

# Mariolatry:

Rome's Doctrine Of "Mary"

*John M'Donald*

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blessed Lady of Mount Carmel"; and the promise, moreover, was given with it that whosoever would enter the Confraternity of the blessed Virgin, and wear that habit, would be absolved from the third part of their sins, and if after death they should go to purgatory, the most sacred Virgin would deliver them from thence on the first Saturday after their decease.<sup>1</sup> The Virgin is said to have given this promise direct to Pope John XXI.

Q. 39. *What remarkable advantages in this life are attributed by Romanists to the wearing of this Scapular?*

A. It is said that "This habit has quenched the flame when thrown into the fire, it has appeased violent tempests when cast into the sea by those that were in danger, and it is a sovereign preservative and remedy against all the evils of this life, both spiritual and temporal, insomuch that the devils many times have been heard to howl and cry most miserably, saying, 'Woe to us, by reason of the sacred Scapular of the blessed Virgin Mary of Mount Carmel.'"<sup>2</sup>

Q. 40. *Quote any prayer that is addressed to Mary, to show the unqualified character of the worship that the Church of Rome renders to her.*

A. The following is a specimen:—"O Immaculate Queen of heaven and of angels! I adore you. It is you who have delivered me from the flames of hell! It is you from whom I look for all my salvation."<sup>3</sup> So recently as 1840, Pope Gregory XVI. granted an indulgence of a hundred years to every one who would recite this prayer. It is worthy of note that the name given to Mary is "Queen of heaven," the name of one of the most abominable idols worshipped first by the heathen and then by the apostate Jews.<sup>4</sup>

Q. 41. *Do not Romanists plead that when they pray to Mary it is mercy that she in turn may pray for them?*

A. Yes; but their own books of devotion prove that

<sup>1</sup> Bull Sabbatina. "Short Treatise on the Famous and Ancient Confraternity of our Beloved Lady of Mount Carmel," published, Dublin, pp. 28, 48.

<sup>2</sup> *Ibid.*, p. 8.

<sup>3</sup> "Glories of Mary."

<sup>4</sup> Jer. xlv. 17, 18, 25.

the plea is false. The same prayers, for example, are addressed in the same breath to Jesus and Mary. In proof: "An indulgence of three hundred days is granted for ever to all those who, with a devout and contrite heart, repeat the three following ejaculatory prayers, 'Jesus, Mary, Mary, Joseph, assist me in my last agony. Jesus, Mary, Joseph, I offer you my heart and soul. Jesus, Mary, Joseph, I breathe forth my soul to you in peace.'"<sup>1</sup> There are many such prayers.

Q. 42. *Is the book, "The Glories of Mary," from which the most of the preceding extracts are taken, of reliable authority as a production of the Church of Rome?*

A. It is of the highest authority. Along with the other writings of "Saint" Liguori it was pronounced by Popes Pius VII. in 1803, and Leo XII. in 1825, to be without error. Liguori was canonised in 1839 by Pope Gregory XVI., and it was announced at his beatification that he had performed more than a hundred miracles during his life, and twenty-eight after his death. The late Cardinal Wiseman declared that he could be in two places at one and the same time; so that he must have been a very fit and proper man to expound the doctrines of Rome!

Q. 43. *Explain the "Rosary," which is connected with Mary, and show its bearing on the charge of Mariolatry.*

A. The Rosary is an arithmetical guide to Romish devotion, of comparatively modern use in the Romish Church. It is a string of beads, larger and smaller, designed to aid the worshipper in repeating a definite number of *Pater Nosters* and *Ave Marias*. There are as many as twenty forms of Rosary devotions enumerated by standard authorities. The most ordinary form has five decades (or tens) of smaller beads, making in all fifty, each decade separated by a single larger bead, making in all five. The arrangement is that for every one of the fifty smaller beads the Romanist offers up a prayer to Mary (the Ave Maria), and for every one of the larger ones he

<sup>1</sup> "Rules of the Christian Doctrine Society."

## CHAPTER XXVI.

### MARIOLATRY.

“ Whom have I in the heavens high  
But Thee, O Lord, alone ?  
And in the earth whom I desire  
Besides Thee there is none.” — Ps. lxxiii. 25.

“ Lord, to whom shall we go ? Thou hast the words of eternal life.”  
— Peter.<sup>1</sup>

Q. 1. *What special honour is accorded to Mary by the Church of Rome ?*

A. Prayers are addressed to her ; and she is honoured with *hyperdulia*. This is a word coined by the Church to indicate the highest kind of worship which, according to her, may be given to a created being. A careful review of Rome's books of devotion affords the fullest proof that among Romanists Mary divides the honours of divine worship and even divinity with the Supreme Being.

