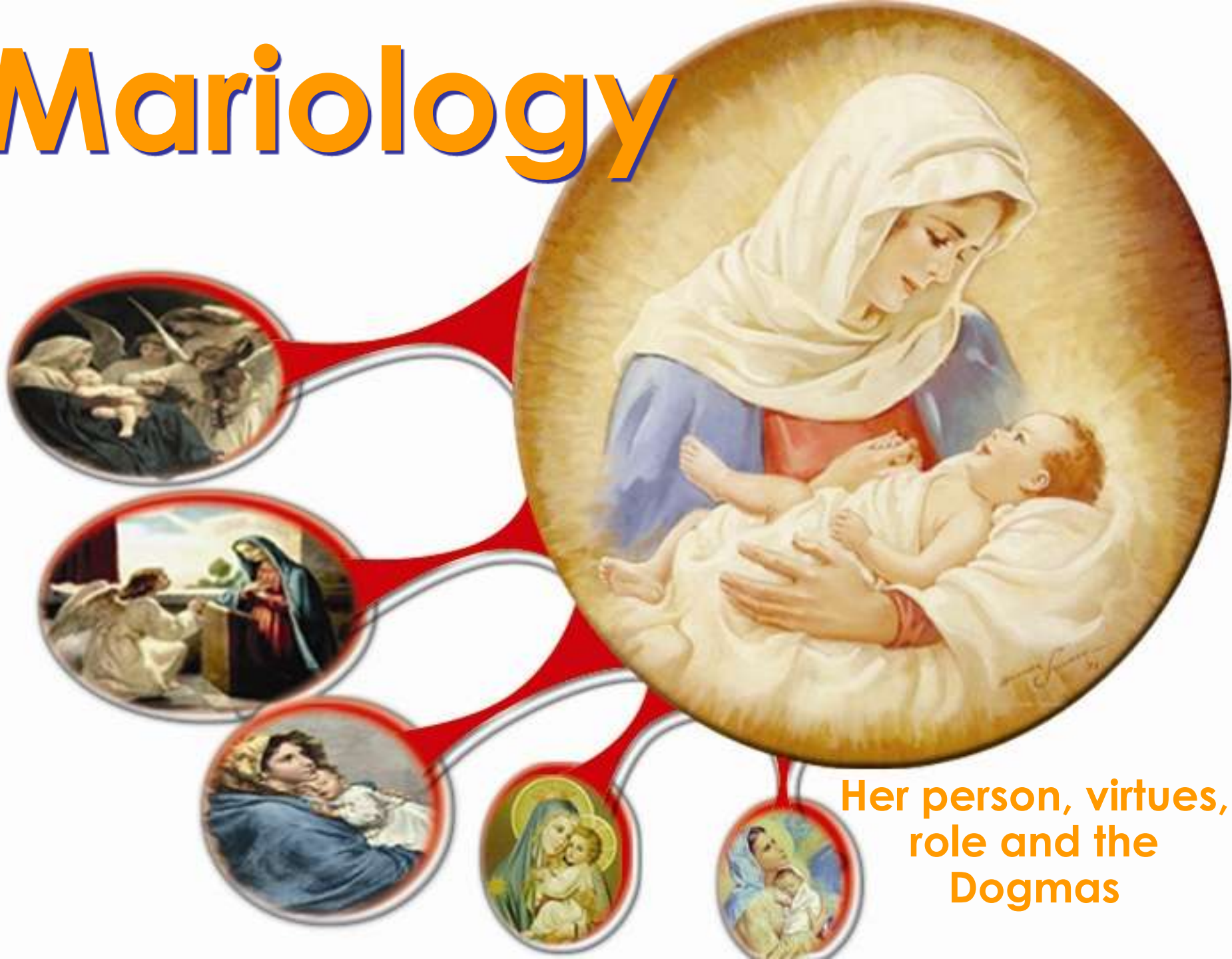


Mariology



Her person, virtues,
role and the
Dogmas

Mariology: The Study on Mary

Catechism of the Catholic Church # 487 :

What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.



