

Mary, Model of Faith

“The Year of Faith through the Eyes of Mary”

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<http://catholic-resources.org>

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Prayer:

Hail Mary, full of grace,
the Lord is with you.
Blessed are you
among women,
and blessed is the fruit
of your womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners, now
and at the hour of our death. Amen.



2

Symposium: Four Sessions

- 1) Mary in the New Testament
 - Surprisingly little on Mary (except in Luke & John)
- 2) Mary in the Early Church
 - Debates about Jesus lead to teachings about Mary
(Lunch break)
- 3) Development of Marian Dogmas
 - Dignity of Mary is emphasized more & more
- 4) Mary in the Church Today
 - Role model for believers, for living our FAITH

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PART I: Mary of Nazareth in the New Testament



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MARY in the NT: Overview

- Paul's Letters
 - Only one oblique reference in Gal 4
- Four Gospels
 - **Mark:** very little; quite negative!
 - **Matthew:** a bit more, esp. at birth of Jesus
 - **Luke/Acts:** much more, esp. Luke 1-2 & Acts 1-2
 - **John:** “mother”; only at Cana & Crucifixion
- Other NT Writings
 - **Catholic Letters:** no mention!
 - **Revelation:** woman clothed with the sun?

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Oldest Parts of NT: Paul's Letters

- Letters by or attributed to Paul:
 - Romans, 1 Corinthians, 2 Corinthians
 - Galatians, Ephesians, Philippians, Colossians
 - 1 Thessalonians & 2 Thessalonians
 - 1 Timothy, 2 Timothy, Titus, Philemon
- Paul NEVER names Mary or even mentions the Mother of Jesus
 - Gal 4:4-5 – only allusion: Jesus was “born of a woman”
 - Cf. Rom 16:6 – a different “Mary” in the Church in Rome
 - Other Pauline texts will later be indirectly relevant to Mariology

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Galatians 4:1-7 (esp. vv. 4-5; NRSV transl.)

¹ My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; ² but they remain under guardians and trustees until the date set by the father. ³ So with us; while we were minors, we were enslaved to the elemental spirits of the world. ⁴ But when the fullness of time had come, **God sent his Son, born of a woman, born under the law,** ⁵ in order to redeem those who were under the law, so that we might receive adoption as children. ⁶ And because you are children, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" ⁷ So you are no longer a slave but a child, and if a child then also an heir, through God.

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Women in the 4 Gospels: Overview

- **Mark and Matthew: Fairly Few Women**
 - Some named, some anonymous, some fictional
 - See http://catholic-resources.org/Bible/Synoptics_Women.htm
- **LUKE: Many More Women, in Prominent Roles**
 - Some in stories from Mark (and usually also in Matthew)
 - Some in stories from "Q" source (also in Matt, but not Mark)
 - Many in stories found **only in Luke** (not in Matt or Mark)
- **JOHN: Fewer Women, but Highly Important Roles**
 - John's Gospel overall has *fewer* but *longer* stories!

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The Mother of Jesus in MARK

- **Jesus' family (*anonymous*) in Mark 3:19b-21**
 - "Then he went home / and the crowd came together again, so that they could not even eat. / When **his family** heard it, they went out to restrain him, for people were saying, 'He has gone out of his mind.'" (not in Matt, Luke, or John!)
- **Jesus' mother (*anonymous*) in Mark 3:31-35**
 - "Then **his mother** and his brothers came; and standing outside, they sent to him and called him. / A crowd was sitting around him; and they said to him, "Your mother and your brothers [and sisters] are outside, asking for you." / And he replied, "**Who are my mother** and my brothers?" / And looking at those who sat around him, he said, "**Here are my mother** and my brothers! / Whoever does the will of God is my brother, and sister, and **mother.**"
 - Similar in Matt 12:46-50; shorter in Luke 8:19-21
- **Mary mentioned only indirectly ("off-stage") in Mark 6:3**
 - "Is not this the carpenter, the **son of Mary** and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" (cf. Matt 13:54-58)

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Women at the Cross in MARK

- **Mark 15:40-41 – Witnesses of Jesus' Crucifixion**
 - "There were also women looking on from a distance; among them were **Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome.** / These used to follow him and provided for him when he was in Galilee; and there were **many other women** who had come up with him to Jerusalem"
 - Similar in Matt 27:55-56; John 19:25-27; anon. in Luke 23:49
 - No mention of Mary of Nazareth, mother of Jesus!
 - No women "near" or "at the foot of the cross" (only in John)

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Women at the Tomb in MARK

- **Mark 15:47 – Witnesses of Jesus' Burial**
 - "**Mary Magdalene and Mary the mother of Joses** saw where the body was laid." (*again, not the Mother of Jesus*)
 - Similar in Matt 27:61; anon. in Luke 23:55-56
- **Mark 16:1-8 – Witnesses of the Empty Tomb**
 - "When the sabbath was over, **Mary Magdalene, and Mary the mother of James, and Salome** bought spices, so that they might go and anoint him..."
 - Similar in Matt 28:1-8; not named until Luke 24:10-11
 - [Mark 16:9-11 – Jesus appears to two Marys – added 2nd Cent.]

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Additional Women in MATTHEW ?

- **Overview:**
 - **Four OT Women** mentioned in Genealogy of Jesus
 - **Mary, mother of Jesus**, mentioned in Infancy Narrative
 - No additional *named* women characters in Matthew!
 - A few new stories involving *anonymous* women
- **Four OT Women in Genealogy (Matt 1:1-17):**
 - **Tamar** (Matt 1:3; see Gen 38)
 - **Rahab** (Matt 1:5a; see Josh 2)
 - **Ruth** (Matt 1:5b; see Ruth 2-4)
 - **Wife of Uriah** [Bathsheba] (Matt 1:6; see 2 Sam 11-12)

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Mary, Mother of Jesus, in MATTHEW

- **Mary Named in Matthew's Infancy Narrative (4x):**
 - **Matt 1:16** – *Near end of Genealogy*. "...Joseph the husband of **MARY**, of whom Jesus was born..."
 - **Matt 1:18-25** – *At the birth of Jesus*: "When his mother **MARY** had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit... 'Do not be afraid to take **MARY** as your wife... **She will bear a son** and you are to name him Jesus...' 'Behold, the virgin shall conceive and bear a son...' (citing Isa 7:14 LXX). When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her **until she had borne a son**; and he named him Jesus."

