

MARIOLOGY

PART I:

**NEW EVE - IMMACULATELY CONCEIVED,
PERPETUAL VIRGIN AND MOTHER OF GOD**



NEW EVE - IMMACULATELY CONCEIVED

- **Jesus is the New Adam (See I Cor. 15: 22; Romans 5: 18-21).** St. Irenaeus of Lyon saw that just as Jesus is the new man, whose human nature is without the effect or tarnish of sin, thus similar to Adam before the Fall, so is Mary the New Eve. It is from Mary, the New Eve, that Jesus receives that perfect human nature. The preservation of Mary from original sin occurred so that she could offer Jesus a perfect human nature in light of the future sacrificial offering of that humanity upon the Cross for the sake of our redemption from sin, death and the devil.
- **Mary was still in need of the merits of the sacrifice of the Cross.** Mary's Immaculate Conception was a reception of the fruits of the Cross (the forgiveness of sins and a share in eternal life) reflexively in time. Thus, she drew from the merits of the Crucifixion before it happened. Hence, Jesus had to die on the Cross if for no other reason than to have paid the price of Mary's already receiving its fruits.
- **Mary's Remote Participation in the Act of Redemption:** Mary's Immaculate Conception and being the New Eve sets forth the plan for the salvation of all humanity through the crucifixion and resurrection of her son, Jesus Christ. Thus, Mary's remote participation is also her remote reception of the fruits of the sacrifice of Christ Jesus upon the Cross. So, yes, Mary participates remotely in the act of redemption by offering God a human nature, but she does so in light of the fact that she is receiving the redemption wrought by her Son - even for her.

PERPETUAL VIRGIN

- **Plena Virginitas Mariae:** The Full Virginitas of Mary includes the virginitas of the mind, virginitas of the senses, and physical virginitas: before birth, during birth and after giving birth to Jesus.
- **Physical Virginitas:** Mary is a Virgin before having given birth to Jesus in that she has never had sex and didn't have sex in order to conceive Jesus. This bespeaks the fact that it is the Son of God and his conception was miraculous. Mary is a virgin in the act of giving birth, meaning that she remains physically integral. Again, this bespeaks whose birth it is - the Son of God's. Lastly, Mary remains a virgin after having given birth. Mary and St. Joseph never had sex. Furthermore, even after Joseph's passing, Mary never had sex with anyone. This bespeaks the reality that after having given birth to the Son of God, her womb was hallowed and remained unsullied by any human act.
- **Virginitas of the Senses:** Mary's use of her five senses were never given to excess.
- **Virginitas of the Mind:** Mary's thoughts were always pure.
- **Why is Mary's Virginitas Important?:** Mary's virginal purity stands out against a culture of hedonistic pleasures and sexual promiscuity. It calls all people vowed to celibacy or within the beautiful bonds of holy matrimony to physical purity with their bodies. In an age where the body is mutilated, disrespected and maltreated, Mary's virginal purity stands as witness to the will of God for our bodies. These are the same bodies that will be received again at the resurrection of the dead at the Second Coming of Jesus.

MOTHER OF GOD (ΘΕΟΤΟΚΟΣ)

- **The Ecumenical Council of Ephesus (431 A.D.):** In order to protect the orthodox understanding that Jesus is True God and True Man, they taught that Mary is the “God Bearer” or “Mother of God”, thus Jesus, who receives a human nature from Mary is also the one true God, because Mary is the “God Bearer” - the one who gave birth to God made man. This clearly protects an orthodox understanding of the two natures of Jesus Christ: Divine and Human.
- “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 Holy Trinity. Hence the Church confesses that Mary is truly ‘Mother of God’ (*Theotokos*) (*Catechism of the Catholic Church: with Modifications from the Editio Typica, Second Edition* (New York, London, Toronto, Sydney and Auckland: Doubleday, 1997, 2000) 495)”