“To Christ through Mary”



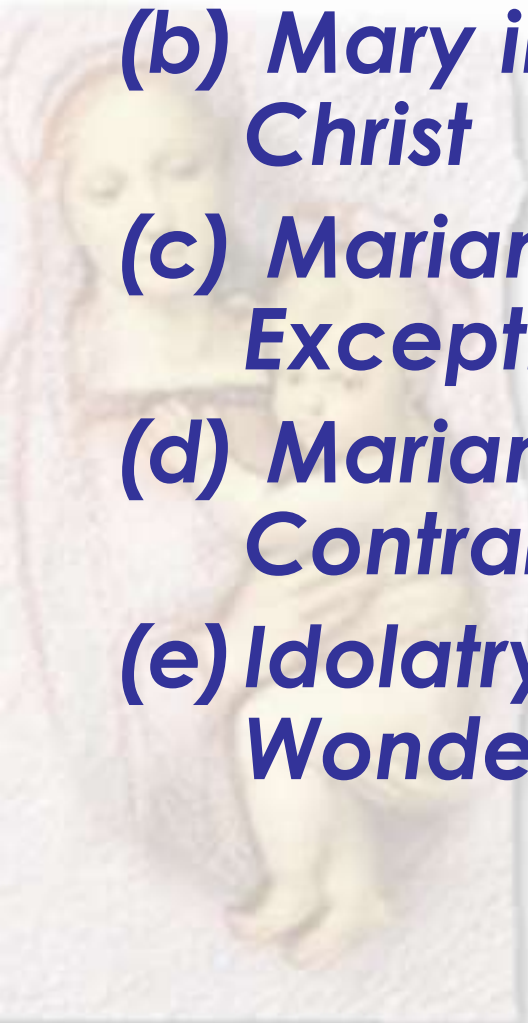
Misconceptions about Mary

The Fundamental Errors of the Fundamentalist



Misconceptions about Mary

- (a) "Biblical" Mary Dramatically Different from the Mary of Mariology**
- (b) *Mary in Scripture Seen as Slighted by Christ***
- (c) *Marian Doctrines Are Without Exception Unscriptural***
- (d) *Marian Mediation and Intercession Contrary to Salvation by Faith Alone***
- (e) *Idolatry and Diabolic Signs and Wonders***



Who is Mary?



The Person of Mary

The Meaning of the name of Mary:

In Hebrew: **Miryam** means the Exalted One;

In Greek: **Maria, Mariam** can mean “lady”,
“beautiful”, or “well-beloved”

In Latin: **Mar** means sea (song: star of the sea)

In Typology:

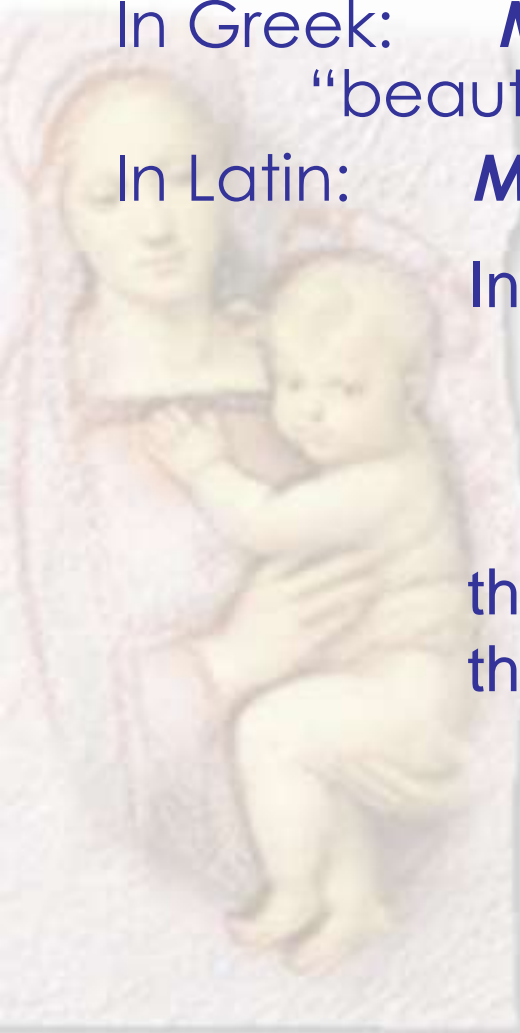
Eva inverted into Ave:

Mary is the 2nd Eve

as Jesus is the 2nd Adam;

the tree in the Garden caused the fall of humanity;

the tree in Calvary caused the salvation of all
humanity.