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Mary, Mother of Jesus, in MATTHEW

- **Mary in Matthew's Infancy Narrative (cont.):**
 - **Matt 2:11a** – *At the Magi's Visit*: "On entering the house, they saw the child with **MARY** his mother; and they knelt down and paid him homage."
 - **Matt 2:13, 14, 20, 21** – After being told in dreams, Joseph takes "**the child and his mother**" to Egypt, and later returns to Israel (*phrase used 4 times*)

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More Women Characters in LUKE

- **Overview:**
 - Elizabeth & Mary
 - Prophetess Anna
 - Widow of Nain
 - Anonymous Sinner who anoints Jesus' feet
 - Mary Magdalene, Joanna, Susanna
 - Martha & Mary of Bethany
- **Complete List (on Fr. Just's website):**
 - http://catholic-resources.org/Bible/Synoptics_Women.htm

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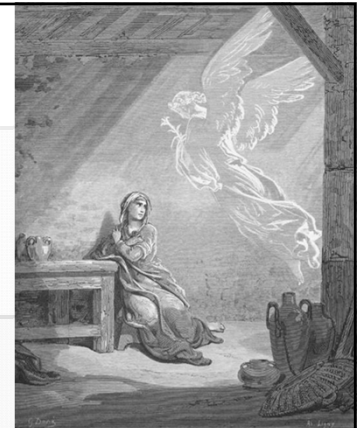
Elizabeth & Mary in LUKE

- Zechariah's wife **Elizabeth** is named; both are said to be righteous in old age (Luke 1:5-7)
- Angel Gabriel and Zechariah each mention **Elizabeth** briefly (Luke 1:13, 18)
- **Elizabeth** conceives and praises God for taking away her "disgrace" (being barren; Luke 1:24-25)
- *Annunciation*. Gabriel visits **Mary** to proclaim Jesus' birth; **Mary** agrees to do God's will (Luke 1:26-38)

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Annunciation (Luke 1:26-38)

Gustave Doré



THE ANNUNCIATION
And the angel said unto her, Fear not, Mary, for thou hast found favour with God.
— Luke 1:30

Annunciation to Mary (Luke 1:26-38)

- In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, ²⁷ to a **virgin** engaged to a man whose name was Joseph, of the house of David. The virgin's name was **Mary**. ²⁸ And he came to her and said, "**Greetings, favored one! The Lord is with you.**" ²⁹ But she was much perplexed by his words and pondered what sort of greeting this might be. ³⁰ The angel said to her, "**Do not be afraid**, Mary, for **you have found favor with God.**" ³¹ And now, you will conceive in your womb and bear a son, and you will name him **Jesus**. ³² He will be great, and will be called the **Son of the Most High**, and the Lord God will give to him the throne of his ancestor David. ³³ He will reign over the house of Jacob forever, and of his kingdom there will be no end."

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Annunciation (Luke 1:26-38, cont.)

- ³⁴ Mary said to the angel, "How can this be, since I am a virgin?" ³⁵ The angel said to her, "**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 **holy**; he will be called **Son of God**." ³⁶ And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. ³⁷ *For nothing will be impossible with God.*" ³⁸ Then Mary said, "**Here am I, the servant of the Lord; let it be with me according to your word.**" Then the angel departed from her.

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Visitation & Magnificat (Luke 1:39-56)

Jacques Tissot



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Elizabeth & Mary in LUKE

- **Visitation:**
 - Mary visits Elizabeth; Elizabeth praises Mary:
 - "And **blessed is she who BELIEVED** that there would be a fulfillment of what was spoken to her by the Lord." (Luke 1:45)
 - Mary praises God in her "*Magnificat*" (Luke 1:46-56)
- **Elizabeth gives birth to a son:**
 - On the 8th day: circumcision & naming
 - Elizabeth (*surprise!*) names him "John" (Luke 1:57-61)

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"Magnificat" – Mary's Prayer

^{46b} *My soul magnifies the Lord* ⁴⁷ and *my spirit rejoices in God my Savior,* ⁴⁸ for *he has looked with favor on the lowliness of his servant.* Surely, from now on *all generations will call me blessed,* ⁴⁹ for *the Mighty One has done great things for me,* and holy is his name. ⁵⁰ His mercy is for those who fear him from generation to generation. ⁵¹ He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. ⁵² He has brought down the powerful from their thrones, and lifted up the lowly; ⁵³ he has filled the hungry with good things, and sent the rich away empty. ⁵⁴ He has helped his servant Israel, in remembrance of his mercy, ⁵⁵ according to the promise he made to our ancestors, to Abraham and to his descendants forever."

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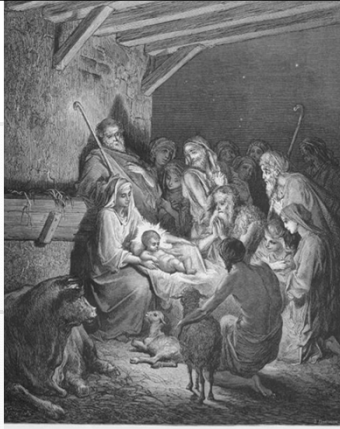
Mary & Joseph in LUKE 2

- **Joseph & Mary go from Galilee to Judea (2:1-7)**
 - Census: Joseph travels to be "enrolled" in Bethlehem, with **Mary**, "his betrothed," who is "with child" (2:5)
 - While there, **she gives birth** to her **firstborn son**
 - She wraps him in swaddling clothes; lays him in a manger
- Angel announces birth of a "savior" to shepherds (2:8-14)
- Shepherds go to Bethlehem (2:15-20)
 - Find **Mary & Joseph** & the infant (not yet named)
 - **Mary "treasures all things in her heart"** (2:19)
- 8th Day: Infant circumcised and **named Jesus** (2:21)

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The Nativity (Luke 2)

Gustave Doré



THE NATIVITY
And they came with him, and found Mary, and Joseph, and the babe lying in a manger. (Luke 2:16)

Mary & Joseph in LUKE 2 (cont.)

- "They" go to Jerusalem for "their" purification (2:22)
 - "Purification" is really just for women, 40 days after giving birth
- Both "parents" bring Jesus into the temple (2:27)
- Simeon praises God, then speaks directly to **Mary**: "a sword will pierce your own soul too" (2:28-35)
- Prophet-widow **Anna** praises God and speaks to the people about Jesus (2:36-38)
- Both "parents" take Jesus to Jerusalem at age 12; only his **mother** speaks to him in the temple; she then "treasures" everything in her heart (2:41-51)

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Presentation in Temple (Luke 2:22-38)

Jacques Tissot



The Presentation of Jesus in the Temple



Saint Anna

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Infancy Narratives: Matt vs. Luke

- Emphases of Matthew 1—2
 - **Men**: Abraham, King David, other kings of Israel, Joseph of Nazareth, Magi from the East, King Herod, chief priests & scribes, Herod Archelaus
 - **Emphases**: obstacles, conflict, fear, murder, politics
- Emphases of Luke 1—2
 - **Women**: Virgin Mary of Nazareth, Elizabeth, Anna
 - **Poor & Aged**: Shepherds, Zechariah, Simeon
 - **Focus**: glory, praise, joy; poverty, humility, faith

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Which Gospel Inspired This?



