



Catholicism

Mary



# Resources

## Books

- “10 Most Important Things You Can Say to a Catholic” - Ron Rhodes
- “The Gospel According to Rome” - James G. McCarthy
- “The Roman Catholic Controversy” - James R. White
- “The Fatal Flaw” - James R. White
- “Answers to Catholic Claims” - James R. White
- “Roman Catholics and Evangelicals: Agreements and Disagreements” - Norman L. Geisler & Ralph MacKenzie
- [http://www.mycatholicsource.com/mcs/qt/mary\\_our\\_mother\\_reflections\\_recommended\\_devotion.htm](http://www.mycatholicsource.com/mcs/qt/mary_our_mother_reflections_recommended_devotion.htm)

## Audio/Video

- <https://www.youtube.com/playlist?list=PL7CwA6quQSmnO3mgCHqZ2Qu0i2v-tMiTN>



# Catholic View of Mary

“O Mother of Perpetual Help, thou art the dispenser of every grace that God grants us in our misery; it is for this cause that He hath made thee so powerful, so rich, so kind, that thou mightest assist us in our miseries. Thou art the advocate of the most wretched and abandoned sinners, if they but come unto thee; come once more to my assistance, for I commend myself to thee. In thy hands I place my eternal salvation; to thee I entrust my soul. Enroll me among thy most faithful servants; take me under thy protection and it is enough for me: yes, for if thou protect me, I shall fear nothing; not my sins, for thou wilt obtain for me their pardon and remission; not the evil spirits, for thou art mightier than all the powers of hell; not even Jesus, my Judge, for He is appeased by a single prayer from thee. I fear only that through my own negligence I may forget to recommend myself to thee and so I shall be lost. My dear Lady, obtain for me the forgiveness of my sins, love for Jesus, final perseverance and the grace to have recourse to thee at all times, O Mother of Perpetual Help.”



# Catholic View of Mary

## Mariology

- Mother of God
- Immaculate Conception
- Perpetual Virginity
- Bodily Assumption
- Co-Redemptrix
- Co-Mediatrix
- Veneration



Catholic View of Mary

Mother of God



## Catholic View of Mary

**495** Called in the Gospels "the mother of Jesus", Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as "the mother of my Lord". In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence, the Church confesses that Mary is truly "Mother of God" (Theotokos).



# Catholic View of Mary

## Syllogism

- Jesus is God
  - Mary is the mother of Jesus
  - Therefore, Mary is the mother of God
- Debated in 400's at Council of Ephesus



Catholic View of Mary

# Immaculate Conception



# Catholic View of Mary

## Background

- Not about the conception of Jesus
- Mary herself was conceived without the stain of original sin and continued without sin her entire life
- Officially declared and defined as dogma in 1854 by Pope Pius IX



# Catholic View of Mary

“by the authority of Jesus Christ our Lord, of the Blessed Apostles Peter and Paul, and by our own:

We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.

Hence, if anyone shall dare -- which God forbid! -- to think otherwise than as has been defined by us, let him know and understand that he is condemned by his own judgment; that he has suffered shipwreck in the faith; that he has separated from the unity of the Church” - **Pope Pius IX, Ineffabilis Deus**



# Catholic View of Mary

490 To become the mother of the Savior, Mary "was enriched by God with gifts appropriate to such a role." The angel Gabriel at the moment of the annunciation salutes her as "full of grace". In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace. 491 Through the centuries the Church has become ever more aware that Mary, "full of grace" through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.

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# Catholic View of Mary

**492** The "splendor of an entirely unique holiness" by which Mary is "enriched from the first instant of her conception" comes wholly from Christ: she is "redeemed, in a more exalted fashion, by reason of the merits of her Son". The Father blessed Mary more than any other created person "in Christ with every spiritual blessing in the heavenly places" and chose her "in Christ before the foundation of the world, to be holy and blameless before him in love". **493** The Fathers of the Eastern tradition call the Mother of God "the All-Holy" (Panagia), and celebrate her as "free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature". By the grace of God Mary remained free of every personal sin her whole life long.



# Catholic View of Mary

And the angel being come in, said unto her: “Hail, full of grace, the Lord is with thee: blessed art thou among women.”

