THE DAILY BREAD

The Magnificat of the Beloved



She Who Believes

The Marian Dogmas

A FORMATION BOOK BY

Kendall Peterson

The Everyday Apostle

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The Marian Dogmas

What the Church Holds About the Mother of God

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INTRODUCTION

The Four Great Truths About Mary

A woman may love Mary, pray to her, even call her Mother, and still not quite know what the Church actually teaches about her, the four great dogmas the Church holds as certain truths of the faith. She may have heard the phrases, the Mother of God, the Immaculate Conception, the Assumption, and used them without knowing precisely what they mean or why the Church teaches them, so that her devotion to Mary rests more on sentiment than on the solid ground of doctrine. To know Mary truly, and to love her rightly, a woman does well to understand the four Marian dogmas, not as pious additions to the faith but as theological foundations that reveal who Mary is and, through her, something about the dignity and destiny of every woman surrendered to God.

This book treats the four Marian dogmas, the truths about Mary that the Church holds with the certainty of faith, together with the biblical foundation and typology that illuminate them. It will set Mary in God's plan of salvation; explain her Divine Motherhood, that she is truly the Mother of God; her Perpetual Virginity; her Immaculate Conception, preserved from original sin; and her Assumption, taken body and soul into heaven. It will show her as the New Eve and the Ark of the New Covenant, and explain her role as mother and intercessor. The aim is to give a woman the doctrinal foundation for her devotion, so that her love for Mary rests on the truth of who Mary actually is.

Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord. — Luke 1:45

Elizabeth called Mary blessed because she believed, and the title of this book, She Who Believes, names what Mary supremely is, the woman who believed the word of God and was supremely blessed for it. The four dogmas this book explains are not abstractions remote from a woman's life but truths about the one who believed, revealing what God did in the woman who was fully surrendered to Him. As a woman comes to understand the Divine Motherhood, the Perpetual Virginity, the Immaculate Conception, and the Assumption, she comes to know not only Mary but the depths of grace God works in a surrendered human person, and her devotion is set on the solid ground of truth.

CHAPTER ONE

Mary in God's Plan

Prepared from the Beginning

Mary did not appear by accident at the center of salvation but was prepared and foretold from the beginning, woven into God's plan from the first promise after the fall. Understanding Mary's place in salvation history, from the protoevangelium to the Annunciation, reveals that her role was no afterthought but part of God's design from the start.

> *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel. — Genesis 3:15*

Foretold from the Fall

Mary is foretold from the very first promise of redemption, the woman whose offspring would crush the serpent, so that her role was announced at the dawn of salvation history. In the moment after the fall, God promised redemption in words that pointed to Mary, speaking of the woman whose offspring would crush the serpent's head, so that from the very beginning of the story of salvation, at the protoevangelium, the first announcement of the Gospel, a woman stood at the center of God's redeeming plan, her role foretold long before her birth, the mother of the Redeemer prophesied in the first promise of rescue. This means a woman understands Mary's role as foretold from the fall, part of God's plan from the earliest moment of salvation history rather than a late addition, so that she sees Mary woven into the fabric of redemption from its first promise. The woman who understands Mary foretold from the fall sees her role announced at the dawn of salvation history. Foretold from the fall, Mary is the woman of the first promise of redemption, her role announced at the very beginning of salvation history.

The New Eve

Mary is the New Eve, whose obedient yes undoes the disobedient no of the first Eve, so that she stands as the woman through whom the damage of the fall begins to be reversed. The earliest Christians saw Mary as the New Eve, for as the first Eve's disobedience brought sin and death, Mary's obedience brought the Savior and life, her yes to God undoing the no of Eve, so that Mary stands as the new woman at the head of redeemed humanity, reversing through her obedience what the first woman did through her disobedience, the New Eve beside the New Adam who is Christ. This means a woman understands Mary as the New Eve, the woman whose obedience answers Eve's disobedience and begins the reversal of the fall, so that she sees in Mary the restoration of what the first woman lost, a new beginning for humanity through a woman's yes. The woman who understands Mary as the New Eve sees her obedience undoing Eve's disobedience, a new beginning through a woman's yes. The New Eve is Mary, whose

obedient yes undoes the disobedient no of the first Eve, the woman through whom the fall begins to be reversed.