So Who is Mary?

FIRST NAME: MARY

LAST NAME: N/A

**CIVIL STATUS: BETROTHED TO A
MAN NAMED
JOSEPH**

OCCUPATION: MOTHER OF GOD

**SPECIAL SKILLS: SAYING NO TO
SATAN**

HOBBY: FOLLOWING JESUS

MOTTO: "DO WHATEVER JESUS



A. Mary in Scripture

Both Matthew and Luke present Mary with many allusions to great figures in the Old Testament

Matthew recounts Mary's virginal conception of Jesus as fulfilling Isaiah's prophecy

Therefore the Lord himself will give you this sign: "the virgin shall be with child, and bear a son, and shall name him Immanuel." (Is 7:14).



the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins. "All this took place to fulfill what the Lord had said through the prophet: "Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel," which means "God is with us." When Joseph awoke, he did as the angel of the Lord (Mt 1:20-24;).

A. Mary in Scripture

In the Gospel of Luke, The angel's greeting to Mary relates her to the **"Daughter of Zion"**

(Zep 3:14,17).

Shout for joy, O daughter Zion! sing joyfully, O daughter Jerusalem! The LORD, your God, is in your midst, a mighty savior; He will rejoice over you with gladness, and renew you in his love,

(Lk1:28;).

And coming to her, he said, "Hail, favored one! The Lord is with you."

The coming of the Holy Spirit upon her, and her carrying the Child in her womb, pictures Mary as **the living Ark of the New Covenant in Christ her Son.**



A. Mary in Scripture

Mary as the Ark of the Covenant

"The cloud covered the Tent of meeting and the glory of Yahweh filled the tabernacle." Exodus 40:34.

"However can the Ark of Yahweh (= My Lord) come to me?" 2 Samuel 6:9.

"And David danced before the Lord with all his might ... So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet." 2 Samuel 6:14-15.

"The power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God." Luke 1:35.

"Why should I be honored with a visit from the mother of My Lord?" Luke 1:43.

"As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." Luke 1:44..



Luke's account of the Annunciation inspired the Fathers of the Church to compare Mary with Eve

