

## The Biblical Mary and Tradition

“By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the ‘Mother of Mercy,’ the All Holy One.”<sup>1</sup>

Such is the superlative praise and veneration that Catholic teaching gives to their Mary. The whole cycle of feasts of the Catholic Church is permeated with her festivals throughout each year.<sup>2</sup> Pope John Paul II dedicated himself and his Pontificate to Mary. His personal motto was, “Totus Tuus”, for “Totus Tuus sum Maria,” meaning in English “I am all yours Mary.” On October 8th, 2000, before the image of the Virgin of Fátima, he consecrated the world and the new millennium to “Mary Most Holy”.<sup>3</sup> She is prominent in all the Pope’s teachings and centerpiece to the lives of millions of Catholics.

With the constant charm and fascination of the apparitions, the world itself has become mystified and indeed seems to be becoming mesmerized by the same Mary. It is quite commonplace to find this Mary on the cover of *Life*, *Time*, and *Newsweek* magazines. She is becoming more and more a focal point of unity between Church of Rome and the Muslims. The famous Archbishop Fulton Sheen stated,

“It is our firm belief that the fears some entertain concerning the Moslems are not to be realized, but that Moslemism, instead, will eventually be converted to Christianity—and in a way that even some of our missionaries never suspect. It is our belief that this will happen not through the direct teachings of Christianity, but through a summoning of the Moslems to a veneration of the Mother of God.”<sup>4</sup>

The ecumenism of the Papacy with Islam should be of grave concern to the true body of Christ, as recent events have shown. That the apparitions would play a role in this movement toward unity is not to be doubted.

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<sup>1</sup> *Catechism of the Catholic Church* (Liguori, MO: Liguori Publications, 1994), # 2677 Hereafter referred to as *Catechism*.

<sup>2</sup> 1 January Mary, Mother of God, 21 January, Our Lady of Altagracia, 23 January, Espousal of the Virgin Mary, 24 January Madonna del Pianto (Our Lady of Tears), 2 February Purification of Mary, 11 February Our Lady of Lourdes, 25 March - Annunciation by Saint Gabriel, 25 April - Our Lady of Good Counsel (at Genazzano), 26 April Our Lady of Good Counsel, 13 May Our Lady of Fatima, 13 May - Our Lady of the Most Blessed Sacrament, 24 May, Mary, Help of Christians, 31 May, Mary, Mediatrix of All Graces, 31 May - Visitation ,9 June - Mary, Virgin Mother of Grace, 27 June ,Our Lady of Perpetual Help 2 July, Visitation by Mary to Saint Elizabeth, 16 July - Our Lady of Mount Carmel, 17 July - Humility of the Blessed Virgin Mary, 2 August - Our Lady of the Angels, 5 August - Our Lady of the Snow, 5 August - Our Lady of Copacabana ,13 August - Our Lady, Refuge of Sinners, 15 August - Assumption into Heaven, 21 August Our Lady of Knock, 22 August - Immaculate Heart of Mary , 22 August Queenship of Mary , 8 September - Nativity of Mary, 8 September - Our Lady of Charity, 12 September, Most Holy Name of Mary, 15 September, Feast of Our Lady of Sorrows 24 September, Our Lady of Mercy , 24 September, Our Lady of Walsingham, 1 October, Holy Protection of the Mother of God, 7 October, Our Lady of the Most Holy Rosary, 11 October, Maternity of the Blessed Virgin Mary, 16 October, Purity of the Blessed Virgin Mary, 21 November, Presentation of Mary at the Temple, 8 December, Mary's Immaculate Conception, 12 December Our Lady of Guadalupe, 18 December Expectation of the Blessed Virgin Mary. [The] Moveable Feasts are: Our Lady, Queen of the Apostles, Saturday after Ascension, Our Lady, Health of the Sick, Saturday before the last Sunday in August, Our Lady of Consolation - Saturday after the Feast of Saint Augustine (28 August), Mary, Mother of Divine Providence, Saturday before 3rd Sunday of November.” [www.catholic-forum.com/saints/saintbvm.htm](http://www.catholic-forum.com/saints/saintbvm.htm) 3/20/03

<sup>3</sup> “The culminating moment of the Jubilee of Bishops was the Mass concelebrated by the Pope and Bishops in St Peter’s Square on Sunday morning, 8 October. Tens of thousands of the faithful gathered for the sacred liturgy, which concluded with the Act of Entrustment to Mary Most Holy.” *L’Osservatore Romano* Weekly edition in English 11 October 2000.htm

<sup>4</sup> [www.oloswestriver.org/mary\\_koran.htm](http://www.oloswestriver.org/mary_koran.htm) 3/20/03

Further, the apparitions are becoming more numerous as time goes on, as noted by Cardinal Ratzinger (now the present Pope) some time ago,