**Luke 1:28, Douay-Rheims**



Catholic View of Mary

# Perpetual Virginity



# Catholic View of Mary

**499** The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." And so the liturgy of the Church celebrates Mary as Aeiparthenos, the "Ever-virgin". **500** Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact, James and Joseph, "brothers of Jesus", are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary". They are close relations of Jesus, according to an Old Testament expression.



## Catholic View of Mary

**510** Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin"



## Catholic View of Mary

“To Eve it was said : " In sorrow shall thou bring forth children : " Mary was exempt from this law, for preserving her virginal integrity inviolate, she brought forth Jesus the Son of God, without experiencing, as we have already said, any sense of pain.” – **Catechism of the Council of Trent**



Catholic View of Mary

Bodily Assumption



# Catholic View of Mary

## Background

- Officially declared and defined as dogma in 1950 by Pope Pius XII
- After Mary completed her life, God assumed Mary, body and soul into heaven



# Catholic View of Mary

“we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

Hence if anyone, which God forbid, should dare willfully to deny or to call into doubt that which we have defined, let him know that he has fallen away completely from the divine and Catholic Faith.” – **Pope Pius XII, Munificentissimus Deus**



## Catholic View of Mary

**966** "Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians: In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.



# Catholic View of Mary

**Psalm 132:8 NKJV** - Arise, O LORD, to Your resting place, You and the ark of Your strength.



# Catholic View of Mary

## Co-Redemptrix



## Catholic View of Mary

**968** Her role in relation to the Church and to all humanity goes still further. "In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."



# Catholic View of Mary

494 ...Thus, giving her consent to God's word, Mary becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with him and dependent on him, by God's grace: As St. Irenaeus says, "Being obedient she became the cause of salvation for herself and for the whole human race." Hence, not a few of the early Fathers gladly assert. . .: "The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith." Comparing her with Eve, they call Mary "the Mother of the living" and frequently claim: "Death through Eve, life through Mary."



# Catholic View of Mary

“But the Blessed Virgin Mary should be called Queen, not only because of her Divine Motherhood, but also because God has willed her to have an exceptional role in the work of our eternal salvation...Now, in the accomplishing of this work of redemption, the Blessed Virgin Mary was most closely associated with Christ; and so it is fitting to sing in the sacred liturgy: "Near the cross of Our Lord Jesus Christ there stood, sorrowful, the Blessed Mary, Queen of Heaven and Queen of the World." For "just as Christ, because He redeemed us, is our Lord and king by a special title, so the Blessed Virgin also (is our queen), on account of the unique manner in which she assisted in our redemption, by giving of her own substance, by freely offering Him for us, by her singular desire and petition for, and active interest in, our salvation." – **Ad Coeli Reginam**



Catholic View of Mary

Co-Mediatrix



# Catholic View of Mary

“This motherhood of Mary in the economy of grace lasts without interruption, from the consent which she gave in faith at the annunciation, and which she unhesitatingly bore with under the cross, even to the perpetual consummation of all the elect. For after being assumed into heaven, she has not put aside this saving function, but by her manifold intercession, she continues to win the gifts of eternal salvation for us. By her motherly love, she takes care of the brothers of her Son who are still in pilgrimage and in dangers and difficulties, until they be led through to the happy fatherland. For this reason, the Blessed Virgin is invoked in the Church under the titles of Advocate, Auxiliatrix, Adiuatrix, and Mediatrix. This however it to be so understood that it takes nothing away, or adds nothing to the dignity and efficacy of Christ the one Mediator. For no creature can ever be put on the same level with the Incarnate Word and Redeemer....” – **Second Vatican Council**



## Catholic View of Mary

**John 19:26-27 NKJV** - When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home.



## Catholic View of Mary

“And although the moon receives all her light from the sun, she moves more quickly than the sun; for, as a certain author remarks, what the sun does in a year, the moon does in a month. Hence, says St. Anselm: Our relief is sometimes more immediate when the name of Mary is invoked than when we invoke the name of Jesus.” –  
**Alphonsus Liguori, The Glories of Mary**



