



Sovereign Order of Saint John of Jerusalem ©
* Knights of Malta *

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Chancellor's Update

Blessed Virgin Mary The Mother of God Theotokos

Our Blessed Mother is the most unique person ever created by God.
If you could make your own mother, you would make her perfect; God
could and He did.

Mary is the Daughter of God the Father, the Mother of God the Son, and the Spouse of God the Holy Spirit (Ghost).

She was created with and in the fullness of Grace. "Hail Mary, full of Grace...."

Mary gave birth to the Second Person of the Blessed Trinity, the Son of God, a Divine Person **NOT** a human person. (See Chancellors Updates-December 2003, 2005, 2006, 2007.)

As a consequence or a derivative of the foregoing, the following conclusions can be drawn:

Mary's virgin birth becomes explainable when one realizes that Jesus demonstrated His Divine powers when he transfigured Himself. The transfiguration was for the Apostles, and later His disciples, to understand that He always possessed these powers. So the way He passed through the doors of the Upper room, He could pass through the womb of Mary, thus keeping her virginity intact.

Scriptural Proof of the Virginity of Mary

"And the Lord spoke again to Achaz, saying: ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above... Behold a virgin shall conceive and bear a son: and His name shall be called Emmanuel," (Isaias 7, 11-14), i.e., "God with us."

St. Ambrose, writing to Pope Siricius stated: "This is the Virgin who conceived in the womb, the Virgin who brought forth a Son. For thus is it written: 'Behold, a virgin shall give birth to a Son;' not merely that a virgin would conceive but also that a virgin would give birth, saith the prophet." St. Ephraem says: "This virgin is become a Mother, having preserved her virginity and her seal remaining untouched." St. Augustine: "A virgin conceiving, a virgin pregnant, a virgin with fetus, a virgin giving birth, a perpetual virgin; for if her integrity would be marred by the nativity of Christ, He could not be said born of a Virgin, this being manifestly false."

Properties of Jesus' and Mary's Bodies

Impassibility – Does NOT have to suffer.

Clarity – Radiance or brilliance (Brightness).

Agility – Moves through and with ease wherever the soul wishes to go.

Subtlety – Body subject to the soul.

Mary had only two: Impassibility and Subtlety.

Christ had all three, but NOT Impassibility because He chose not to have it.

The Circumscriptive Compenetration of Bodies

Let the intellectuals examine this aspect of Mary's virginity "*in partu*". This compenetration is defined as: the simultaneous occupation of the same place proper to each body, by more than one body. Compenetration takes place when more than one body are in the same place. Here a new difficulty arises out of the impenetrability of bodies by reason of their quantities. But quantity is not an active principle, it is passive. The active principle in the Birth of Christ was His Divine Will, His human will in agreement, that employed as instruments the passive principle of the quantitative bodies of flesh to compenetrated each other without impairing their respective individualities or diminishing their accidents, thus causing the exit from the womb in either a normal standing or kneeling posture of the Mother.

"That Christ's body was able to be together with another body in the same place was not due to its subtlety, but resulted from the power of His Godhead after His resurrection, even as in His birth. Hence Gregory says: 'The same body went unto His disciples the doors being shut, which to human eyes came from the closed womb of the Virgin at His birth.'" (Summa, Suppl. Q 83 Art 2).

Dogmatic Definition by the Lateran Council under Pope Martin I (A.D. 649)

"If anyone does not confess, according to the Holy Fathers, that Mary the holy Mother and ever Virgin and Immaculate, **conceived in the fullness of time, without seed** and of the Holy Spirit, in a special manner and truly, God Himself the Word, Who is begotten of the Father before all time, and that she brought forth incorruptibly, and after that same birth her **virginity, remaining indissoluble**, let him be condemned." (Canon 3)

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