“In 1984 Joseph Cardinal Ratzinger, the head of the Roman Catholic Church’s Congregation for the Doctrine of the Faith (CDF), declared that, ‘one of the signs of our times is that the announcements of ‘Marian Apparitions’ are multiplying all over the world...’ He made this observation as a comment on the many reports of the appearance of the Blessed Virgin Mary to individuals located in a wide variety of countries, cultures and political systems.”<sup>5</sup>

Another typical Catholic webpage announces, “The last century-and-a-half has seen numerous accounts of appearances of the Blessed Virgin Mary. Jesus, Himself, is said to speak to a few of the seers. Some of the apparitions have received official approval by the Roman Catholic Church.”<sup>6</sup> A

sample of what is happening is the whole host appearances in Medjugorje in Bosnia, Herzegovina,

“Since the apparitions began in 1981, millions of people of all faiths, from all over the world, have visited Medjugorje and have left spiritually strengthened and renewed. Countless unbelievers and physically or mentally afflicted, have been converted and healed...Our Lady continues to give messages to six young people from the village of Medjugorje: Ivan, Jakov, Marija, Mirjana, Vicka, and Ivanka. These six young people (referred to as "visionaries") have had apparitions of the Blessed Virgin Mary since June 24, 1981. In addition to these messages, Our Lady is to give each of the six visionaries a total of ten ‘secrets’ or happenings that will occur on earth in the near future...Only one of the secrets so far has been revealed by the visionaries. Our Lady has promised to leave a supernatural, indestructible, and visible sign on the mountain where she first appeared...When each of the six visionaries has received all ten ‘secrets’, Our Lady will stop appearing to them on a daily basis. Currently, Marija, Vicka, and Ivan have received nine secrets, and Our Lady still appears to them every day, wherever they are, at 5:40 pm during daylight savings time, and 6:40 pm the rest of the year, Medjugorje time. Mirjana, Jakov, and Ivanka have received all ten secrets, and Our Lady appears to them once per year, and will do so for the rest of their lives.”<sup>7</sup>

The adulation surrounding the Catholic Mary has reached such proportions that it is necessary to get back to the bedrock of official teaching of Rome concerning her to see how such dramatic expressions of dedication to her could be part and parcel of the nature of the Catholic Church

### **Catholic Parallel of Mary to Christ Jesus and to the Holy Spirit**

In spite of the Biblical truth, “*My glory will I not give to another,*”<sup>8</sup> the Church of Rome constructs a parallel of Mary to Jesus, and even of Mary to the Holy Spirit. The Catholic teaching consistently declares that attributes and offices of the Lord Christ Jesus are applicable to Mary. The table below shows that the strategies underlying the presentation of the dogmas on Mary as if she were a parallel to the Lord Himself and to the Holy Spirit in some roles.

#### **Biblical Truth**

1. Jesus Christ’s unique sinlessness
2. Grace and salvation are in Christ alone
3. Christ has ascended into heaven and is King of Kings

4. Jesus Christ is the one Mediator
5. The Holy Spirit is the believer’s Helper and Advocate
6. Christ Himself with the Father and the Holy Spirit, is God, the all Holy One

#### **Roman Catholic teaching**

<sup>5</sup> <http://members.aol.com/bjw1106/marian1b.htm> 3/20/03

<sup>6</sup> [www.apparitions.org/](http://www.apparitions.org/) 3/20/03

<sup>7</sup> [www.medjugorje.org/](http://www.medjugorje.org/) 3/20/03

<sup>8</sup> Isaiah 42:8

1. Mary's declared Immaculate Conception
2. Mary's place in grace and salvation
3. Mary's declared assumption into heaven and is declared Queen of Heaven.
4. Mary is declared Mediatrix
5. Mary is declared helper and advocate
6. Mary is also the All Holy One

### **First Parallel**

#### **“All have sinned...”**

The first parallel that Catholicism attempts to claim is a unique sinlessness, like that of the Lord, for the Catholic Mary. Thus the Catholic Church teaches their dogma regarding Mary's so-called immaculate conception,

“Through the centuries the [Catholic] 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, Saviour of the human race, preserved immune from all stain of original sin.”<sup>9</sup>

“...By the grace of God Mary remained free of every personal sin her whole life long.”<sup>10</sup>

The idea of the “Immaculate Conception” assigned to Mary by the Catholic Church is totally unscriptural. The term as used by the Roman system has nothing to do with the Virgin birth of Jesus Christ, but rather means Mary's own conception in the womb of her mother. In this claim, Mary's “Immaculate Conception” is contained in the assertion that she was thus free from original sin and sinlessness her whole life. The Scriptural truth, however, that “*all have sinned, and come short of the glory of God,*”<sup>11</sup> applies to Mary, as well as to all believers. Mary's position as a saved sinner is seen also in the following scriptures, “[Joseph and Mary came to Jerusalem] to offer a sacrifice according to that which is said in the law of the Lord, *A pair of turtledoves, or two young pigeons.*”<sup>12</sup> That was accordance with the law of the Lord, “*as a burnt offering, sin offering.*”<sup>13</sup> Mary's example teaches us both to give thanks to God for His mercies to us and to acknowledge ourselves as sinners saved by His grace. Then there is the famous praise song of Mary, in which she proclaimed, “*My soul magnifies the Lord, and my spirit has rejoiced in God my Savior...*”<sup>14</sup> God is called “Savior,” as He saves His people from sin. Even the mother of the Lord had need of her Savior and would have been spiritually lost without Him. She rejoices in that joy which she had in common with all believers—that she had a Savior.