the Virgin Mary

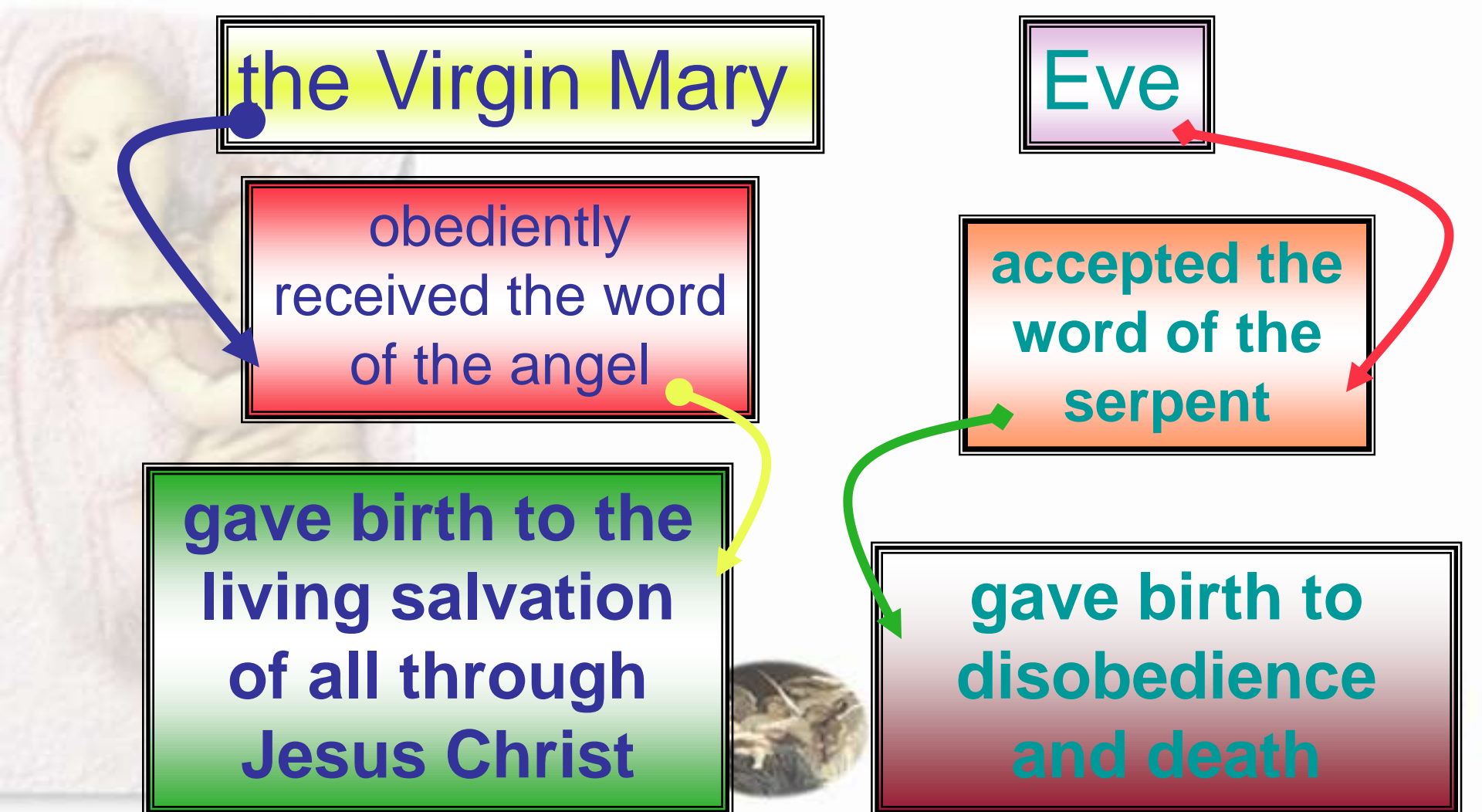
obediently
received the word
of the angel

gave birth to the
living salvation
of all through
Jesus Christ

Eve

accepted the
word of the
serpent

gave birth to
disobedience
and death



The Role of Mary

Mary's place in the History of salvation is very significant.

When Mary said YES to the Angel she became the spokesperson of the whole condemned humanity who have long been waiting for the savior.

The whole life of Mary has been spent in :
serving the Son of God – Jesus her only Son.
("I am the handmaid of the Lord.")

calling the lost humanity to recognize and follow Jesus:

("do whatever Jesus tells you to do")



The Dogmas on Mary

The most important features of Mary's role and person are captured in the four Marian dogmas

1. What are dogmas?

A dogma proposes truths contained in Divine Revelation

These truths are immediately or mediately grounded in Scripture

They reflect the full authority of the Church received from Christ and also the Church's tradition, liturgical practice and the faith of the people (*sensus fidelium*)

Dogmas are lights on our path of faith. They have binding character, and intellect and heart to a deeper understanding of God's mystery. Read CCC 88-89 (85-95)



The Dogmas on Mary

2. The Marian Dogmas

The following dogmas are stating the important aspects of Mary's role in salvation and her personal relationship with God. Their names are:

A Divine Motherhood

B Perpetual Virginity

C Immaculate Conception

D The Assumption

E. The Veneration, Invocation of and Devotion to Mary



The Divine Motherhood (*theotokos*)



MARY IS THE MOTHER OF GOD

Theotokos: Greek for “God-bearer” or Mother of God.

the principal title of the Virgin Mary in the Oriental Church The Dogma defined in the Council of Ephesus 431AD,

That was a result of the resolution of the heresy propagated by Nestorius, who claimed that in Jesus, there are two persons the Divine Person and the human person. He further claimed that Mary gave birth only to the Human Jesus and thus can only be called *Cristotokos*, but not as the *Theotokos*.



