Johannine Mariology in Jn 2:1-11 and Jn 19:25-27

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The fourth evangelist, John,[1] presents a unique picture of Mary[2] in his writings. A careful study of the Gospel shows the gradual growth of Christology and Mariology in the Johannine Community. In this gradual growth of Mariology, the special role of the Mother of Jesus is significant and visible.[3] Although there is no Infancy Narrative in the fourth

1 By calling "John" as the author of the Fourth Gospel, the presenter is not concluding the ongoing debate on the authorship because "the Gospel itself is anonymous. It does not say who wrote it, and the superscription 'according to John' was added sometime in second century" (For a brief review, see, R. Alan Culpepper, *The Gospel and Letters of John* [Nashville: Abingdon Press, 1998], 29). There is a quest of the biblical scholars to find the author of the *Fourth Gospel*. On this particular matter, there are two main scholarly schools. The first school holds the tradition of the Church and believes that *John the disciple of Jesus Christ*, son of Zebedee, brother of James, who was among the twelve whom the LORD loved more than others is the author of the Fourth Gospel. The second school of scholars believes that *John the elder*, who lived in Asia Minor is the author of the Fourth Gospel. The debate and research is still going on. The internal evidence claims that it was written or contains material written by an eye-witness, the Beloved Disciple. Unfortunately the identity of the Beloved Disciple is unknown. Culpepper has presented a summarized discussion of the different answers to the question based on internal and external evidences (For a brief review, see, Culpepper, *The Gospel and Letters of John*, 29-37).

2 Interestingly, the proper name of the Mother of Jesus is never mentioned in the Gospel of John. Indeed, John's failure to use the personal name of the Mother of Jesus is striking because John is not shy of that name. The proper name "Mary" almost occurs fifteen times in the Gospel: for Mary the sister of Martha, for Mary Magdalene, for Mary the wife of Clopas. For this study, the personal name of the Mother of Jesus, Mary, is adopted from the Synoptics.

3 Sherri Brown and Francis J. Moloney, *Interpreting the Gospel and Letters of John* (Grand Rapids, Michigan: William B. Eerdmans Pub., 2017), 116-36; Leon Morris, *John* (Grand Rapids, Michigan: William B. Eerdmans Pub., 1995), 25-30, and Raymond E. Brown, *The Community of the Beloved Disciple* (New York: Paulist Press, 1979), 59-91.

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Gospel, unlike Matthew and Luke, Mary plays a substantial role in the ministry of Jesus.[4]

The Johannine Mariology is chiefly found in two pericopes, i.e., Jn 2:1-11 and Jn 19:25-27, but few Johannine experts have not made a link between these two pericopes.[5] However, there are a number of scholars who have made comments on Jn 2:1-11 while studying Jn. 19:25-27.[6] Nevertheless, apart from some modern commentaries, very little has been done in the area of Johannine Mariology in recent years.[7] Besides the

4 Bertrand Buby, "The Fourth Gospel's Icon of Mary," *Mar* 56 (2005):175-86, 175.

5 For a brief review, see, Barrett, *The Gospel according to St. John*, 156 and 162; Scott M. Lewis, *The Gospel according to John and the Johannine Letters* (Collegeville, Minnesota: The Liturgical Press, 2005), 15-6 and 95 and Scott Gambrill Sinclair, *The Past from God's Perspective: A Commentary on John's Gospel* (North Richland Hills: Bibal Press, 2004), 33 and 328.

6 For a brief review, see, D. Moody Smith, *John, Abingdon New Testament Commentaries* (Nashville: Abingdon Press, 1999), 83-4 and 359; Moloney, *The Gospel of John*, 63-69 and 504; Michael Mullins, *The Gospel of John: A Commentary* (Dublin: Columbia Press, 2003), 112-20 and 378-83. Niceta M. Vargas, *Word and Witness: An Introduction to the Gospel of John* (Quezon City: Ateneo de Manila University Press, 2013), 101-5 and 278; R. Alan Culpepper, *The Gospel and Letters of John: Interpreting Biblical Texts* (Nashville: Abingdon Press, 1998), 130-31 and Kulandaisamy, "Γυνη as a Keyword for the Theological Link between Jn 2:2-4; 19:26-27 and Rev 12: 1-6)," *Mar* 77 (2015):85-112, 100-1.