### **Alleged perpetual virginity**

The Catholic dogma that Mary was perpetually a virgin is part of the myth of sinlessness that the Roman Catholic Church ascribes to Mary. It is another step in the evolving doctrines that elevate Mary to the place of the Lord and Savior Jesus Christ. The doctrine states that Mary was not only a virgin before the birth of Christ but during the birth and afterward as well. Thus Rome teaches,

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<sup>9</sup> *Catechism*, #491

<sup>10</sup> *Catechism*, # 493

<sup>11</sup> Romans 3:23

<sup>12</sup> Luke 2:24

<sup>13</sup> Leviticus 12:8

<sup>14</sup> Luke 1:46-47

“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’”<sup>15</sup>

### **Mary’s real marriage and Christ’s siblings**

This “ever Virgin” role allotted to Mary by the Catholic Church is not Scriptural. There are several passages that mention the brothers and sisters of Christ Jesus. An example is found in Mark’s gospel, “*Is this not the carpenter, the Son of Mary, and the brother of James, Joses, Judas, and Simon? And are not His sisters here with us?*”<sup>16</sup> Another is found in Matthew’s gospel account, “*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?*”<sup>17</sup> From these and other texts, it is clear that Jesus had brothers and sisters. The Holy Spirit as the author of all Scripture used the precise language of Greek in which there is a clear distinction between brother “*adelphos*” (literally, “a” meaning “from”, and “*delphos*” meaning “womb”) and nephew “*anepsios*” a cousin, or sister’s son. Likewise, the Apostle Paul, under the inspiration Holy Spirit calls James “the Lord’s brother”.<sup>18</sup> The word he used in the Greek is “*adelphos*” meaning brother rather than “*anepsios*” signifying cousin. The Holy Spirit again in the Gospel of Mark is utterly precise in using the distinct word for brother, “*Is not this the carpenter, the son of Mary, the brother [adelphos] of James.*”<sup>19</sup>

While “*adelphos*” is employed on occasion in some writings in the New Testament to refer to the larger company of believers and disciples, the context of the passages in Mark and Matthew are such that anything other than the literal sense would involve an absurdity. “Brothers and sisters” signifying believers and disciples would be bizarre in the context. To claim the concept of “cousins” is equally ruled out; as such meaning is always given as “*anepsioi*” to signify that relationship. The Holy Spirit clearly states not only that Christ Jesus had siblings, but also in the gospel of John, He distinguishes between siblings and disciples, “. . . *He [the Lord], and His mother and His brethren and His disciples.* . . .”<sup>20</sup>

In another and seemingly desperate attempt to preserve the tradition that Mary remained forever a virgin, the Church of Rome proposes that in the Scripture accounts, brothers and sisters of Jesus refer to another Mary. Thus it is stated,

“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.”<sup>21</sup>

Another Mary? Why the twisting of Scripture? These verses clearly refer to “*...His mother called Mary? and His brothers James, Joses, Simon, and Judas?*”<sup>22</sup> So why does the Catholic Church deliberately mislead its members? It is to propagate an image of Mary as a quasi-divine

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<sup>15</sup> *Catechism*, # 499

<sup>16</sup> Mark 6:3

<sup>17</sup> Matthew 13:55-56

<sup>18</sup> Galatians 3:16

<sup>19</sup> Mark 6:3

<sup>20</sup> John 2:12

<sup>21</sup> *Catechism*, # 500

<sup>22</sup> Matthew 13:55

creature, who is above having a normal marital relationship with her husband, Joseph, and to establish her as a role model for nuns and priests to live a celibate life.

The doctrine of the virginity of Mary before the birth of Jesus is a doctrine of the Scriptures that is a very important part of Biblical faith. But the Scriptures do not teach the perpetual virginity of Mary; in fact it teaches the opposite. Marriage is commended and called honorable on the pages of Scripture. Who was more highly favored than Mary was in her marriage? Thus the Scripture teaches, “*when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*”<sup>23</sup> The term “came together” includes the idea of sexual intimacy. The implication clearly is that ultimately Mary and Joseph indeed “came together.” Then the Scripture states, “*then Joseph... took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name Jesus.*”<sup>24</sup> The language here makes it clear that she lived as the virgin wife of Joseph until Christ Jesus was born. Joseph did not know her sexually prior to that birth. Neither the word “till” nor “firstborn” necessarily specifies what happened afterward. However, one would naturally infer that the normal relationship of marriage would follow, unless one is committed to defend the tradition of the perpetual virginity of Mary. The Holy Spirit through the writing of Matthew reveals no such inclination.

