

**& ST IGNATIUS
ST LUKE'S**

8 December 2019



Maria the Virgin by Julien Lasbleiz

THE SCIENCE OF THE IMMACULATE CONCEPTION

excerpted from *The Science of the Immaculate Conception and Assumption of the Blessed Virgin Mary* by Ann Barnhardt

Originally posted on 15 August 2011, reposted 23 November 2013 on barnhardt.biz

Mary was saved from sin by her Son, like all of the other faithful, it is just that the timing of her salvation was different from everyone else. This is why Mary, sinless though she is, still calls God “my Savior” in her Magnificat in Luke 1:46-55. Instead of letting Mary fall in the mud puddle of sin like the rest of us, God stuck out His Arm back through time from the Cross and kept her from falling in the mud puddle – but if it wasn’t for God’s positive action of reaching out across time from the Cross and holding her from falling, she would have fallen. This is called “grace”, and is what the Angel Gabriel was referring to when he greeted Mary at the Annunciation with the words, “Hail! Full of grace! The LORD is with thee. Blessed art thou among women.” *Luke 1:28*..

...And because Mary was FULL of grace, as we know directly from the inerrant words of the Gospel of Luke, there was absolutely no room for sin.... Why was it essential for Mary to be sinless and sinless from the moment of her conception? That’s where the science comes in.

There are two phases to Mary’s existence. The first phase was from the moment of her conception until the Annunciation, which is when Jesus was conceived in her womb. The second phase was from that moment of Jesus’ conception forward for all eternity. Each phase has its own physiological delight attached to it which required Mary to be a sinless vessel for Our Lord.

First, the pre-Annunciation period. As it has been discovered just within the last few decades, all baby girls have all of the eggs that are ever going to be in their ovaries fully formed not just at birth, but fairly early in their fetal development phase. Unlike men who are continuously producing new sperm, a woman’s eggs aren’t created and formed with each menstrual cycle. All that is happening during a cycle is that an egg, which has been fully formed in a woman’s body since she was a pre-born fetus, is released into the reproductive tract. What this means theologically is that the egg containing the 23 chromosomes that God would miraculously fertilize with 23 chromosomes that He miraculously supplied (including a Y chromosome) to become the Word Made Flesh, Jesus Christ, was physically present inside Mary’s body from the time that Mary was inside of her mother’s womb. That egg, and those chromosomes, that physical constituent of Our Blessed Lord was present inside of Mary’s body, waiting to be . . . if I may use the word . . . consecrated....

And so, Mary was, from the time she was inside St. Anne’s womb, already carrying a portion of Our Lord’s physicality, namely 23 of His chromosomes. And thus Mary was, from her very beginning, already a proto-tabernacle, already the Ark of the New Covenant, carrying within her what would be consecrated into The Law Incarnate, The High Priest,

and The Bread of Life – just like the Old Ark, except perfected and fully fulfilled as God Incarnate. And as we know from the book of Exodus, the Old Ark had to be “perfect”. And thus, the Ark of the New Covenant was TRULY perfect, except this perfection was a perfection that only God Himself could accomplish: the perfection of Mary, full of grace and thus saved from all sin, including Original Sin.

The second phase is actually broken into two sub-phases. The first sub-phase is when Mary was pregnant with Jesus and His entire body was inside of hers.

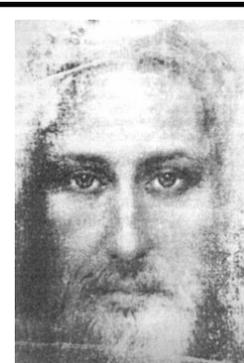
The second phase is that phase from the time of Jesus’ birth forward into all eternity. Jesus is STILL physically inside of Mary in a unique way. It was discovered just a few short years ago that immune cells pass from a pre-born child to the mother across the placenta. Not only do these immune cells, which are the child’s and thus carry the exclusive and complete DNA of the child, pass across the placenta, but they persist in the mother’s body for the rest of her life. A woman who has carried a son has immune cells with Y-chromosomes in her bloodstream that can now be filtered out of her blood and observed. Female children also pass cells to their mothers.

Thus, a woman truly does carry her children around inside of her, with their DNA coursing through her heart, for the rest of her life. That isn’t just a sentiment – it is a physiological fact.