Q. 2. *On what ground is such worship rendered to her ?*

A. On the (pretended) ground that she was born without sin, and that after death her body was miraculously taken up to heaven. These two Popish doctrines are termed respectively the *Immaculate Conception* and the *Assumption of Mary*.

Q. 3. *Has the doctrine of the Immaculate Conception been held by the Church of Rome during all her history ?*

A. No. The promulgation of it dates no farther back than December 8th, 1854, when it was proclaimed by Pius IX. Such a fact, in connection with a doctrine that enthrones Mary beside Christ and declares her to be a Saviour more able and compassionate than He, reveals a serious defect in a Church which claims to be infallible. If the doctrine were true, what a loss the members of the Church of Rome must have sustained through ignorance of it for the last twelve centuries !

<sup>1</sup> John vi. 68.

offers up a prayer to God (the Lord's Prayer). In other words, the Romanist is taught to pray ten times to Mary for every once that he prays to God.

Q. 44. *What is the "Ave Maria" or Hail Mary?*

A. This favourite prayer to Mary consists of three parts, (1) the salutation of the angel; (2) the words of Elizabeth; and (3) a prayer added to these by "the authority of the church." It is as follows:—"Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and in the hour of our death, Amen."

Q. 45. *Is the Rosary much valued in the Church of Rome?*

A. It is the most popular form of devotion among Romanists. It has been strongly recommended by many popes, and great indulgences have been promised to those who practice it.

Q. 46. *Mention any other facts which prove that the Church of Rome worships Mary as much as, and even more than, Christ.*

A. There are as many festivals instituted in honour of her as of Christ, as may be seen from "The Devotions of the Sacred Heart"; numerous sodalities and societies are established in her honour, and the trust reposed in her is extended to scapulars, medals, and other articles associated with her; more churches are dedicated to her than to any other. Out of 433 public churches and chapels in Rome five only are dedicated to the Trinity, fifteen only to Christ, two only to the Holy Spirit, and 121 to Mary. A Roman Catholic living in Italy may forget God and Christ, but he cannot forget Mary.

Q. 47. *What is the legend fostered and believed in the Church of Rome regarding the house in which Mary dwelt in Nazareth?*

A. It is that it was miraculously transferred in 1291 by angels from Palestine to Dalmatia, from that four and a-half years after to the neighbourhood of Recanati in Italy, and finally to its present site at Loretto. For

A. Mary's supposed work as a saviour is not creditable either to herself or to Rome. She does not, according to the teaching of Rome, always save her worshippers from their sins, but she so preserves their lives, even while they continue to indulge in the grossest sins, that they shall not die without an opportunity of making confession at the last moment; or if in any case they should suddenly die she recalls them to life that they may make confession, and go to heaven.<sup>1</sup> The stories retailed by Romish writers of Mary's connivance at gross immorality are not fit to be told. If Rome is to be the historian and judge, then the Mary whom she worships is not the Mary of the gospels, for she is the patron of all wickedness.

Q. 36. *What miracles does the Church of Rome ascribe to Mary?*

A. She ascribes to her miracles in all respects similar to those performed by Christ, besides miracles peculiar to herself. For example, she is credited not only with healing the sick, giving sight to the blind, and raising the dead, but she preserves cities from epidemics, and sometimes saves people from the gallows. Her scapular is said to perform wonders for those who wear it.

Q. 37. *Describe the Scapular of the Virgin.*

A. It is a small badge, made of two small pieces of woollen stuff, about the size of a hand, hanging by two little laces down from the neck upon both the breast and back of the wearer.<sup>2</sup> It has on the one side a picture of the Madonna and child, each with a burning heart, and the head of the Mother is surrounded with rays; on the other side it has a representation of the Virgin treading on the serpent.

Q. 38. *What is the meaning of this badge?*

A. The legend believed by the Church of Rome is that Mary appeared in 1251 to Simon Stock, a Carmelite Friar in England, and gave him a scapular in imitation of her own garment, with instructions that this scapular was henceforth to be the badge of the "Confraternity of our

<sup>1</sup> Crasset, pp. 90, 130.

<sup>2</sup> Beirut.

Q. 4. *Was the doctrine held in any sense by the early church?*

A. No. It was unknown to the apostolic church; and in the writings of the Fathers of the first five centuries it was never once mentioned. Not one great name can be quoted for it during the first eleven centuries. On the contrary, no fewer than fourteen Popes opposed it.<sup>1</sup>

Q. 5. *When and by whom was it first suggested?*

A. It was first broached about the year 1140 by the Church in Lyons; the first writer of eminence who advocated it was the famous Franciscan, Duns Scotus, in 1301.