### **Alleged vow of virginity**

Thomas Aquinas, Rome’s leading authority, asks the question, “Whether the Mother of God took a vow of virginity?” He states, “Christ’s Mother did not do this until she was espoused to Joseph. After her espousals, however, by their common consent she took a vow of virginity together with her spouse.”<sup>25</sup> Likewise in our own day Catholic apologists, in a desperate attempt to justify Catholic teaching regarding Mary, maintain the same tradition. They hold the position that Mary kept her virginity vow and had no other children. This is absolutely absurd. The alleged perpetual celibate state of Joseph and Mary’s relationship is contrary to the divine purpose. Marriage as designed by God is intended to bring a man and woman together as “one flesh.”<sup>26</sup> Following the initial physical bonding, as the marriage is consummated, the couple has the responsibility not defraud one another sexually. God appointed this means for the keeping their bodies in sanctification and honor. If there is to be abstinence, it is to be by mutual consent, and that only temporarily.<sup>27</sup>

Had Joseph agreed to virginity in their marriage, it would have been a sin against the Lord’s specific command to him, “. . . *Thou son of David fear not to take unto thee Mary, thy wife. . .*”<sup>28</sup> Joseph did exactly what he was directed to do by the Holy Spirit, as the Scripture records, “*and knew her not till she had brought forth her first born son. . .*”<sup>29</sup> For Joseph, and all husbands, the Lord’s command is clear and precise, “*Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.*”<sup>30</sup> Had Mary and Joseph made

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<sup>23</sup> Matthew 1:18

<sup>24</sup> Matthew 1:24-25

<sup>25</sup> *Summa Theologica* Third Part q 28 article 4 Reply to Objection [www.newadvent.org/summa/402804.htm](http://www.newadvent.org/summa/402804.htm) 3/20/03

<sup>26</sup> “*Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?*” Matthew 19:4-5

<sup>27</sup> “*Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*” I Corinthians 7:5

<sup>28</sup> Matthew 1:20

<sup>29</sup> Matthew. 1:25

<sup>30</sup> Proverbs 5:18-19

vows of virginity within their marriage, they would sinned against God in placing virginity as a higher purpose in marriage than that which the Lord God Himself has decreed. The Scriptural principle for husbands stands firm, because they are one flesh “*so ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*”<sup>31</sup>

### **True blessedness of Mary**

The Biblical Mary is truly a believer whom all generations should call blessed among women, but she is not above them, and she is not blessed on a par with Christ Jesus Himself. The blessedness of Mary was a demonstration of divine favor toward her, especially in calling her to be the mother of the Lord. This was an act of sovereign choice on God’s part, and prophetically consequential to her lineage in the royal House of David. She, as a believer, and according to God’s Word to her, conceived and brought forth Christ Jesus the Lord, as a virgin. Later in obedience to the Lord’s Word (recorded infallibly for us in the Gospels), she was wife to Joseph and mother of their children. The contrived tradition of Mary’s “perpetual virginity” is held and promoted by the Roman Church to provide a foundation not only for viewing Mary as a special being in her own right, but also by extension to idolize the celibate state as a means to enter a higher plane of personal sanctity and access to God. Thus it is proclaimed,

“The Blessed Mother’s decision to commit herself completely to the Lord in virginity was the beginning and inspiration of consecrated virginity in the Church.”<sup>32</sup>

The unadorned truth is that like all other genuine believers, Mary of Bethlehem was a sinner saved by God’s grace, through faith, not by any essential righteousness or preserving grace granted in her own birth, nor any elevation of virginity within marriage as a higher call than what the Lord has decreed in His Word. In this way she was and is truly blessed among women!

### **Second Parallel**

According to Scripture, the Lord Jesus Christ completed the work of redemption. Grace and salvation are in Christ Jesus alone. In the tradition of Rome, however, the Catholic Mary is given a place in grace and salvation. Thus under the heading, “...she is our Mother in the order of grace”, the Catholic *Catechism* teaches,

“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.’”<sup>33</sup>

### **Fullness of grace and truth is distinctly Christ’s own prerogative**

God’s grace and love in salvation does not come to us by means of a mother; rather, it is the high-priestly work of Christ, and of Him alone. Grace, a distinct attribute of His office, is everywhere in Scripture ascribed to Christ Jesus the Lord, “*He dwelt among us, full of grace and truth.*”<sup>34</sup> All that went before Christ Jesus was but a type and a representation; grace and truth come only by Christ. All that comes after Him points back to His faithfulness and accomplished work. “*Grace and truth came by Jesus Christ,*” the Apostle John proclaimed, “*and of his fullness have all we received, and grace for grace.*” It is by His graciousness that we are made acceptable before the All Holy God. “*Wherefore he is able also to save them to*

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<sup>31</sup> Ephesians 5:28

<sup>32</sup> [www.miraclerosarymission.org/960821.htm](http://www.miraclerosarymission.org/960821.htm) 3/20/03