The Annunciation as the Hinge

The Annunciation, when Mary gave her yes to God, is the hinge of salvation history, the moment a woman's consent made the Incarnation possible. The plan foretold from the beginning reaches its hinge at the Annunciation, when the angel came to Mary and she gave her fiat, her yes to God, for in that moment the Word became flesh in her womb and salvation entered the world through a woman's free consent, so that the Annunciation is the turning point of history, the moment when God's long-prepared plan was fulfilled through Mary's yes, her consent the hinge on which salvation turned. This means a woman understands the Annunciation as the hinge of salvation history, the moment Mary's yes made the Incarnation possible and the plan foretold from the beginning came to its fulfillment, so that she sees the weight of that single consent on which so much turned. The woman who understands the Annunciation as the hinge sees salvation entering the world through Mary's yes. The Annunciation as the hinge is the turning point of salvation history, the moment a woman's yes to God made the Incarnation possible and fulfilled the plan foretold from the beginning.

CHAPTER TWO

The Mother of God

The First and Foundational Dogma

The first and foundational Marian dogma is that Mary is truly the Mother of God, the Theotokos, the God-bearer, a title that is first of all a statement about who her Son is. Understanding the dogma of the Divine Motherhood reveals why it is the root of all Marian doctrine and a defense of the truth about Christ.

And why is this granted to me that the mother of my Lord should come to me? — Luke 1:43

Truly the Mother of God

The Church teaches that Mary is truly the Mother of God, not merely the mother of Christ's human nature but the mother of the divine Person who took flesh from her. The dogma of the Divine Motherhood holds that Mary is truly the Mother of God, the Theotokos or God-bearer, for she is the mother of Jesus, and Jesus is God, one divine

Person in two natures, so that the one she bore and to whom she gave birth is God the Son, making her truly the Mother of God, not the mother merely of a human nature but of the divine Person who took His humanity from her. This means a woman understands that Mary is rightly called the Mother of God, not in the sense that she originated the divinity, which has no beginning, but in the sense that the one she bore is a divine Person, so that the title is true and proper, Mary the mother of God the Son made man. The woman who understands Mary truly the Mother of God knows the one she bore is a divine Person, God the Son. Truly the Mother of God, Mary is the mother of the divine Person who took flesh from her, not merely the mother of a human nature.

A Statement About Her Son

The dogma of the Divine Motherhood is first of all a statement about Christ, defending the truth that He is one Person, truly God and truly man, against those who would divide Him. The title Mother of God was defined by the Church at the Council of Ephesus not primarily to exalt Mary but to defend the truth about Christ, for to deny that Mary is the Mother of God is to deny that the one she bore is truly God, splitting Christ into two persons, so that the dogma protects the unity of Christ, one divine Person, truly God and truly man, and is at root a Christological statement, a truth about her Son. This means a woman understands that the Divine Motherhood is first a statement about Christ, safeguarding the truth that He is one Person both God and man, so that she sees the dogma not as mere Marian exaltation but as a defense of who Jesus is, the truth about the Son protected through the truth about His mother. The woman who understands the dogma as a statement about her Son sees it defending the unity of Christ, truly God and truly man. A statement about her Son, the Divine Motherhood defends the truth that Christ is one Person, truly God and truly man, against those who would divide Him.

The Root of All Marian Doctrine

The Divine Motherhood is the root from which all other Marian doctrine grows, for everything the Church teaches about Mary flows from her being the Mother of God. All the other truths about Mary rest on and flow from her Divine Motherhood, for it is because she is the Mother of God that she was prepared by a unique grace, kept from sin, and taken into glory, so that the Divine Motherhood is the foundational dogma, the root from which her Immaculate Conception, her Perpetual Virginity, and her Assumption all grow, the other privileges fitting consequences of her being the mother of the Lord. This means a woman understands the Divine Motherhood as the foundation of all Marian doctrine, the truth from which the other dogmas follow, so that she sees the coherence of what the Church teaches about Mary, all of it rooted in her being the Mother of God. The woman who understands the Divine Motherhood as the root sees all other Marian

doctrine flowing from it. The root of all Marian doctrine is the Divine Motherhood, the foundational truth from which Mary's other privileges grow, all of them following from her being the Mother of God.

CHAPTER THREE

Ever-Virgin

The Dogma of Perpetual Virginity

The Church teaches that Mary was and remained a virgin, before, during, and after the birth of Christ, a perpetual virginity that belongs to her total consecration to God. Understanding the dogma of the Perpetual Virginity reveals what it means and why the Church holds it as a truth of faith.

