

Recent Controversies: Co-redemptrix/mediator of all graces? Leo

-Clarify to avoid abuses. Jesus- only mediator between God and Man-
Mary is the intercessor *par excellence*- Bible.

Mary is chosen not because she's so great; she's so great because she's chosen.

The Dogma: The dogma of the Immaculate Conception, defined by the Catholic Church in 1854, ([Ineffabilis Deus](#) Pius IX on December 8, 1854), making it a binding truth for Catholics. - teaches that the "Virgin Mary was preserved free from all stain of original sin from the very first moment of her conception, in view of the foreseen merits of her son, Jesus Christ, the Savior". This means she was never subject to the sinful human condition inherited from Adam, allowing her to be a pure vessel for the Incarnation, a concept rooted in scripture (Gen. 3:15) and developed through tradition.

Duns Scotus-Theology of Grace/**Divine Preservation**:

Mary's freedom from sin was a unique gift, a preventative grace ([prevenient grace](#)) granted by God in anticipation of Christ's saving work.

God, by a singular grace kept Mary from all sin for her unique role as a *mother* to Jesus Christ.

-CFIC born in 1857/ Lourdes in 1858+ "I am Immaculate Conception"
Bl. Luigi Monti- Charism and Imm. Mother/ History- 29 countries-
Gospel of charity / Mary-at the foot of the Cross: Empathetic
Compassion to suffering humanity.

We, her children, be like Mary to get closer to Jesus: Her 'Fiat' (*Let it be done*) brings Jesus to the world. It's our 'Fiat' that will cause to incarnate Jesus in Today's world. May, conceived without sin, pray for us sinners, who have recourse to you.

If you want to know what God's predestination looks like, look to the Virgin Mary. And you can't understand Mary without understanding predestination. If you pay attention, you'll often see that on Marian feast days, the Church will include a reading from St. Paul about grace and/or predestination. For example, today's Feast of the Immaculate Con., the Second Reading is from Ephesians 1:3-6+

In other words, Mary isn't chosen because she's so great; she's so great because she's chosen. The same God who, through his grace makes us into brothers and sisters of Jesus Christ, making us holy in the process, by a singular grace kept Mary from all sin for her unique role as a *mother* to Jesus Christ.

The Immaculate Conception debate and Duns Scottus answer:

Fr. Mitchel Zimmerman, in his homily for the day, pointed out that it would be easy to fall into envy—*God preserved Mary from all sin*, but let the rest of us struggling (and often failing) in the fight against sin. St. Augustine makes a similar point in a *commentary on John 5:1-18*, after Jesus goes to Bethesda, where a large number of the sick were present, and healed only *one of them*: “There lay so many there, and yet only one was healed, while He could by a word have raised them all up.”

But in both cases, the grace shown to a single individual isn't just for their private good, *but for the good of all of us*. Some people are given more than others—more gifts, more talents, and even more *graces*—but what's given is given for sharing. Underlying the surface level inequality is divine justice, for “Everyone to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more” (Luke 12:48).

The Virgin Mary is given more graces than any creature in history, because she has the most special and unique role, as the axis of the Incarnation, the woman from whom Jesus Christ takes flesh, the woman who conceives, carries, gives birth, and raises Jesus Christ, mothering him, serving him, and following him even to the cross. For nine months, she was his sanctuary and his earthly Temple.

God preserves her from sin, so that the Ark of the New Covenant will be a spotless and pure abode for our Lord. In exchange for much that she has been given, much is expected. This is fulfilled in her ready responsiveness to Christ, but it doesn't stop with the end of her earthly life. After all, the Virgin Mary is given to the world for all of us, because she's given to the world for the sake of Jesus' mission.

And that mission is ongoing. It is *because* God chose Mary from all eternity, purified her, and brought about the Incarnation, and our subsequent salvation through her free cooperation that we can count on her to continue to give freely and generously from the wealth of graces which she has received.

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