7 For a brief review, see, Raymond E. Brown, *The Gospel according to John*, 2 vols., *the Anchor Bible* (Garden City, New York: Doubleday & Co., 1970), The first chapter namely, "The First Sign at Cana in Galilee—Changing of Water to Wine (ii 1-11)," 95-111 and chapter 19 namely, "The Passion Narrative: Division Three (Introduction; Episode 1-4), Episode Three: Jesus Gives His Mother to the Beloved Disciple (xix 25-27)," 2:922-27; Rudolf Schnackenburg, *The Gospel according to St. John*, 3 vols. (New York: Crossroad, 1982), chapter 3 namely, "The Beginnings of "Signs": The Miracle at the Marriage—Feast in Cana (2:1-11)," 1:323-40 and section six, The Passion: Journey to the Cross, Crucifixion and Laying in the Tomb (19:16b-42), subtitled "The Woman Beneath the Cross and the Words of Mary and to the Disciple (19:24c-27)," 3:274-82; Peter F. Ellis, *The Genius of John: A composition—Critical Commentary on the Fourth Gospel* (Collegeville, Minnesota: Liturgical Press, 1984), Sequence 2 "Water replaced by wine at Cana 2:1-12" 40-44 and Sequence 19 "Jesus dies on the cross (19:25-30)," 270-72; Ignace de la Potterie, *The Hour of Jesus: The Passion and the Resurrection of Jesus according to John: Text and Spirit* (Middlegreen, Slough: St. Paul Pub., 1989), chapter 6 namely, Golgotha, "the Spiritual Motherhood of Mary," 132-50.

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general studies done on Mariology in the New Testament, there seems to be a lack of studies on Johannine Mariology.[8]

Preliminary Remarks

In the Fourth Gospel, the Mother of Jesus is never referred to by her proper name, Mary. She is referred to only as "the mother of Jesus" (2:1, 3, 4), "his mother" (2:5 and 19:25-26). Jesus never addresses her as "mother" or by her name, but only as "woman" (2:4; 19:26). The fourth evangelist indicates that her main significance in the story has to do with her unique relationship to Jesus (2:1, 19:25-27).

8 For a brief review, see, Francis J. Moloney, Woman in the New Testament (Pasay, Metro Manila: St. Paul Pub., 1984), chapter 3 namely, "Woman! The Mother of Jesus," 128-32; Francis J. Moloney, Woman First among the faithful: A New Testament Study (London: Darton, Longman and Todd, 1984), chapter 5 namely, "The Gospel of John," 74-92; Francis J. Moloney, The Gospel of John, titled, "Woman! The Mother of Jesus in the Fourth Gospel," 87-92; Francis J. Moloney, Mary: Woman and Mother, chapter 5 namely, "The Fourth Gospel: Woman and Mother," 31-50; Francis J. Moloney, Belief in the Word, Reading the Fourth Gospel: John 1—4 (Minneapolis: Fortress Press, 1993), chapter four, namely, "Faith in the Word of Jesus at Cana: John 2:1-12," 77-92; Francis J. Moloney, Glory not Dishonor: Reading John 13—21 (Minneapolis: Fortress Press, 1998), chapter six, namely, "Consummation: John 18:1—19:42," 127-52; Brown, The Community of the Beloved Disciple, Appendix II: Roles of Women in the Fourth Gospel, subtitled "The Mother of Jesus," 192-98; Brown et al., Mary in the New Testament chapter 7, namely, "The Mother of Jesus in the Gospel of John," 179-218; de la Potterie, Mary in the Mystery of the Covenant, chapter 5, namely, "The Mystery of the Wedding Feast," 157-207 and chapter 6, namely, "The Spiritual Maternity of Mary," 211-29; Stefano M. Manelli, All Generations Shall Call Me Blessed (New Bedford, MA: Academy of the Immaculate, 1995), Part 2, namely, The New Testament, subtitled, "Marriage Feast at Cana," 291-309 and with another subtitled "Behold Your Mother... Behold Your Son," 323-37; Scott Hahn, Hail, Holy Queen: The Mother of God in the Word of God, chapter 2, namely "Christmas's Eve," 29-46; Haffiner, The Mystery of Mary, chapter 3, namely, "Mary in the Writings of St. John," 64-68; Frakasfalvy, The Marian Mystery, chapter 2, namely, "The Biblical Sources on Mary," 42-46; Buby, Mary in the New Testament, chapter 5, namely, "The Gospel of John and the Mother of Jesus," 109-39; Scott Hans "Biblical Theology and Marian Studies," in Scripture and the Mystery of the Mother of God: Catholic for a Reason II, Ed. Scott Hahn and Leon J. Suprenant, Jr. (Quezon City: Jesuit Communication, 2006), 199-227 and others.