And Mary said to the angel, How will this be, since I am a virgin? — Luke 1:34

Virgin Before, During, and After

The Church holds that Mary was a virgin before, during, and after the birth of Christ, a complete and perpetual virginity that the tradition has always affirmed. The dogma of the Perpetual Virginity teaches that Mary was ever-virgin, a virgin in conceiving Christ without human father by the power of the Holy Spirit, a virgin in giving Him birth, and a virgin ever after, so that her virginity was not a temporary condition before the Annunciation but a perpetual state, affirmed by the Church through the ages as a threefold virginity, before, during, and after the birth of her Son. This means a woman understands Mary's virginity as perpetual and complete, not ended by the conception or birth of Christ but maintained throughout her life, so that she grasps what the Church means by calling Mary ever-virgin, a virginity of her whole life. The woman who understands Mary virgin before, during, and after knows her virginity was perpetual and complete. Virgin before, during, and after the birth of Christ, Mary is ever-virgin, her virginity a perpetual state affirmed by the Church through the ages.

A Sign of Total Consecration

Mary's perpetual virginity is a sign of her total consecration to God, her whole self given wholly and undividedly to the Lord. The Perpetual Virginity is not merely a biological fact but a sign of Mary's complete consecration to God, for her virginity expresses the totality of her self-gift, a woman entirely devoted to the Lord, undivided in her dedication, so that her ever-virginity signifies a life wholly given to God, her body and soul consecrated to

Him alone, the outward sign of an inner and total surrender. This means a woman understands Mary's virginity as a sign of her total consecration, expressing a self wholly given to God, so that she sees in it not only a physical reality but the meaning of a life completely surrendered, consecrated undividedly to the Lord. The woman who understands Mary's virginity as total consecration sees in it a self wholly and undividedly given to God. A sign of total consecration, Mary's perpetual virginity expresses her whole self given wholly and undividedly to the Lord.

The Brethren of the Lord

The Church understands the brethren of the Lord mentioned in Scripture not as other children of Mary but as close relatives, consistent with her perpetual virginity. Scripture speaks of the brethren of the Lord, and some have taken this to mean that Mary had other children, but the Church understands these brethren as close relatives, cousins or kinsmen, not sons of Mary, for the word used can mean relatives broadly, and the constant tradition of the Church affirms Mary's perpetual virginity, so that the brethren of the Lord are rightly understood as His wider kin rather than other children of His mother, consistent with the dogma. This means a woman understands the scriptural references to the Lord's brethren in harmony with Mary's perpetual virginity, as relatives rather than siblings, so that she is not troubled by the phrase but sees how it accords with the Church's constant teaching. The woman who understands the brethren of the Lord sees them as relatives, consistent with Mary's perpetual virginity. The brethren of the Lord are understood by the Church as close relatives rather than other children of Mary, consistent with her perpetual virginity.

CHAPTER FOUR

The Immaculate Conception

Preserved from the First Moment

The Church teaches that Mary, from the first moment of her conception, was preserved free from original sin by a singular grace, in view of the merits of Christ. Understanding the dogma of the Immaculate Conception reveals what it means, what it does not mean, and why it fits the Mother of God.

And he came to her and said, Greetings, O favored one, the Lord is with you! — Luke 1:28

Free from Original Sin

The dogma holds that Mary was preserved free from original sin from the very first moment of her conception, kept immaculate from the beginning of her existence. The Immaculate Conception teaches that Mary, from the first instant of her conception in her mother's womb, was preserved free from the stain of original sin, kept immaculate by a singular grace of God, so that unlike every other human person, who inherits original sin, Mary was never for a moment subject to it, preserved spotless from the very beginning of her existence, full of grace from her conception. This means a woman understands the Immaculate Conception as Mary's preservation from original sin from the first moment of her existence, a unique grace that kept her free from the sin every other person inherits, so that she grasps the dogma as a statement about Mary's sinless beginning. The woman who understands Mary free from original sin knows she was preserved immaculate from the first instant of her conception. Free from original sin, Mary was preserved immaculate from the very first moment of her conception, kept by a singular grace from the sin every other person inherits.