<sup>33</sup> *Catechism*, #968

<sup>34</sup> John 1:14

*the uttermost that come unto God by him.*<sup>35</sup> *“For it pleased the Father that in him should all fullness dwell.”*<sup>36</sup> From this fullness He abundantly gives all that are His own people *“grace for grace.”*<sup>37</sup>

### **Alleged exaltation of Mary as having a saving office**

The Catholic Church, however, continues to state that Mary has a place in the order of grace, and goes even further in her exaltation by declaring,

“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.”<sup>38</sup>

“...As St. Irenaeus says, ‘Being obedient she became the cause of salvation for herself and for the whole human race.’”<sup>39</sup>

The claimed “motherhood of Mary in the order of grace” having a “saving office” “to bring us the gifts of eternal salvation” is straight blasphemy against the person of Christ Jesus, Who alone is full of grace and truth. It is also an insult to the true character of the Mary of Scripture. Likewise is the blasphemy in the citation from Irenaeus where it is absurdly claimed “she became the cause of salvation for herself and for the whole human race.” This infers a power of influence of her will with God, and actually credits her as being an effective cause in salvation of souls including her own. It is also shows an arrogant disrespect for the love of God as the original cause of the salvation of souls. The Bible teaches that the salvation of men is a divine initiative because, *“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*<sup>40</sup> Scripture teaches that God is, *“merciful and gracious, longsuffering, and abundant in goodness and truth”*<sup>41</sup> and *“longsuffering, and of great mercy, forgiving iniquity and transgression.”*<sup>42</sup> To direct anyone toward Mary in the hope of finding mercy by her influence with God, or, because of her gentle motherly disposition and willingness to accede requests, is an outright betrayal of a soul’s only hope, which is in Christ Jesus alone. It is also attempted thievery of the glory and honor due to God alone for the provision of the hope of salvation.<sup>43</sup>

### **Third Parallel**

In this parallel, the Biblical fact that Christ Jesus has ascended into heaven as King of Kings is matched in the Catholic Church with the claim that Mary has been assumed into heaven and is now the Queen over all things. Thus Rome officially teaches,

“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:

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<sup>35</sup> Hebrews 7:25

<sup>36</sup> Colossians 1:19

<sup>37</sup> John 1:16

<sup>38</sup> *Catechism*, # 969

<sup>39</sup> *Catechism*, # 494

<sup>40</sup> John.3:16

<sup>41</sup> Exodus 34:6

<sup>42</sup> Numbers 14:18, Psalms 86:15

<sup>43</sup> Psalms 42:5, Psalms 61:2, Isaiah 45:22, Micah 7:7

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.”<sup>44</sup>

### **A Biblical response to the Third Parallel**

The Roman Catholic doctrine of the assumption of Mary teaches that she was assumed body and soul into heaven either without dying or shortly after death. It was made a dogma of faith in 1950. To deny this doctrine is a mortal sin according to Rome’s teaching. This is truly an absurd dogma since there is no Scriptural mention of it and there was not even any early tradition on the subject. This is admitted by Roman Catholic scholars such as Ludwig Ott when he states, “The idea of the bodily assumption of Mary is first expressed in certain transitus–narratives of the fifth and sixth centuries. Even though these are apocryphal they bear witness to the faith of the generation in which they were written despite their legendary clothing. The first Church author to speak of the bodily ascension of Mary, in association with an apocryphal transitus B.M.V., is St. Gregory of Tours +594.”<sup>45</sup> In the teaching of the assumption of Mary, the Roman Church has embraced and is responsible for promoting teachings that originated with heretical writings, which were officially condemned by the early Church.

Besides the official teaching of the assumption, the same assumed Mary is proclaimed “Queen over all things.” For the Catholics, the popular prayer following the Rosary is the “Hail Holy Queen.” It starts, “Hail Holy Queen, mother of mercy, hail our life, our sweetness and our hope.” This is the offering of one’s life and hope to the Queen of Heaven. The official litany of the Roman Mary calls her, “Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of Confessors, Queen of Virgins, Queen of all Saints, Queen conceived without original sin, Queen assumed into heaven, Queen of the most holy Rosary, Queen of Peace”.<sup>46</sup>

This is quite similar to what the perverse Israelites did in Old Testament times as recorded by the Prophet Jeremiah, “*The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.*”<sup>47</sup> It is also reminiscent of the ancient Phoenicians who called the moon Ahstoreth or Astarte, the wife of Baal and the Queen of Heaven. In the same way, the Babylonians worshipped the Queen of Heaven as Mylitta.

