish Apocalypses, contemporary with the origin of Christianity, which show the eschatological Jerusalem as a new Eden or paradise.³ Other similarities between Gn 1-3 and Ap 22, suggested by Chavasse:⁴ both depict a river of water (Gn 2:10; Ap 22:1, 17) and a tree of life (Gn 3:22, 24; Ap 22:2, 14). The curses of Genesis (3:14, 17) are abrogated (Ap 22:3). Dominion over creatures (Gn 1:28) finds fulfillment in the reign of God's servants (Ap 22:5).

This new Eden is peopled only by the new Adam and the new Eve, in an everlasting "honeymoon." The "true"

2 In BJ (L'Apocalypse), p. 57n.

3 Seat of Wisdom, p. 17-18.

4 Bride of Christ, p. 98.

marriage has become an eternal ecstatic encounter between Christ and his beloved Christians. "As the bridegroom rejoices over the bride, so shall your God rejoice over you" (Is 62:5). "Amen. Come, Lord Jesus!" (Ap 22:20).

BIBLIOGRAPHY

Barrett, Charles Kingsley, The Gospel according to St. John, an Introduction with Commentary and Notes on the Greek text, London, S.P.C.K., 1960, xii-531 p.

Barrosse, Thomas, "The Seven Days of the New Creation in St. John's Gospel," in The Catholic Biblical Quarterly, Vol. 21, No. 4, Oct., 1959, p. 507-516.

Bédard, Walter M., The Symbolism of the Baptismal Font in Early Christian Thought, (Studies in Sacred Theology, 2nd ser., No. 45), Washington, Catholic University of America, 1951, xv-61 p.

Boismard, M. E., St. John's Prologue, London, Aquin, 1957, viii-152 p.

Bouyer, Louis, The Seat of Wisdom, an essay on the place of the Virgin Mary in Christian theology, trans. from Le Trône de la Sagesse, by A. V. Littledale, New York, Pantheon, 1962, ix-212 p.

Braun, François Marie, La mère des fidèles, Essai de théologie johannique, 2nd ed., Tournai, Casterman, 1954, 215 p.

Brown, Raymond E., The Gospel according to John, Vol. 29 of The Anchor Bible, ed. William F. Albright and David N. Freedman, Garden City, N. Y., Doubleday, 1966, cxlvi-538 p.

-----, The Gospel of St. John, and the Johannine Epistles, Vol. 13 of New Testament Reading Guide, Collegeville, Minn., Liturgical Press, 1960, 128 p.

-----, "The Johannine Sacramentary Reconsidered," in Theological Studies, Vol. 23, No. 2, June, 1962, p. 183-206.

BIBLIOGRAPHY

220

Ceroke, Christian P., "Jesus and Mary at Cana: Separation or Association?", in Theological Studies, Vol. 17, No. 1, March, 1956, p. 1-38.

-----, "Mary's Maternal Role in John 19, 25-27," in Marian Studies, Vol. 11, 1960, p. 123-151.

-----, "The Problem of Ambiguity in John 2, 4," in The Catholic Biblical Quarterly, Vol. 21, No. 3, July, 1959, p. 316-340.

Charlier, J. P., Le signe de Cana, Bruxelles, La Pensée Catholique, 1959, 93 p.

Chavasse, Claude, The Bride of Christ, an Enquiry into the Nuptial Element in Early Christianity, London, Faber & Faber, 1940, 253 p.

Corell, Alf, Consummatum Est, Eschatology and Church in the Gospel of St. John, London, S.P.C.K., 1958, x-240 p.

Cullmann, Oscar, Early Christian Worship, tr., A. Stewart Todd and James B. Torrance, Vol. 10 of Studies in Biblical Theology, London, SCM, 1953, 126 p.

Daniélou, Jean, The Bible and the Liturgy, U. of Notre Dame, 1956, 372 p.

De Lubac, Henri, The Splendor of the Church, trans. from Méditation sur l'Eglise by Michael Mason, New York, Sheed & Ward, 1956, xii-289 p.

Dillenschneider, Clement, "Mary, Prototype and Personification of the Church," in Marian Library Studies, No. 82, Mar., 1961, p. 1-9.

Dodd, Charles Harold, The Interpretation of the Fourth Gospel, Cambridge U., 1958, 478 p.

Durrwell, F. X., The Resurrection, a Biblical Study, trans. from La Résurrection de Jésus, mystère de salut, by Rosemary Sheed, New York, Sheed & Ward, 1960, xxvi-371 p.

BIBLIOGRAPHY

221

Feuillet, André, Jn 19, 25-27 et la maternité spirituelle de Marie, in Nouvelle revue théologique, Vol. 86, No. 5, 1964, p. 469-489.

-----, Johannine Studies, tr., Thomas E. Crane, Staten Island, N. Y., Alba House, 1965, 292 p.

-----, The Apocalypse, tr., Thomas E. Crane, Staten Island, N. Y., Alba House, 1965, 143 p.