Redeemed in Advance

Mary's preservation from sin was itself a fruit of Christ's redemption, applied to her in advance, so that she was redeemed in the most perfect way, by being preserved from sin rather than rescued from it. A crucial point of the dogma is that Mary's sinlessness does not make her independent of Christ's redemption but is its most perfect fruit, for she was preserved from original sin in view of the merits of Christ, redeemed in advance, saved not by being rescued from sin she had fallen into but by being kept from falling at all, so that she too is redeemed by Christ, in the most excellent way possible, by preservation rather than rescue. This means a woman understands the Immaculate Conception as Mary being redeemed in advance by Christ, her preservation from sin a fruit of His saving work applied to her uniquely, so that she sees that Mary too needed and received redemption, in the most perfect form. The woman who understands Mary redeemed in advance sees her sinlessness as the most perfect fruit of Christ's redemption. Redeemed in advance, Mary was preserved from original sin by the merits of Christ, saved in the most perfect way, by being kept from sin rather than rescued from it.

Full of Grace

The Immaculate Conception means Mary was full of grace, her soul filled with God's life from the beginning, fitting her to be the worthy mother of the Lord. The angel's greeting to Mary, full of grace, points to the fullness of grace that filled her from the Immaculate Conception, for being preserved from sin she was filled instead with the life of God, graced completely, so that she was the worthy dwelling for the Son of God, her soul a fitting sanctuary for the Lord she would bear, full of grace from her conception and

throughout her life. This means a woman understands the Immaculate Conception as making Mary full of grace, her sinlessness the negative side of a positive fullness of God's life, so that she sees Mary not merely as lacking sin but as filled with grace, fitted to be the Mother of God. The woman who understands Mary full of grace sees her soul filled with God's life, a worthy dwelling for the Lord. Full of grace, Mary was filled with God's life from her Immaculate Conception, fitting her to be the worthy mother of the Lord.

CHAPTER FIVE

The Assumption

Taken Body and Soul into Glory

The Church teaches that Mary, at the end of her earthly life, was taken up body and soul into heavenly glory, the Assumption being the crown of her unique privileges. Understanding the dogma of the Assumption reveals what it means and how it reveals the destiny of the redeemed.

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. — 1 Corinthians 15:20

Taken Up Body and Soul

The dogma of the Assumption holds that Mary was taken up, body and soul, into heavenly glory at the end of her earthly life. The Assumption teaches that when Mary completed the course of her earthly life, she was assumed body and soul into heaven, taken up into glory not only in her soul, as the blessed are, but also in her body, so that she already enjoys the bodily glory that awaits the rest of the redeemed at the resurrection, her whole person, body and soul, united with her risen Son in heaven, the dogma affirming this bodily glorification as a truth of faith. This means a woman understands the Assumption as Mary's being taken up whole, body and soul, into heavenly glory, already enjoying the resurrection of the body that others await, so that she grasps the dogma as a statement about Mary's complete glorification. The woman who understands Mary taken up body and soul sees her already enjoying the bodily glory others await. Taken up body and soul, Mary was assumed into heavenly glory at the end of her earthly life, already enjoying the resurrection of the body others await.

The Fruit of Her Sinlessness

The Assumption is fittingly connected to Mary's sinlessness, for she who was preserved from sin was fittingly preserved from the bodily corruption that is sin's consequence. The Assumption is deeply connected to the Immaculate Conception, for bodily death and corruption entered the world through sin, and Mary, preserved from all sin, was fittingly preserved also from the corruption of the body, taken up whole into glory, so that her Assumption is the fitting crown of her sinlessness, the one preserved from sin spared the decay that sin brought, her bodily glorification flowing from her freedom from sin. This means a woman understands the Assumption as the fruit of Mary's sinlessness, her bodily glory the fitting consequence of her preservation from the sin that brings corruption, so that she sees the coherence between the Immaculate Conception and the Assumption, the beginning and the end of Mary's unique grace. The woman who understands the Assumption as the fruit of Mary's sinlessness sees her bodily glory flowing from her freedom from sin. The fruit of her sinlessness, Mary's Assumption fittingly preserved from bodily corruption the one who was preserved from sin.