In chapters four and five of the Book of Revelation, a quite detailed picture of Heaven is given. God is seated on the throne, surrounded by twenty-four elders and four living creatures. The Lamb, the Lord Christ Jesus, is on the throne. Many thousands of angels circle the throne, singing God’s praises. There is no Queen of Heaven, for such would be an abomination to the Lord. The Lord God alone is glorified. “*Look to Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*”<sup>48</sup> Those who promote such worship to the Queen of Heaven “*shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.*”<sup>49</sup>

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<sup>44</sup> *Catechism*, #966

<sup>45</sup> Ludwig Ott, *Fundamentals of Catholic Dogma* (Rockford: Tan, 1974), pp. 209–210

<sup>46</sup> [www.webdesk.com/catholic/prayers/litany-of-the-blessed-virgin-mary.html](http://www.webdesk.com/catholic/prayers/litany-of-the-blessed-virgin-mary.html) 2/1/2002

<sup>47</sup> Jeremiah 7:18

<sup>48</sup> Isaiah 45:22

<sup>49</sup> Revelation 14:10



#### Fourth Parallel

Over and above all that has been documented here, the Church of Rome constructs Mary as Mediatrix as an equivalent to Christ Jesus as the one Mediator. Thus the Vatican teaches, "...Therefore the Blessed Virgin is invoked in the [Roman Catholic] Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."<sup>50</sup> More details of the fabrication are given in the Vatican Council II Documents,

"In the words of the apostle there is but one mediator: 'for there is but one God and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all' (I Tim. 2:5-6). But 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 originates not in any inner necessity but in the disposition of God..."<sup>51</sup>

"...Therefore the Blessed Virgin is invoked in the [Roman Catholic] Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. This, however, is so understood that it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator"<sup>52</sup>

#### A Biblical Response to the Fourth Parallel

The Church of Rome looks upon Mary as having also the role of mediator in the feminine form, mediatrix. The issue of mediation between God and man is very serious because it is only in the one who is truly the God-man, Christ Jesus, that an individual can be brought into relationship with the All Holy God. The Lord Himself said, "*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*"<sup>53</sup> The Father is God, and Jesus, the Son, is the only way to the Father. The Apostle Paul also wrote, "*there is one God and one mediator between God and man, the man Christ Jesus.*"<sup>54</sup> The Heavenly Father sent His only Son so that sinners can come to Him directly through "*the man Christ Jesus*". To advance the claim that there is another assistant, mediatrix, or go-between, is a bold lie. In the words of the Lord, "*he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*"<sup>55</sup>

The Vatican Council II explanation of how it is possible to have Mary in the role of a mediatrix is a classic example of Roman Catholic double talk. While presenting two mediators, the claim is made that Mary does not "obscure or diminish from this unique mediation of Christ." Rather than upholding the truth of the Scripture, the teaching of Rome is a highly inflated lie. This is proven by the actual practice of ordinary Catholics based on such dogma in catechisms and prayer books. The ordinary Catholic who looks to Mary as feminine mediator is thereby impeded and hindered from putting his trust in Christ Jesus alone. Jesus Christ is the only way to the Father. The Man Christ Jesus is the one Mediator in heaven, "*believe on the Lord Jesus Christ, and thou shalt be saved.*"<sup>56</sup> This is solid fact. Yet historically, and at present, the Vatican officially denies this truth by proclaiming Mary as a feminine Mediator, and as the Queen of heaven.

<sup>50</sup> *Catechism*, #969

<sup>51</sup> *Vatican Council II: The Conciliar and Post Conciliar Documents*, No. 28, *Lumen Gentium*, 21 Nov. 1964, Austin Flannery, O.P., Editor, 1981 edition (Northport, NY: Costello Publishing Co., 1975) Vol. I, Para 60, p.418

<sup>52</sup> *Ibid.*, Para. 62, p. 419

<sup>53</sup> John 14:6

<sup>54</sup> I Timothy 2:5

<sup>55</sup> John 10:1

<sup>56</sup> Acts 16:31

## The Apparitions of Mary

The apparitions of “Mary” throughout the world endorse the official teachings of the Vatican and show how such teachings of a feminine Mediator, who is also the Queen of heaven, are lived out. Sometimes these apparitions present Mary as a co-mediator with Christ Himself, and also as a high priestess with Him on behalf of believers. She often appears as the Queen from heaven.

The apparitions preach a message that is always the same. Consider the most popular site of the apparitions, Fátima, in Portugal. In 1917, the apparition of Mary at Fátima stated that the children there needed to increase the level of their sacrifices, because, “...many souls go to hell because they have no one to sacrifice and pray for them.”<sup>57</sup> This message stands in direct contradiction to the teaching of Scripture, which plainly states that Christ’s sacrifice on the Cross was the first, last, and only meritorious sacrifice for the remission of sins. Thus the visions of Mary at Fátima serve to contradict directly the message of the Cross and, indeed, to deny altogether its efficacy. The same is true of visions of Mary at Medjugorje; at Denver, Colorado; Phoenix, Arizona; Conyers, Georgia, and across the world. Through His all sufficient offering on the cross, Christ “*by Himself purged our sins*” and “*sat down on the right hand of the Majesty on high.*”<sup>58</sup> The Holy Spirit’s clear instruction is that the Gospel message is of one sacrifice of the one Mediator, “*But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God... For by one offering he hath perfected for ever them that are sanctified.*”<sup>59</sup> Clearly, the visions of Mary at Fátima and elsewhere contradict the message of the Cross and, indeed, deny its efficacy. The visions of Mary have shown contempt for the sanctity and purpose of the cross of Christ. They lied about its identity (i.e., Mary) and lied about its origins (i.e., heaven). The authority of the Apostle Paul weighs in on the matter, “*...and no marvel; for Satan himself is transformed into an angel of light.*”<sup>60</sup>