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Refs. to Other Women in LUKE

- Galilean women supporting Jesus (Luke 8:1-3):
 - "...The twelve were with him, as well as **some women** who had been cured of evil spirits and infirmities: **Mary, called Magdalene**, from whom seven demons had gone out, and **Joanna, the wife of Herod's steward Chuza**, and **Susanna**, and many others, who provided for them out of their resources."
- A woman in a crowd calls out to Jesus:
 - "Blessed is the **womb** that bore you and the **breasts** that nursed you!" (Luke 11:27-28)

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Male/Female Parallels in Luke:

- Luke often PAIRS stories with men & women
 - Usually reinforcing the same basic point
 - Sometimes making contrasting points
- Luke does so much more than any other Gospel
 - Mark has a few male/female pairs
 - Luke sometimes adds the story involving a woman
 - Luke often adds both stories (not found in other Gospels)

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Male/Female Parallels in Luke:

- Angel Gabriel appears to Zechariah (1:8-23)
- Angel Gabriel appears to Mary (1:26-38)



- Canticle of Mary (*Magnificat*; 1:46-55)
- Canticle of Zechariah (*Benedictus*; 1:68-79)

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Women in the Acts of the Apostles

- Mary, mother of Jesus
- Saphira, wife of Ananias
- Pharaoh's daughter
- Candace, queen of the Ethiopians
- Mary, mother of John Mark
- Rhoda, maid in Jerusalem
- Tabitha & other widows in Joppa
- Timothy's mother (& grandmother)
- Lydia, a proselyte in Philippi
- Anonymous, slave girl in Philippi
- Damaris, Paul's convert in Athens
- Priscilla & Aquila, in Corinth, Ephesus, Rome
- Four Daughters of Evangelist Philip
- Paul's sister
- Drusilla, Jewish wife of Governor Felix
- Bernice, wife of King Herod Agrippa II



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Mary in the Acts of the Apostles

- Acts 1:14 – After Jesus' ascension, eleven apostles remain in Jerusalem "constantly devoting themselves to prayer, together with certain women, including **Mary the mother of Jesus**, as well as his brothers" (*adelphoi*, incl. sisters?).
- The only mention of Mary in the Acts of the Apostles!
- Is she also/still present at Pentecost?
 - Acts 2:1 – "When the day of Pentecost had come, **THEY were all together** in one place."

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JOHN: Prominent Female Characters

- 2:1-12 Jesus' Mother at Wedding of Cana
- 4:1-42 Samaritan Woman at the Well
- [8:1-11] The Woman caught in Adultery
 - [not originally in John, but a Lukan story?]
- 11:1-45 Martha & Mary at raising of Lazarus
- 12:1-8 Mary of Bethany anoints Jesus
- 19:25b-27 Jesus' Mother & others at the Cross
- 20:1-2 Mary Magdalene at the Empty Tomb
- 20:11-18 Jesus Appears to Mary Magdalene

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John 2:1-12 – Mother of Jesus at Cana

- Lectionary for Mass:
 - Year C: 2nd Sun. in Ord. Time
 - Also weekday: Jan. 7 (only if Epiphany is Jan. 8)
- "Inaugural Event" in John
 - First "Sign" Jesus performs in Cana of Galilee
 - Result: His disciples begin to "believe" in Jesus
- Mother's Role?
 - Prompts Jesus to act!
 - Full of faith, tells servants: "Do whatever he tells you!"
 - Note: She's never named in John's Gospel



THE WEDDING AT CANA
Illustration from the Bible, 1911

John 2:1-12 – Wedding at Cana

- A) 1-2: *Temporal & Geographical Setting:*
 “on the third day”; “a wedding in Cana in Galilee”
- B) 3-4: MOTHER of Jesus asks him about *lack of more wine*;
 Jesus responds: “...My hour has *not yet* come.”
- C) 5: MOTHER tells servants: “Do whatever he tells you.”
- D) 6: **Details about Props:** six stone water jars, holding 2 or 3
 ‘measures’ (20-30 gallons) each, for Jewish purity rituals.
- C) 7-8: JESUS tells servants what to do, and they do it.
- B) 9-10: Steward tells Bridegroom about *quality of new wine*:
 “...you have kept the good wine *until now*.”
- A) 11-12: *Theological Summary:*
 “the beginning of his SIGNS in Cana in Galilee”;
 “he revealed his glory; his disciples believed in him”

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John 19:25b-27 – Women at the Cross



William Blake



Jacques Tissot

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John 19:25b-27 – Women at the Cross

- **Lectionary for Mass:**
 - Good Friday: part of the full Passion Proclamation
- **Jesus’ MOTHER and Other Women**
 - “Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.” (v. 25b)
 - “When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ / Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.” (vv. 26-27)

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John 20:11-18 – Jesus Appears to Mary Magd.



J.M.W. Turner, Mary Magdalene



J.M.W. Turner, Mary Magdalene

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Mary in the Rest of the NT?

- **Recall Paul’s Letters:** only Gal 4:4-5!
- “Catholic Epistles” or “General Letters”:
 Hebrews, James, 1/2 Peter, 1/2/3 John, Jude
 - Mary never named; No refs. to Jesus’ mother in any way!
 - Wow! Why Not?
- **Hebrews 7 even downplays physical ancestry!**
 - [King Melchizedek...] “Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.”

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Mary in the Book of Revelation?

- **Contrasts: Bad Women vs. Good Women**
 - Babylon (Rome) as a Harlot
 - New Jerusalem as a Bride
- **Chap. 12**
 - “A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birthpangs, in the agony of giving birth...”
 - Not explicitly identified as Mary
 - Orig. ref. maybe to Israel?

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Revelation 12

12:1 A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. ² She was pregnant and was crying out in birthpangs, in the agony of giving birth.

³ Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. ⁴ His tail swept down a third of the stars of heaven and threw them to the earth.

Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born.

⁵ And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was snatched away and taken to God and to his throne; ⁶ and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred sixty days..."

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Revelation 12 (cont.)

12:13 So when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child.

¹⁴ But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time. ¹⁵

Then from his mouth the serpent poured water like a river after the woman, to sweep her away with the flood. ¹⁶ But the earth came to the help of the woman; it opened its mouth and swallowed the river that the dragon had poured from his mouth. ¹⁷ Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus.

Cf. 1:5 "Jesus Christ, the faithful witness, the firstborn of the dead..."

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Summary and Questions?

- Mary in Paul's Letters?
- Mary in Mark & Matthew?
- Mary in LUKE's Gospel?
- Mary in JOHN's Gospel?
- Mary in the Acts of the Apostles?
- Mary in the Book of Revelation?
- Mary in the rest of New Testament?

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BREAK



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Part II: Mary in the Early Church

- Apocryphal Gospels
 - Infancy Gospels: Gosp. Thomas & Gosp. James
- Patristic Writings
 - Justin Martyr, Irenaeus, Ambrose, Augustine
- Ecumenical Councils:
 - Nicea (325) & Constantinople (381)
 - Ephesus (431) – *Theotokos* / Mother of God
- Other First-Millennium Texts:
 - Prayer "*Sub tuum praesidium*"
 - Hymn "*Akatistos*"

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Early Christian Historical Context

- Debates on Christology: Who Is Jesus?
 - As Christianity spreads into Gentile lands
 - Debates about Jesus' Identity: God/Man?
 - Marian dogmas develop slowly in relation to this
- Pluralism: Gnostics, Docetists, Arians, etc.
 - "Orthodox" ("right teaching") vs. "Heterodox" ("other teaching" – later "heresy")
- Patristic Writings
 - Mary as the "New Eve"; her obedient "*fiat*" reverses Eve's disobedience

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Mary in Non-Canonical Gospels

- “Non-Canonical” Gospels (not in NT)
 - Fill in some “gaps” of the canonical Gospels
- **Infancy Gospel of Thomas**
 - Stories/legends about Jesus’ childhood (age 5-12)
 - In some of them, his mother Mary also plays a role
 - G.Th. 11 – Six-year-old Jesus’ mother sends him to draw water; he breaks the pitcher; then brings water back in his cloak!
 - G.Th. 19 – Jesus at age 12 with his parents in the Jerusalem temple (story similar to Luke 2)

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Mary in Non-Canonical Gospels

- **Infancy Gospel (Proto-Evangelium) of James**
 - Joachim & Anna (first text to name Mary’s parents)
 - Stories of Mary’s own conception and birth
 - Child Mary lives in temple of Jerusalem, ages 3 to 12
 - Then given in marriage to widower Joseph of Nazareth
 - Annunciation to Mary
 - Birth of Jesus
 - Jesus at age 12 in Jerusalem Temple



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Mary in Patristic Writings

- **Justin Martyr (+165)**
 - Jesus is fully human (vs. Docetists); Virgin Birth is proof that Jesus is both divine and human
 - Mary contrasted with Eve:
 - “For **Eve**, being a virgin and undefiled, having conceived the word from the serpent, brought forth disobedience and death. The **Virgin Mary**, however, having received faith and joy, when the angel Gabriel announced to her the good tidings... answered, “Be it done to me according to thy word.”