The *Sitz in Evangelium* of Jn 2:1-11

Chapter 2 of the Gospel of John begins with "on the third day there was a marriage at Cana" (Jn 2:1). John is the only evangelist who speaks about "Cana of Galilee." The name of the village appears three times in the Fourth Gospel (Jn 2:1 and 4:46, and 21:2).[9] The focus of the study in this section is "on the third day." The careful reader of the Gospel realizes that this is not the first time reference after the Prologue (Jn 1:1-18). The first time reference occurs in Jn 1:29 with "on the next day." This means that John's testimony before the Jewish authorities described in vv. 19-28 happens on the first day. On the next day, i.e., on the second day, John points out Jesus to Israel.

On the next day, the third day, John points out Jesus to two of his disciples (1:35). On the next day, the fourth day, Jesus calls Philip, and Philip brings Nathanael to Jesus. Jesus promises that Nathanael will recognize Jesus as the new Temple, Bethel (Gen 28:10-22), the new meeting place of God and humanity (Dan 7:13-14). This is then followed with 2:1 "on the third," which places the marriage at Cana on the seventh day.[10]

Looking at the above findings, the parallelism with the Creation account (Gen 1:1-2:4a) comes to mind immediately.[11]

9 C. H. Dodd, *The Interpretation of Fourth Gospel* (Cambridge: Cambridge University Press), 297.

10 Brown, *The Gospel according to John,* I: 97-98; Briger Olsson, *Structure and Meaning in the Fourth Gospel: A Text Linguistic Analysis of John 2:1-11 and 4:1-42*, Coniectanea Biblica, New Testament Series 6 (N. C.,: CWK, Greenup, 1974), 25 and James H. Bailey, *The Miracles of Jesus Today* (Nashville: Abingdon, 1977), 64; Francis Martin, "Mary in the Sacred Scripture: An Ecumenical Reflection," *Tho* 72/4 (2008):525-69, 531, n. 12. 29

11 For a brief survey, see, Joseph A. Grassi, "The Wedding at Cana (Jn. 2: 1-11): A Pentecostal Meditation?" *NovT* 14/2 (1972):131-36, 133; Brown, *The Gospel according to John*, 97-106; Max Thurian, *Mary, Mother of the Lord, Figure of the Church* (London: Faith Press, 1963),121-23; Mullins, *The Gospel of John*, 86-120 and de la Porterie, *Mary in the Mystery of the Covenant*, 167.

God finishes the creation of the world in six days and then rests on the seventh day, the Sabbath. In the Fourth Gospel, John the Baptist testifies about himself and then points out Jesus to Israel and then leads two of his disciples to Jesus. Jesus invites them to stay with him, and from that time, they become Jesus' disciples. One of the two, Andrew, brings his brother Simon to Jesus. Jesus gives him the name Peter. On the following day, Jesus then calls Philip and Nathanael. In other words, Jesus assembles the community of disciples or the new people of God, and then on the seventh day, it all climaxes in the celebration of a marriage: a new Sabbath.[12]

If this is true, we have in the section of John 1:19-2:11 not only a narration of the new creation modeled in a way on the narrative of Genesis 1:1-2:4a. We have in this section a prophetic presentation of the saving work of Jesus or a summary of the story of the entire Gospel. Bruce Vawter summarizes it well:

> On the third day: in following the chronology (1:29, 35, 41, 43), we must take this to mean the third day (that is, the day after tomorrow) following the call of Philip and Nathanael. Thus, the wedding feast at Cana takes place on the "seventh day" of the new creation story.[13]

There are a number of details in this narrative that seem to support the analysis presented above. First of all, no real wedding is possible on the seventh day, the Sabbath. The reason is simple; the Sabbath observance would prohibit all the things necessary to have a wedding celebration like cooking, serving food, traveling to the place of the wedding, if any distance were involved. Thus, a marriage on the seventh

12 Buby, *Mary: The Faithful Disciple*, 97.

13 Bruce Vawter, *The Gospel according to John*, in *Jerome Biblical Commentary*, vol. 2, ed. Raymond E. Brown, Joseph A. Fitzmyer, and Ronald E. Murphy (Englewood Cliffs, New Jersey: Prentice Hall, 1968), 59.

day automatically would caution us that something more than the surface meaning is involved here.

