

Solemnity of Mary, Mother of God

Brothers and sisters: When the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption as sons.

As proof that you are sons, God sent the Spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a son, and if a son then also an heir, through God.

Notice how all 3 persons of the Trinity are mentioned in this passage in connection to Mary, the Law, and our salvation.

Mary is our very best human link to all 3 divine persons. She is the perfect daughter of the Father, the perfect mother of the Son, and the perfect spouse of the Holy Spirit.

She is the perfectly loving and obedient daughter of God the Father who gave us the Law, whose eternal nature of perfect justice and love is the basis of the Law and is the standard of the Law. In Leviticus, the point of the Law is expressed repeatedly in the formula "Be holy, for I, the Lord, your God, am holy."

Mary is also the perfectly loving and caring mother of the Son. The God who became human in her was, "born of a woman, born under the law, to ransom those under the law."

Mary is also the perfectly loving and freely willing spouse of the Holy Spirit, who overshadowed her in the Annunciation and was the agent of the Incarnation.

All 3 persons of the Trinity have something to do with the Law. The father gave the Law. The son fulfilled the Law, both by obeying it perfectly, and by suffering the punishment it mandated for us, thus redeeming us from the curse of the law. This is called justification, making us right with God. And the Spirit puts the Law into our hearts. This is called sanctification.

All 3 persons asked Mary's cooperation with their work of redemption. When Mary said her *fiat*, her "may it be done" to God's angel with the Annunciation, she said the single most important word any human being ever spoken in all of human history, for that word allowed Christ to come and open the gates of heaven to us.

She said it to God the Father, who sent his angel to the Annunciation to humbly ask her permission. If she had refused it, he would not have overridden her will. God is a gentleman - he doesn't force his love and plans upon us.

She said her yes also to God the Son, the son she freely welcomed and received into her womb. Mary chose life, and if she had not, none of us would have any hope of eternal life.

And she said her yes to God the Holy Spirit, who, as the angel promised, overshadowed her and impregnated her without impairing her virginity. That too was her choice. Mary was not coerced, either physically or spiritually.

That is why the Church has, for many centuries, called her our coredemptrix, the one who actively cooperated with all 3 divine persons in the work of our redemption. She is not our redeemer - Christ is that, but she cooperated – operated with him, and with all three divine persons – in the work of redemption. This does not remove her from her likeness to us. For we, too, must freely and actively say to God yes, *fiat*, “may it be done” for us to be saved, because God is love, and love always works through a free choice, not force.

The result of all this is that now we are sons and daughters of God, adopted into his family, able to truly call him, “Father, Abba.” The reason we can call God our Father, the reason we can pray the Lord's prayer, is because the same Spirit that brought Christ into Mary's body brings Christ into our hearts.