# Catholic View of Mary

“On this account it was, says St. Bernard, that the Eternal Father, wishing to show all the mercy possible, besides with giving us Jesus Christ, our principal advocate him, was pleased also to give us Mary, as our advocate with Jesus Christ. There is no doubt, the saint adds, that Jesus Christ is the only mediator of justice between men and God; that, by virtue of his own merits and promises, he will and can obtain us pardon and the divine favors; but because men acknowledge and fear the divine Majesty, which is in him as God, for this reason it was necessary to assign us another advocate, to whom we might have recourse with less fear and more confidence, and this advocate is Mary, than whom we cannot find one more powerful with his divine majesty, or one more merciful towards ourselves. The saint says, Christ is a faithful and powerful Mediator between God and men, but in him men fear the majesty of God. A mediator, then, was needed with the mediator himself; nor could a more fitting one be found than Mary.” - **Liguori, The Glories of Mary**



# Catholic View of Mary

St. Anselm, to increase our confidence, adds, that "when we have recourse to this divine Mother, not only we may be sure of her protection, but that often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary and call on her holy name, than we should be if we called on the name of Jesus our Savior;" and the reason he gives for it is, "that to Jesus, as a judge, it belongs also to punish; but mercy alone belongs to the Blessed Virgin as a patroness". Meaning, that we more easily find salvation by having recourse to the Mother than by going to the Son—not as if Mary was more powerful than her Son to save us, for we know that Jesus Christ is our only Savior, and that he alone by his merits has obtained and obtains salvation for us; but it is for this reason: that when we have recourse to Jesus, we consider him at the same time as our judge, to whom it belongs also to chastise ungrateful souls, and therefore the confidence necessary to be heard may fail us; but when we go to Mary, who has no other office than to compassionate us as Mother of mercy, and to defend us as our advocate, our confidence is more easily established, and is often greater. "We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus. Her Son is lord and judge of all, and discerns the merits of each one; and therefore if he does not immediately grant the prayers of all, he is just. When, however, the Mother's name is invoked, though the merits of the suppliant are not such as to deserve that his prayer should be granted, those of the Mother supply that he may receive." – **Alphonsus Liguori, The Glories of Mary**



# Catholic View of Mary

**969** "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix." **970** "Mary's function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin's salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it." "No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source."



# Catholic View of Mary

And since she has been appointed by God to be the Queen of heaven and earth, and is exalted above all the choirs of angels and saints, and even stands at the right hand of her only-begotten Son, Jesus Christ our Lord, she presents our petitions in a most efficacious manner. What she asks, she obtains. Her pleas can never be unheard. – **Pope Pius IX, Ineffabilis Deus**



# Catholic View of Mary

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, O most gracious Advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ. – Hail, Holy Queen (Rosary)



## Catholic View of Mary

“All those who seek Mary’s protection will be saved for all eternity.” – **Pope Benedict XV**



# Catholic View of Mary

## Veneration



# Catholic View of Mary

**971** "All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.



## Catholic View of Mary

“Mary has by grace been exalted above all angels and men to a place second only to her Son, as the most holy mother of God who was involved in the mysteries of Christ: she is rightly honored by a special cult in the Church.” – **Second Vatican Council**



# Catholic View of Mary

## Three degrees of worship

- Latria
- Dulia
- Hyperdulia



# Catholic View of Mary

## Latria

“The veneration due to God alone for his supreme excellence and to show people’s complete submission to him. It is essentially adoration. As absolute latria, it is given only to God, as the Trinity, or one of the Divine Persons, Christ as God and as man, the Sacred Heart of Jesus, and the Holy Eucharist. Representations of God as images connected with the Divinity may receive relative latria, which is given not to the symbol but to the Godhead, whom it signifies.” – **John Hardon**



# Catholic View of Mary

## Dulia

“Dulia is the special worship, generally called veneration, given to the angels and saints because as friends of God they share in His excellence.” – **Robert Broderick**



# Catholic View of Mary

## Hyperdulia

“Hyperdulia is the veneration proper to the Blessed Mother alone; it is the highest form of veneration short of adoration.”