Even if one were to ignore the time reference in Jn 1:19-43 and focus only on the time reference in Jn 2:1 "on the third day," and that the Fourth Gospel was written to believers and not to unbelievers, a Christian reader would automatically think of the day on which Jesus rose from the dead.[14] If this were true, it would lead readers to understand the wedding as the result of the saving work of Jesus, an endless celebration of the union of the heavenly bridegroom with his redeemed people.[15]

Besides scholars who have proposed reading Jn 1:19-2:11 as a telling of the story of the new creation in imitation of Genesis 1:1-2:4a, there are others like Moloney, Coloe, Varghese, and Serra[16] who see in Jn 2:1 a reference to Ex 19:10-11, where God orders Moses to consecrate the people on the first and second day. God himself will come down on Mount Sinai and reveal his glory on the third day. For example, consider the words of Mary Coloe, who sees a day of glory or revelation in Jn 2:1. She says:

> This miracle performed "on the third day" (v. 1), alludes to the gift of the Law at Sinai (Exod 19: 16) when God's glory was revealed to Israel (Exod 19: 16

14 Jean Vanier, *Drawn into the Mystery of Jesus through the Gospel of John* (New York: Paulist Press, 2004), 56.

15 Joseph Ponessa and Laurie Watson Manhardt, *Come and See: Catholic Bible Study, the Gospel of John* (Steubenville, OH: Emmaus Road Pub., 2004), 19.

16 Moloney, *The Gospel of John*, 66; Mary L. Coloe, *God Dwells with Us: Temple Symbolism in the Fourth Gospel* (Collegeville, Minnesota: Liturgical Press, 2001), 69; Johns Varghese, *The Imagery of Love in the Gospel of John* (Rome: Gregorian & Biblical Press, 2009), 71, Kindle and Aristide M. Serra, *Maria A Cana La Croce: Saggio di Mariologia Giovannea* (Roma: Centro di Cultura Mariana, 1991), 11-15, http://www.culturamariana.com/pubblicazioni/A%20Cana%20e%20presso%20la%20Croce.pdf (accessed October 22, 2017).

https://publications.lst.edu/

-20; 24: 16-17). The gift of the Law was sealed in the solemn Mosaic covenant (Exod 24: 3 -8), which was frequently described as a marriage between God and Israel (Hos 2: 19-20; Isa 25: 6-8; 62:5; Jer 2:2; 3:14).[17]

Wine and the Significance of an Abundance of Wine

The marriage feast at Cana revolves around the shortage and abundance of wine.[18] The word "wine" occurs five times in the narrative: twice in v. 3, once in v. 9, and twice in v. 10. To get an idea of the quantity of wine provided by Jesus, one needs to translate the measures of the stone jars into bottles. The six stone jars held between twenty to thirty gallons each, roughly 120 to 180 gallons. Each gallon would give five bottles of wine, making the total between 600 to 900 bottles of wine, truly a huge amount.

This fact recalls the prophetic traditions which describe the Day of Salvation. A look at some references from the Old Testament and Intertestamental literature concerning wine and salvation will shed light on the connection. In the Old Testament, "wine" appears 141 times. In the book of Exodus, wine became a symbol of sealing the covenant on the Mountain Sinai. God called Moses, Aaron, Nadab, Abihu, and seventy elders of Israel, where they all ate and drank in the presence of God (Ex 24:9-11).[19]

17 Coloe, *God Dwells with Us,* 69.

18 Antonio Gracia-Mareno, *Jesus of Nazareth, the King of the Jews: A Study of Johannine Christology* (Manila: Studium Theologiae Foundation, 2010), 391.

19 Ryken Leland, James C. Wilhoit, and Tremper Longman III, "Wine," in *Dictionary of Biblical Imagery*, ed. Leland Ryken, James C. Wilhoit, and Tremper Longman III (Westmont, Illinois: InterVarsity Press, 1998), 953. See also, David Noel Freedman, ed., "Wine," in *Eerdmans Dictionary of the Bible* (Cambridge, William B. Eerdmans Pub., 2000), 1379-80 and Douglas, "Wine and Strong Drink," in *New Bible Dictionary*, 1331-2.