Q. 6. *Was it accepted willingly after that by the whole Church?*

A. No. When first broached it was vigorously opposed by Bernard, now a canonised saint of Rome; and when afterwards advocated by Duns Scotus, it was as keenly opposed by Thomas Aquinas. For centuries it was the subject of bitter contention between the followers of Aquinas, who were called Thomists, and the followers of Scotus, who were called Scotists; the Dominicans taking part with the former, and the Franciscans with the latter. Even when the doctrine was promulgated by Pius IX., the Jansenist bishops protested against it.<sup>2</sup>

Q. 7. *Did not Sixtus IV. issue a brief concerning it?*

A. He did so in 1483 to put an end to the contentions between the Franciscans and Dominicans, but his decree was merely a decree of toleration. He was a Franciscan himself; and while he condemned those who called the doctrine a heresy, he condemned at the same time those who held the denial of it to be heresy. His decree, therefore, did not settle the dispute.

Q. 8. *Did the Council of Trent give any decision regarding it?*

A. No. At that Council the Franciscans and Dominicans fought the battle over again; but the Pope, to avoid

<sup>1</sup> Cardinal Turcemenata's Refutation, quoted in "Romanism Weighed," by Preston, p. 46.

<sup>2</sup> See Appendix.

mercy obtains salvation for those who would be condemned by infinite justice." <sup>1</sup>

Q. 32. *What remarkable vision is recorded for the benefit of Romanists to prove the superiority of Mary to Jesus as the sinner's help and Saviour?*

A. It is recorded in the Chronicles of St Francis that brother Leo once saw in a vision two ladders extending from earth to heaven—two ways by which the sinner could have access to heaven. At the top of the one ladder, which was red, appeared Christ, at the top of the other ladder, which was white, appeared Mary; and while those who endeavoured to enter into heaven by the way of Christ's ladder fell constantly back and utterly failed, all those on the other hand who tried to enter by the ladder of Mary succeeded, because she put forth her hand to assist and encourage them. There is an altar piece in a Romish Church in Milan representing this vision.

Q. 33. *What is the logical inference from all this?*

A. It is that it is useless to pray to Christ, and that the invitation of the Saviour, "Come unto Me," is only a mockery; this inference is unavoidable if Mary is able to save, and she alone is willing.

Q. 34. *Is not all this peculiarly dishonouring to Christ?*

A. It is. It is a plain denial of the great truth that Jesus in His love gave Himself to be a ransom for sinners, and that in His compassion He is a great high priest who can be "touched with the feeling of our infirmities." <sup>2</sup> It is a direct falsifying of Christ's own words, "I am the way, the truth, and the life; no man cometh unto the Father but by Me"; <sup>3</sup> and it is therefore a blasphemous invasion of the sole Mediatorship and supremacy of Him whom "God hath exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." <sup>4</sup>

Q. 35. *What is the moral aspect of Mary's supposed work as a saviour: does it tend to help or to hinder the interests of morality?*

this there is no proof whatever. The reputed house is a small brick house with one door and one window, originally of rude material and construction, but now enclosed in a splendid chapel most expensively and elaborately finished. As many as 40,000 masses are said in it annually, about 40,000 pilgrims visit it annually, and its treasury of votive offerings is one of the richest in Europe.

Q. 48. *As a final illustration of the Church of Rome's impious substitution of Mary for Jesus, show that she has not been slow even to tamper with and prostitute the Word of God for that purpose.*

A. This was done in wholesale fashion by Bonaventura in the thirteenth century, in his book "The Psalter of the Blessed Virgin." This "Seraphic Doctor," who was one of the most eminent saints of the Romish Church, took every one of the 150 Psalms of Scripture, and so altered them as to make them Psalms to Mary rather than to God. The following are specimens:—"Blessed is the man that loveth thy name O Virgin Mary, thy grace shall strengthen his heart." "O Lady, thy mercy is in the heavens, and thy grace is spread over the whole earth." "Have mercy upon me O Lady who art called the mother of mercy, and according to the bowels of thy mercies cleanse me from all mine iniquities." "Let Mary arise, and let her enemies be scattered." <sup>1</sup>

Q. 49. *Do not Romanists sometimes repudiate this production of their saint?*

A. Yes; but the Church of Rome has never expressed her disapprobation of it. It is not in the Index. Besides, Sixtus V. in a Bull stamped it infallibly with the highest approbation.

Q. 50. *Is there any warrant whatever for Rome's dogma of the Immaculate Conception?*

A. There is none. It has no warrant from Scripture; it lacks altogether the authority of the early church; and it is directly opposed to the Bible doctrine of original sin.

<sup>1</sup> "Glories of Mary," pp. 162-164.

<sup>2</sup> John xiv. 6.

<sup>3</sup> Heb. iv. 15.

<sup>4</sup> Ps. i., xxxvi., li., lxxiii.

