

Marian Doctrines

Catholic Apologetics



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When the Catholic Church appears to teach "new doctrines" about Mary, it is often a statement of truth against some current errors or a clarification of truths **that have always been taught and believed** by Christians through the centuries. The Church believes that handing on these truths participates in the admonition of Paul.

2 Thessalonians 2:15

Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement (our word) or by a letter (written tradition) of ours.

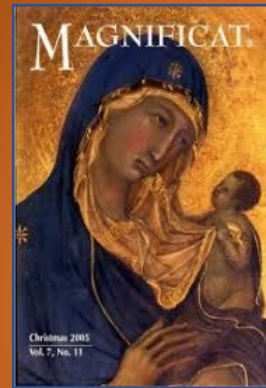
Why Do Catholics Honor Mary?

*Following the study of Sacred Scripture, the Holy Fathers, the doctors and liturgy of the Church, and under the guidance of the Church's magisterium, let them rightly illustrate the duties and privileges of the Blessed Virgin **which always look to Christ**, the source of all truth, sanctity and piety. (LG 67)*

Venerate vs. Worship?



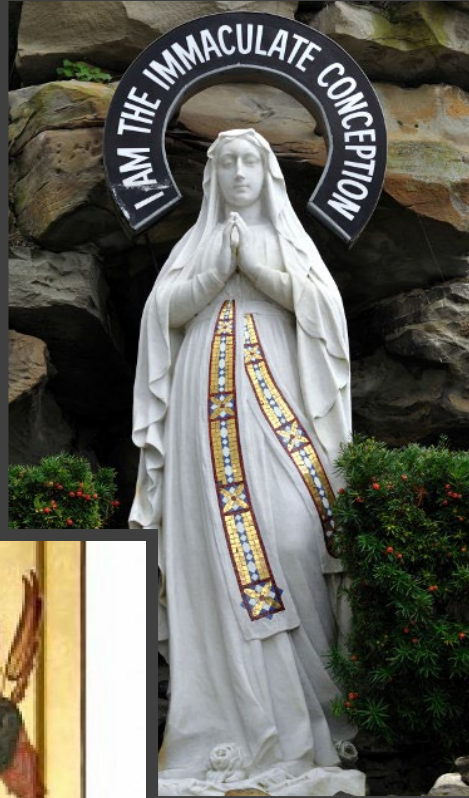
"Hail, favored one! The Lord is with you." (Luke 1:28)



For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. (Luke

4th Commandment ... "Honor thy father and mother."

Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother.**" And from that hour the disciple took her into his home. (John 19:25-27)**



Major Doctrines

- **Divine Maternity**
 - She is the Mother of God
- **Perpetual Virginity**
 - She remained a virgin throughout her entire life
- **Assumption**
 - Enter heaven both body and soul by a direct act of God
- **Immaculate Conception**
 - Preserved exempt from all stain of original sin

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Divine Maternity

If all Christians believe Jesus was born of the Blessed Virgin Mary

And...

If all Christians believe Jesus has two natures (one divine & one human)

And...

If all Christians believe Jesus is one divine person

Then...Mary is truly the Mother of the One Divine Person, Jesus

And therefore...Mary is the Mother of God

Denying Mary is the Mother of God = Denying the Incarnation! ❌

Or...

Jesus is not God ❌

Or...

Jesus is two persons ❌

Who, though he was in the form of God, did not regard equality with God something to be grasped.

Rather, **he emptied himself**, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name

that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that

Jesus Christ is Lord, to the glory of God the Father. (Phil 2:6-11)

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Divine Maternity

Before the Fall, Adam simply referred to Eve as Woman. However, after the Fall, Adam names his wife Eve, because she is the “mother of all living.”

It is extremely important to observe that when Christ refers to his relationship with Mary he says “Woman,” which invokes Adam’s pre-Fall title for Eve, but when he refers to the disciple’s relationship with Mary he uses the title “Mother.” Tradition tells us that St. John took Mother Mary into his home in Ephesus and cared for her until the Assumption. Christ called the disciples “brothers,” he told them that God was their “Father,” and he gave Mary to them as their “Mother.” Makes sense that if God is our Father, Mary would be our Mother.