In the prophetic tradition, the chosen people will dine at Mount Zion [20], and the LORD will provide them the finest wine (Is 25:6). The wine provided by the LORD will be sweet (Amos 9:13)[21], and wine will overflow (Jl 2:24). It appears then that the abundance of wine becomes the symbol of the advent of salvation. In this advent of salvation, the people of God will find satisfaction and growth.[22] The prophets Jeremiah and Hosea describe the advent of salvation as satisfaction and growth for the people. Consider the following passages:

> They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the LORD, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall become like a watered garden, and they shall never languish again... and my people shall be satisfied with my goodness, says the LORD (Jer 31: 12-14).

> They shall return and dwell beneath the shadow; they shall flourish as a garden; they shall blossom as the vine, their fragrance shall be like the wine of Lebanon (Hos 14: 7)

The image of an abundance of wine as the advent of salvation is also found in the intertestamental texts.[23] For example, Enoch 10:19, a Jewish apocryphal book, indicates that the vine shall yield in abundance. Along the same line, in the ancient Jewish apocalypse known as 2 Baruch 29:3-5,

20 Lawrence H. Schiffman, *The Eschatological Community of the Dead Sea Scroll*, Society of Biblical Literature Monograph Series (Georgia, Atlanta: Scholars Press, 1989), 53.

21 John McHugh, "The Wedding at Cana (John 2:1-11)," in *Mary for Earth and Heaven,* ed. William M. McLoughlin and Jill Pinnock (Leominister: Gracewing, 2002), 3-9, 7.

22 Willis Hedley Salier, *The Rhetorical Impact of the Semeia in the Gospel of John* (Tubingen: Mohr Siebeck, 2004), 66.

23 Jo-Ann A. Brant, *John* (Grand Rapids, Michigan: Baker Academic, 2011), 59.

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the author makes clear that the Messiah will reveal himself through the abundance of wine:

> And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed… the earth shall also yield its fruit ten thousandfold on each vine there shall be a thousand grapes, and each grape produces a cor of wine.[24]

According to Irenaeus, "every grape when pressed will give five and twenty meters of wine."[25] In other words, each grape will give about 120 gallons of wine.[26] After seeing a few passages in the Old Testament and Intertestamental literature, the action of Jesus finds its echo in the prophetic tradition. The transformation of the water into wine, especially the abundance of wine, indicates the coming of the new age, i.e., the age of salvation.[27]

Woman[28]

Jesus' address to his mother opens a new perspective and creates a new relationship between Son and mother. In the prophetic writings, the city of Jerusalem is described as a woman (Jer 2:2 and Hos 3:1). In the same prophetic tradition, the city has been referred to as daughter Zion.[29] Furthermore,

24 "2 Baruch: The Book of the Apocalypse of Baruch the Son of Neriah," in *The Apocrypha and Pseudepigrapha of the Old Testament in English*, http://www.pseudepigrapha.com/pseudepigrapha/2Baruch.html (accessed January 10, 2018)

25 Irenaeus, "Against Heresies, book 5, chapter 33:3," *New Advent*, http://www.newadvent.org/fathers/0103533.htm (accessed January 10, 2018).

26 Brown, *The Gospel according to John*, 1:105.

27 Olsson, *Structure and Meaning*, 63.

28 The term "woman" occurs in the following verses: Jn. 2:4; 4:7, 9, 11, 15, 17, 19, 21, 25, 27, 28, 39, 42, 8:3, 4, 9, 10; 16: 21; 19: 26; 20:13, 15. For this study, the researcher will only consider the passages where the term woman refers to the Mother of Jesus (Jn 2:1-12; 19: 25-27).

29 Gebara, *Mary: Mother of God, Mother of the Poor*, 79.

the prophets Isaiah and Micah describe Jerusalem as the daughter Zion (Is 62:11 and Mic 4: 13). Even from these few examples, it can be seen that daughter Zion is a synonym for the people of Jerusalem.[30] In addition, daughter Zion here does not refer to a specific person but it has been named or called as a city or, in other words, a personification of the people of God.[31] Thus, Zion represents a city where all the believers are gathered together. Furthermore, Maier sees Zion as a space and as a woman that represents the believers:

> The personified female city offers a portrait of Zion in which spatial and gendered elements are intertwined. In other words, the personification allows one to think of Zion as a space and as a woman that represents the inhabitants of this space. In particular, prophetic visions about Zion's future from the book of Isaiah present the city as a symbol of faith that unites all those who believe in YHWH, the Israelite national deity (Isa 2:1-5; 54: 11-14; 66; 62:2-5; 66: 7-14).[32]

