

**Homily for Solemnity of the Immaculate Conception of the Blessed Virgin Mary  
December 8, 2017**

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Dear Brothers and Sisters:

Today we hear a powerful narrative. As God can manifest himself in the humility of the flesh. God does wonders to show his love. Many mysteries for us are impossible, but not for God. He takes the initiative to show himself to his people and say how much he loves us.

Celebrating the solemnity of the Immaculate Conception is not only for the one who had the privilege, but what God gives us through this celebration. We cannot just be amazed and think, what a great Blessing Virgin Mary had, but all that we receive through her immaculate persona.

Mary, the young woman of Nazareth who always served humbly and with her simplicity to the temple, is the one chosen by the Lord to be the mother of Jesus and to carry out in her, the plan of salvation.

The Gospel of St. Luke gives us, the testimony of how Mary received the message and the will of the Lord. It is a meeting of love, service, disposition, delivery, maturity, openness, obedience, of course, Mary never questioned the message, much less tested the divine presence, but quite the opposite with much innocence and humility she heard the Mysterious message and put it into practice.

The Immaculate Virgin because of her innocence, her openness, her prayer and simplicity. Since God prepared her since her conception until the moment of claiming, "*Here I am Lord, to do your will, make yourself in me according to your word.*"

The Holy Fathers throughout the centuries have proclaimed the wonders of the Lord in the Immaculate Virgin Mary, as some of them:

St. Peter Crisologo: "... the Virgin has truly become the mother of the living by Grace, she who was the mother of those who were destined to death by nature" (sermon 140)

The priest Sedulius: "*One has been the woman who opened the door to death and one is also the woman through whom life returns.*" (Hymn 1, 5-8)

St. Cyril of Jerusalem: "*Through the Virgin Eve came death;*" "*It was necessary that by means of a virgin, that is, of the Virgin Mary, came life ...*". (Catechesis, XII, 15;) PG 33, 741).

The Pseudo-Gregory Nicene: "... *of the Holy Virgin has flourished the tree of the life and of the grace ...*" *In fact, the Holy Virgin has become a wellspring of life for us ... In Mary alone, Immaculate and always virgin, it flourished for us the return of life, since alone she was so pure*

*in the body and in the soul, that with mind Serena responded to the angel ... "* (Homily, La Piana, 548-563).

Some texts extracted from the Liturgy of the Eastern Church of 1st to the 6th century

*"For Eve corruption, for you incorruptibility, for that death, for you, on the other hand, life ... The Physician, Jesus, has come to us for you !, to heal us all, as God, and save us ..."*  
(Kondakia to the Virgin Mother of God, BZ 58,329-332).

*"... Oh, Immaculate Maiden Virgin, save those in you seeking refuge. (Festive Megalitaria-Hymn for Christmas;)* BZ 18, 347).

The Immaculate Conception explained by San Alfonso María de Gorio:

*"Great was the ruin that the sin of Adam brought to human beings, because by losing the grace or friendship with God there were also many goods that were to come with grace, and instead came a lot of evil."*

But God wanted to make an exception and rid of the stain of original sin to the Blessed Virgin whom he had destined to be the mother of the second Adam, Jesus Christ, who came to repair the damage caused by the first Adam.

Let us see how God should deliver us from the stain of original sin to the Virgin Mary. The father has his favorite daughter. The son as well as his Holy Mother, and the Holy Spirit as it were to be the tabernacle of the divinity.

**Point I:** It was up to the heavenly Father to preserve from all blemishes the Holy Mary, because she is his favorite daughter.

She can repeat what the scripture says about wisdom: *"I have come out of the mouth of the Most High"* (24, 3). She was the predestined by the Divine decrees to be the mother of the Redeemer of the world. It did not agree in any way that the Heavenly Father's favorite daughter was not even for very short time Satan's slave. Saint Dionysius of Alexandria says that we while we had the stain of original sin were children of death, but that the Virgin Mary from her first moment was the daughter of life.

St. John Damascene, affirms that the Virgin collaborated by being a mediator of peace between God and us and that in this it resembles Noah's Ark: that those who take refuge are saved from the catastrophe; Although with a difference: that Noah's Ark only spared eight people from perishing, while the mother of God frees all who seek refuge in her, even if they are billions.

St. Athanasius calls Mary: *"New Eve, and mother of life"*, as opposed to the ancient eve that brought death to us. St. Theophilus says to him, *"Hail, you who have turned away the sadness that Eve had left us."* St. Basil calls it *"peacemaker between God and human beings"* and Saint Efrén congratulates her as *"Peacemaker of the World"*.

It was agreed that Mary would not have the stain of original sin because she was destined to carry the savior between her arms that she was to tread the head of the infernal enemy, according to the promise that God made in earthly paradise, when he said to the serpent: "*I will put enmity between you and the woman, between her offspring and yours, and the offspring of her will tread on your head.*" (Genesis 3).

If Mary was to be the strong woman who would bring to the one who was going to crush the head of Lucifer, it was agreed that she would not be even for a short time stained with the sin with which Lucifer stained the soul of our first parents. The one that was going to help us get rid of all the stains of sin agreed that she had no stain of sin.