Detailed analyses of the messages of the apparitions of Mary, their demonic origins, and their interactions with Popes, are contained in the books *Quite Contrary* and *Graven Bread*.<sup>61</sup> Upon further investigation of these issues, one finds the Roman Catholic Church allied with a demon and its messages of establishing one’s own righteousness by self suffering, reparation, and prayer and obedience to one claiming to be co-Mediator, co-High Priestess, and even elevated to the throne of God.

## Fifth Parallel

The Holy Spirit is the believer’s Helper and Advocate. The Vatican, however, endeavors to teach that Mary is also the believer’s Advocate and Helper. Thus it is officially stated, “...Therefore the Blessed Virgin is invoked in the [Roman Catholic] Church under the titles of **Advocate, Helper, Benefactress**....”<sup>62</sup> What is so serious regarding these titles is the fact that in the Bible the Comforter, the Helper sent to take the Lord’s place on earth for believers and to indwell them, is the Holy Spirit. He abides with believers forever (John 14:16). He brings to mind Christ’s words (John 14:26). He testifies not to Himself but to Christ (John 15:26). He guides believers into all truth (John 16:13). Truly the Holy Spirit is another Advocate, a divine Helper, the Comforter, and the Spirit of Truth. The seriousness of teaching that these divine roles of the Holy Spirit, and that of Christ Jesus as sole mediator, belong also to “Mary” is that

<sup>57</sup> [www.vatican.va/holy\\_father/john\\_p.../hf\\_jp-ii\\_hom\\_20000513\\_beatification-fatima\\_en.htm](http://www.vatican.va/holy_father/john_p.../hf_jp-ii_hom_20000513_beatification-fatima_en.htm) 6/1/00.

<sup>58</sup> Hebrews 1:3

<sup>59</sup> Hebrews 10: 12,14

<sup>60</sup> II Corinthians 11:14

<sup>61</sup> Both books by Timothy Kauffman are available available on our line Catalogue:

[http://www.whateverycatholicsshouldknow.com/estore/index.php?cPath=34\\_38](http://www.whateverycatholicsshouldknow.com/estore/index.php?cPath=34_38)

<sup>62</sup> *Catechism* Para #969

such teaching blasphemes the divine Persons of the Lord Christ Jesus and of the Holy Spirit. This teaching is heresy.

The knowledge of the way of salvation comes by the declaration of the Word of God, and by an individual's true appreciation of the urgent need to be reconciled to God. This is conveyed to the soul, who hears that Word declared, through the convicting ministry of the Holy Spirit, and not by some female substitute. The Word of Truth alone is the means of the Holy Spirit, and the Holy Spirit alone is the only effective minister in applying it. Pope John Paul II proclaimed the Roman Catholic concept of "Mary" subsuming the role of the Holy Spirit in leading people to God, on May 13th, 2000, at Fatima in Portugal. He said,

"According to the divine plan, 'a woman clothed with the sun' (Rev. 12:1) came down from heaven to this earth to visit the privileged children....She asks them to offer themselves as victims of reparation, **saying that she was ready to lead them safely to God**. And behold, they see a light shining from her maternal hands which penetrates them inwardly, so that they feel immersed in God..."<sup>63</sup>

The Pope's assertive language at Fatima was mystically flavored Marian fanaticism. He, in his position as supreme teacher of the Catholic Church, misused the Word of God itself to arrogate to an ordinary woman the Holy Spirit's role of leading people to God. No one would be more appalled at this than the true Mary of Bethlehem. The official teaching of Rome, and the appealing words of the Pope, are summarized in the famous Catholic prayer called the "The Memorare,"

"Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided. Inspired then with confidence, I fly unto you, O Virgin of virgins, my Mother! To you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy, hear and answer me. Amen"

This prayer implies that though God may fail to answer, the "most gracious Virgin Mary" never will. This is the very height of idolatry. Polytheism has always been a besetting sin. The Lord God's commandment still stands. "*Thou shalt have no other gods before me.*"<sup>64</sup>

## Sixth Parallel

### Attribute that separates God from all beings

Christ Jesus Himself with the Father and the Holy Spirit, is God, the all Holy One. In Roman Catholicism an attempt is made to proclaim that Mary also is the All Holy One. The parallels in which the Roman Catholic "Mary" is declared the cause of salvation, Advocate, Helper, Mediatrix, are blasphemous. That is, they are attempts to place on a human person, divine roles. The official teaching of Rome, however, adds insult to blasphemy in attempting to call "Mary" the All Holy One, and the source of holiness. This irreverent teaching is an attempted theft on the very essence of the divine glory. The Vatican teaching declares,