Do Whatever He Tells You

The address of Jesus to his mother initially seems like a reprimand, but in the context of the narrative (Jn 2:1-11), which focuses on Jesus providing an abundance of wine, a new way of viewing it opens up. This new perspective goes beyond the maternal and familial relationship. As seen in the text, Mary is the first person in the Fourth Gospel who completely understood the words of Jesus. Comprehending the meaning of the words of her Son, Mary orders the servants to "do whatever he tells you." It is not known if Jesus was known by the

30 Anthony J. Tambasco, *What Are They Saying about Mary?*, 32.

31 McHugh, *The Mother of Jesus in the New Testament,* 388-89.

32 Christl M. Maier, *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel* (Minneapolis: Fortress Press, 2008), 2.

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servants, but it can be said that Mary introduced Jesus to the servants and the servants to Jesus.

The address of Jesus to his own mother lays the foundation of the new relationship between mother and Son in which blood ties are no longer the most important but only the words of Jesus. She realizes that accepting the words of Jesus and living them out will lead to redemption and life. By following the words of Jesus, the servants lead to an abundance of the best wine at the marriage, just as it will lead to redemption and life.[33] We witness how Mary listens, keeps, and understands the words of Jesus. While speaking to the servants in v. 5, Mary points towards her Son and instructs them to act upon her Son's words. The words of Mary to the servants are her profession of faith.

The words of Mary here are generally considered reminiscent of Genesis (41:55).[34] At first glance, this assessment seems justified. Nevertheless, these two scenes have nothing in common, and their context is totally different.[35] On the other hand, the words of Mary find a link with the Sinai Covenant (Ex 24:3-7).[36] The reply of the Israelites and the words of Mary can be considered as a profession of faith. Moloney also sees in the words of Mary a profession of faith, an expression of "unconditional trust in the word of her Son." As once the *debarim* ("words") of the Law offered life to a people, so now the Mother of Jesus trusts that the *debar* [sic] ("word") of her Son will do likewise."[37]

33 Francis J. Moloney, *Belief in the Word: Reading John 1-4* (Minneapolis: Fortress Press), 82-86.

34 Mullins, *John,* 117-118.

35 da la Potterie, *The Mystery of the Covenant,* 188-89.

36 Moloney, *Belief in the Word: Reading John 1-4*, 83-84.

37 Ibid., 84.

In this pericope, the Mother of Jesus is the first character in the Gospel of John who fully believes in Jesus. She listens and commits herself to follow her Son. The address of Jesus in calling his mother "woman" also becomes an echo of the prophetic tradition. This address of Jesus indicates the special role of Mary in the work of redemption. She recapitulates the symbolic figure of the woman Zion. She stands as the personification of the woman Zion under the symbolism of a woman.

Through her faith in Jesus, she encourages the servants to do whatever her Son tells them to do. The instructions to the servants show her authentic faith in her Son. Her journey of discipleship begins when she understands the words of Jesus and shows her full trust in them. Her full trust and faith in Jesus can be observed in Jn 19:25-27, where she receives the new mission from Jesus.

The *Sitz in Evangelium* of Jn 19:25-27

Within the context of the Passion Narrative in Jn 19:16b-42, John tells the story of Jesus' crucifixion, death, and burial. The narrative is made up of the following scenes: the crucifixion of Jesus (19:16b-18); the inscription on the cross of Jesus (vv. 19-22); the discussion of the seamless robe (vv. 23-24); Jesus' mother and the Beloved Disciple (vv. 25-27); the death of Jesus and handing over his Spirit (vv. 28-30); breaking of Jesus' legs and opening his side with lance (vv. 31-37), and

the burial of Jesus (vv. 38-42).[38] The pericope is significant because it appears at the center of the Passion Narrative. At the center of the Johannine Crucifixion account, the third of five episodes stand as the gift of mother to Son and Son to mother. Brown has presented a brief summary of the five episodes:

> Episode 1 proclaims to the whole civilized world the kingship of Jesus ... Episode 2 is concerned with the symbolism of the seamless tunic, a priestly garment ... Episode 3 is centered on Jesus' lasting concern for the community of those whom he leaves behind ... *His mother, the symbol of the New Israel*... Episode 4 shows the death of Jesus as the completion of all that the Father had given him to do ... Episode 5 continues the proleptic symbolism of the giving of the Spirit.[39]

