

# Mary Is with Us as a Mother

Following are excerpts from the text of Pope John Paul's general audience address of May 2.

I wish to dedicate today's general audience particularly to the mother of the Risen Christ. The Easter period permits us to address her with the words of pure joy with which the Church greets her. The month of May ... encourages us to think and speak particularly of her. This, in fact, is her month. In this way, therefore, the period of the liturgical year and the current month together call and invite our hearts to open in a special way to Mary.

The Church, with her Easter antiphon, Regina Coeli, speaks to the Mother, to her who had the fortune to bear in her womb, under her heart, and later in her arms, the Son of God and our Savior. She took him in her arms for the last time when he was taken down from the cross on Calvary. Before her eyes he was wrapped in the shroud and taken to the tomb, Before his mother's eyes! And lo, on the third day the tomb was found empty. But she was not the first to discover it. First there were the "three Marys" and among them particularly Mary Magdalen, the converted sinner. The apostles, informed by the women, ascertained it shortly afterwards. And even though the Gospels do not tell us anything about the visit of Christ's mother to the place of his resurrection, we all think, however, that she must somehow have been the first one present. She must have been the first to participate in the mystery of the resurrection, because such was her right as mother.

The liturgy of the Church respects this right of the mother, when it addresses to her this particular invitation to the joy of the resurrection: Laetare! Resurrexit sicut dixit! and the same antiphon at once adds the request for intercession: Ora pro nobis Deum. The revelation of the divine power of the Son by means of the resurrection is at the same time the revelation of the "omnipotence of intercession" of Mary with regard to this Son.

The Church of all times, beginning from the upper room at Pentecost, always surrounds Mary with particular veneration and addresses her with special trust.

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The Church of our times, by means of the Second Vatican Council, has made a synthesis of all that had grown during the generations. The eighth chapter of the dogmatic constitution Lumen Gentium is in a certain sense a Magna Carta of Mariology for our times: Mary present in a special way in the mystery of Christ and in the mystery of the Church; Mary, Mother of the Church, as Paul VI began to call her, subsequently dedicating to her a separate document.

This presence of Mary in the mystery of the Church, that is at the same time in the daily life of the People of God all over the world, is above all a motherly presence. Mary, so to speak, gives the salvific work of the Son and the mission of the Church a singular form: the motherly form. Everything that can be stated in the human language on the subject of the "genius" peculiar to the woman-mother — the genius of the heart — all this refers to her.

Mary is always the most complete fulfilment of the salvific mystery — from the Immaculate Conception to the Assumption — and she is continually a more efficacious announcement of this mystery. She reveals salvation, brings grace closer also, to those who seem the most indifferent and the most distant. In the world, which together with progress manifests its "corruption" and its "aging," she is unceasingly "the beginning of the better world," as Paul VI put it. "To modern man," the late pontiff wrote, "the blessed Virgin Mary ... offers a serene vision and a reassuring word: the victory of hope over anguish, of communion over solitude, of peace over agitation, of joy and beauty over boredom and nausea ... of life over death."

I wish in particular to bring the youth of the whole world and of the whole Church closer to her, to Mary who is the mother of fair Love. She bears within her an indestructible sign of youth and beauty which never pass. I wish and pray that the young will approach her, have confidence in her, and entrust to her the life that is before them; that they will love her with a simple and warm love of the heart.

To Mary who is the mother of divine grace I entrust priestly and religious vocations. May the new spring of vocations, their new increase throughout the Church, become a particular proof of her motherly presence in the mystery of Christ, in our times, and in the mystery of his Church all over the earth. Mary alone is a living incarnation of that total and complete dedication to God, to Christ, to his salvific action, which must find its adequate expression in every priestly and religious vocation. Mary is the fullest expression of perfect faithfulness to the Holy Spirit and to his action in the soul; she is the expression of the faithfulness which means persevering cooperation in the grace of vocation.

To the Mother of Christ and of the Church I dedicate the whole world, all nations; on earth, all men, because she is the Mother of them all. In particular I dedicate to her those for whom life is more difficult, more severe, those who are suffering physically or spiritually, who are living in poverty, who are subjected to injustice or harm.

## Robert Werth Sets Ordination Rites

Rev. Mr. Robert Werth will be ordained a priest for the Diocese of Rochester by Auxiliary Bishop Thomas Costello of Syracuse at St. Andrew's Church on Friday, May 25, at 7:30 p.m.

Rev. Mr. Werth said that the rites will be a community celebration. A reception will be held in the school hall following the ordination.

The ordinand has been a deacon at St. Andrews.