Q. 73. *What judgment does the Word of God pass upon the doctrine and practice of the Church of Rome regarding Mary?*

A. It passes sentence of unqualified condemnation on both. The doctrine of the Immaculate Conception of Mary is a denial of the universal sinfulness of the human family; and the doctrine of the Assumption and Coronation of Mary is an exaltation of the creature to a level with the Creator. The worship of Mary is idolatry of the most deliberate type; and it is an overwhelming proof of the anti-christian character of the Papal system. The Church (so called) that exalts and invokes as a Saviour the Virgin Mary in preference to Christ, or even along with Christ, cannot be a branch of the Church of Christ. "He that is not with Me is against Me."<sup>1</sup>

a schism, ordered the Council not to meddle with the matter, but to observe the Constitutions of Sixtus IV., which enjoined toleration. Dupin, the historian, records that when the members of the Council were asked by the Cardinal del Monte whether they agreed to except the conception of Mary from the decree regarding Original Sin, the answer was that they were divided.

Q. 9. *How does the case stand among Romanists of the present day with regard to the doctrine?*

A. The acceptance of it is obligatory upon all. In spite of the fact that the doctrine was admittedly unknown to the apostles, unknown to the early fathers, unknown even to many of the popes and opposed by others, and that it has been bitterly denied by many of the leading doctors of the Church, Romanists are now required to believe it as necessary to their salvation. Pio Nono, in his Bull, declared:—"If any should presume to assail it (this doctrine), let him know that he will incur the indignation of the omnipotent God, and of His blessed apostles, Peter and Paul."<sup>1</sup>

Q. 10. *Had Pius IX. the sanction of a General or Ecumenical Council when he promulgated the decree?*

A. No; there was only a Consistory of Consultation.

Q. 11. *Give the terms of the decree.*

A. "We declare, pronounce, and define, that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, *has been revealed by God*, and therefore should firmly and constantly be believed by the faithful. Wherefore if any shall dare— which God avert—to think otherwise than it has been defined by us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the church. . . . Let the children of the

<sup>1</sup> *Tablet*, 27th January 1855.

Q. 51. Does Rome venture to adduce any argument from Scripture in its favour?

A. She adduces three. (1) The promise in Eden. (2) The salutation of the angel and Elizabeth. (3) The question of Job.

Q. 52. What argument is founded on the promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel"?<sup>1</sup>

A. Rome declares, first, that the woman referred to in this promise is Mary;<sup>2</sup> and then in the Douay version of the Scriptures she mistranslates the latter clause thus, "She shall bruise thy head." The argument is that in these words a "special privilege is conferred on Mary," and that that privilege could "only have been the immunity from sin."

Q. 53. Is this rendering and interpretation endorsed by the Church of Rome in the present day?

A. Yes. Pius IX., in his Encyclical of date 2nd. February 1849, declared that "The blessed Virgin, who has been raised by the greatness of her merits above all the choir of angels, to the throne of God, has crushed under the foot of her virtues the head of the old serpent." And the words of Cardinal Manning are, "The definition of the Immaculate Conception has filled up and completed the analogy of the new creation, and of the second Adam and the second Eve."<sup>3</sup>

Q. 54. What is the answer to this?

A. (1) The translation of the Douay version is a mistranslation, for the Hebrew original is *she*, *he* or *it* shall bruise, and the reference plainly is to the seed of the woman, *i.e.*, Christ. (2) The Douay translation is not consistent with itself, for while it renders the first clause "*she* shall bruise thy head," it does not render the second clause correspondingly, "thou shalt bruise *her* heel." Rome is too anxious to guard Mary. (3) If a "special

<sup>1</sup> Gen. iii. 15.

<sup>3</sup> Pamphlet on Infallibility, p. 50, 1859.

<sup>2</sup> "Controversial Catechism," p. 132.

Q. 29. By what line of argument does Rome profess to prove that Mary's authority over Christ is such that He cannot disobey her commands?

A. It is expressed thus:—"The blessed Virgin, having lodged the Son of God in her womb, requires from Him, as the price of her hospitality, peace for the earth, salvation for the lost, and life for the dead."<sup>1</sup> In keeping with this is the prayer, "O Empress, and our most benignant lady, by the right of a mother command thy most beloved Son, our Lord Jesus Christ, that He vouchsafe to raise our minds from the love of earthly things to heavenly desires, who liveth and reigneth." Rome actually declares that "All is subject to Mary's empire, even God Himself," and that "God hears her prayers as if they were commands."<sup>2</sup>

Q. 30. Does the Church of Rome regard Mary's supposed intercession with Jesus as merely helpful and desirable, or as absolutely necessary?

A. She declares it to be absolutely necessary to the salvation of the sinner. Her words are, "Because men fear Jesus Christ, that divine Person who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary His mother."<sup>3</sup> Accordingly she teaches that "no grace, no pardon, emanates from the throne of the King of kings, without passing through the hands of Mary: . . . no one enters heaven without passing through her."<sup>4</sup>

Q. 31. Does not the Church of Rome go beyond even this, and teach that Mary is more merciful than Christ, and can do what He cannot do?