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Mary in Patristic Writings

- **Irenaeus of Lyons (+202)**
 - Argues against Gnostics re. Jesus’ humanity
 - Also contrasts Mary with Eve:
 - “Just as **EVE**, wife of Adam yes, yet still a virgin... became *by her disobedience* the **cause of death** for herself and the whole human race, so **MARY** too, espoused yet a virgin, became *by her obedience* the **cause of salvation** for herself and the whole human race” (A.H. 3.22)

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Jesus//Adam and Mary//Eve

- Contrasts of Jesus and Adam:
 - Rom 5:12-19
 - 1 Cor 15:20-23
 - 1 Cor 15:42-58
- Contrasts of “chaste virgin” and Eve:
 - 2 Cor 11:2-3 “I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a **chaste virgin** to Christ. / But I am afraid that as the serpent deceived **Eve** by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.”

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Mary in Patristic Writings

- **Ambrose of Milan (339-397)**
 - Mary was the **first** to receive salvation:
 - “Nor is it to be wondered at that when the Lord was about to redeem the world, he began his work from **Mary**, so that she, though whom salvation was being prepared for all, should be the first to draw salvation from her son.”

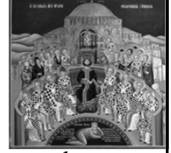
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Mary in Patristic Writings

- **Augustine of Hippo (354-430)**
 - Mary's closeness to Christ; Christ's likeness to Mary:
 - "Mary was chosen as Mother, predestined before all creatures, filled with all grace, all virtue, all holiness, to the end that of a **Mother most pure** might be born the **Son infinitely pure**. And as in Heaven the Son has a Father immortal and eternal, so on earth the Son, according to the flesh, is like the Mother. In Heaven He is eternal and immense with the Father; on earth, like the Mother, he is in time and full of meekness. In Heaven He is the image of the Father; on earth He is the likeness of His Mother."
 - As mother of the Savior, Mary is also "surely the mother of his members" (i.e. mother of the Church)

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Early Ecumenical Councils



- **Creed of Nicea (325)**
 - "For us men and for our salvation He came down, and became flesh, was made man, suffered, and rose again on the third day."
- **Creed of Constantinople (381)**
 - "For us men and for our salvation came down from the heavens, and became flesh from the Holy Spirit and the Virgin Mary and was made man. For our sake too He was crucified under Pontius Pilate, suffered and was buried. On the third day He rose again acc. to the Scriptures..."

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Early Councils: EPHESUS (431)

- Defined Mary as "**Theotokos**"
 - Lit. "Birth-Giver of God" or "God-Bearer"
 - Usual Latin transl. *Mater Dei* = "Mother of God"
- **12 "Anathemas"** (condemnations) by **Cyril of Alexandria** (vs. Nestorius) and accepted by the Council of Ephesus
 - 1. If anyone does not confess that **Emmanuel** is God in truth, and therefore that the holy virgin is the mother of God (theotokos), for she bore in a fleshly way the Word of God become flesh, *anathema sit*.
 - 2. If anyone does not confess that the Word from God the Father has been united by hypostasis with the flesh and is one Christ with his own flesh, and is therefore God and man together, let him be anathema.
 - 3-12. – All about Jesus / Christology

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More First-Millennium Texts

- "*Sub tuum praesidium*"
 - An ancient hymn/prayer directed to the Mother of God.
 - Oldest-known version is on a 3rd-cent. Egyptian papyrus.
 - Used in Litanies and as a final prayer in Compline.

Greek Text

Ὑπὸ τὴν σὴν εὐσπλαγχίαν,
καταφεύγομεν, **Θεοτόκε**.
Τὰς ἡμῶν ἰκεσίας,
μὴ παρίδῃς ἐν περιστάσει,
ἀλλ' ἐκ κινδύνων λύτρωσαι ἡμᾶς,
μόνη **Αγνή**, μόνη **εὐλογημένη**.

English Transl.

Beneath your compassion,
we take refuge, **O God-bearer**;
our petitions
do not despise in time of trouble,
but rescue us from dangers,
only **pure**, only **blessed one**.

58

"*Sub tuum praesidium*" (Latin transl.)

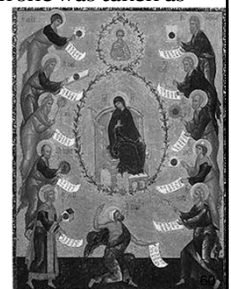
- *Sub tuum praesidium confugimus, Sancta Dei Genetrix. Nostras deprecationes ne despicias in necessitatibus [nostris], sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta. Amen.*
- We fly to thy patronage,
O holy Mother of God;
despise not our petitions
in our necessities, but deliver
us always from all dangers,
O glorious and blessed Virgin.
Amen.



59

"*Akathistos*" Hymn

- Most famous Byzantine hymn to the Virgin Mary
 - Devotion to the Mother of God was central for 6th-cent. Constantinople, when she was taken as the protector of the city
- Title = "not sitting"
 - It's so important, everyone must stand while it is sung
 - A whole "Office" in the Greek/Byzantine Liturgy
 - Traditionally used on Sat. of 5th week of Lent



“Akathistos” Hymn

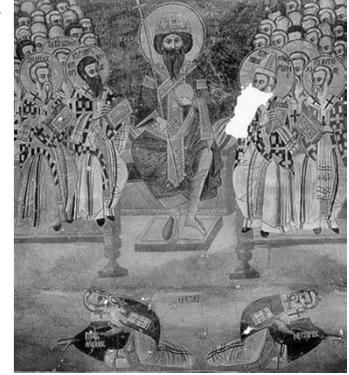
- First of Twelve Chants (orig. in Greek):
 - Hail, O you, through whom Joy will shine forth!
 - Hail, O you, through whom the curse will disappear!
 - Hail, O Restoration of the Fallen Adam!
 - Hail, O Redemption of the Tears of Eve!
 - Hail, O Peak above the reach of human thought!
 - Hail, O Depth even beyond the sight of angels!
 - Hail, O you who have become a Kingly Throne!
 - Hail, O you who carry Him Who Carries All!
 - Hail, O Star who manifest the Sun!
 - Hail, O Womb of the Divine Incarnation!
 - Hail, O you through whom creation is renewed!
 - Hail, O you through whom the Creator becomes a Babe!
 - Hail, O Bride and Maiden ever-pure!

61

End of Part II

- Questions?
- Reactions?
- Rebuttals?
- Discussion?

LUNCH BREAK!



