

Mary and the Saints

Why Catholics Honor Them and Invoke Their Help



Honor Is Not the Same as Worship

- We honor the saints because we worship God.
- Excerpt from *Any Friend of God's Is a Friend of Mine*, by Patrick Madrid.
- Let's talk about intercession and veneration.

Intercession

- We ask our friends to pray for us for two main reasons:
 - 1) The more people presenting our petitions to God, the better (Mt. 18:19-20).
 - 2) If the friend praying for our intentions is closer to God than we are, the request is more likely to be granted.
- Rev. 5:8 and 8:3-4 – prayers of the saints.
- Matt. 18:10 – our friends in Heaven.
- 1 Tim. 2: 1-4 – we should pray for each other (even though 1 Tim 2:5 says that Christ is the only mediator).
- James 5:16-18 – God hears the prayers of a righteous man.

Veneration

- Gen. 49:8 – “bow down” (shakhah) can mean worship (cf. Gen. 22:5), but clearly doesn’t mean that here.
- Ex. 20:12 – “honor” (kabod) parents because honor is due to them.
- Matt. 10:41 – in honoring the righteous man, you honor God.
- Rom. 13:7 – honor the honorable.

Mary

- If honor is due to the saints, it is supremely due to Mary.
- If the Ark of the Covenant was so sacred and venerated, how much more is the Ark of the New Covenant sacred and venerated! (2 Sam. 6:1-5)
- If the saints are capable of interceding for us, Mary's intercession must be supremely powerful.
- For example, the Wedding at Cana.
- For example, my wife and my mother.
- Mary is rightly called the Queen of Heaven. Look at 1 Kings 2:12-21. A queen's intercession is powerful.

Four Marian Doctrines

- Those who don't understand them think we worship Mary.
- Divine Motherhood of Mary: Mary is the mother of the second person of the Trinity, with respect to his human nature.
- Gal. 4:4-5 and Luke 1:41-43
- Immaculate Conception: Mary was conceived without original sin.
- What about Rom. 3:23?
- “Pantes” in Greek doesn't mean “every single one without exception;” Rom. 11:26 (“pas”) can't mean that. Paul never implies universal salvation.
- Heb. 4:14-15 Christ didn't sin, so clearly Rom. 3:23 has at least one exception.

Four Marian Doctrines

- Luke 1:26-28 – *kecharitomene*, “one who has been graced.” (article handout)
- St. Anselm – “*decurit, potuit, ergo fecit.*”
- Blessed John Duns Scotus – Mary was preserved from sin; thus Christ was her Savior also. (Luke 1:46-47)

Did Mary Remain Sinless?

It's most logical to conclude that she did, for the same reasons why she was preserved from original sin.

Kecharitomene is perfect tense, not aorist.

Mary shared in the divine nature of Jesus, just as He shared in her human nature. (This is true of any baptized Christian, but it was true of Mary first.) This was NOT true of Eve.

- Perpetual Virginity: Mary remained a virgin before, during, and after the birth of Jesus.
- Matt. 12:46 While he was still speaking to the crowds, his mother and his brothers appeared outside, wishing to speak with him.
- Matt. 13:55-56 “Is he not the carpenter’s son? Is not his mother named Mary and his brothers James, Joseph, Simon, and Judas? Are not his sisters all with us? Where did this man get all this?”
- In Hebrew and Aramaic, there was no distinct word for cousin. “Brother” meant sibling or cousin.
- John 7:1-5 After this, Jesus moved about within Galilee; but he did not wish to travel in Judea, because the Jews were trying to kill him. But the

Jewish feast of Tabernacles was near. So his brothers said to him, “Leave here and go to Judea, so that your disciples also may see the works you are doing. No one works in secret if he wants to be known publicly. If you do these things, manifest yourself to the world.”

- But younger brothers NEVER gave advice to older brothers!
- Matt. 1:25 He had no relations with her until she bore a son, and he named him Jesus.
- But “heos” and “heos-hou” are not like our “until.”
- Psalm 112:8 “His heart is tranquil, without fear, until at last he looks down on his foes.”
- Acts 25:21 “And when Paul appealed that he be held

in custody for the Emperor's decision, I ordered him held until I could send him to Caesar."

- 2 Pet. 1:19 "Moreover, we possess the prophetic message that is altogether reliable. You will do well to be attentive to it, as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts."
- Matt. 28:20 "And behold, I am with you always, until the end of the age."
- 1 Cor. 15:25 "For he must reign until he has put all his enemies under his feet."
- 1 Tim 4:13 "Until I arrive, attend to the reading, exhortation, and teaching. Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate."

- Luke 1:34 Clearly she had vowed virginity.
- Luke 2:41-51 Why aren't other children mentioned?
- John 19:26-27 This would make no sense if Jesus had siblings.

Assumption: At the end of her earthly journey, Mary was assumed body and soul into Heaven.

- “By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”
- Pius XII, Nov. 1, 1950, *Munificentissimus Deus*
- The Apostles witnessed the Assumption, and all early Tradition and the Church Fathers testify to it.
- The Assumption is a logical consequence of the Immaculate Conception. Why would the Father

allow Mary, immaculate and abundant in merit, to undergo corruption after death?

- Mary is our co-redemptrix. She participated in Christ's mission, suffered with him, and imitated him in every way. Why would she not be taken up to Heaven just as Jesus was?
- There were at least two cases of bodily assumption in the Old Testament, for men less worthy:
 - Gen. 5:24 (Enoch) and 2 Kgs. 2:1-12 (Elijah)

Conclusion

- We don't worship Mary and the saints. We honor them and we ask them for prayers.