Scriptural basis of the Theotokos

“Behold the Virgin shall be with child, and shall bring forth a Son; and they shall call his name Emmanuel; meaning God is with us.” (Isaiah 7:14)

And the angel said to her in reply, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. (Luke 1:35)



Scriptural basis of the Theotokos

*“When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, “Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the **mother of my Lord** should come to me? “ (Luke 1: 41-43)*

Since Mary is the mother of Jesus and
Since Jesus is God,
therefore Mary is the mother of God



Scriptural basis of the Theotokos

One striking parallel has been drawn between Mary and Moses: When they revealed God's will to the people

Moses then went, convoked all the elders of the people and related to them all that Yahweh had ordered him to tell them. Then the entire people, with one accord responded: '**All that Yahweh has said, we will do.**' And Moses brought back to Yahweh the response of the people." (Ex 19:7-8).

closely parallels the words of Mary to the servants at Cana:

"Do whatever he tells you" (Jn 2:5).

"John puts on the lips of Mary the profession of faith that the whole community of the chosen people pronounced one day in front of Sinai."



Scriptural basis of the Theotokos

Mary as the Ark of the Covenant

"And the Ark of the Lord continued in the house of Obededom the Gittite three months."
2 Samuel 6:11.

"And Mary abode with her about three months." Luke 1:56.

at the end of the infancy gospel

As Jesus enters the Temple Simeon greets him as 'the glory of Israel' (Luke 2:32).

Thus it is that Simeon can die happy (Luke 2:26, 29): he now can "see death" since he has "seen the glory of the Lord."



Protestant Reformers on Mary as Mother of God

Martin Luther: “In this work whereby she was made the Mother of God, so many and such good things were given her that no one can grasp them... Not only was Mary the mother of Him who is born (in Bethlehem), but of Him who, before the world, was eternally born of the Father, from a Mother in time and at the same time man and God.” (Weimer, p. 572)

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*” (Calvini opera, p. 348, 35)

Ulrich Zwingli: “It was given to her what belongs to no creature, that in the flesh she should bring forth the Son of God” (Zwingli, v. 6, 1, p. 639)



The Immaculate Conception



The Immaculate Conception of Mary

Immaculate Conception is the title given to the Blessed Virgin Mary as sinless at the moment her mother (St. Anne) conceived her in the womb

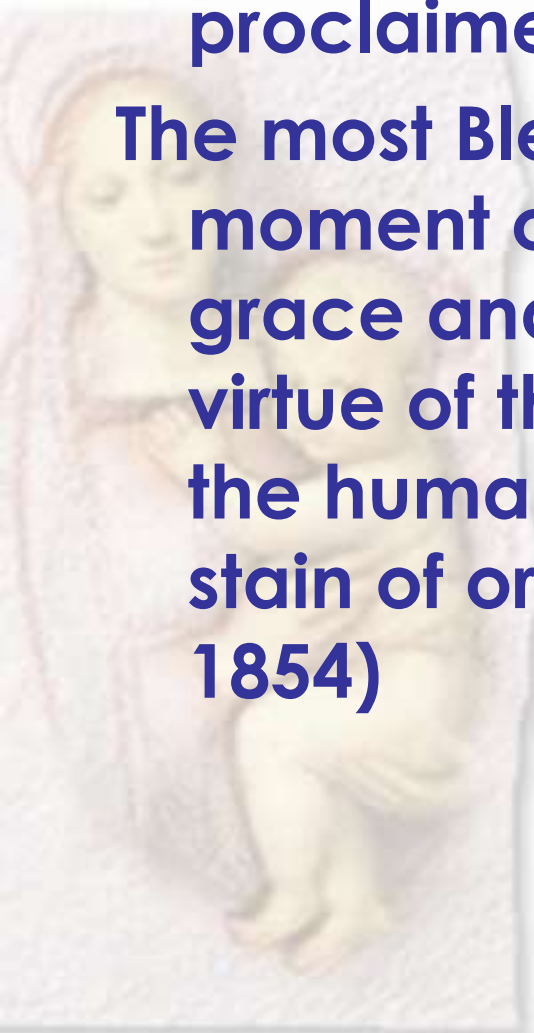
To become the mother of the Savior, Mary "was enriched by God with gifts appropriate to such a role." The angel Gabriel at the moment of the annunciation salutes her as "full of grace". In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace. (CCC 490)



The Immaculate Conception of Mary

That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: (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. (Pius IX, *Ineffabilis Deus*, 1854)



2 Effects of Immaculate Conception

Freedom from Concupiscence

Mary was never attracted in disobeying God. Rather her lifestyle is in following God's will.