"By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the 'Mother of Mercy,' the All Holy One."<sup>65</sup>

"From the [Roman Catholic] Church he [the Catholic] learns the example of holiness and recognizes its model and source in the all-holy Virgin Mary..."<sup>66</sup>

<sup>63</sup> [www.vatican.va/holy\\_father/john\\_p.../hf\\_jp-ii\\_hom\\_20000513\\_beatification-fatima\\_en.htm](http://www.vatican.va/holy_father/john_p.../hf_jp-ii_hom_20000513_beatification-fatima_en.htm) 6/1/00. See on our web page our critique of the same in *Fatima: JP II, RCC Contradict Gospel: Where Do Evangelical ECT Signatories Now Stand?*

<sup>64</sup> Exodus 20:3

<sup>65</sup> *Catechism*, #2677

<sup>66</sup> *Catechism*, #2030

The Bible clearly teaches that God alone is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. He is the all Holy One. His Holiness is the attribute that covers all attributes so that His righteousness is Holy, His truth is Holy, and His justice is Holy. He is each of His attributes, and the overall attribute of holiness is that which separates Him from all beings. He is totally other. The reason why we need to be saved before the All Holy God is because in the words of Scripture, *“there is none holy as the Lord there is besides Thee: neither is there any rock like our God.”*<sup>67</sup> And, again the Word of the Lord proclaims, *“who shall not fear thee O Lord and glorify Thy name for thou only art holy and all nations shall come and worship before thee.”*<sup>68</sup> This is of utter seriousness in the words of the Prophet Isaiah, *“Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory.”*<sup>69</sup> To attempt to address a creature as the “All Holy One” is consummate blasphemy and high hand idolatry.

### Conclusion

The Bible not only establishes Who God is, but it excludes all others from that glory. Similarly, the Bible not only teaches Who the Lord Jesus Christ is, but it also excludes all others from His roles. And finally, Scripture declares the Person and role of the Holy Spirit and bars all others from His role. These Bible truths exclude all Roman Catholic teaching that parades their “Mary” as “the All Holy One,” as one of “Immaculate Conception,” “Mother in the order of grace”, Queen of Heaven, Mediatrix, Advocate, and Heavenly Helper, *“I am the Lord; that I My name: and My glory will I not give to another, neither My praise to graven images.”*<sup>70</sup>

The false Mary of Roman Catholicism is not parallel to Christ Jesus, nor the Holy Spirit but an abomination to God and His Word. There is, however, a quite revealing parallel between the Roman Catholic false Mary and pagan goddesses. Similar to the Roman Mary, some pagan goddesses, it is claimed, do not need salvation, as they are the ones who cause it. Often goddesses do not have human children and they are often called the “Queen of Heaven” and are invoked to make supernatural things happen through special objects and special verbal formulas. Goddesses do not die and they are prayed to in worship. The Catholic Cult of the ever-virgin Mary, the Queen of Heaven, leads one into the occult and, not surprisingly, is found in the occult. The Roman Virgin Mary is included among the goddesses that are listed on, for example, the following WebPages: The Spiral Goddess Grove, The White Moon, and Goddess 2000. They consider Mary to be the “Divine Feminine” and say that for centuries, many people have blended their ancient goddesses with Mary.<sup>71</sup>

While the Scriptures states that *“Satan himself is transformed into an angel of light”*<sup>72</sup>, it still comes as a shock to see the Prince of Darkness, the most alien to the light, misuse the wonderful believer, Mary, until she appears as a goddess. The Lord’s command and promise stand in face of this malicious doctrine and practice, *“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”*<sup>73</sup>

The Vatican’s message regarding their manufactured Mary has even attempted to steal the uniqueness and glory of Christ and the unique roles of the Holy Spirit. The Popes makes no

<sup>67</sup> I Samuel 2:2

<sup>68</sup> Revelation 15:4

<sup>69</sup> Isaiah. 6:3

<sup>70</sup> Isaiah 42:8

<sup>71</sup> [www.goddess2000.org/Mary.html](http://www.goddess2000.org/Mary.html) [www.thewhitemoon.com/mary/main.html](http://www.thewhitemoon.com/mary/main.html) [www.spiralgoddess.com/Mary.html](http://www.spiralgoddess.com/Mary.html)

<sup>72</sup> II Corinthians 11:14

<sup>73</sup> II Corinthians 6:17-18

secret of where they stand, sincere Catholics must know that to remain loyal to the Pope in exalting the Queen of heaven is to spurn the exclusivity and splendor of Christ and His Gospel. The Word of the Lord speaks clearly to this choice before Catholics, *“if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served...but as for me and my house, we will serve the LORD.”*<sup>74</sup> ♦

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<sup>74</sup> Joshua 24:15