A. Yes. She declares that "Mary has been elected from all eternity as Mother of God that she may save by her mercy those to whom her Son in justice cannot grant pardon";<sup>5</sup> and that "a sinner can be saved only by having recourse to the blessed Virgin, whose infinite

<sup>1</sup> "Glories of Mary," pp. 187, 188.

<sup>4</sup> "Glories of Mary," p. 121.

<sup>2</sup> *Ibid.*, pp. 136-138.

<sup>5</sup> *Ibid.*, p. 163.

<sup>3</sup> *Ibid.*, p. 146.



Catholic Church most dear to us hear these words, and with a more ardent zeal of piety, religion, and love, proceed to worship, invoke, and pray to the most blessed Virgin Mary."<sup>1</sup>

Q. 12. *Has the other doctrine, that of the "Assumption of Mary," ever been raised to the level of a dogma by the decree of a Pope?*

A. No; it is nevertheless now universally received by the Romish Church.

Q. 13. *What is the story of the "Assumption"?*

A. It is that Mary died at the age of seventy-two, that all the apostles were in distant countries at the time, that they were all, with the exception of Thomas, miraculously conveyed in clouds to be present at her death, that they buried her at Gethsemane, and that three days after, when Thomas appeared, they opened the tomb that he might see her, but that, though the grave had been carefully guarded, they found nothing but the graveclothes. Whereupon they concluded that she had been taken up to heaven.

Q. 14. *Has this legend always been believed by the Church of Rome?*

A. No. It was treated at first as a fable, and in the fifth century Pope Gelasius condemned it as apocryphal. Gradually, however, it began to be accepted, and ultimately Pope Sixtus IV. appointed by decree a festival in honour of the Assumption, to be observed annually on the 25th August. This festival is regularly observed both by the Greek and the Roman Church.

Q. 15. *Is the Romish practice of Mariolatry of long standing?*

A. Yes; it antedates by many centuries the promulgation of the decree on which it professedly rests; but for the first five hundred years after Christ there was no trace of it. It had its rise when the apocryphal legends of Mary's birth and resurrection began to be believed, and when the church began to lose sight of Christ the only Lord and Saviour.

<sup>1</sup> *Tablet*, 27th January 1855.

as it might be expected He would have done if Mary had been exalted to such power and eminence as are ascribed to her by Rome: He committed Mary to John.

Q. 69. *Is not the dogma of the Immaculate Conception a virtual denial of the great Scripture truth that "Jesus Christ is come in the flesh"?*

A. It is so in two ways. If Mary was not a sinner, then the humanity of Christ was not a true humanity, and He was not "the seed of the woman." Rome's doctrine, moreover, proceeds on the assumption that Jesus is without all brotherly compassion or feeling for the infirmities of His people, that He is not "a brother born for adversity," and that He cannot be approached by sinners except through Mary. Such doctrine is an absolute denial of the gospel message that "Jesus Christ is come in the flesh."

Q. 70. *Is there any warrant for Rome's contention in regard to Mary's perpetual virginity?*

A. No. Matthew in his gospel speaks of Jesus as Mary's first-born son; <sup>1</sup> in the same gospel we read of "His mother and His brethren," <sup>2</sup> and also of His "brothers and sisters." <sup>3</sup> An attempt has been made, but fruitlessly, to explain away the word "brother," but the word "sister" cannot be disposed of in the same way. The Scriptures often affirm that Jesus is the only Son of God; they do not once say that He was the only son of Mary.

Q. 71. *How ought we to regard Mary?*

A. We ought to hold her in respectful remembrance as one who was honoured among women in being the mother of the man Christ Jesus; but not to forget that she was a sinner even as others, saved by grace even as others.

Q. 72. *To what source must the worship of the Madonna and Child be originally traced?*

A. To Paganism. The ancient Babylonians worshipped a goddess mother and child; in Egypt they were worshipped as Isis and Osiris; in India as Isi and Iswam; in Rome as Fortuna and Jupiter the boy; in Greece as Ceres and the babe.

<sup>1</sup> Matt. i. 25.

<sup>2</sup> Matt. xii. 46.

<sup>3</sup> Matt. xiii. 55, 56.

that salvation comes through the merits of Mary rather than through the merits of Christ.

A. The "Glories of Mary" contains the following question and answer:—"How does it happen that the same God, who in the old law was so prompt in punishing crimes, now deals so mildly with the greatest enemies? It is through love for the blessed Virgin, and in consideration of her merits."<sup>1</sup>

Q. 27. Give a specimen of the language which is addressed to Mary by her worshippers on the footing of these supposed merits.