“Let it be done to me according to your word.” (Lk 1:38)

Freedom from Actual Sin

Mary did not do anything that is displeasing to God.

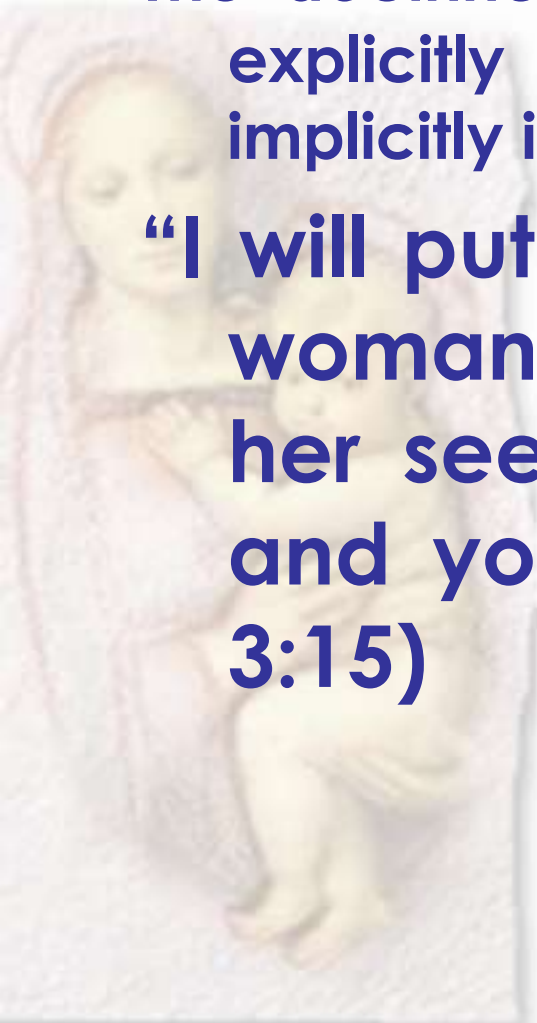


Proofs from Scripture

Old Testament Prefiguration

The doctrine of the Immaculate Conception is not explicitly revealed in Scripture, but is contained implicitly in the following passages.

“I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.” (Gen. 3:15)



Proofs from Scripture

Old Testament Prefiguration

enmity = War;

There will be a war between

the WOMAN vs the SERPENT

this woman cannot be EVE because Eve has already been defeated.

this Woman will bear the child that will destroy the Head of the Serpent

So this Woman is the Mother of the Savior,

And this woman will never be defeated by the serpent, that is she will never succumb to Temptation



Proofs from Scripture

New Testament Fulfillment

“And he came to her and said, “Hail, full of grace, the Lord is with you!”...And the angel said to her, “Do not be afraid, Mary, for you have found favor with God... For with God nothing will be impossible.” (Luke 1:28,30, 37).

“And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb!” (Luke 1:41-42).



Scriptural Foundation

"Rejoice so highly favored"/"Hail full of grace". *Luke 1:28.*

Both translations are derived from the Greek word
kecharitomene

which refers to a person transformed by the grace of God.

The word is used only one other time in the New Testament and that is in the **epistle to the *Ephesians*.**

where Paul is addressing those who by becoming **Christians are transformed by grace and receive the remission of sins.**

It is obviously significant that **Mary** is considered to already **have been transformed by grace before the birth of Christ.**