So Mary is the New Eve, therefore she would be the “Mother of All Who Live in Christ.” There are several biblical traits to support this logical assumption. The first is that like Adam, Christ does not refer to Mary as “Mary” or even “Mother,” but refers to her as “Woman.”

The most important circumstance in which this title “Woman” was used was when Christ was on the Cross... When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, “Woman, behold you son!” Then he said to the disciple, “Behold your mother!” (John 19:26-27) And from that hour the disciple took her to his own home.

Marian Doctrines

Divine Maternity – Biblical Basis



And how does this happen to me, that the mother of my Lord should come to me? (Luke 1:43)

Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah. (Matt 1:16)

Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger. (Luke 2:4-7)



“But when the time had fully come, God sent forth His Son, born of woman.” (Gal 4:4)

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth. ... She gave birth to a son, a male child, destined to rule all the nations with an iron rod. Her child was caught up to God and his throne. (Rev 12:1-5)

Marian Doctrines

Divine Maternity

Protestant Reformers' View

Martin Luther

“Mary became the Mother of God, in which work so many and such great good things are bestowed on her as pass man’s understanding. Hence men have crowded all her glory into a single word, calling her the Mother of God. No one can say anything of her or to her, though he had as many tongues as there are leaves on the trees. (Luther’s Works, Volume 21, 326)

John Calvin

“It cannot be denied that God in choosing and destining Mary to be the Mother of His Son, granted her the highest honor. Elizabeth calls Mary Mother of the Lord, because the unity of the person in the two natures of Christ was such that she could have said that the mortal man engendered in the womb of Mary was at the same time the eternal God. (Reformatorem, Volume 45)

Ulrich Zwingli – Leader of Swiss of Reformation

“It was given to her what belongs to no creature, that in the flesh she should bring forth the Son of God. (Corpus Reformatorem, Volume 6)

Marian Doctrines

Perpetual Virginity

Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon?
And are not his sisters here with us? (Mark 6:3)

Objection #1

Other usages for *adelphos* :

- (1) male children of the same parents (Mt 1:2)
- (2) male descendants of the same parents (Acts 7:23)
- (3) male children of the same mother (Gal 1:19)
- (4) people of the same nationality (Acts 3:17)
- (5) any man, a neighbor (Lk 10:29)
- (6) persons united by a common interest (Mt 5:47)
- (7) persons united by a common calling (Rev 22:9)
- (8) mankind (Mt 25:40)
- (9) the disciples (Mt 23:8)
- (10) believers (Mt 23:8)

The word for brother (or sister), adelphos (adelpa) in Greek, denotes a brother or sister, or near kinsman. Aramaic and other Semitic languages could not distinguish between a blood brother or sister and a cousin. Hence, John the Baptist, a cousin of Jesus (the son of Elizabeth, cousin of Mary) would be called "a brother (adelphos) of Jesus." In the plural, the word means a community based on identity of origin or life.

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Perpetual Virginity

He (Joseph) had no relations with her until (*heos*) she bore a son, and he named him Jesus. (Matt 1:25)

Objection #2

The Greek and the Semitic use of the word *heos* (**until or before**) does not imply anything about what happens after the time indicated. In this case, there is no necessary implication that Joseph and Mary had sexual contact or other children after Jesus.

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Perpetual Virginity

(Mary) gave birth to her firstborn son (*prototokos*). She wrapped him in swaddling clothes and laid him in a manger ... (Luke 2:7)

Objection #3

The Greek word *prototokos* is used of Christ as born of Mary and of Christ's relationship to His Father (Col 1:25). As the word does not imply other children of God the Father, neither does it imply other children of Mary. The term "first-born" was a legal term under the Mosaic Law referring to the first male child born to Jewish parents regardless of any other children following or not. Hence when Jesus is called the "first-born" of Mary it does not mean that there were second or third-born children.