– **Robert Broderick**



Mariology

BREAK



Response to the Catholic View of Mary

Mother of God



# Response to the Catholic View of Mary

- Syllogism has troubling implications
- Just stick with what the bible says
- At the least, it is confusing



# Response to the Catholic View of Mary

**John 2:1 NKJV** - On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

**Acts 1:14 NKJV** - These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.



Response to the Catholic View of Mary

# Immaculate Conception



# Response to the Catholic View of Mary

- Nowhere directly supported in Scripture
- Bible does speak of sinlessness of Christ
- Bible does speak of sinfulness of mankind
- Mary acknowledged her need for a Savior



## Response to the Catholic View of Mary

**2 Corinthians 5:21 NKJV** - For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

**1 John 3:5 NKJV** - And you know that He was manifested to take away our sins, and in Him there is no sin.

**Luke 18:19 NKJV** - So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.



# Response to the Catholic View of Mary

**Revelation 15:4 NKJV** - Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested."



# Response to the Catholic View of Mary

**Ecclesiastes 7:20 NKJV** - For there is not a just man on earth who does good And does not sin.

**Romans 3:10, 12, 23 NKJV** - As it is written: "There is none righteous, no, not one; ...They have all turned aside; They have together become unprofitable; There is none who does good, no, not one." ...for all have sinned and fall short of the glory of God,

**Romans 5:12 NKJV** - Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned



# Response to the Catholic View of Mary

**Luke 1:46-47 NKJV** - And Mary said: "My soul magnifies the Lord, And my spirit has rejoiced in God my Savior.



# Response to the Catholic View of Mary

And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. - **Luke 1:28, Douay-Rheims**

- Greek is better rendered “highly-favored one”
- Perfect passive participle -- not perfection
- Simply emphasizes the certainty of the favor given (Matthew 25:34, 1 Thessalonians 1:4)
- Luke 1:30 gives further explanation
- “Blessed” does not have a connection with sinlessness/holiness



# Response to the Catholic View of Mary

“I answer that, Nothing is handed down in the canonical Scriptures concerning the sanctification of the Blessed Mary as to her being sanctified in the womb; indeed, they do not even mention her birth. But as Augustine, in his tractate on the Assumption of the Virgin, argues with reason, since her body was assumed into heaven, and yet Scripture does not relate this; so it may be reasonably argued that she was sanctified in the womb. For it is reasonable to believe that she, who brought forth "the Only-Begotten of the Father full of grace and truth," received greater privileges of grace than all others: hence we read (Luke 1:28) that the angel addressed her in the words: "Hail full of grace!"” – **Thomas Aquinas, Summa Theologiae, Part III, q. 27**



## Response to the Catholic View of Mary

“Often there are theologians and preachers who, following in the footsteps of the holy Fathers, have been rather free in their use of events and expressions taken from Sacred Scripture to explain their belief in the Assumption.” – **Pope Pius XII, Munificentissimus Deus**



# Response to the Catholic View of Mary

The word Jesus Christ alone was born without sin. - **Clement of Alexandria**

He alone, being made man, but remaining God, never had any sin; nor did He take on Him a flesh of sin, though from the flesh of sin of His mother; - **Augustine of Hippo**

Of all that are born of woman, the Holy Lord Jesus was the only one who experienced not the contagion of earthly corruption. - **Ambrose**



# Response to the Catholic View of Mary

For this reason, our astonishment is not small in seeing that some of you are believed to be able to introduce a new feast that is unknown to the rite of the Church that cannot be approved by reason, that it is condemned by the ancient traditions, the Feast of the Immaculate Conception. - **St. Bernard**

But this is asked, on what account and whence is it that Mary was conceived without original sin? We say this was impossible. - **Peter Lombard**

The dogma that holds the blessed Virgin was free from the original sin was nowhere delivered in Holy Scripture! - **Melchior Cannas**



# Response to the Catholic View of Mary

If the Scriptures are duly considered, and the sayings of the doctors ancient and modern who have been devoted to the glorious Virgin- it is plain from their word she was conceived in sin. -**St. Antoninus**

The Lord Jesus Christ alone among the sons of men was born without sin. - **Pope Leo I**

It belongs to the immaculate Lamb to have no sin. - **Pope Gallatus**



# Response to the Catholic View of Mary

Christ alone was truly born holy. - **Pope Gregory I**

Eve was produced without sin, but she brought forth in sin.  
Mary was brought forth in sin, but she brought forth without  
sin. - **Pope Innocent III**