A. The following language, in which the distinction between *latría* and *hyperdulia* is completely lost, is addressed to her:—"All the earth doth worship thee, the Spouse of the Eternal Father. All the angels and archangels, all thrones and powers, do faithfully serve thee. To thee all angels cry aloud with a never-ceasing voice, Holy, holy, holy, Mary, Mother of God. Thou sittest with thy Son on the right hand of the Father. . . . In the sweet Mary is our hope; defend us for evermore. Praise becometh thee, Empire becometh thee, virtue and glory be unto thee for ever and ever."<sup>2</sup> Such language could not be matched in the world again, outside the Church of Rome, for blasphemy.

Q. 28. Mention an incidental fact in the teaching of Rome which furnishes a striking confirmation of the charge that she exalts Mary above Christ.

A. It is the fact that Romanists are directed in their manuals of devotion to fix their attention almost exclusively on Jesus in His infant state, and accordingly they think of Him as a child subject to Mary and governed by her maternal authority. In Romish pictures of Mary, even when she is represented as enthroned above the clouds, she appears as young and fair, with Jesus as an infant in her arms. The conception is incongruous and absurd, but it serves the purpose of exalting Mary in dignity and authority above Christ.

<sup>1</sup> "Glories of Mary," p. 187.

<sup>2</sup> Bonaventura—"Te Deum."

privilege was conferred upon Mary" it was that she was specially honoured in being the mother of Jesus; but to infer that she must have been free from sin in order to be the mother of Jesus is taking for granted the very thing that needs to be proved.

Q. 55. What argument is founded on the angelic salutation and the words of Elizabeth:—"Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. . . . Fear not, Mary: for thou hast found favour with God." . . . "Blessed art thou among women, and blessed is the fruit of thy womb" ?<sup>1</sup>

A. Rome argues that the phrase "highly favoured" (*κεχαριτωμένη*), which she translates in the Vulgate *gratia plena*, means "fulness of grace," in a sense which signifies "exemption from sin"; and that the same meaning must be put on the expression "blessed art thou among women."

Q. 56. Is there any warrant for this interpretation?

A. No. The rendering "full of grace" is inadmissible; the word is never so understood, and in the present case it is forced into the service of the doctrine. Gabriel, who used the word, did not worship Mary, he simply saluted her as one highly favoured. Paul uses the same word in regard to believers, "He hath made us accepted in the beloved." The Greek phrase, of which "full of grace" is the correct rendering, is a totally different phrase from that employed here, and it is applied to Christ only.

Q. 57. Does the phrase "blessed among women" carry the meaning which Romanists have imported into it?

A. No. Leah said of herself, "the daughters will call me blessed."<sup>2</sup> Deborah, the prophetess, sang of Jael, "Blessed above women (not merely among, but above) shall Jael the wife of Heber the Kenite be."<sup>3</sup> But in neither of these cases did the word "blessed" carry the idea of immunity from sin. This interpretation is further disproved by the words of Christ Himself; for when a

<sup>1</sup> Luke i. 28, 30, 42.

<sup>2</sup> Gen. xxx. 13.

<sup>3</sup> Judges, v. 24.

Q. 65. *Point out the bearing of the incident in the Temple on Rome's doctrine and worship.*

A. When Mary remonstrated with Jesus, "Son, why hast thou thus dealt with us? Behold thy father and I have sought Thee sorrowing."<sup>1</sup> He repudiated the name "father" as applied to Joseph; He addressed both as on a footing of equality with each other, and He showed a manifest wish to withdraw attention from the earthly relationship, and fix it on that in which He stood to His Father in heaven.

Q. 66. *Does not the incident at the marriage in Cana furnish some ground for Rome's view?*

A. No. At the marriage Jesus said to Mary, "Woman, what have I to do with thee?"<sup>2</sup> By these words He gently but firmly checked her interference, and intimated that her maternity gave her no right to interfere with Him in any part of His great mission.

Q. 67. *Does not the incident that took place in the crowd condemn strongly the Mariolatry of Rome?*

A. It does. When Jesus was told that His mother and brethren were seeking Him He asked, "Who is My mother? and who are My brethren?" And at the same time, pointing to His disciples, He said, "Behold My mother and My brethren!"<sup>3</sup> thereby indicating that spiritual relationship was closer than physical, and that Mary on account of her maternity had no pre-eminence over the other disciples. This He emphasised still more forcibly when He said, "Yea rather, blessed are they that hear the word of God, and keep it."<sup>4</sup>

Q. 68. *Do Christ's words on the cross, commending Mary to the care of John, throw any light on this question?*

A. They confirm what we have said. When Jesus spake to Mary from the cross<sup>5</sup> He called her "woman" rather than mother, as if He wished to repress the utterance of filial affection, and abdicate for ever the earthly relationship that was to terminate at that hour. Moreover, Jesus did not commit John to the care of Mary

<sup>1</sup> Luke ii. 48.

<sup>2</sup> Matt. xii. 48, 49.