62

Part III: Modern-Era Dogmas

- Perpetual Virginity of Mary
 - Lateran Council 649: local council; Roman church
- Immaculate Conception of Mary
 - Defined 1854: Pope Pius IX
 - Celebrated Dec. 8
- Assumption of Mary into Heaven
 - Defined 1950: Pope Pius XII
 - Celebrated Aug. 15

63

Perpetual Virginity of Mary

- Lateran Council of 649
 - Local Council of the Church of Rome
 - i.e. not considered an “Ecumenical Council”
 - Called by Pope Martin I, vs. Monothelitism
- Decree:
 - “If anyone does not, according to the Holy Fathers, confess truly and properly that holy Mary, **EVER VIRGIN** and immaculate, is Mother of God, since in this latter age she conceived in true reality without human seed from the Holy Spirit, God the Word Himself, who before the ages was born of God the Father, and gave birth to Him without corruption, **her virginity remaining equally inviolate after the birth**, let him be condemned.”

64

Arguments vs. Perpetual Virginity

- Matthew 1:25
 - “[Joseph] had no marital relations with [Mary] **until** (Gk. *heos*) she had borne a son; and he named him Jesus.”
- Luke 2:7
 - “And she gave birth to her **firstborn** son and wrapped him in bands of cloth, and laid him in a manger...”
- “Brothers and Sisters of Jesus”?
 - Mark 3:31-35 (par. Matt 12:46-50; shorter in Luke 8:19-21)
 - Mark 6:3 (par. Matt 13:54-58; not in Luke)
 - Gal 1:0 – James, the brother of the Lord
 - John 11 – Jesus’ brothers didn’t believe

65

“Brothers and Sisters of Jesus”?

- Greek *adelphoi* = ???
 - Whose children are these “brothers & sisters”?
 - Various possible interpretations
- Western Protestant:
 - Full siblings: later children of Mary & Joseph
- Eastern Orthodox:
 - Half-siblings: children of widower Joseph
- Roman Catholic:
 - Cousins: close relatives in extended family/clan
- Bible alone unclear; Tradition needed too!

66

Immaculate Conception of Mary

- Basic Definition:
 - “A dogma of the Church that teaches that **Mary was conceived without Original Sin** due to the anticipated redemptive graces of her Son, Jesus.” (USCCA Glossary, 515)
- NOTES:
 - This refers to the **conception of MARY** in her mother’s womb, not to Mary’s conceiving Jesus.
 - She was “conceived” thru normal human/sexual activity of both her parents (Joachim & Anna).
 - Mary’s own birth was not a “Virgin Birth”!

67

Immaculate Conception of Mary

- Believed and proclaimed for many centuries
 - Council of Basel: 1439
 - Pope Sixtus IV: 1477
 - Council of Trent, Fifth Session: 1546
 - Council of Trent, Sixth Session: 1547
 - Pope Pius V: 1567
- Not “infallibly defined” until 1854
 - Pope Pius IX (1846-78)
 - Historical Context: Rationalism

68

Immaculate Conception

- Defined by Pope Pius IX (Dec. 8, 1854)
 - Apostolic Constitution “*Ineffabilis Deus*”
“Accordingly, by the inspiration of the Holy Spirit, for the honor of the Holy and undivided Trinity, for the glory and adornment of the Virgin Mother of God, for the exaltation of the Catholic Faith, and for the furtherance of the Catholic religion, 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.”
- Celebrated Dec. 8



69

Immaculate Conception

- Biblical Foundations:
- Angel Gabriel’s greeting:
 - “Hail, Mary, **full of grace**, the Lord is with you.” (Luke 1:28)
- Elizabeth’s greeting:
 - “BLESSED are you among women...” (Luke 1:42)
 - “BLESSED are you who believed...” (Luke 1:45)



70

Immaculate Conception of Mary

- How do we understand/explain this?
 - Depends on conceptions of “Original Sin”
 - Biblical basis: all humans share “Sin of Adam”
 - See Rom 5:12-19; 1 Cor 15:20-23; 15:42-58
- But how is this “Original Sin” passed on?
 - *Biological*: thru sexual transmission?
 - *Social*: being born into a sinful world?
 - *Metaphysical*: part of our “human nature”?

71

Assumption of Mary

- Basic Definition:
 - “The dogma that when the Blessed Virgin Mary’s earthly life was finished, because she was sinless, she was kept from corruption and taken soul and body into heavenly glory” (USCCA, Glossary, 505)
- Infallibly Defined by Pope Pius XII
 - *Munificentissimus Deus* (Nov. 1, 1950)
 - “...the Immaculate Mother of God, Mary ever Virgin, when the course of her earthly life was finished, was taken soul and body into the glory of heaven.”



72

Assumption of Mary

- Assumption celebrated Aug. 15
 - Coronation/Queenship of Mary celebrated Aug. 22
- Biblical Foundations:
 - Only **indirectly**; the Bible says **nothing** about Mary's death
 - Woman clothed with the sun (Rev 12)
 - Enoch & Elijah were assumed into heaven (Heb 11:5, 2 Kings 2:11)
 - Those who suffer with Christ will be glorified with Christ (Rom 8:17)



73

Did Mary Die before going to Heaven?

- Western Church vs. Eastern Church:
 - “Assumption of Mary” vs. “Dormition of Mary”
- **When** did it happen?
 - Unknown; mid-first century?
- **Where** did it happen?
 - Jerusalem?
 - Ephesus?
- **How** did it happen?
 - Various early Christian legends/traditions

74

Mary's Role in Our Salvation

- Mary plays a unique role, in two ways:
 - Saying “yes” to God at the Annunciation
 - Interceding for all the faithful in heaven
- Mary is given new titles:
 - Pope Pius X: encyclical *Ad Diem Illum*, 1904
 - *Reparatrix*: restorer of the world
 - *Dispensatrix*: dispenser of benefits won by Jesus
 - *Mediatrix*: mediator of grace, in union w/ Jesus
 - *Conciliatrix*: advocate for the whole world

75

End of Part III

- Questions?
- Clarifications?
- Discussion?

•BREAK



76

Part IV: Mary Today

- How to Present Mary as a Model of Faith for the Church and the World Today?
 - New Evangelization
 - Contemporary World
- Theme of “Imitation” / “Models of Faith”
 - Meeting modern challenges in fidelity to the Lord, the Gospel, God's plan of salvation, and the Church's magisterium
 - Looking to the saints, esp. Mary, for inspiration

77

Difficulties and Dangers

- Misunderstandings by Protestants
 - Deification/Worship of Mary?
 - Praying to Mary and the Saints?
 - Lack of Biblical Basis?
- Exaggerations by Catholics
 - Theological Understandings
 - Pious Practices
- Need for Proper Understanding & Use
 - Catholic Teachings
 - Catholic Practices

78

Ecclesial Teachings: Overview

- Documents of Vatican II (1962-65)
 - Chap. 8 of *Lumen Gentium* (“Dogm. Const. on Church”)
- Papal Writings:
 - Paul VI: “Credo of the People of God” (1968)
 - Paul VI: *Marialis Cultus* (1974)
 - John Paul II: *Redemptoris Mater* (1987)
 - John Paul II: *Rosarium Virginis Mariae* (2002)
 - Benedict XVI: *Porta Fidei* (2011)
- Other Texts:
 - *Catechism of the Catholic Church*
 - *U.S. Catholic Catechism for Adults*

79

Second Vatican Council



- No separate document on Mary
 - Last chapter of *Lumen Gentium* (“Dogmatic Constitution on the Church”)
- Ch. 8: “The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church”
 - I. Introduction
 - II. *The Role of the Blessed Mother in the Economy of Salvation*
 - III. *On the Blessed Virgin and the Church*
 - IV. *The Cult of the Blessed Virgin in the Church*
 - V. *Mary the sign of created hope and solace to the wandering people of God*

80

Papal Writings: Overview

- Pope Paul VI:
 - *Mense Maio* – “The Month of May” (1965)
 - *Christi Matri* – “For the Mother of Christ” (1966)
 - *Signum Magnum* – “On Venerating and Imitating Mary, Mother of the Church and Model of All Virtues” (1967)
- *Solemni Hac Liturgia* – “Credo of the People of God” (1968)
- *Marialis Cultus* – “On the right ordering and development of Devotion to the B.V.M. (1974)

81

Papal Writings: Overview (cont.)

