

DECEMBER 8 2025 FATHER PETER TURRONE

So, today, we celebrate the great Solemnity of the Immaculate Conception of the blessed Virgin Mary.

Wordsworth, an English Romantic poet, wrote a beautiful poem entitled “*The Virgin*.” And there is this one line in particular which can give expression to today’s Solemnity, and he said Mary is “*tainted nature’s solitary boast*.” So, “*tainted nature’s solitary boast*.”

You know, Mary is the only saint, the only one, the only holy one to be born a saint. From the moment of her conception, right, and a very unique way, something only that is specific to her, that she was preserved from sin.

We heard in the first reading from the Book of Genesis how Adam and Eve, who were in this perfect relationship, this perfect union with God, had turned away from Him. So once they turned away from the Lord, there was this break. So they could no longer see God face to face, and then therefore, their relationship had changed dramatically. And as a consequence of what we call “*original sin*,” everything was damaged but not destroyed. So that union that they had was ruined because they began to distrust in God. So therefore, they turned away from Him. And we can still feel the after-effects, even today.

So we can see all of this that’s there, and then again, in his poem, right, he says, “*tainted nature*” so what he means by that is that nature is good because God is the one who created everything, but it’s been touched, right? The consequences of evil are still there. Benedict XVI himself said, he said that this original sin entered into the human bloodstream, and it’s there. Baptism can remove the—can remove original sin from us and pour in the divine grace of God’s life inside of us, but we know,

honestly, that we have to still fight against the old man who tries to rear his ugly head in our lives.

When we look at Mary, who the Church says is the icon of what it means to be a believer, right, she shows us what it means to be Christian. And the Lord, from the moment of her conception in her mother's womb was given this singular privilege. And it's—it is extraordinary when you think about it. Why? Because the Lord preserved her from sin so that she could be the worthy mother of God. So she is the Theotokos, one of the ancient titles that the Church uses to describe Mary. So all of this is in service of what the Lord Himself would do.

So we know, and I remember studying theology, right, when we studied Mariology, they said everything is there, every Mary—Marian feast, Solemnity, has something to say about who Jesus is, who is the sole redeemer of humanity. So we look to Mary and we see this beautiful example of how she says yes to God.

In RCIA class a couple of years ago, somebody came to me and said, *“Well, hold on a second. So she was already prepared, she was predestined to be the mother of God, so she was prepared at the moment of her conception, but did she have—she didn't have any say in that?”* No. Mary has full freedom, because God, who is outside of time, God knows all things, God knows the past, the present, and the future all together in an eternal now. And therefore, God knows that Mary will say yes. And therefore she is conceived immaculately in preparation for the coming of Christ.

So all of this fits in beautifully with theology and with philosophy, as well. So you can see, so she is giving her full yes, this full freedom to God, and when she says that, you can see how the angel is revealing to her the beauty of the Trinity. He speaks of the Father and the Son and the

Spirit, so Mary is receiving, right, this theology lesson. This revelation is being given to her. And as she listens in humility, even though she doesn't completely necessarily understand everything all at once, Mary, as a creature, the most exalted of God's creatures, she says yes. So she asks for clarification, and once she receives the clarification, she says yes. *"Let Your will be done."*

And because of Mary's yes, God takes on flesh and Jesus comes into the world to save us from our sins. So on this beautiful feast of the Solemnity of the Immaculate Conception of the Virgin Mary, we can do many things to honour her. The first thing is that we can thank her for her yes. And the second thing, as Saint Louis de Montfort said, he says if we love Mary, then we are not going to want to sin. We're not going to want to hurt her son, who is God in the flesh. So it's a good opportunity to reflect upon our lives and say, *"Is there something in my life that is blocking the grace of God from operating within it?"* Am I doing something, or am I not doing something I should do that is preventing the grace of God from working in my life for the sake of other people?

And then the third thing we do is we can consecrate ourselves to Jesus, renew our baptismal promises, and entrusting ourselves to Mary. Just like when she appeared in Guadalupe. So she said, *"You are under my mantle, within the folds of my mantle."* She is our loving mother who is there. And as most recently, the Church just came out with a document called *"Mater Populi Fidelis."* There is this beautiful expression that says, *"Mary's yes,"* so, Mary's yes, *"opens for us—opens for humanity the possibility of divinization,"* that is, transformation in Christ which is the end goal of the Christian life.

So we thank Mary for her yes, and we ask her to intercede for us as the Mother of the Church so that we too can say yes to whatever the Lord

wants for each and every one of us. And we know if we do that, all things will work for good.