In Jn 19:25-27, through the lens of the abundance of wine, one can postulate that this act of Jesus from the cross creates a community of believers. It seems, therefore, that the ultimate purpose of Jesus' mission was to create a community of believers. Although Mary does not do anything nor say anything in the pericope, she becomes the mother of all

38 Brown, *The Gospel according to John*, 910-12. There are certain modern exegetes who agree with Brown's structure. See, Culpepper, *The Gospel and Letters of John*, 229; Beverly Roberts Gaventa, *Mary: Glimpses of the Mother of Jesus* (Minneapolis: Fortress Press, 1999), 89-95 and Potterie, *The Hour of Jesus*, 115. Whereas Rudolf Schnackenburg sees contrast elements among episodes and arrangement as artificial, "Brown, pp. 910-912, divides the section into five episodes, framed within an introduction (vv.16b-18) and a conclusion (vv. 38-42). He arranges these seven units in a descending and ascending line so that they contrast with one another; introduction and conclusion; episode 1 (vv. 19-22) and episode 5 (vv.31-37); episode 2 (vv. 23-24) and episode 4 (vv. 28-30). At the turning-point in the middle stands episode 3 (vv. 25-27). Brown perceives a theological conception in this; but the arrangement seems artificial, the 'correspondence' of the episodes is not convincing. Admittedly, we can also make two units out of vv. 16v-22 (vv. 16b-18; 19-22) and thus obtain seven units," (see, Schnackenburg, *The Gospel according to St. John*, 3:455, n. 1.).

39 Brown*, The Gospel according to John*, 2:912-13. *Italics* supplied.

those who believe in Jesus and is herself entrusted to them. This view receives support from Feuillet, who also sees in Jn 19:25-27 the ultimate purpose of the messianic work of Jesus. He points to the transitional verse 28, "After this Jesus, knowing that all was now finished" and says:

> The evangelist himself, in 19, 28, asks us to see in the scene he just described, the ultimate purpose of the messianic work of Jesus and the supreme manifestation of his salvific love." [40]

It would appear then that v. 28 is not only a transitional verse, but contains a link between Jn 19:25-27 and the scene which follows (vv. 28-30). The link, as shown above, is created by the Johannine expression "after this." It indicates that Jesus has done something which was long waited or was expected. It is also important to notice that Jesus has initiated the "gathering" at the Cross by entrusting his mother to the disciple and the disciple to his mother. Prior to the transitional verse 28, a careful reading of the pericope shows that Jesus addresses his mother and the Beloved Disciple in a way that explicitly calls upon a pattern or formula of revelation which is found in the Gospel of John at least four times (1:21; 1:35-36; 1:47 and 19:25-27). This formula or way of address contains four elements:

- Persons A and B (there may be more)
- A sees B
- On seeing B, A says something about B, which in Greek always begins with *idou* or *ide* (behold)

40 The author's translation. For the original text, see, A. Feuillet, "Les adieux du Christ à sa merè (19: 25-27) et la maternité spirituelle de Marie," *NRTh* 86 (1964):469-89, 474. "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."

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- This word is followed by a title that declares and reveals something new about B.[41]

One can see the four elements of the revelatory formula in Jn 19:25-27. The following illustrates the description of Jn 19:25-27 as an application of the revelatory formula:

To the Mother of Jesus

- *Jesus* and *Mary*
- When Jesus *saw* his mother
- *Said* to his mother,
- *Behold*, your Son.

To the Beloved Disciple

- Jesus and the Beloved Disciple
- When Jesus *saw* the disciple whom he loved
- *Said* to the disciple
- *Behold*, your mother.[42]

By means of this action, Jesus has revealed the identity of Mary as the mother of the Beloved Disciple and the Beloved Disciple as the Son of Mary.[43] Jesus establishes a new relationship between his mother and disciple.[44] This new relationship reveals a new dimension of the role of Mary, i.e., to be the mother of the beloved disciple, and the beloved disciple becomes the brother of Jesus. Meanwhile, the relationship established between the mother of Jesus and the Beloved

41 de la Potterie, *The Hour of Jesus*, 139, and Stefano M. Manelli, *All Generations Shall Call Me Blessed: Biblical Mariology* (New Bedford, Massachusetts: Academy of the Immaculate, 1994), 327.