Flanagan, Donal, "Mary and the Church," in Marian Library Studies, No. 78, Nov., 1960, p. 1-15.

-----, "The Image of the Bride in the Earlier Marian Tradition," in The Irish Theological Quarterly, No. 27, Apr., 1960, p. 111-124.

Guillet, Jacques, Themes of the Bible, trans. from Thèmes bibliques by Albert J. La Mothe, Jr., Notre Dame, Ind., Fides, 1960, 279 p.

Henze, Clemens M., "Quid mihi et tibi, mulier? Non-dum venit hora mea," in Marianum, Vol. 23, No. 4, 1961, p. 471-479.

Hoskyns, Edwyn Clement, The Fourth Gospel, ed., Francis Noel Davey, 2nd ed., London, Faber & Faber, 1947, 604 p.

Jones, Alexander, God's Living Word, New York, Sheed & Ward, 1961, ix-214 p.

Laurentin, René, "The Blessed Virgin Mary," in The Historical and Mystical Christ, tr., Angeline Bouchard, Vol. 5 of Theology Library, ed., A. M. Henry, Chicago, Fides, 1958, p. 229-304.

Le Frois, Bernard J., The Woman Clothed with the Sun, Individual or Collective?, Rome, Orbis Catholicus, 1954, xviii-281 p.

Legrand, Lucien, The Biblical Doctrine of Virginity, New York, Sheed & Ward, 1963, 167 p.

BIBLIOGRAPHY

222

Lightfoot, Robert Henry, St. John's Gospel, a Commentary, ed. C. F. Evans, London, Oxford U., 1956, 368 p.

Maertens, Thierry, The Breath and Spirit of God, Notre Dame, Ind., Fides, 1964, 166 p.

Mollat, D., commentary on Bible de Jérusalem, in L'Évangile et les Épîtres de Saint Jean, Paris, Cerf, 1953, p. 9-198.

Müller, Alois, "Contemporary Mariology," in Theology Today, Vol. 1, Renewal in Dogma, ed., Johannes Feiner et al., tr., Peter White and Raymond H. Kelly, Milwaukee, Bruce, 1965, p. 109-128.

Odeberg, Hugo, The Fourth Gospel, Uppsala, Almqvist & Wicksells, 1929, 336 p.

Pius XII, Encyclical letter Mystici Corporis, June 29, 1943, AAS, Vol. 35, July 20, 1943, p. 193-248.

Plumpe, Joseph C., Mater Ecclesia, an inquiry into the concept of the Church as mother in early Christianity, Washington, Catholic U. of America, 1943, xxi-149 p.

Rahner, Hugo, Our Lady and the Church, trans. from Maria und die Kirche by Sebastian Bullough, New York, Pantheon, 1961, x-131 p.

Rivera, Alfonso, "Maria 'Sponsa Verbi' en la Tradición Bíblica - Patristica," in Ephemerides Mariologicae, Vol. 9, 1959, p. 461-478.

Schillebeeckx, Edward, Christ the Sacrament of the Encounter with God, trans. from Christus, Sacrament van de Godsontmoeting, New York, Sheed & Ward, 1963, xvii-222 p.

-----, Mary, Mother of the Redemption, tr., N. D. Smith, New York, Sheed & Ward, 1964, 175 p.

Second Vatican Council, Constitutio De Ecclesia, Nov. 21, 1964.

BIBLIOGRAPHY

223

Semmelroth, Otto, Mary, Archetype of the Church, trans. from Urbild der Kirche by Maria von Eroes and John Devlin, New York, Sheed & Ward, 1963, xiv-175 p.

Stanley, David Michael, "Cana as Epiphany," in Worship, Vol. 32, No. 2, Jan., 1958, p. 83-89.

-----, "From his Heart will flow rivers of living water," in collection Cor Jesu, Commentationes in Litteras Encyclicas Pii PP. XII "Haurietis Aquas," ed., A. Bea et al., Vol. 1, Rome, Herder, 1959, p. 507-542.

-----, "God So Loved the World," in Worship, Vol. 32, No. 1, Dec., 1957, p. 16-23.

-----, "St. John and the Paschal Mystery," in Worship, Vol. 33, No. 5, April, 1959, p. 293-301.

-----, "The Passion according to John," in Worship, Vol. 33, No. 4, March, 1959, p. 210-230.

Thurian, Max, Mary Mother of all Christians, trans. from Marie, mère du Seigneur, figure de l'Eglise by Neville B. Cryer, New York, Herder & Herder, 1964, 204 p.

Tromp, Sebastian, Corpus Christi Quod Est Ecclesia, Vol. 1, Introductio Generalis, 2nd ed., Rome, Gregorian U., 1946, 229 p.

-----, De Spiritu Christi Anima, Vol. 3 of Corpus Christi Quod Est Ecclesia, Rome, Gregorian U., 1960, xii-465 p.

Vawter, Bruce, "The Johannine Sacramentary," in Theological Studies, Vol. 17, No. 2, June, 1956, p. 151-166.