

## PARISH FAMILY ABLAZE KEYNOTE (10-25-20)

### OPENING PRAYER: THE “SIGNUM CRUCIS” AND “AVE, MARIA”

In nomine Patris et Filii et Spiritus Sancti. Amen.

Ave, Maria, gratia plena, Dominus tecum.  
Benedicta tu in mulieribus,  
et benedictus fructus ventris tui, Iesus.  
Sancta Maria, Mater Dei,  
Ora pro nobis peccatoribus,  
nunc et in hora mortis nostrae. Amen.

In nomine Patris et Filii et Spiritus Sancti. Amen.

### SACRED SEVEN

- \_\_\_ 1. In the Gospel of Luke, the angel Gabriel greets Mary with the words—“Hail, full of grace”—rather than with the words—“Hail, Mary, full of grace.”
- \_\_\_ 2. Mary’s kinswoman Elizabeth is six-months pregnant with John the Baptist when the angel Gabriel appears to Mary at the Annunciation.
- \_\_\_ 3. By the grace of God Mary was kept free from original sin at conception and from personal sin throughout her entire life.
- \_\_\_ 4. We pray to Mary in exactly the same way we pray to God.
- \_\_\_ 5. Scripture clearly shows that God always prefers to speak directly to us, and for us to speak directly to Him.
- \_\_\_ 6. There is no Scriptural evidence to support calling Mary the “Mother of God.”
- \_\_\_ 7. The Son of God the Father has always been the Son of Mary.

### KEYNOTE: DEVOTION TO MARY

- I. Four Dogmas Concerning Mary:
  - A. Mother of God (Council of Ephesus in 431):
    - 1. “God sent forth His Son, born of a woman” (Galatians 4:4)
    - 2. “The child to be born will be called holy, the Son of God.” (Luke 1:35)
  - B. Ever Virgin (“Behold, a virgin will conceive and bear a son” (Matthew 1:23)
    - 1. Jesus, Mary’s only child, conceived by the power of the Holy Spirit
    - 2. “Brothers” of Jesus = Cousins
      - a. Pertinent Scriptures—Mark 6:1-3, 15:37, 40-41; Luke 24:10; John 19:25)—as explained by Brant Pitre in Jesus and the Jewish Roots of Mary
      - b. “The other Mary” = The Virgin Mary’s “sister”-in-law
      - c. Joseph is likely the brother of Clopas, the husband of the “other Mary,” mother of James, Joseph, Simon and Jude.

3. The New Ark of the Covenant—“Joseph, son of David, do not fear to take Mary as your wife” (Matthew 1:20):
  - a. Mary is “wed” to God by the power of the Holy Spirit
  - b. Yet Mary is given a husband on earth, just as Jesus is given a father on earth
  - c. Mary and Joseph reflect the origin of all motherhood and fatherhood by living as a virgin mother and a celibate father
- C. Immaculate Conception
  1. Mary is conceived without original sin and preserved from all personal sin (“full of grace”).
  2. She is prepared by special grace to be the fit dwelling place and mother for the perfectly holy Son of God.
- D. The Assumption (Munificentissimus Deus by Pope Pius XII—November 1, 1950)
  1. Mary—The Ark of the Covenant/New Eve/Queen Mother:

“And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars” (Revelation 12:1)

2. Both a King and a Queen, with bodies, reign from heaven.
3. Christ is resurrected by His own power; Mary is assumed by His power.
4. Mary’s Assumption anticipates the resurrection of the body experienced at the end of time by all her spiritual children—the members of the Body of her Son, Jesus

## QUESTIONS

- I. Which of the four “privileges” given Mary do I find most difficult to understand and to explain to others? Why?
- II. Generally, which of these propositions do people find most challenging—that Jesus is the Son of God, or that Mary is the Mother of God? Why?

## MISSION

- I. Morning Prayer—Include the “Signum Crucis,” “Pater Noster,” “Ave Maria,” and “Gloria Patri”
- II. Mid-Day Prayer—Particular examination of conscience with an Act of Contrition
- III. Daily Mental Prayer—Conversing with the Immaculate Heart
- IV. Nightly Examination of Conscience followed by the Confiteor:
 

Have I shown my devotion to the Immaculate Heart by:

  - A. Praying to my guardian angel and responding to his inspirations without fear?
  - B. Accepting God the Father’s plan—though I know only parts of it!
  - C. Remaining in a state of grace, open to the movement of the Holy Spirit experienced as spiritual gifts and charisms.

D. Bearing Christ to others in the Gospel message of truth and in works of charity?