- Pope John Paul II:
 - *Redemptoris Mater* – “On the B.V.M. in the Life of the Pilgrim Church” (1987)
 - *Catechism of the Catholic Church* (1994; 1997)
 - *Ecclesia in America* (1999) – par. 11
 - *Rosarium Virginis Mariae* – “On the Most Holy Rosary” (2002)
- Benedict XVI:
 - *Deus Caritas Est* – “God is Love” (2005) – par. 41-42
 - *Porta Fidei* – “On the Year of Faith” (2011) – par. 13

82

Pope Paul VI:

- Shorter writings:
- Encyclical *Mense Maio*
 - “On Prayers during May for Preservation of Peace” (1965)
- Encyclical *Christi Matri*
 - “On Prayers for Peace during October (1966)
- Apostolic Exhortation *Signum Magnum*
 - “On Venerating and Imitating Mary, Mother of the Church and Model of All Virtues” (1967)



83

Pope Paul VI: Profession of Faith

- “Credo of the People of God” (June 30, 1968)
 - Closing the “Year of Faith” of 1967-68
- End of Intro:
 - “To the glory of God most holy and of our Lord Jesus Christ, **trusting in the aid of the Blessed Virgin Mary** and of the holy apostles Peter and Paul, for the profit and edification of the Church, in the name of all the pastors and all the faithful, we now pronounce this profession of faith, in full spiritual communion with you all, beloved brothers and sons.” (par. 7)

84

Pope Paul VI: Profession of Faith

- Part III: “*The Holy Spirit*”
- 13. We believe in the Holy Spirit...
- 14. We believe that *Mary is the Mother*, who remained ever a Virgin, *of the Incarnate Word, our God and Savior Jesus Christ*,^(D-S 251-252) and that by reason of this singular election, she was, *in consideration of the merits of her Son*, redeemed in a more eminent manner,^(LG 53) preserved from all stain of original sin^(D-S 2803) and filled with the gift of grace more than all other creatures.^(LG 53)

85

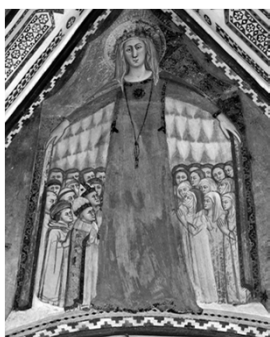
Pope Paul VI: Profession of Faith

15. Joined by a close and indissoluble bond to the Mysteries of the Incarnation and Redemption,^(LG 53, 58, 61) the Blessed Virgin, the Immaculate, was at the end of her earthly life raised body and soul to heavenly glory^(D-S 3903) and *likened to her risen Son* in anticipation of the future lot of all the just; and we believe that the Blessed Mother of God, the New Eve, ***Mother of the Church***,^(LG 53, 58, 61, 63) continues in heaven her maternal role with regard to Christ's members, cooperating with the birth and growth of divine life in the souls of the redeemed.”^(LG 62)

86

Pope Paul VI: Profession of Faith

- New Title for Mary: “Mother of the Church”
 - First stated by Paul VI in his “Allocution for the Closing of the Third Session of the Second Vatican Council” (1964)
 - Also Intro. of Apost. Letter *Signum Magnum* (1967)



Pope Paul VI: *Marialis Cultus*

- “On... Devotion to the B.V.M.” (1974)
- I. Devotion to the BVM in the Liturgy (1)
 - I.1. The BVM in the Revised Roman Liturgy (2-15)
 - I.2. The BV as the Model of the Church in Divine Worship (16-23)
 - II. The Renewal of Devotion to Mary (24)
 - II.1. **Trinitarian, Christological and Ecclesial Aspect of Devotion to the BV** (25-28)
 - II.2. Four Guidelines for Devotion to the BV: **Biblical, Liturgical, Ecumenical and Anthropological** (29-39)
 - III. Observations on Two Exercises of Piety: **The Angelus and the Rosary** (41-55)
- Conclusion: Theological and Pastoral Value of Devotion to the Blessed Virgin (56-57)
- Epilogue (58)

88

Pope John Paul II

- *Redemptoris Mater* (1987)
 - “*On the B.V.M. in the Life of the Pilgrim Church*”
 - Longest Marian Encyclical
 - “Marian Year” (1987-88)
- *Catechism of the Catholic Church* (1994; 1997)
- *Ecclesia in America* (1999) – par. 11
- *Rosarium Virginis Mariae* (2002)
 - “On the Most Holy Rosary”
 - “Year of the Rosary” (2002-03)
 - Five new “Mysteries of Light”



89

John Paul II: *Redemptoris Mater* (1987)

- Introduction** (1-6)
- I. **Mary in the Mystery of Christ**
 1. Full of grace (7-11)
 2. Blessed is she who believed (12-19)
 3. Behold your mother (20-24)
 - II. **The Mother of God at the Center of the Pilgrim Church**
 1. The Church, the People of God present in all the nations of the earth (25-28)
 2. The Church's journey and the unity of all Christians (29-34)
 3. The “Magnificat” of the pilgrim Church (35-37)
 - III. **Maternal Mediation**
 1. Mary, the Handmaid of the Lord (38-41)
 2. Mary in the life of the Church and of every Christian (42-47)
 3. The meaning of the Marian Year (48-50)
- Conclusion** (51)

90

John Paul II: *Ecclesia in America*

- *Post-Synodal Exhortation* (1999)
 - Written after the “Special Assembly for America” of the Synod of Bishops (met Fall 1997)
- **Par. 11:** “We Encounter Jesus through Mary”
 - Mary as Mother of God, Mother of the Lord
 - Focuses esp. on **Our Lady of Guadalupe**
 - Proclaims Dec. 12 as a “Feast” for all America (North & South)

91

John Paul II: *Rosarium Virginis Mariae*

- “On the Most Holy Rosary” (2002)
 - Introduction (1-8)
 - Chap. I: Contemplating Christ with Mary (9-17)
 - Chap. II: Mysteries of Christ – Mysteries of His Mother (18-25)
 - Chap. III: “For Me, to Live Is Christ” (26-38)
 - Conclusion (39-43)
- New:
 - “Year of the Rosary” (2002-2003)
 - Five new “Mysteries of Light”

