

# Mary Worship

**True Christianity teaches that the Lord Jesus Christ and He alone is the way, the truth and the life, [John 14:6].**

**Lord Jesus Christ only can forgive sin and save us from eternal death, [Acts 4:12; 1 Corinthians 15:1-4].**

**Lord Jesus Christ alone lived a sin-free life, [2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:22; 1 John 3:5], every other human has sinned, [Romans 3:23; 1 John 1:8].**

**Lord Jesus Christ alone is to be worshipped as He alone is also God, [John 1:1-5, 14].**

**Nowhere in scripture, the Christian Bible, are we told to worship Jesus Christ's physical mother.**

**But Roman Catholicism shows the influence that paganism has had in its development by the way it exalts Mary the physical mother of Jesus Christ.**

Worldwide, whether in a massive cathedral or in a village church, the statue of Mary will occupy a prominent position.

In reciting the Rosary, the "*hail Mary*" is repeated nine times more often as the "*Lord's Prayer*."

**Catholics are taught that the reason for praying to Mary is that she can take the petition to her Son, Jesus, and since she is His mother, He will answer the request for her sake.**

The inference is that Mary is more compassionate, understanding and merciful than her Son Jesus.

Certainly this is contrary to the scriptures as found in the Word of God, the Christian Bible.

**John 3:13 [King James] "*And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*"**

**Mary cannot be in heaven for she is dead as are all the disciples, or King David, [Acts 2:29, 34].**

**The dead know nothing, [Ecclesiastes 9:5-6; Psalms 6:5; Psalms 146:4] and have returned to the dust out of which we are made, [Psalms 104:25; Ecclesiastes 3:18-22; Ecclesiastes 12:6-7].**

**Yet this idea of Mary being in heaven has often been repeated in Catholic writings, for example Alphonsus Liguori, who was canonised as a "*saint*" by Pope Gregory XIV in 1839, and was declared a "*doctor*" of the Catholic Church by Pope Pius IX.**

Quotation: '**The Two Babylons**', by Hislop; page 158 –

*"Alphonsus Liguori claims that the sinner who ventures to come directly to Jesus Christ may come with dread of His wrath. But if they pray to the Virgin Mary, she will only have to "show" her Son "the breasts that gave Him suck" and His wrath will immediately be appeased!"*

**Such reasoning is in direct conflict with a scriptural example of Jesus Christ when on earth.**

**Luke 11:27-28 [King James] "*And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.*"**

Such ideas about the breasts, on the other hand, were not foreign to the worshippers of the pagan mother goddess Diana. Images of her have been unearthed which show her breasts extremely out of proportion to her body, or multiplied in number.

Further attempts to exalt Mary to a glorified position within Catholicism may be seen in the doctrine of the *“immaculate conception.”*

This doctrine was pronounced and defined by Pius IX in 1854, that the blessed Virgin Mary *“in the first instant of her conception ... was preserved from all stain of original sin.”* [Reference: **‘The Catholic Encyclopaedia’**, volume 7; page 674].

It would appear that this teaching is only a further effort to make Mary more closely resemble the goddess of paganism, for in the old myths the goddess was also believed to have a supernatural conception.

So that the teachings about Mary would **not** appear to be inferior to those of the pagan mother goddess, it was necessary to teach that Mary’s entrance into this world involved a supernatural element also.

Is this doctrine that Mary was born without the stain of original sin scriptural?

Quotation: **‘The Catholic Encyclopaedia’**, volume 7; page 674 –  
*“No direct or categorical and stringent proof of the dogma can be brought forward from scripture.”*

It is pointed out, rather, that these ideas were a gradual development within the church.

The basic difference between the Roman Catholic approach to Christianity and the general Protestant view is that the Roman Catholic church has developed doctrine around the multitude of traditions and ideas handed down by the church fathers over the centuries, even beliefs brought in from paganism, if they could be *“Christianised”*, with equal authority to the scriptures of the Christian Bible.

In spite of what is admitted in the ‘Catholic Encyclopaedia’ as quoted above, **the Catholic Enquiry Centre in London** teaches the doctrine of the immaculate conception is based on scripture.

Quotation from **‘Teaching Course’**, published 1959; lesson 18, entitled *‘The Blessed Virgin Mary’* –

**Luke 1:26-38** is quoted but the translation in **v28** is altered *“highly favoured”* Greek *“charitōō”* is translated *“full of grace.”*

The quotation then continues – *“the significance of this account cannot be over-estimated. When He decided that the moment had come to redeem the world God did not send His Son until He had asked the consent of Mary.”*

When Mary said, *“behold the handmaid of the Lord, be it done to me according to Thy Word,”* she gave the signal for the salvation of the world to begin and the Son of God took flesh and became man for us in her womb.

*“The Immaculate Conception – again notice that the angel addressed her by the title “full of grace”. The Church has always seen in that title the meaning that she was without sin. There were indeed when some in the Church doubted if it could mean that she never for one moment had any original sin upon her soul. (Everybody was always certain that she was born without original sin and never committed personal sin in her life.)*

*The question was debated for many years until it became clear that Christ redeemed His Mother from the very first moment at which she was conceived, so that there never was a moment in which she was under the power of the devil. And this is what we mean by the Immaculate Conception that Mary from the first moment of her existence was free from any stain of original sin.”*

– End of quotation from the Catholic Enquiry Centre Lesson Course.

**Going right to the scripture, not only is there no proof for the idea of the immaculate conception of Mary, there is evidence to the contrary.**

While Mary was a chosen vessel of the Lord, was a godly and virtuous woman, a virgin, she was as much a human as any other member of Adam's family, [Romans 3:23], the only exception being Jesus Christ Himself.

**Luke 1:47** [King James] *“And my spirit hath rejoiced in God my Saviour.”*

**Mary plainly admitted that she needed a Saviour. If Mary needed a Saviour, she was not a saviour herself.**

**If she needed a Saviour, then she needed to be saved from eternal death, forgiven and redeemed even as all other human beings.**

The idea that Mary was superior to other human beings was **not** the teaching of Jesus Christ who is the **only** Son of God, the Second Person in the Triune Godhead.

**Matthew 12:46-50** [King James] *“While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”*

**Plainly anyone who does the will of God, in a definite sense, is on the same level as Mary.**

Nevertheless, Catholics believe that Mary hears all of their prayers and so, of necessity, they have had to exalt her to the divine level – scriptural or not.

Attempting to justify the way Mary has been exalted, some have quoted the words of Gabriel to Mary, [Luke 1:28], *“blessed art thou among women,”* saying this made her a divine person.

Yet we find the same words of a similar blessing pronounced upon Jael, [Judges 5:24].

Before Pentecost, Mary gathered with the other disciples waiting for the promise of the Holy Spirit, [Acts 1:14].

**Typical of Catholic ideas concerning Mary, an illustration in the official Baltimore Catechism No.2, Lesson 11, shows Mary as central and all the disciples looking to her as a dove, as well as a tongue of flame hovering over her.**

**Yet, as far as the scriptural account is concerned, the only One upon whom the Holy Spirit as a dove descended was Jesus Christ Himself, not His mother, [Matthew 3:16-17].**

**On the other hand, the pagan virgin goddess under the name of Juno was often represented with a dove on her head, as was also Astarte, Cybele and Isis, [‘Bible Myths’ by Doane, page 357].**

**Further attempts to glorify Mary may be seen in the Roman Catholic doctrine of the Perpetual Virginity. This teaching is that Mary remained a virgin throughout her life.**

‘The Encyclopaedia Britannica’, volume 14; page 999 explains that the doctrine of the perpetual virginity of Mary was **not** taught until about 300 years after the Ascension of Jesus Christ.

This fabulous quality of Mary did **not** become official until the Council of Chalcedon in 451.

According to the scriptures, the birth of Jesus was the result of a supernatural conception, [Matthew 1:23], without an earthly father.

**But after Jesus Christ was born, Mary gave birth to other children, the natural offspring of her union with Joseph, her husband.**

**Matthew 13:55-56** [King James] *“Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?”*

Four brothers are named and sisters were also mentioned, so at least two sisters and probably more, for this verse speaks of “all” his sisters.

**Matthew 1:25** [King James] *“And knew her not **till** she had brought forth her firstborn son: and he called his name JESUS.”*

**Notice the word “until.”**

**The idea that Joseph kept Mary as a virgin all her life is clearly unscriptural.**

During the times of the falling away, as though to more closely identify Mary with the pagan mother goddess, some taught that Mary’s body never saw corruption, that she bodily ascended into heaven and is now the “*Queen of Heaven.*”

It was not until 1951, however, that the doctrine of the “*assumption*” of Mary was officially proclaimed as a doctrine of the Roman Catholic Church by Pope Pius XII, [‘**Encyclopaedia Britannica**’, volume 2; page 632].

The words of St. Bernard sum up the Roman Catholic position –

*“On the third day after Mary’s death, when the apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise ... the grave had no power over one who was immaculate ... but it was not enough that Mary should be received into heaven. She was to be no ordinary citizen ... she had a dignity beyond the reach even of the highest archangels. Mary was crowned *Queen of Heaven* by the Eternal Father, she was to have a throne at her Son’s right hand ... now day by day, hour by hour, she is praying for us, obtaining graces for us, preserving us from danger, shielding us from temptation, showering down blessings upon us.”*

**All of these ideas about Mary are linked with this belief that she bodily ascended into heaven.**

**But the Word of God, the Christian Bible, says absolutely nothing about the assumption of Mary.**

**To the contrary, Jesus Christ Himself said that He is the One at the right hand of the Father, that He is the One that is our mediator, He is the One that showers down blessings upon us, not His human mother, [John 3:13; Romans 8:34; 1 Timothy 2:5].**

Closely connected with the idea of praying to Mary is an instrument called the Rosary. It consists of a chain with fifteen sets of small beads, each set marked off with a large bead. The end of the chain is joined by a medal bearing the imprint of Mary. From this hangs a short chain at the end of which is a crucifix.

**The beads on the Rosary are for counting prayers, prayers that are repeated over and over.**

**Though this instrument is used widely in the Roman Catholic Church, it is not of Christian origin. It has been known in many countries, [‘The Catholic Encyclopaedia’, volume 13; page 185].**

Among the Phoenicians, a circle of beads resembling a rosary was used to worship Astarte, the pagan mother goddess, about 800 B.C. [**The Cross in Tradition, History and Art**, by Seymour; page 21].

This rosary is seen on some early Phoenician coins.

Beads for the counting of prayers were known in Asiatic Greece.

Such was the purpose for the necklace seen on the statue of Diana. In Rome certain necklaces worn by women for counting or remembering prayers to their pagan gods, [**The Two Babylons**, by Hislop; pages 187-188].

The complete rosary involves repeating the Hail Mary 53 times, the Lord's Prayer 6 times, Mysteries 5 times, Meditating on the Mysteries 5 times, Glory Be's 5 times and the Apostles' Creed.

**Those who worshipped the pagan goddess Diana repeated a religious phrase over and over, [Acts 19:34].**

**Matthew 6:7-13** [King James] *“But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”*

**Jesus Christ spoke of repetitious prayer as being the practice of the heathen, but gave us an outline of how we should construct our prayers.**

Starting and ending with words that glorified our Creator God, then asking for our personal daily needs of food and forgiveness, also protection from Satan and his demons.

**Nowhere did Jesus say that this should be repeated word for word, it was just a guideline of how we should construct our personal prayers.** The Greek word translated “manner” in v9 is “*mōtōs*” meaning in this fashion or way, like this prayer is **not** a memory test but a spontaneous expression from the heart.