The Destiny of the Redeemed

Mary's Assumption reveals the destiny promised to all the redeemed, the resurrection and glorification of the body, so that in her a woman sees her own hope realized. The Assumption is not only Mary's privilege but a sign of the destiny of all the redeemed, for the bodily glory she already enjoys is what awaits every faithful Christian at the resurrection of the body, so that Mary, as the firstfruits among the redeemed, shows in herself the hope of all, her Assumption a preview of the glorification promised to those who belong to Christ, a sign of where the whole redeemed people is bound. This means a woman understands the Assumption as revealing her own destiny, the resurrection and glorification of the body that awaits the redeemed, so that she sees in Mary's bodily glory the hope held out to her, her own future foreshadowed in Mary's. The woman who understands the Assumption as the destiny of the redeemed sees in Mary's glory the hope held out to all who belong to Christ. The destiny of the redeemed is revealed in Mary's Assumption, the resurrection and glorification of the body that awaits the faithful, foreshadowed in her.

CHAPTER SIX

The Ark and the New Eve

Typology That Illuminates Her Role

Scripture illuminates Mary's role through rich typology, presenting her as the Ark of the New Covenant and the woman of Revelation, figures that reveal her dignity and place in God's plan. Understanding the typology of Mary as Ark and as the woman clothed with the sun deepens a woman's grasp of who Mary is in salvation history.

And a great sign 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

The Ark of the New Covenant

Mary is the Ark of the New Covenant, for as the ark of old carried the presence of God, Mary carried God Himself within her womb. The Scripture presents Mary as the Ark of the New Covenant, for the ancient Ark held the tablets of the law, the manna, and the rod, the signs of God's presence, while Mary held within her womb the living Word, the true Bread from heaven, the great High Priest, so that she is the new and greater Ark, carrying not the signs of God's presence but God Himself, the typological parallels drawn by Scripture revealing her as the dwelling place of the Lord. This means a woman understands Mary as the Ark of the New Covenant, the vessel who carried God's own presence as the old Ark carried its signs, so that she sees Mary's dignity illuminated by this rich typology, the bearer of God Himself. The woman who understands Mary as the Ark of the New Covenant sees her as the vessel who carried God's own presence within her. The Ark of the New Covenant is Mary, who carried God Himself within her womb as the ancient ark carried the signs of His presence.

The Woman Clothed with the Sun

The woman clothed with the sun in Revelation is seen as Mary, crowned and glorious, revealing her exalted place in God's plan and her role in the cosmic drama of salvation. Scripture presents in Revelation a great sign, a woman clothed with the sun, crowned with twelve stars, who brings forth the male child destined to rule the nations, and the Church sees in this woman an image of Mary, the mother of the Messiah, crowned and glorious in heaven, so that this vision illuminates her exalted place in God's plan, her glory and her role in the great drama of salvation and the conflict with the ancient serpent. This means a woman understands the woman clothed with the sun as an image of Mary, revealing her glory and her place in the cosmic story of salvation, so that she sees Mary's dignity and role illuminated by this majestic typology. The woman who understands the woman clothed with the sun sees in her an image of Mary, crowned and glorious in God's plan. The woman clothed with the sun in Revelation is seen as Mary, crowned and glorious, revealing her exalted place and her role in the drama of salvation.

The New Eve Fulfilled

The typology of Mary gathers up the theme of the New Eve, the woman whose offspring crushes the serpent, fulfilling in glory what was promised at the fall. The figures of the Ark and the woman clothed with the sun complete the theme of Mary as the New Eve, for the woman whose offspring was promised to crush the serpent at the fall is seen in Revelation at enmity with the dragon, her child destined to rule, so that the New Eve foretold in Genesis is fulfilled in the glorious woman of Revelation, the typology drawing together the whole arc from the first promise to its heavenly fulfillment, Mary the woman at enmity with the serpent from beginning to end. This means a woman understands the typology as fulfilling the theme of the New Eve, Mary the woman of the first promise seen in glory in the last book of Scripture, so that she grasps the coherence of Mary's role across the whole of salvation history. The woman who understands the New Eve fulfilled sees Mary's role gathered from the first promise to its heavenly fulfillment. The New Eve fulfilled is seen in Mary's typology, the woman whose offspring crushes the serpent, foretold at the fall and glorified in Revelation.

CHAPTER SEVEN

Mother and Intercessor

Her Role in the Life of Grace

Mary is not only the Mother of God but the mother of all the redeemed, and her intercession, far from competing with Christ's unique mediation, flows from it and leads to Him. Understanding Mary's role as mother and intercessor clarifies what the Church teaches and guards against misunderstanding.