<sup>3</sup> John xix. 26, 27.

<sup>4</sup> Luke xi. 28.

Q. 16. *What is the nature of the worship which the Church of Rome renders to Mary?*

A. She calls it *hyperdulia*, which, though avowedly a kind of worship inferior to that rendered to God, is practically undistinguishable from it. During the last fifty years the worship of Mary has so advanced that the Church of Rome now ascribes to her names, offices, attributes, and miraculous powers, which exalt her to a level with Christ; she teaches, by the pictures exhibited in her principal churches, that Mary has performed miracles corresponding in number and character to all the miracles performed by Christ; <sup>1</sup> in those pictures she also represents Mary either as sitting on the throne with Christ in heaven, or as sitting enthroned between the Father and the Son; <sup>2</sup> and she teaches her people to ask directly from Mary the pardon of sin which Christ alone can confer.

Q. 17. *What is the irresistible inference to be drawn from all this?*

A. It is that the religion of the Church of Rome has now less claim than ever to be called Christianity: it is undisguised MARIANISM.

Q. 18. *Mention some of the names given by the Church of Rome to Mary.*

A. The following are only a few of them:—Mother of Divine Grace, Ark of the Covenant, Gate of Heaven, Morning Star, Refuge of Sinners, Comforter of the Afflicted, Help of Christians, Ladder of Paradise, Treasury of Divine Grace, Mother of Mercies, Advocate of Sinners, Propitiatrix of the whole World, Mediatrix of Grace, Way of Salvation, Queen of Heaven.

Q. 19. *Mention three names which more than any others exalt Mary.*

A. She is called the Daughter of God the Father, the Mother of God the Son, and the Spouse of the Holy Ghost; such names most plainly imply that Mary is honoured as

<sup>1</sup> "A Pilgrimage to Rome," by Rev. M. H. Seymour, pp. 547-549.

<sup>2</sup> *Ibid.*, pp. 553-555.

certain woman said concerning Him, "Blessed is the womb that bare Thee," Christ's answer was, "Yea, rather, blessed are they that hear the Word of God and keep it."<sup>1</sup> The commentary of Augustine was, "Mary therefore was more blessed in adopting the faith of Christ than conceiving His flesh."<sup>2</sup>

Q. 58. *What argument is founded on the question of Job, "Who can bring a clean thing out of an unclean? Not one"?*<sup>3</sup>

A. Rome infers from this question and answer that, as Jesus was without sin, His mother must have been without sin also.

Q. 59. *Do the words warrant such an inference?*

A. No. (1) They refer to all who are born by ordinary generation, Joseph and Mary included, and not to Jesus, whose birth was miraculous, and whose sinless nature was to be accounted for by the fact that He was the Son of God. (2) The argument founded on these words proves too much, for if Jesus, in order to be sinless, must have had a sinless mother, then Mary's father and mother must also have been without sin to have had a sinless child; and so on upward through all the ancestry of Mary until Adam and Eve be reached. (3) If Mary was without sin she ought not to have been subject to death, for death comes only as "the wages of sin."<sup>4</sup> Christ died because He was the substitute of His people, but Mary died because she was herself a sinner.

Q. 60. *What argument does Rome urge, outside the Scriptures, for offering worship and prayers to Mary?*

A. She urges that humility on the part of the worshipper, who feels himself unworthy to approach God or Christ, will lead him to go to Mary. "Having recourse to Mary is the effect of humility and of a sense of our unworthiness."<sup>5</sup>

Q. 61. *Is such humility either honouring to Christ or commendatory in the worshipper?*

<sup>1</sup> Luke xi. 28.

<sup>2</sup> "Holy Virginity," oh. iii., p. 342.

<sup>3</sup> Job. xiv. 4.

<sup>4</sup> Rom. vi. 23.

<sup>5</sup> "Catholic Belief," p. 200

neglects and despises Mary can be saved, so it is impossible that he who has recourse to her sincerely can be lost."<sup>1</sup> In the same way it is said that by her prayers she lessens the sufferings of those that are in purgatory. One of Rome's "pious traditions" is that on the day of Mary's supposed "Assumption" purgatory was emptied, all its inmates being liberated by her prayers; it is also declared that she visits purgatory every Saturday to relieve her own special devotees who have gone there during the preceding week, and that on festival days she descends into purgatory, accompanied with several legions of angels, and delivers numbers of souls.<sup>2</sup>

Q. 24. *Are divine attributes ever ascribed to her?*

A. Yes. She is said to be omnipotent in power and infinite in mercy. The words of one of Rome's authorised devotional books are:—"Jesus has rendered Mary omnipotent, and obliged Himself to grant all the desires and requests of His blessed mother"; also, "she is as rich in mercy as in power."<sup>3</sup>