92

Pope Benedict XVI

- Encyclical *Deus Caritas Est*
 - “God is Love” (2005)
- Conclusion (par. 40-42)
 - 40. “Finally, let us consider the saints, who exercised charity in an exemplary way...”
 - 41. “**Outstanding among the saints is Mary, Mother of the Lord and mirror of all holiness. ...**”
 - 42. “...Mary has truly become the Mother of all believers... Mary, Virgin and Mother, shows us what love is and whence it draws its origin and its constantly renewed power. To her we entrust the Church and her mission in the service of love:”



93

Pope Benedict XVI

- Apostolic Letter *Porta Fidei* (Oct. 11, 2011)
 - “For the Indiction of the Year of Faith”
 - To be celebrated 10/11/2012 – 11/24/2013
 - Very biblically-based throughout
- Both/And Approach to FAITH:
 - Action/Believing AND Content/Doctrine
- Four Main Aspects:
 - Profess Faith (Creed/Catechism)
 - Celebrate Faith (Sacraments, esp. Eucharist)
 - Live Faith (Moral & Ethical)
 - Pray in Faith (Individual & Communal)

94

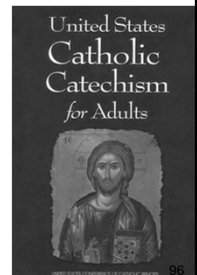
Benedict XVI: *Porta Fidei, 13*

- By faith, **Mary** accepted the Angel’s word and believed the message that she was to become the Mother of God in the obedience of her devotion (cf. *Lk* 1:38). Visiting Elizabeth, she raised her hymn of praise to the Most High for the marvels he worked in those who trust him (cf. *Lk* 1:46-55). With joy and trepidation she gave birth to her only son, keeping her virginity intact (cf. *Lk* 2:6-7). Trusting in Joseph, her husband, she took Jesus to Egypt to save him from Herod’s persecution (cf. *Mt* 2:13-15). With the same faith, she followed the Lord in his preaching and remained with him all the way to Golgotha (cf. *Jn* 19:25-27). By faith, Mary tasted the fruits of Jesus’ resurrection, and treasuring every memory in her heart (cf. *Lk* 2:19, 51), she passed them on to the Twelve assembled with her in the Upper Room to receive the Holy Spirit (cf. *Acts* 1:14; 2:1-4).

95

United States Catholic Catechism for Adults (2006)

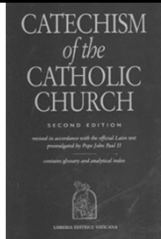
- **Chap. 12: “Mary, The Church’s First and Most Perfect Member”** (pp. 141-49)
 - Preface: St. Juan Diego Sees Mary
 - God’s Plan for Mary
 - “Blessed Are You Among Women”
 - Mary as Mother of the Church
 - Mary’s Maternal Intercession
- **Supplementary Material:**
 - For Discussion
 - Doctrinal Statements
 - Meditation
 - Prayer



96

Mary in the Catechism

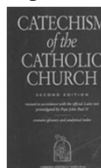
- Glossary (U.S. Edition, 2000)
- “In-Brief” (summaries)
- Main Texts (and footnotes)
- Index (for particular issues)
- Three main sections on Mary:
 - Creed: “...Born of the Virgin Mary” (par. 484-507)
 - Creed: “Mary – Mother of Christ, Mother of the Church” (par. 963-972)
 - Christian Prayer: “In communion with the holy Mother of God” (par. 2673-2679)



97

Mary in the CCC Glossary (2000)

- **MARY:**
The mother of Jesus. Because she is the mother of Jesus --Son of God and second Person of the Blessed Trinity-- according to the flesh, she is rightly called the Mother of God (*Theotokos*) (148, 495). Mary is also called “full of grace,” and “Mother of the Church,” and in Christian prayer and devotion, “Our Lady,” the “Blessed Virgin Mary,” and the “New Eve” (722, 726, 963).
- **VIRGIN MARY:**
The mother of Jesus, who is honored as “ever-virgin” for her perpetual virginity (499).



CCC, I.2 “Profession of Christian Faith”

- Ch. 2: I Believe in Jesus Christ; Art. 3, Par. 2
“Conceived by the Power of the Holy Spirit...
Born of the Virgin Mary” (§§ 484-507)
 - The Annunciation to Mary
 - Mary’s Predestination
 - The Immaculate Conception
 - “Let it be done to me according to your word...”
 - Mary’s divine motherhood
 - Mary’s virginity
 - Mary – “ever-virgin”
 - Mary’s virginal motherhood in God’s plan
- In Brief (§§ 508-511)



CCC: “IN BRIEF”

“Conceived by the Power of the Holy Spirit...
Born of the Virgin Mary”
508 From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son.
“Full of grace,” Mary is “the most excellent fruit of redemption” (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.
509 Mary is truly “Mother of God” since she is the mother of the eternal Son of God made man, who is God himself.

100

CCC: “IN BRIEF” (cont.)

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” (St. Augustine, Sermon 186, 1: PL 38, 999): with her whole being she is “the handmaid of the Lord” (Lk 1:38).

511 The Virgin Mary “cooperated through free faith and obedience in human salvation” (LG 56). She uttered her yes “in the name of all human nature” (St. Thomas Aquinas, STh III, 30, 1). By her obedience she became the new Eve, mother of the living.

101

CCC, I.2 “Profession of Christian Faith”

- Ch. 3: I Believe in the Holy Spirit; Art. 9, Par. 6
“Mary – Mother of Christ, Mother of the Church” (§§ 963-972)
 - I. Mary’s Motherhood with Regard to the Church
 - Wholly united with her Son...
 - ...also in her Assumption
 - ...she is our Mother in the order of grace
 - II. Devotion to the Blessed Virgin
 - III. Mary – Eschatological Icon of the Church
- In Brief (§§ 973-75)

102

CCC: “IN BRIEF”

973 By pronouncing her “fiat” at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son’s Resurrection, anticipating the resurrection of all members of his Body.

975 “We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ” (Paul VI, CPG § 15).

103

CCC, IV.1 “Christian Prayer”

• Ch. 2, Art. 2: “The Way of Prayer”:

- Prayer to the Father
- Prayer to Jesus
- “Come, Holy Spirit”
- “In communion with the holy Mother of God” (§§ 2673-2677)
 - Explains the “two-fold movement of prayer to Mary”
 - Comments on each phrase of the “Hail Mary”

• “In Brief” 2682:

- “Because of Mary’s singular cooperation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.”

104

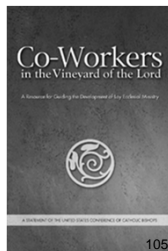
U.S. Conf. of Catholic Bishops

• Co-Workers in the Vineyard of the Lord (2005)

- “A Resource for Guiding the Development of Lay Ecclesial Ministry”

• Part Two, B: “Elements of Spiritual Formation”

- A living union with Christ
- Spiritual formation built on the word of God
- Spiritual formation based on the Liturgy, esp. the Sacraments
- An incarnational spirituality of presence, and a paschal spirituality of loving service
- An awareness of sin
- A spirituality of suffering
- **A Marian spirituality**
- Love for the Church
- Devotion to the Eucharist
- An Ecumenical spirit



105

USCCB: “Co-Workers...” (p. 40)

“Elements of Spiritual Formation” (II, B, 7)

A Marian spirituality. Mary perfectly models “a spiritual and apostolic life,” dealing with family concerns and tasks, remaining intimately united to her Son, cooperating in his saving work.⁷⁹

“The theological significance of Mary appears in the Church.... Mary is the Church in person, and the Church as a whole embodies what Mary, as a person, anticipates.”⁸⁰ Devotion to Mary will help the lay ecclesial minister better understand and love the Church.

