

Reflections

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God with us: Joseph and Mary

God who created man wants to always be at his side. That closeness to man can only be understood by the infinite love of God. He has always loved man and, therefore, has wanted to make all of human history, a history of love with him, and this history of love is a history in stages.

There was a first love, in paradise, and soon there was a break. And in spite of this human infidelity, God, with the patience of a lover, reconquered the love of man. He began to speak to Abraham with whom He sealed a personal covenant. He then revealed Himself to Moses and chose him to liberate his people. The exit from Egypt crossing the Red Sea was the first great proof of God's love.

The people began to believe in Him and then came the first collective commitment: the Sinai Covenant. There began the official nuptials between God and his people, Israel, nuptials marked by many infidelities on behalf of man.

But nothing could alter God's fidelity. Always anew, He renewed the promise of his loving presence amidst the people. Ultimately He announced a proof of supreme love. It is the promise: "The virgin is with child and bears a son and names him Emmanuel which means: God with us."

In the Annunciation, that supreme moment arrived in the history of love between God and man because the Son who will be born of Mary comes to seal a new and definite Covenant. God no longer wants to continue speaking to us through prophets. He now comes Himself, in person, made man, to be the "God with us."

How happy Mary is in this hour: finally, the great moment of history has arrived, that moment which her people had awaited for centuries. The holy history now passes through Her, it depends on Her, it culminates in Her, but for the benefit of all. In that hour, God reveals to her that He wants to take his love to all men, to the ultimate, possible extreme.

That revelation culminates on the Cross. And Mary began to suffer immediately. The difficult situation before her betrothed, Joseph. They loved each other tenderly and, nevertheless, She did not feel authorized to reveal God's secret. She had no recourse but to remain silent, waiting and trusting in God.

Both had to love each other very much to endure together so many trials and sufferings because it was precisely the love for Her through which Joseph preserved his faith in Mary and through which in spite of everything, he never doubted Her.

He knew and loved Mary so much that he was not suspicious of Her. For the one who loves truly, one thousand objections do not form a doubt. For the one who does not love, one thousand proofs do not form a certainty.

When Joseph found himself before the mystery in the person of his betrothed, the problem which anguished him was not a problem of love or of confidence, but a problem of justice and discretion. Joseph's justice consisted, undoubtedly, that he did not want to conceal with his name a child whose origin he was not aware of.

But furthermore convinced of Mary's virtue, he refused to hand over this mystery which he did not understand to the rigorous proceeding of the Law. And in that situation, it seemed to him the best thing to do was to remove himself without pronouncing any judgement over Mary.

Brothers and sisters, we are all also invited to collaborate in the history of salvation, in the history of the Covenant of love between God and humanity. Each one of us has his task, his personal mission in the universal plan of God.

Let us ask Jesus to make our souls attentive and open to embrace his callings, that He makes them docile and open to fulfill his Will – just as we are shown by the Blessed Virgin and Saint Joseph.

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