Q. 25. *Is there any sense in which the Church of Rome teaches expressly that Mary has taken Christ's place as a Saviour, and that she is herself the source of salvation?*

A. Yes. Pius IX., by whom the decree was promulgated, declared that the clause in the first promise, "It shall bruise thy head," applied to Mary, for that it was she who "crushed the serpent's head with her immaculate foot."<sup>4</sup> Accordingly, Romanists are taught to address Mary in the following terms:—"In taking flesh in your chaste womb God has been pleased to become your debtor, in order to place afterwards at your disposal all the treasures of His unbounded mercy. . . . We hope for grace and salvation from you, and since you need but say the word, ah! do so; you shall be heard and we shall be saved."<sup>5</sup>

Q. 26. *Quote any Romish authorities that teach directly*

<sup>1</sup> "Glories of Mary," pp. 162-164.

<sup>2</sup> *Ibid.*, pp. 172, 173.

<sup>3</sup> *Ibid.*, pp. 183-189.

<sup>4</sup> See Appendix.

<sup>5</sup> "Glories of Mary," p. 143.

a fourth person of the Godhead, for more exalted names could not be given to the Divine Being.

Q. 20. *State the objections to Rome's favourite title, "Mother of God."*

A. This title is altogether unscriptural. Mary was the mother of Jesus as man, but not as God. We cannot separate the godhead of Christ the Son from the godhead of the Father and the Spirit, as there is but one God; and to give Mary the title "Mother of God" is therefore not only blasphemously to exalt her, but to affirm what is utterly illogical, antisciptural, and impossible. The title was manifestly borrowed from the old heathen idolatry, which acknowledged Cybele as *Mater Deorum*, the Mother of the gods.

Q. 21. *Does the expression used by Elizabeth, "The mother of my Lord,"<sup>1</sup> not lend some countenance to this title?*

A. No. Elizabeth, in these words, does not refer to the divinity of Christ, but to His personal dignity. There is a similar use of the word "Lord" by the other Mary at the sepulchre, "They have taken away my Lord."<sup>2</sup>

Q. 22. *What works are ascribed to Mary by the Church of Rome?*

A. She is credited with the work of redemption equally with Christ. She is said to be "the life of the sinner, since she obtains for him the pardon of his sins";<sup>3</sup> she is "the hope of all the children of Adam";<sup>4</sup> "God hears her prayers as if they were commands";<sup>5</sup> "she is the patroness and protectress of the Church in every great calamity, to destroy heresies, and to be the entire ground of hope to sinners."<sup>6</sup>

Q. 23. *Indicate the nature and extent of power in the eternal world that is ascribed to Mary.*

A. It is claimed for her that "She preserves all who trust in her from hell, for as it is impossible that he who

<sup>1</sup> Luke i. 43.

<sup>2</sup> John xx. 2, 13.

<sup>3</sup> "Glories of Mary," by Liguori, pp. 65, 64.

<sup>4</sup> *Ibid.*, pp. 86, 87.

<sup>5</sup> *Ibid.*, pp. 136-138.

<sup>6</sup> *Encycel. of Gregory XVI.*, 15th Aug. 1832.

A. No. It is an insult to the condescension and love of Jesus, who "can be touched with the feeling of our infirmities," and who is the only way to the Father; and it is in its very nature a false humility. Paul condemns it, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels."<sup>1</sup>

Q. 62. *Is there a single text in the Bible that teaches directly or indirectly that Mary was conceived without sin, and lived without sin?*

A. No. The whole Word of God teaches the contrary, even as Paul declares that "All have sinned, and come short of the glory of God."<sup>2</sup> Mary's own language shows that she regarded herself as a sinner needing salvation, "My spirit hath rejoiced in God my Saviour."<sup>3</sup>

Q. 63. *Is there a single case recorded in Scripture of the sick approaching Christ through Mary, or of sinners seeking pardon through her, or of any asking favours, either temporal or spiritual, at her hands?*

A. No; there is no such case recorded in the whole Bible. It is a remarkable fact that the apostles Peter, James, John, Jude, and Paul, who were inspired by the Holy Ghost to write twenty-one epistles for the instruction and comfort of Christians, never even once named the Virgin Mary.

Q. 64. *Sum up all the references in Scripture to Mary.*

A. They are the following:—The salutation of the angel, the birth of Jesus, the flight into Egypt, the presentation in the Temple, the search and finding of Jesus, the visit to the marriage in Cana, her appearance in the crowd seeking Christ, her presence at the cross, the commendation of her to John's care, and her presence among the disciples mentioned once in Acts. These incidents sum up all that the Spirit has recorded concerning her, and in all these there is no hint either of her sinlessness, her power to hear or answer prayer, or her fitness to be an intercessor with Christ.

<sup>1</sup> Col. ii. 18.

<sup>2</sup> Rom. iii. 23.

<sup>3</sup> Luke i. 47.