St. Bonaventure says, "*It was agreed that Mary, who came to rid us of the shame of being tainted with sin, would be able to see herself free from the defeats that the demon provides.*"

But the main reason for the Heavenly Father to deliver Mary from all sin is because she was destined to be the mother of His most Holy Son. San Bernardino said that if there were no other reasons this would suffice: "*that for the honor of his son who is God, the Heavenly Father was to deliver Mary from all stains of sin.*"

Saint Thomas teaches that what is wholly consecrated to God must be Holy and free from all blemishes. And what human creature has been consecrated more perfectly to God than the Virgin Mary? King David said that a temple is not intended for human beings alone, but above all for God (1 Chronicles 29) and so also the creator who formed the Blessed Virgin with a main purpose: to be the mother of His most Holy, surely adorned his soul with the most beautiful adornment, and among all, the best: to be free from all stains of sin, to be a worthy abode where would live for nine months the savior of the world.

**Point II:** It was up to the Son of God to preserve his blessed mother from all stains of sin.

Children are not given the ability to choose their own mother or choose how holy they should be. But if we were allowed to do that, we would not choose a mother who was not a good saint and a good friend of God? And Jesus who was the only son who could choose his own mother and create it according to his opinion, was not going to make which gave him his human nature and accompanied him affectionately throughout his mortal life was an extraordinarily pure woman and totally free of all man has he sinned?

When the creator determined that his son was born of a woman, he chose the one that was most suited to his high dignity, says St. Bernard. And it is convenient that the mother of a redeemer pure was also totally pure, so did our Lord.

The letter to the Hebrews says: "*It was appropriate for us to be our pontiff: holy, innocent, sin-stained, section of Sinners*" (thread 7:26). And the mother of this supreme Pontiff did not agree to be also holy, innocent, without blemish? And how could it have been said that Jesus Christ was "*set apart from sinners*" if he had had a sinful mother"?

Saint Ambrose teaches: "*Jesus chose Mary by Mother, not on Earth, but from heaven, and to dwell in her and to be born of her and to live accompany by her, filled her with all holiness and purity.*" And this saint dares to call Mary "*Heavenly Mansion*", not because she was not human, but because the Lord adorned her with heavenly qualities to be a mansion where the son of God lived.

St. Bridget says that in a revelation he heard that Mary surpassed the Angels in holiness for being destined to bring the Redeemer into the world.

And the same saint adds: "*Mary was conceived without blemish of the original sin, that of her the son of God was born, also without blemish.*" Jesus did not want to allow the mother from whom he was to be born, even for a short time, the stain of sin in his soul.

The Saints say that God delivered the Virgin Mary from suffering the rot of a sepulcher, because it would have been a disgrace to Jesus Christ that his mother would rot in a tomb. For if it had been dishonorable for Jesus Christ that his mother suffered the rot of a sepulcher, much more dishonorable would have been for him that Mary had had in her soul, even if it were for a short time, the rot of sin. It would have been truly dishonorable for Christ to incarnate in a mother tainted by sin, and slave to the enemies of the soul.

**Point III:** It was up to the Holy Spirit that Mary should be wholly free from all stains of sin.

Saint Thomas calls Mary: "*Tabernacle of the Holy Spirit.*" Several saints call it "*the Temple of the Holy Spirit.*" Well, the Holy Spirit would be happier and more satisfied if the Tabernacle or temple where he was to inhabit was completely free of all sin stains. That's why God saved Mary from all sinful stains.

In the singing of the songs is said something that corresponds very well to Mary Most Holy: "*You are totally beautiful and in you there is no blemish or blemish*" (Qty 4, 7) and also, "*you are like a closed orchard to where the enemies have not arrived to do wrong, and you are like a sealed source that no one has been able to pollute*" (Qty 4, 12).

Saint Bernard says that the Holy Spirit who is the principal author of the Holy Bible, said this of the Blessed Virgin. And in the holy book he keeps saying, "*Young women are many, but only one is my dove, the Perfectly Pure*" (Qty 6:7).

That's why the Angel said to greet her "*hail, full of grace.*" Saint Sofronio says that the other creatures grant them God much grace and blessing, but that Mary filled her with all her grace. And if it was full of God's grace, he could not have a blemish of sin in his soul.

St. Peter Damian states: "*The one God chose to be the mother of his son must have his soul completely filled with the Holy Spirit.*" and therefore no place for the stain of sin.

The saints' claim: "*Mary was always filled with spiritual light in the soul, and never had darkness of sin in her spirit.*" And "*God who created pure the carnal mother of human beings, could also create totally pure Mary, the spiritual mother of all believers.*"

Saint Bernardino states, *"It is not acceptable for Jesus to be born of a mother tainted by sin, being able to be born of a totally pure and holy Mother."*

If the angel says to him, *"You have found grace before God" can mean that in his soul there was no stain of sin that made her unfriendly to our Lord."*

This is also the walk of us to seek the purity of the soul and body to present ourselves irreproachable to the presence of our Lord. It is not an easy path, but it is the goal of our faith.

May God bless us and help us in this celebration so that we may also go to the encounter of Jesus, our Savior, mediator and redeemer. May the Virgin Mary in her purity and Immaculate Conception attain the merits of our Lord Jesus Christ in eternal life. Amen.