A native Rochesterian, Rev. Mr. Werth attended Holy Rosary, and St. Charles Borromeo grammar schools, Aquinas Institute, and received a BA degree from St. Bonaventure in 1967.

He did graduate work at the Barry College School of



REV. MR. WERTH

Social Work in Florida, receiving a Master's degree in social work in 1969, the same year he was certified by New York State. Four years later he became a

member of the Academy of Certified Social Workers.

Prior to entering St. Bernard's Seminary, the ordinand worked five years as a social worker.

As a seminarian he has served at Holy Family Parish, the Office of Black Ministries and at St. Mark's Parish. He completed his Clinical Pastoral Education at the Maine Correctional Center, South Windham, Me.

Father Werth will celebrate a Mass of Thanksgiving at St. Charles Borromeo at 12:30 p.m. on Sunday, May 27. Also slated is a vigil service from 8 p.m. to midnight at St. Andrews the evening prior to his ordination.

## Father Janus Mass Set

Father Mark David Janus, a Paulist Father, will celebrate a Mass of Thanksgiving at St. Augustine's Church, Sunday, May 27 at 11:30 a.m.

Father Janus was ordained by Cardinal Terence Cooke in New York City on Saturday, May 19.

Father Janus, whose parents are Mr. and Mrs. Casey Janus of Rochester, graduated with a BA degree, magna cum laude, in child psychology, from St. John Fisher College, and with an MA in Moral Theology and Pastoral Counseling from Catholic University of America.

Locally, he has worked with the Rochester Inter-Faith Jail Ministry and both the Office of Human Development and St. Augustine's Parish.

He was first professed in the Paulists in 1975 and finally professed in 1978.

During the past year, Father Janus has been stationed in Grand Rapids, Mich., where he has served as a consultant to Community Counseling Ministry, and as a consultant to Shiloh Family, a residential therapy home for alcoholic teenagers.

He has also worked as a

lecturer and teacher of adult religious education.



FATHER JANUS

## Word for Sunday

By Father Albert Shamon

### Jesus Will Always Be With His Own

Sunday's Readings: (R3) Jn. 17: 11-19. (R1) Acts 1: 15-17, 20-26. (R2) 1 Jn. 4: 11-16.

Sunday's readings have much to say about Judas, the man who betrayed Christ.



Betrayal is always an ugly thing. Everyone despises the perfidy of Sinon, who Fr. Shamon betrayed the windy city of Troy to the cruel Greeks; of a Benedict Arnold, and of course, of Judas.

Dante put Judas in lowest hell. One can understand that, even though in this age of revisionist history attempts are made to vilify heroes and glorify villains (like Judas in Jesus Christ Superstar).

I can remember when reading King Richard III, the abhorrence I felt when I read how the Duke of Buckingham was betrayed. Buckingham, perhaps sated with the foul corruption of Richard, decided to join the revolt against him led by Henry Tudor. Buckingham lost his army because

torrential rains prevented it from joining up with Tudor. Left alone, Buckingham had to flee for his life. He took refuge in the house of Humphrey Bannister, a servant of his whom he had raised to high estate. Buckingham felt he could trust Bannister, because Bannister owed all he had to the Duke. But when Richard III offered a thousand pounds to anyone who caught Buckingham, Bannister betrayed his benefactor to the Sheriff of Shropshire. The sheriff sent the Duke under strong guard to the King, at Salisbury. There Buckingham was beheaded.

was a fraud, a deceiver, a fake. Surely, if anyone knew of any flaw in either the character or teachings or miracles of Jesus, it would have been one of the Twelve, the men closest to Him. Had Judas possessed any such knowledge, what a chance it would have been for him to have gotten a vast sum of money. Yet Judas had no such intelligence to sell to the chief priests. All he could sell was information on the whereabouts of Jesus, worth only 30 pieces of silver — the price of a Jerusalem donkey.

How tragic it was that Judas left the first Mass early: He missed being prayed for by Jesus. It was Jesus' prayer that saved the disciples from betraying Jesus altogether. Had they been arrested with Him on the eve of His passion, they too would have fallen like Judas himself. But they were never given this test at that moment, because Jesus had prayed for them. The power of His prayer delivered them from a situation that might have proved too much for them at that moment! They were not yet ready to suffer for Jesus (R3).

So it was with Judas. Of what profit was it for him to betray Jesus?

Yet God draws good even from evil. Judas's betrayal of Jesus serves only to confirm the goodness of our Lord's life. The chief priests, who plotted to kill Jesus, were seeking evidence to prove he

What a comfort! Jesus will always be with His own to see that they are never tempted beyond their strength. "He lives always to make intercession for us!"

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