## Response to the Catholic View of Mary

This is the grace whereby it came to pass that God, Who came to take away sins, because sin was not in Him, was conceived and born a man in the similitude of sinful flesh, of sinful flesh. The flesh of Mary, forsooth, which had been conceived in iniquities after the manner of men, was indeed sinful flesh, which bore the Son of God in the similitude of sinful flesh.—We must believe that the Only begotten God did not derive the defilement of sin from the mortal flesh of the Virgin.—Truly, therefore, Mary conceived God the Word, which she bore in sinful flesh, which God received. - **Bishop Fulgentius of Ruspe**



Response to the Catholic View of Mary

# Perpetual Virginity



# Response to the Catholic View of Mary

- Bible directly contradicts claim of perpetual virginity
- Based more on philosophical considerations
  - Because of bodily assumption, therefore,...
- Earliest sources used to promote this idea were gnostic
  - Protoevangelium of James
  - Odes of Solomon
  - Ascension of Isaiah



## Response to the Catholic View of Mary

**John 2:12 NKJV** - After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

**Matthew 12:46 NKJV** - While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.

- **Mark 3:31; Luke 8:19**



## Response to the Catholic View of Mary

**Matthew 13:55-56 NKJV** - "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? "And His sisters, are they not all with us? Where then did this Man get all these things?"

- **Mark 6:3,4**



## Response to the Catholic View of Mary

**John 7:2-10 NKJV** - Now the Jews' Feast of Tabernacles was at hand. His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. ... For even His brothers did not believe in Him. ... But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.



# Response to the Catholic View of Mary

**Acts 1:14 NKJV** - These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

**Galatians 1:19 NKJV** - But I saw none of the other apostles except James, the Lord's brother.

**1 Corinthians 9:5 NKJV** - Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?



## Response to the Catholic View of Mary

**Matthew 1:25 NKJV** - and [Joseph] did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

**Matthew 1:18 NKJV** - Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.



# Response to the Catholic View of Mary

Other Greek words are used to express a less close relationship than brother or sister

- Anepsios – cousin
  - **Colossians 4:10 NKJV** - Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),
- Sungenis – kinsman
  - **Luke 1:36 NKJV** - "Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.



# Response to the Catholic View of Mary

Messianic Psalm describes animosity from brothers

**Psalm 69:8 NKJV** - I have become a stranger to my brothers,  
And an alien to my mother's children.



Response to the Catholic View of Mary

# Bodily Assumption



# Response to the Catholic View of Mary

- No direct scriptural support admitted by Catholic church
  - Based on possibility or probability
- Psalm 132:8 is based on weak analogy and depends on other Marian dogmas that have little support (sinlessness, perpetual virginity)
- Earliest mention is 7th century



Response to the Catholic View of Mary

Co-Redemptrix



# Response to the Catholic View of Mary

- Bible is clear there is only one Redeemer
- No scriptural support that Mary assisted Jesus with redemption
  - Mary did not suffer for sin
  - Mary did not suffer death for sin
  - Mary was not qualified
- Jesus offered Himself up



# Response to the Catholic View of Mary

**Isaiah 49:26 NKJV** - ...All flesh shall know That I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob."

**Colossians 1:13-14 NKJV** - He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.

**Romans 3:24 NKJV** - being justified freely by His grace through the redemption that is in Christ Jesus,



## Response to the Catholic View of Mary

**Hebrews 9:14 NKJV** - how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?



Response to the Catholic View of Mary

Co-Mediatrix



# Response to the Catholic View of Mary

**1 Timothy 2:5 NKJV** - For there is one God and one Mediator between God and men, the Man Christ Jesus,

- Catholic church responds by saying that asking for others to pray for you is a form of mediation
  - While it may be true, the way Mary mediates is wholly different than asking for others to pray for you. Her mediation is placed on level with Jesus.