Thus, Mary continued and continues to this day to be a perpetual, living physical tabernacle of her Son, as she carries cells with His DNA in her bloodstream. And so now we see why Mary was and had to be filled with grace and thus saved from the stain of sin from the moment of her conception eternally forward – because she was and is a **perpetual** Ark of the New Covenant.

This also explains why Mary’s body was assumed into heaven immediately at the end of her earthly life, because her body literally contained living cells of Our Lord and thus her body could not remain on earth in physical death to decay in any way.

She simply was afforded the same physical resurrection that all of the faithful will receive, albeit instantaneously for her, given her very special state, both spiritually and physically. This is what is doctrinally referred to as “The Assumption”.



The cover image of the Blessed Virgin Mary by Canadian artist Julien Lasbleiz was artistically extrapolated from the Ann Chapman painting of the image of Jesus on the Shroud of Turin [seen left]. Lasbleiz said it was a “tribute to one of my favourite painter William Bouguereau. This painting of Maria the Virgin has been done in Photoshop. The project was to paint an accurate face of Maria, matching the Christ’s face in the Shroud of Turin.”

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Rachel Fisher, Joyce Doyle, Patricia Ransom, David Hoppe, Jacqueline Chancio, Victoria P.; C. M., C.A., E.D., E.G., W.B., J.M., and J.G.

Please call or email the office to add a name to the prayer list. Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

MASS READINGS THIS WEEK

8 December *The Second Sunday of Advent*

Isaiah 11: 1-10; Psalm 72: 1-2, 7-8, 12-13, 17;

Romans 15: 4-9; Matthew 3: 1-12

9 December *Immaculate Conception*

Genesis 3: 9-15, 20; Psalm 98: 1-4;

Ephesians 1: 3-6, 11-12; Luke 1: 26b-38

10 December *Advent FERIA*

Isaiah 40: 1-11; Psalm 96: 1-3, 10-13; Matthew 18: 12-14

11 December *Damasus I, Pope*

Isaiah 40: 25-31; Psalm 103: 1-4, 8, 10; Matthew 11: 28-30

12 December *Our Lady of Guadalupe*

Zechariah 2: 10-13; Judith 13: 18-19; Luke 1: 26-38

13 December *Lucy, Virgin and Martyr*

Isaiah 48: 17-19; Psalm 1: 1-4, 6; Matthew 11: 16-19

14 December *John of the Cross, Priest and Doctor of the Church*

Sirach 80: 1-4, 9-11b; Psalm 80: 1-3, 14-15, 17;

Matthew 17: 10-13

15 December *The Third Sunday of Advent*

Isaiah 35: 1-6a, 10; Psalm 146: 7-10;

James 5: 7-10; Matthew 11: 2-11

MASS INTENTIONS

Saturday, 7 December

Ember Saturday in Advent

Anticipated Mass for Sunday

4:30 pm Guadalupe Manlapaz [Susanna Martinez]

Sunday, 8 December

The Second Sunday of Advent

8 am Pro populo

9:30 am Max Cacas (4th anniversary) [Maria Cacas]

11 am Carol Jo Elron and family [Joseph Conklin and Dagny Rughin]

Monday, 9 December

IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

Patronal feastday of the United States

9 am *no public mass*

Tuesday, 10 December

Advent FERIA

9 am Clairette Brosen +

Wednesday, 11 December

Damasus I, Pope

9 am Sr. Constance Ward [Jane Slattery]

Thursday, 12 December

Our Lady of Guadalupe

9 am Clark Glenn and family [Joseph Conklin and Dagny Rughin]

Friday, 13 December

Lucy, Virgin and Martyr

9 am Lucy Guinivan [Susan White]

Saturday, 14 December

John of the Cross, Priest and Doctor of the Church

Anticipated Mass for Sunday

4:30 pm Sheila Brown [Jane Slattery]

Sunday, 15 December

The Third Sunday of Advent

8 am Pro populo

9:30 am Douglas Seward + [Rosemary Collier]

11 am Edward Guinivan and companions [Susan White]

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ST IGNATIUS CHURCH

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The logo features a large, stylized, decorative letter 'S' on the left. To its right, the words 'Saint Luke's at' are written in a serif font, with 'IGNATIUS CHURCH' in a smaller, all-caps serif font below it.

Saint Luke's at
IGNATIUS CHURCH