

Mother of the Redemption: First Principle of Mariology and Remedy for the Church?

Mark Miravalle, S.T.D.

In the perennial discussion concerning what fundamental principle of Mariology is that from which every other Marian truth derives, it is time to consider the role of the Immaculate Virgin as *Mother of the Redemption*. I would like to introduce this possibility in the most succinct modus possible.

Mother of the Redemption denotes Mary's entire and existential role with and under Jesus in the overall work of Redemption in fulfillment of God the Father's predestined plan. It was the eternal will of the Father that Mary, in virtue of her Immaculate Conception, would "mother" every aspect of the Redemption, as Mother of the Redeemer and Mother of the redeemed.

The traditional first principle, Mother of God, certainly serves as a foundational truth for her other prerogatives. But why is Mary Mother of God? She is Theotokos because God the Father willed that the Second Person of the Trinity would become flesh as Jesus Christ, divine and human Redeemer, at the high point of creation in order to redeem humanity from the sin of Adam and Eve and its effects.

In fact, all Our Lady's prerogatives take place because of her God-designed role with and under Jesus in the Redemption.

Why was Mary immaculately conceived? To give Jesus Christ, the divine and human Redeemer, an immaculate human nature like her own in order to save us, and to be his perfect human companion in the work of Redemption.

Why did Mary possess a threefold virginity? To conceive the divine Redeemer through the power of the Holy Spirit, and to be his greatest disciple throughout her entire life.

Why was Mary assumed into heaven? To share the victory of the divine Redeemer over sin and death, and to serve as the perfect human example of what ultimately awaits all who freely accept the divine Redeemer.

As Mother of the Redemption, Mary's unique role with Jesus in Redemption begins with her Immaculate Conception and is sustained in her intimate love and perfect obedience to the Father leading up to the Annunciation. It is pre-eminently manifested when she freely agrees to become the Mother of the Redeemer and bring the Redeemer into human history. It is morally and physically evident in giving birth to the Redeemer and spiritual birth to the Church and is sustained in love and obedience to the Redeemer during his thirty years of private life. It is exercised by bringing the Redeemer into his public ministry by interceding for his first public miracle and is brought to its climax at Calvary in suffering with the Redeemer to redeem the world as the New Eve with the New Adam. It is fortified by the Holy Spirit at Pentecost and expressed as Mother of the apostolic Church. As Mother of the Redemption, her unique role is extended as Mother and Teacher of the Apostles and is perennially and continually expressed throughout history leading up to today as the Mother of the Church and Spiritual Mother of all peoples.

In this sense, it can rightly be said that all other titles and prerogatives of the Immaculate Virgin Mary are contained within her singularly providential role as *Mother of the Redemption*.

It is time for the Church to acknowledge and appreciate the unequalled role of Mary Immaculate, as a human being and as a woman, in her unparalleled role in the Redemption with and under Jesus Christ, as eternally predestined by the Father and sustained by the Spirit. It is time for the Church to follow the inspirations and directions of the Mother of the Redemption with a newfound humility and obedience. It is time for the Church to see the Mother of the Redemption as the ultimate voice and force of remedy that will lead the Church and the world through the unprecedented times that lie before us.