42 Italics supplied

43 See, de la Potterie, *The Hour of Jesus*, 144 and Elllis, *The Genius of John*, 271.

44 Moloney, *Mary: Woman and Mother*, 45.

Disciple while standing near the Cross of Jesus is that of mother and son (2:1-11; 19:25).

In the Marriage Feast at Cana, Mary received the water changed into wine. Now, while standing near the Cross of her Son, she receives a disciple changed into her son. In Jn 19:25-27, Jesus is the one who gives a new role to his mother, i.e., the mother of all the believers of Jesus represented by the Beloved Disciple. It seems that the relationship established between Jesus' mother and his disciple is a result of a specific command known as the revelation formula in the Fourth Gospel. In this way, Mary's relationship with the Beloved Disciple is very special because "[she] is not only as another disciple [in the newborn community]. She is not "sister" to the disciple or merely another member of *ta idia*, a new place and new gathering of people. There, she is "mother."[45]

Conclusion

One can observe that Mary has a particular role in her Son's work of messianic fulfillment. The focus is on her discipleship and motherhood. The new community of believers is born near the Cross and entrusted to the care of Mary, when Jesus tells his mother to accept his disciple as her Son. She becomes as it were the new people of God, the woman Zion. She, together with all her children, follows her Son. She is entrusted to the care of Jesus' faithful brothers represented by the Beloved Disciple.[46]

John designates the Mother of Jesus in four different ways: "the mother of Jesus," twice (2:1 and 3); "his mother," twice

45 Moloney, *Johannine Studies 1975-2017*, 278.

46 Juan Luis Bastero, *Mary, Mother of the Redeemer: A Mariology Text Book*, trans., Michael Adams and Philip Griffin (Dublin: Four Courts Press, 2006), 148.

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(2:5 and 12); "the mother," and "your mother," once (19:27a). Jesus only addresses his mother as "woman," twice in 2:4a and 19:26b. One can draw the following conclusion for Johannine Mariology based on the above findings:

The Woman

The prophet had spoken about the woman Zion who gives birth to the people of God (Is 66:7-8).[47] The people of God who come from her womb will participate in the new age.[48] By addressing his own mother as "woman," Jesus indicates the symbolic functions and representative role of Mary.[49] Thus, the presence of the mother of Jesus at crucial moments in the life of Jesus marks the birth of a new life in Jesus.[50]

A Representative of Faithful Israel

Mary has a representative role in the Fourth Gospel. She represents the people who faithfully await the messianic times. In the Wedding Feast at Cana (2:1-11), she gave voice to the longing of Israel for the messianic gift that God has promised would come on the day of deliverance: "They have no wine" (2:3).

The First Believer of Jesus

In the "Wedding at Cana" (2:1-4:54), Mary is the only person who fully understands the words of Jesus. She believed in her Son prior to any signs being worked. The indication of the shortage of wine finds its meaning in the faith response of Mary. Without any hesitation and with faith, she

47 Brown, *John*, 2:926.

48 Sean P. Kealy, *That You May Believe* (Middlegreen, Slough: St. Paul Pub., 1978), 150.

49 Minear, *John: The Martyr's Gospel*, 45.

50 Brown, Raymond, E *The Churches the Apostles Left Behind* (New York: Paulist Press, 1984), 12.

turned towards the servants and said, "Do whatever he tells you (2:5)." Her instruction to the servants is a visible sign of her faith in her Son. This action of Mary makes her the first believer in the Fourth Gospel.

The True Disciple

In the Fourth Gospel, a true disciple of Jesus is the one who continues to hear the words of Jesus: "If you continue in my word, you are truly my disciple" (8:31b). Mary hears the words of her Son and invites others to listen and obey her Son (2:5). She becomes the first person in the Fourth Gospel who fully hears and understands the words of Jesus. She fits the criteria of discipleship designated by Jesus her Son.[51]

The Mother of the New Faithful Community

Through his last messianic act from the Cross, Jesus creates a new family of believers. Furthermore, he created a new relationship between his Mother and the Beloved Disciple. This action of Jesus highlights the role of Mary, who is given a mission to be the Mother of the believers. Mary continues her loving concern towards the community of believers as her own children.

51 John Shiela Galligan, "Mary: A Mosaic of Joy," *Review for Religious* 43 (Jan. Feb., 1984):83-91, 88.

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