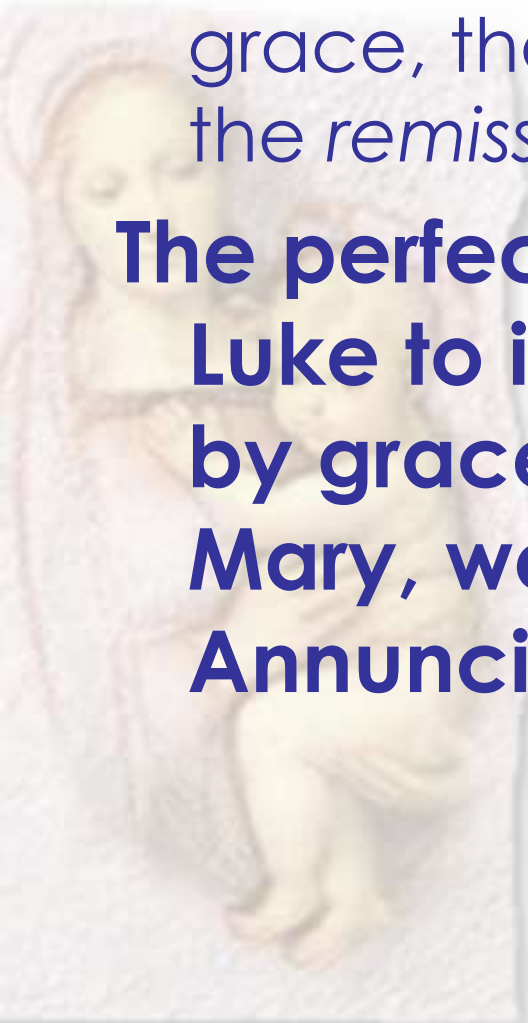


kecharitomene

Christians **have been 'transformed by**

grace' 'according to the richness of his grace, they find redemption by his blood, the *remission of sins*.' (Ephesians 1:7).

The perfect passive participle is used by Luke to indicate that the transformation by grace *has already taken place* in Mary, well before the moment of the Annunciation.



kecharitomene

Sophronius of Jerusalem, for example, interprets the term '**full of grace**' in this manner:

'No one has been fully sanctified as you ...; no one has been *purified in advance* as you.'

Mary had been 'transformed by the grace' of God in view of the task which she awaits, that of becoming the Mother of the Son of God, and to do so while remaining a virgin.

(Ignace de la Potterie, *Mary in the Mystery of the Covenant*, pp.17-20.)



The Protestant Reformers on the Immaculate Conception

Martin Luther - "But the other conception, namely the infusion of the soul, it is piously and suitably believed, was without any sin, so that while the soul was being infused, she would at the same time be cleansed from original sin and adorned with the gifts of God to receive the holy soul thus infused. And thus, in the very moment in which she began to live, she was without all sin..."³ (Martin Luther, Weimar edition of Martin Luther's Works, English translation edited by J. Pelikan [Concordia: St. Louis], Volume 4, 694.)

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."⁹ (John Calvin, Calvini Opera [Braunshweig-Berlin, 1863-1900], Volume 45, 348.)

Ulrich Zwingli - "I esteem immensely the Mother of God, the ever chaste, immaculate Virgin Mary." (E. Stakemeier, De Mariologia et Oecumenismo, K. Balic, ed., (Rome, 1962), 456.)



Revisiting the Misconception

some of the basic issues at stake.

First, there is interpretation.

Here the choice is between one historic, consistent, and authoritative interpretation protected by the Holy Spirit and an endless succession of contradictory interpretations.

Secondly, there is the question of faith and works. *Sola fides, sola gratia*

If salvation comes from grace alone and faith alone with no response of the believer involved in accepting or rejecting grace and faith, then we are simply puppets or robots. What is more, those who affirm grace and faith alone also say that God predestines the vast majority of humanity to damnation.

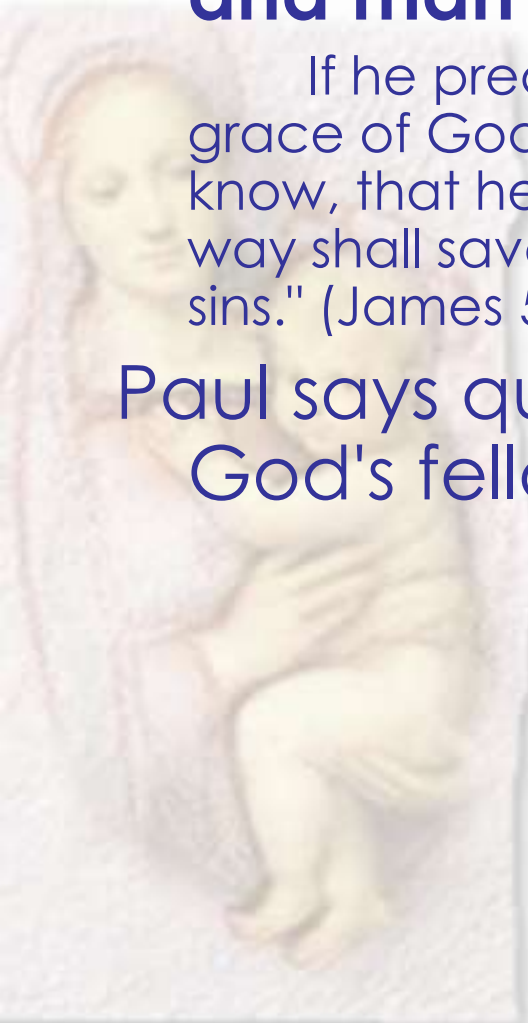


Revisiting the Misconception

Finally, the Fundamentalist doctrine that no creature can be a mediator between God and man

If he preaches the Word of God then he is mediating the grace of God, even salvation, to his fellow man - "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:20).

Paul says quite unambiguously that "We are God's fellow workers" (1 Corinthians 3:9).



Revisiting the Misconception

Regarding the Fundamentalist charges against Mariology:

- (a) the Biblical Mary is, if anything, far more mysterious and majestic a figure than the Mary of Mariology
- (b) that Mary is not "slighted" by Christ: she is seen as a key participant in His salvific mission and also as a Mother who has to offer up her Son in sacrifice
- (c) the key Marian doctrines are all clearly taught by Scripture as recognized by the earliest Christians
- (d) that Marian mediation and intercession highlight our own freedom and remind us of our responsibilities in both accepting the offer of salvation and mediating it to our fellow beings.



A brief response to Fundamentalist critiques of major Marian doctrines.

Mother of God

Fundamentalist criticisms of the fundamental Christian teaching that Mary is the Mother of God inevitably end up repeating the ancient heresies of Nestorianism, Adoptionism, Arianism and Monophysitism.

According to Nestorianism, there are two persons in Jesus Christ, one human and the other divine.

According to Adoptionism Jesus was a man by nature and later became God by adoption; because of his exemplary life he was exalted to divine sonship.

Arianism essentially holds that Jesus Christ was only a man and not God.

Monophysitism, also called Eutychianism, is the view that Jesus Christ had a divine but not a human nature; although He "wore" human flesh He was not truly human.



A brief response to Fundamentalist critiques of major Marian doctrines.

Immaculate Conception

Fundamentalists argue that the doctrine of the Immaculate Conception implies that Mary has no need of a Savior and is therefore divine and also that the doctrine runs contrary to Scripture.

It should be noted that no orthodox presentation of the doctrine suggests that Mary does not need a Savior or that she is divine: on the contrary the doctrine explicitly states that Mary was saved from her sins by her Son's redemptive death but that these graces were applied to her at the moment of her conception.

We see in the Old Testament that many of the prophets were prepared for their mission beforehand by God and also that some of them were sanctified by God at birth (Jeremiah, John the Baptist).

To be immaculately conceived, is not the same as being divine or semi-divine. Both Adam and Eve were immaculately conceived. (not through the womb but in the mid of God)



A brief response to Fundamentalist critiques of major Marian doctrines.

Immaculate Conception

"As a child of Adam and Eve, Mary shares our fallen condition de jure. But de facto she was rescued from it at her conception. All was grace, but in her grace was preventive medicine. For us it is therapeutic, healing the actual damage of sin."



Implications of the Marian Dogma

Mother of God

explicitly shows that Jesus is True God and True Man. He is a divine person who became man and Mary give birth to Him.



Implications of the Marian Dogma

Immaculate Conception

God's grace makes us truly righteous.

That is we are completely cleansed and healed from the wounds and stains of Sins

Enabling us to strive to be Holy as our God is Holy

That is we can say NO to Temptations and like

Mary we keep our baptismal robe as spotless as the lamb, or our keep our

Promise at confession. With God's grace

kecharitomene



That's all Folks

Mary

Mother of God,

**Pray for US sinners
now and at the
hour of our death**

Amen