# Response to the Catholic View of Mary

3 reasons given to explain why Mary's role as Co-Mediatrix does not infringe upon Christ's role as sole mediator

1. Mary's mediation shows the power of Christ's mediation
2. Mary's mediation draws in power from Christ's mediation
3. Mary's mediation promotes immediate union with Christ



# Response to the Catholic View of Mary

## Mary's mediation shows the power of Christ's mediation

- Catholic church teaches to seek her aid, because she can persuade God to grant requests that He might otherwise turn down
- Presents God as a cold, reluctant benefactor who must be approached through Mary

“All men, moreover, are full of the hope and confidence that prayers which might be received with less favor from the lips of unworthy men, will be accepted by God when they are recommended to him by the Most Holy Mother and will be favorably heard.” – **Octobri Mense**



# Response to the Catholic View of Mary

## Mary's mediation draws in power from Christ's mediation

- Claim: “...flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it and draws all its power from it.” – **Second Vatican Council**
- Reality: “And from this community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix of the lost world and Dispenatrix of all the gifts that Our Savior purchased for us by His Death and by His blood.” – **Pope Pius X, Ad Diem**



# Response to the Catholic View of Mary

**1476** We also call these spiritual goods of the communion of saints the Church's treasury, which is "not the sum total of the material goods which have accumulated during the course of the centuries. On the contrary the 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy." **1477** "This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God.



# Response to the Catholic View of Mary

## Mary's mediation promotes immediate union with Christ

“God has committed to her the treasury of all good things, in order that everyone may know that through her are obtained every hope, every grace, and all salvation. For this is his will, that we obtain everything through Mary.”

– **Pope Pius IX, Ubi Primum**

“O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, obtains salvation except through thee, none receives a gift from the throne of mercy except through thee. – **Pope Leo XIII,**

**Adiutricem Populi**



## Response to the Catholic View of Mary

“...The connecting portion the function of which is to join the body to the head and to transmit to the body the influences and volitions of the head – we mean the neck. Yes, says St. Bernardine of Sienna, “she is the neck of Our Head, by which He communicated to His mystical body all spiritual gifts.” – **Pope Pius X, Ad Diem**



# Response to the Catholic View of Mary

We have access to God through Jesus

**Ephesians 2:18 NKJV** - For through Him we both have access by one Spirit to the Father.

**John 14:6 NKJV** - Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

**John 16:26-27 NKJV** - "In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; "for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.



# Response to the Catholic View of Mary

We can access God with confidence

**Hebrews 10:19 NKJV** - Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

**Ephesians 3:12 NKJV** - in whom we have boldness and access with confidence through faith in Him.

**Hebrews 4:16 NKJV** - Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.



Response to the Catholic View of Mary

Veneration



# Response to the Catholic View of Mary

- Jesus plays down promotion of Mary
- Mary is assigned titles/characteristics that belong to God alone
- Biblically, no distinction between *latria* and *dulia*
- Actions speak louder than words



## Response to the Catholic View of Mary

**Luke 11:27-28 NKJV** - And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it!"



## Response to the Catholic View of Mary

**Matthew 12:47-49 NKJV** - Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!"



# Response to the Catholic View of Mary

## Titles of Mary

- “Inexpressible gift of the Almighty”
- “Cause of our joy”
- “Morningstar”
- “Gate of Heaven”
- “Refuge of sinners”
- “Mother of the church”
- “Queen of Heaven/Universe”
- “Virgin Most Powerful”
- “Seat of Wisdom”
- “Mother of Mercy”
- “All-Holy”



# Response to the Catholic View of Mary

## Latria and Dulia

**Exodus 20:4-5 NKJV** - "You shall not make for yourself a carved image--any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

- When translated into Greek, *latria* and *dulia* used fairly equally for Hebrew word *avad* (serve)



# Response to the Catholic View of Mary

**Galatians 4:8 NKJV** - But then, indeed, when you did not know God, you served those which by nature are not gods.

- *Dulia* used here to describe servitude to idols.
- Were Galatians free of idolatry because they served (*dulia*) them?



# Response to the Catholic View of Mary

## Actions speak louder than words

- It seems that the Catholic church deflects any objections of idolatry by simply asserting the differentiation of latria and dulia.
- In reality, though, worship of Mary has gone far beyond anything the bible accepts and has clearly reached a level that is on par with worship to God himself.



# Response to the Catholic View of Mary

“In fact, the distinction between latria and dulia, as they called them, was invented in order that divine honors might seem to be transferred with impunity to angels and the dead. For it is obvious that the honor the papists give to the saints really does not differ from the honoring of God. Indeed, they worship both God and the saints indiscriminately, except that, when they are pressed, they wriggle out with the excuse that they keep unimpaired for God what is due him because they leave latria to him. But since the thing itself, not the word, is in question, who can permit them to make light of this most important of all matters?”

Continued on next slide...