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Perpetual Virginity

Protestant Reformers' View

Martin Luther

“Christ our Savior, was the real and natural fruit of Mary’s virginal womb...this was without the co-operation of a man, and she remained a virgin after that.” (Luther’s Works, Volume 22, 23)

Ulrich Zwingli

“I believe with all my heart according to the word of holy gospel that this pure virgin bore for us the Son of God and that she remained, in the birth and after it, a pure and unsullied virgin, for eternity”

John Calvin

*“There have been certain folk who have wished to suggest from this passage (Matthew 1:25) that the Virgin Mary had other children than the Son of God, and that Joseph had then dwelt with her later; **but what folly this is! ... He had therefore never dwelt with her nor had he shared her company...**”*

Marian Doctrines

Immaculate Conception



The basis for the belief in the Immaculate Conception of Mary can be found in the Biblical revelation of holiness and the opposite of that state, sinfulness.

God is revealed as perfect interior holiness....

"Holy, holy, holy is the Lord of hosts!" they cried one to the other.
(Isaiah 6:3)

No sin or anything tainted with sin can stand in the face of the holiness of God.
"Enmity" is that mutual opposition between Mary and sin, between Christ and sin.

I will put enmity between you (the serpent, Satan) and the woman (Mary), and between your offspring (minions of Satan) and hers (Jesus); He will strike at your head, while you strike at his heel. (Genesis 3:15)

Marian Doctrines

Immaculate Conception



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. (CCC 490)

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. Pope Pius IX - 1854

It is no wonder therefore that the usage prevailed among the Fathers whereby they called the **mother of God entirely holy and free from all stain of sin**, as though fashioned by the Holy Spirit and formed as a new creature. Adorned from the first instant of her conception with the radiance of an entirely unique holiness, the Virgin of Nazareth is greeted, on God's command, by an angel messenger as "full of grace", and to the heavenly messenger she replies: "Behold the handmaid of the Lord, be it done unto me according to thy word. (LG 56)

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Immaculate Conception

Throughout the Centuries many Church Fathers reinforced this doctrine...



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". (CCC 492)

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." - St. Irenaeus

At the announcement that she would give birth to "the Son of the Most High" without knowing man, by the power of the Holy Spirit, Mary responded with the obedience of faith, certain that "with God nothing will be impossible": "Behold, I am the handmaid of the Lord; let it be [done] to me according to your word. "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: (CCC 494)

Marian Doctrines

Assumption

Enoch & Elijah

In Enoch's case, Genesis 5:24 says that God “took” him, but doesn't say where. Sirach 44:16 and 49:14 make it clear that he was taken up from the earth, and Hebrews 11:5 adds “so that he should not see death.”

In Elijah's case, 2 Kings 2:11 states that “Elijah went up by a whirlwind into heaven.” First Maccabees 2:58 adds, “Elijah because of great zeal for the Law was taken up into heaven.”

Both 2 Kings and 1 Maccabees both use the ordinary Hebrew and Greek words for “heaven” (*shamayim* and *ouranos*, respectively)—indicating that heaven was where they went.

The depiction of heaven as the transcendent dwelling-place of the living God is joined with that of the place to which believers, through grace, can also ascend, as we see in the Old Testament accounts of Enoch (cf. *Gn* 5:24) and Elijah (cf. *2 Kgs* 2:11) [St. John Paul II General Audience, July 21, 1999].

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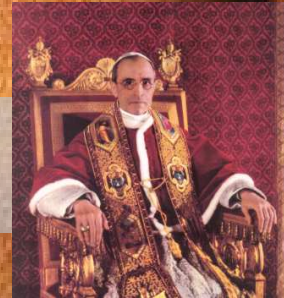
Assumption

Since sin and death are the fruits of Satan, the freedom of Mary from the original sin of Adam also frees her from the consequences of sin also. Then Mary best fulfills the scripture Genesis 3:15...

*I will put **enmity** between you (the serpent, Satan) and the woman (Mary), and between your offspring (the minions of Satan) and hers (Christ); He will strike at your head, while you strike at his heel.*



1950 - Pope Pius XII, declared infallibly, ex cathedra: Mary, having completed the course of her earthly life, was assumed body and soul to heavenly glory.



"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."⁵⁰⁸ The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians. (CCC 966)

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Assumption





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October 15, 2018

Questions?