- 79: Vatican II: *Apostolicam Actuositatem*, 4.
- 80: Card. Joseph Ratzinger, *God and the World*, 353.

106

Marian Devotions

• Titles for Mary:

- Esp. used in Litanies: Queen of Heaven, Mother of Sorrows, Mother of Mercies, etc.

• Rosary & Other Prayers:

- 3x5 traditional decades: joyful, sorrowful, glorious
- 5 new “mysteries of light” by Pope John Paul II

• Mary’s Role in Redemption / Salvation

- Mediatrix?
- Co-Redemptrix?

107

The Mysteries of the Rosary

• Joyful Mysteries

- 1) Annunciation
- 2) Visitation
- 3) Birth of Jesus
- 4) Presentation in the Temple
- 5) Finding in the Temple

• Sorrowful Mysteries

- 1) Agony in the Garden
- 2) Scourging at the Pillar
- 3) Crowning with Thorns
- 4) Carrying of the Cross
- 5) Crucifixion of Jesus

• Luminous Mysteries, or Mysteries of Light

- 1) Jesus’ Baptism in the Jordan
- 2) Wedding Feast at Cana
- 3) Proclamation of the Kingdom of God
- 4) Transfiguration of Jesus
- 5) Institution of the Eucharist

• Glorious Mysteries

- 1) Resurrection of the Lord
- 2) Ascension of the Lord
- 3) Descent of the Holy Spirit
- 4) Assumption of the Blessed Virgin Mary
- 5) Crowning of Our Lady Queen of Heaven

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Marian Apparitions



- Ecclesial Authentication:
 - Process for Approval
 - Norms for Authenticity
 - Results: Approved vs. Neutral vs. Unsubstantiated
- Liturgical Celebrations:
 - Universal Calendar vs. Particular/Local Calendars
 - Feast (in Americas): Our Lady of Guadalupe
 - Memorials: O.L. of Sorrows & O.L. of Rosary
 - Optional: O.L. of Lourdes, Fatima, Mt. Carmel

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Best-Known Marian Apparitions

- **Guadalupe** (Mexico, 1521) – see *USCCA*, pp. 141-43
- Miraculous Medal (France, 1830-31)
- La Salette (France, 1846)
- **Lourdes** (France, 1858)
- Knock (Ireland, 1879)
- **Fatima** (Portugal, 1917)
- Beauraing & Banneux (Belgium, 1932-33)
- **Medjugorje** (Croatia, 1981)

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Marian



Apparitions



Mary as Patron

- Immaculate Conception
 - Patron of the U.S.A.
 - Dec. 8
- Our Lady of Guadalupe
 - Patron of the Americas
 - Patron of Mexico
 - Co-Patron of the Diocese of San Bernardino
 - Dec. 12



Mary in the LITURGY

- Four Ranks/Categories:
 - 1) Solemnities;
 - 2) Feasts;
 - 3) Memorials;
 - 4) Optional Memorials
- **Solemnities:**
 - **Jan. 1:** Blessed Virgin Mary, Mother of God
 - **March 19:** Joseph, Spouse of B.V.M.
 - **March 25:** Annunciation of the Lord
 - **Aug. 15:** Assumption of B.V.M. (Vigil & Day)
 - **Dec. 8:** Immaculate Conception of B.V.M.
 - **Dec. 25:** Nativity of the Lord (Xmas Vigil & Day)



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Mary in the Liturgy

- **Feasts:**
 - **Feb. 2:** Presentation of the Lord
 - **May 31:** Visitation of the Blessed Virgin Mary
 - **Sept. 8:** Nativity of the Blessed Virgin Mary
 - **Dec. 12:** Our Lady of Guadalupe (*Feast in USA*)
- **Memorials:**
 - **July 26:** Sts. Joachim & Anne, parents of B.V.M.
 - **Aug. 22:** Queenship of B.V.M.
 - **Sept. 15:** Our Lady of Sorrows
 - **Oct. 7:** Our Lady of the Rosary
 - **Nov. 21:** Presentation of B.V.M.

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Mary in the Liturgy (cont.)

- **Optional Memorials:**
 - **Feb. 11:** Our Lady of Lourdes
 - **May 13:** Our Lady of Fatima
 - **Sat. after 2nd Sun. after Pentecost:** Immaculate Heart of the B.V.M.
 - **July 16:** Our Lady of Mount Carmel
 - **Aug. 5:** Dedication of Basilica of St. Mary Major
 - **Sept. 12:** Most Holy Name of B.V.M.
- **Other Possible Celebrations:**
 - “Collection of Masses of the Blessed Virgin Mary”
 - <http://campus.udayton.edu/mary/resources/bvmmasses.html>

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Marian PRAYERS on Wikipedia

- *Alma Redemptoris Mater*
- Angelus
- As a Child I Loved You
- *Ave Maris Stella*
- *Ave Regina Caelorum*
- Fatima Prayers
- *Flos Carmeli*
- Hail Mary
- Hail Mary of Gold
- *Immaculata*
- Immaculate Mary
- Magnificat
- Mary Our Queen
- *Memorare*
- *Regina Coeli*
- Rosary
- *Salve Regina*
- *Stabat Mater*
- *Sub tuum praesidium*
- Three Hail Marys

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Bibliography on Mary

- See Extra Handout:
 - Single Books
 - Reference Works
 - Ecclesial Documents
- Audio Program:
 - “Mary, the Mother of Jesus”
Fr. Bertrand Buby, S.M.
- Websites:
 - Vatican.va
 - Catholic-resources.org
 - “The Mary Page” (Univ. of Dayton)



Review of Symposium on Mary

- Four Main Historical Stages of Mariology:
 1. Life of Jesus → Mary rarely in NT (except in Luke)
 2. Divinity of Jesus → Mary is “Mother of God”
 3. Dignity of Mary → highlights Perpetual Virginité, Immaculate Conception, Assumption to Heaven, Coronation as Queen; Mary is *different* from us!
 4. Activity of Mary → Intercessor for Believers & Role Model for All (esp. Women); Mary is *like* us!
- Contemporary Mariology:
 - Maintain connection with & priority of JESUS!
 - How is Mary a **Model of Faith** for you?

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Concluding Prayer

Most Holy Virgin Mary, Help of Christians, we place ourselves under your motherly protection. Throughout history you have helped Christians in times of trial, temptation and danger. Time and time again, you have proven to be the Refuge of sinners, the Hope of the hopeless, the Consoler of the afflicted, and the Comforter of the dying. We promise to be faithful disciples of Jesus Christ, your Son, to proclaim His Good News of God’s love for all people, and to work for peace and justice in our world. With faith in your intercession, we pray for the whole Church, our family and friends, the poor and neglected, and all the dying. Grant, O Mary, Help of Christians, the graces which we need. May we serve Jesus with fidelity and love until death. Help us and all people to attain the boundless joys of being forever with our merciful God in heaven. Amen.
Mary, Help of Christians, pray for us!

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Conclusion

- Questions?
- Comments?
- Fr. Felix’s Website:
catholic-resources.org
- Thanks for participating!
- May God bless you with Faith like Mary’s!



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