Then he said to the disciple, Behold, your mother! And from that hour the disciple took her to his own home. — John 19:26-27

Mother of the Church

From the Cross, Christ gave Mary as mother to the beloved disciple and through him to all the faithful, so that she is the mother of the whole Church. As Jesus hung on the Cross, He gave His mother to the beloved disciple, saying, Behold your mother, and in the disciple He entrusted her to all the faithful, so that Mary became the mother not only of Christ but of His whole body the Church, the spiritual mother of all the redeemed, given to the disciples and to every Christian as mother, her maternity extended from her Son to all who belong to Him. This means a woman understands Mary as the mother of the

Church, given from the Cross to all the faithful, so that she sees Mary as her own spiritual mother, entrusted to her by Christ Himself, the mother of all who are joined to her Son. The woman who understands Mary as mother of the Church sees her as her own spiritual mother, given from the Cross. Mother of the Church, Mary was given by Christ from the Cross as mother to all the faithful, the spiritual mother of all the redeemed.

Intercession That Flows from Christ

Mary's intercession does not compete with Christ's unique mediation but flows entirely from it, her prayers deriving all their power from her Son. The Church teaches that Mary intercedes for the faithful, praying for them as a mother, but this intercession does not rival or diminish the one mediation of Christ, for there is one Mediator between God and men, and Mary's intercession flows entirely from His, deriving all its power from Him, a sharing in His mediation rather than a competitor to it, so that her prayers, like those of any member of the Church, have their whole efficacy from Christ, to whom she always leads. This means a woman understands Mary's intercession as flowing from and subordinate to Christ's unique mediation, not competing with it but sharing in it, so that she sees no conflict between honoring Mary's intercession and holding Christ as the one Mediator, her role entirely dependent on His. The woman who understands intercession that flows from Christ sees Mary's prayers deriving all their power from her Son. Intercession that flows from Christ is Mary's role, her prayers not competing with His unique mediation but deriving all their power from Him.

Always Leading to Her Son

Mary's whole role, as mother and intercessor, is to lead the faithful to her Son, so that true devotion to her never stops at her but passes through her to Christ. The purpose and direction of all Mary's maternal care and intercession is to lead souls to Christ, for she points always away from herself to her Son, as at Cana she said, Do whatever he tells you, so that genuine devotion to Mary never terminates in her but passes through her to Christ, her role entirely ordered to bringing the faithful to her Son, never a detour from Him but a path to Him. This means a woman understands that Mary always leads to her Son, so that her devotion to Mary is rightly ordered when it draws her closer to Christ, never resting in Mary alone but following her to the Lord she serves, Mary's whole purpose to bring souls to Him. The woman who understands Mary always leading to her Son lets her devotion pass through Mary to Christ. Always leading to her Son, Mary directs all her maternal care and intercession to Christ, so that true devotion to her passes through her to Him.

CONCLUSION

The Woman Who Believed

The woman who loved Mary without quite knowing what the Church teaches about her now knows the four great truths. We have set Mary in God's plan, foretold from the fall as the New Eve whose yes at the Annunciation was the hinge of history; and we have seen the four dogmas: her Divine Motherhood, that she is truly the Mother of God, the root of all Marian doctrine and a defense of who Christ is; her Perpetual Virginity, the sign of her total consecration; her Immaculate Conception, preserved from original sin and full of grace, redeemed in advance; and her Assumption, taken body and soul into glory, revealing the destiny of the redeemed. We have seen her as the Ark and the woman clothed with the sun, and as the mother and intercessor whose every care leads to her Son.

Running through all of it is a single truth: these dogmas are not pious additions but a coherent statement about what God does in a human person fully surrendered to Him. Mary is She Who Believed, and in her the Church sees the depths of grace, the dignity, and the destiny held out to every soul that says yes to God.

So know the woman who believed. Let your devotion to Mary rest on the truth of who she is: the Mother of God, ever-virgin, immaculate, assumed into glory, your mother and intercessor. These are not remote doctrines but truths that reveal the greatness of God's grace and the destiny of every woman surrendered to Him. In Mary, the one who believed and was supremely blessed, you see what God can do in a human life wholly given to Him, and you see held out to you, in her, the grace, the dignity, and the glory promised to all who believe. Behold your mother, and in her, behold your hope.

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