

Holy Mary, Virgin and Mother

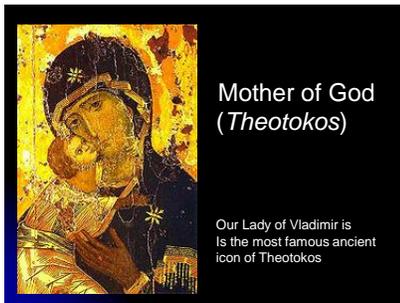
Goal # 16

General Objective: *Provide a basic understanding on what the Church teaches regarding the Holy Virgin Mary and popular religiosity.*



Dogma: The Immaculate Conception

CCC 491: Through the centuries the Church has become ever more aware that Mary, “full of grace” through God, was redeemed from the moment of her conception. ... *The most Blessed Virgin Mary was from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.*



Dogma: Mother of God

CCC 495: Called in the Gospels the mother of Jesus, Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as “the mother of my Lord.” In fact the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father’s eternal Son, the second person of the Most Holy Trinity. Hence, the Church confesses that Mary is truly “Mother of God.” (Theotokos)



Dogma: Perpetual Virginity

Mary and Joseph preserved her virginity throughout their marriage, choosing to accept the miraculous birth of Jesus as the fruit of their marital love. **CCC 499:** The deepening of faith in the virginal motherhood led the Church to confess Mary’s real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact Christ’s birth, ‘did not diminish his mother’s virginal integrity but sanctified it.’ And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the “Ever-virgin.”



Dogma: Assumption

CCC 966: Finally the Immaculate Virgin, preserved from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of Lords and conqueror of sin and death. The Assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians.