

The Doctrine of Mary

By Deacon Bob Gaitens

I. Introduction

- A. Personal Information
- B. Course Outline
 - 1. Hail Mary
 - 2. Gospels
 - 3. Greatest Disciple
 - 4. Dogma's of Mary
 - a. Mother of God
 - b. Immaculate Conception
 - c. Perpetual Virginity
 - d. Assumption

II. Hail Mary

- A. Hail Full of Grace.. (Kecharitmene) Luke 1:28
- B. Blessed art thou among women...Luke 1:41
- C. Mother of God (Dogma)
- D. Pray for us sinners... (When two or three pray: Mediatrix)

III. Gospels

- A. Mark: Believed to be written to recent converts possibly in Rome after Nero. About 65AD. Purpose was to give purpose to Christian lives, and to reinforce Jesus was Christ.
- B. Matthew: Believed to be written to the Jews tying the Old to the New Testament. Most believe this was written after 70 AD
- C. Luke/Acts: These books were written to establish a faith and are concerned about salvation. So this Gospel leans heavily on how to be a good Christian. Believed to be written between 70AD and 85AD

D. John: Similar to Luke with some more Divine revelation. Believed to be written to establish the Faith. Written somewhere between 90 -105AD.

IV. The Greatest Disciple

- A. Alpha of Jesus Earthly Life: Luke 1:38 “Behold I am the handmaid of the Lord”
Annunciation
- B. Omega of Jesus’ Earthly Life: John 19: 26-27. She was there!!!

V. Doctrine of Mary Based on the Four Dogmas

A. Mother of God.

- 1. Foundational. If A=B, and B=C, then A=C.
- 2. Defined in the third Ecumenical Council of Ephesus (431 AD)
- 3. Mary does not give Jesus His divine nature, as the “In the beginning was the Word” John 1:1, but does give Him a nature identical to her own: is human nature. (Motherhood is defined as giving to her offspring a nature identical to her own). Jesus means savior. From Luke 1:28 Gabriel tells Mary who her son is!

B. Immaculate Conception.

- 1. Solemnly defined ex cathedra by infallible pronouncement of Pius IX in 1854.
- 2. Genesis 3:15 notes after Adam and Eve’s original Sin, God tells Satan: “I will put enmity between you and the woman and between your seed and her seed...” Obviously, the seed is Jesus Christ, and then the woman must be Mary! Enmity signifies “complete and radical opposition”. The woman, in God’s own words, is given the same absolute and perpetual opposition to Satan as Jesus in relation to sin! She then must be in TOTAL separation from Satan and sin: “immaculate”
- 3. Luke 1:28: “hail full of Grace”: a note of plentitude! Once again, translation falls prey to missing the point. The Greek word used is “kecharitomene”. This is a perfect past participle. This in Greek denotes a completed action in the past and bears relevance in the present. So a better translation would be “Hail you who have been perfected in Grace.” Also, interesting is this greeting comes before any mention of the invitation to become the Mother of Jesus (Miravalle).

C. Perpetual Virginity

- 1. This dogma was declared at the Lateran Synod in 649AD.

Of course we know from Isaiah 7:14 that the Christ will come from a virgin. Again in Luke, we are reminded that Mary is a virgin and that she will have a Virginal birth.

2. Foot of the Cross John 19: 26-27.

D. Assumption

1. Pope Pius XII again in an ex cathedra proclamation in 1950 made the infallible 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 the heavenly glory.

2. Biblical References

a. Rev 12:1, a “Woman clothed with the sun, with the moon at her feet, and on her head a crown of twelve stars”

b. Mt 27 52-53. “tombs were opened, and the bodies of many saints who had fallen asleep were raised. And after coming forth from their tombs after this resurrection, they entered the Holy city and appeared to many”.

c. MT 17:2 The Transfiguration Elijah and Moses!

Documented visitations:

Criteria: Message Content, concurring phenomena, and spiritual fruits.

Lourdes St. Bernadette 1858

Fatima 1917, Lucia, Jacinta, and Francisco. “Immaculate Heart” and the Rosary for World Peace

Our Lady of Guadalupe 1531

St. Catherine of Laboure: Miraculous Medal 1830

Mediatix

-Mary has been defined as the co-redemptrix, or the Advocate for the people of God. We all accept that she mediated to humanity the one who is the source of all grace, Jesus Christ. But 1Tim 3:15 that there is only one mediator: Jesus Christ, so how can we then say she is a co-mediator?

--God does not work alone (While God certainly can, God has chosen not to throughout Salvation history. God saves us, and uses us as instruments in Building His Kingdom.

--Does this infringe on the uniqueness of Jesus by elevating Mary and leads us away from our Savior? On the contrary, it actually leads us closer to Him. These works of Our Blessed Mother (and for that matter other saints), do not add to the Glory of Jesus or His works'. They ARE the Glory and works of Jesus! God's Glory radiate through His creation! God works through us! (1Cor 3:9).

--many are concerned that we show too many similarities between Jesus and Mary. There are! But there should be between Jesus and all believers! It is through God's grace we strive to be one in Christ, a window for Christ's love! It is not us but Jesus working through us! Just like we are called by adoption to be the children of God (Mt 5:9), not independent of Jesus, but the Grace of God working through us, so to Mary is not independent of Jesus. But by Grace she is called into mediation. All that Mary processes is by Grace! God was not lacking in glory before our creation. So we were not created to give Him glory, but he who is Love created us to share in God's grace! So as the mother of God, (Jesus), she shares in the mediation by her maternal relationship. A mother does not just bare a child but, nourishes, and helps form them as well.