# Response to the Catholic View of Mary

“But — to pass over this also — their distinction in the end boils down to this: they render honor [cultus] to God alone, but undergo servitude [servitium] for the others. For latreia, among the Greeks means the same thing as cultus among the Latins; douleia properly signifies servitus; and yet in Scripture this distinction is sometimes blurred. But suppose we concede it to be unvarying. Then we must inquire what both words mean: douleia is servitude; latreia, honor. Now no one doubts that it is greater to be enslaved than to honor. For it would very often be hard for you to be enslaved to one whom you were not unwilling to honor. Thus it would be unequal dealing to assign to the saints what is greater and leave to God what is lesser. Yet many of the old writers used this distinction. What, then, if all perceive that it is not only inept but entirely worthless?” - **John Calvin**



# Advice on Discussing Mary with Catholics



# Advice on Discussing Mary with Catholics

- At what point does *dulia* become *latria*?
- Why do modern Marian beliefs not show up until 12th century if Tradition is supposed to be handed down by Jesus and the Apostles?
- What do you think of the titles and characteristics that Mary shares with God and of God's claims to share glory with no other?
- Using "allegorical" methods to find parallels to Mary, or to say that nothing in Scriptures speaks against Marian beliefs, is not sufficient to make a positive case for Marian beliefs.



Questions?



# Extra Quotes



## Extra Quotes

Enraptured by the splendor of thy heavenly beauty, and impelled by the anxieties of the world, we cast ourselves into thine arms, O Immaculate Mother of Jesus and our Mother, Mary, confident of finding in thy most loving heart appeasement of our ardent desires, and a safe harbor from the tempests which beset us on every side. - **Pope Pius XII**



## Extra Quotes

We believe finally that in the glory where you reign, clothed with the sun and crowned with stars, you are, after Jesus, the joy and gladness of all the angels and the saints, and from this earth, over which we tread as pilgrims, comforted by our faith in the future resurrection, we look to you our life, our sweetness, our hope; draw us onward with the sweetness of your voice, so that one day, after our exile, you may show us Jesus, the blessed fruit of your womb. O clement, O loving, O sweet Virgin Mary. Amen. - **Pope Pius XII**



## Extra Quotes

We have made a goddess of the Virgin Mary. -  
**Bishop Josip Strossmayer, speech at Vatican I,  
opposing papal infallibility**

O Mary, gate of Heaven, none shall enter in  
except through thee. - **Cardinal Spellman**



# Odes of Solomon

1 A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord.

2 The Son is the cup, and He who was milked is the Father:

3 And the Holy Spirit milked Him: because His breasts were full, and it was necessary for Him that His milk should be sufficiently released;

4 And the Holy Spirit opened His bosom and mingled the milk from the two breasts of the Father; and gave the mixture to the world without their knowing:

5 And they who receive in its fulness are the ones on the right hand.

6 The Spirit opened the womb of the Virgin and she received conception and brought forth; and the Virgin became a Mother with many mercies;

7 And she travailed and brought forth a Son, without incurring pain;

8 And because she was not sufficiently prepared, and she had not sought a midwife (for He brought her to bear) she brought forth, as if she were a man, of her own will;

9 And she brought Him forth openly, and acquired Him with great dignity,

10 And loved Him in His swaddling clothes and guarded Him kindly, and showed Him in Majesty.  
Hallelujah.



## Ascension of Isaiah

...it came about, when they were alone, that Mary then looked with her eyes and saw a small infant, and she was astounded. -

**Ascension of Isaiah 11:8**



# Protoevangelium of James

And the midwife said to him: Is this true? And Joseph said to her: Come and see. And the midwife went away with him. And they stood in the place of the cave, and behold a luminous cloud overshadowed the cave. And the midwife said: My soul has been magnified this day, because my eyes have seen strange things — because salvation has been brought forth to Israel. And immediately the cloud disappeared out of the cave, and a great light shone in the cave, so that the eyes could not bear it. And in a little that light gradually decreased, until the infant appeared, and went and took the breast from His mother Mary. And the midwife cried out, and said: This is a great day to me, because I have seen this strange sight. And the midwife went forth out of the cave, and Salome met her. And she said to her: Salome, Salome, I have a strange sight to relate to you: a virgin has brought forth — a thing which her nature admits not of.