Differences in What Christians Teach on Devotion to Mary - Video

July 24, 2026

DEVOTION TO MARY
-De1. Mary like the new Eve, mother of all living (3-0)
-De2. No devotion/adoration to a human besides Jesus (1-0)
-De3. Mary is "all-holy (*Panagia*) (1-0)
-De4. Veneration of Mary (0)
-De5. Mary has unlimited stores of merit (0)
-De6. Pray to Mary or say Hail Mary's (0-1)
-De7. Visions of Mary (0)
-De8. Devoted to Mary or a specific Mary ex: Guadalupe (0-1)
-De9. Accept a Mary supporting heretical book (0)
-De10. Mary takes scapula wearer from purgatory (0)
-De11. Rosary beads (0)
-De12. Our Lady of the Amazon (0)

-De1. Mary like the new Eve, mother of all living (3-0)

God does not say this in His word, the Bible.

Justin Martyr (138-165 A.D.) "For Eve, who was a virgin and undefiled, having conceived the word of the serpent, brought forth disobedience and death. But the Virgin Mary received faith and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the Lord would come upon her, and the power of the Highest would overshadow her: wherefore also the Holy Thing begotten of her is the Son of God; and she replied, 'Be it unto me according to thy word.' " And by her has He been born, to whom we have proved so many Scriptures refer, and by whom God destroys both the serpent and those angels and men who are like him; but works deliverance from death to those who repent of their wickedness and believe upon Him." *Dialogue with Trypho* ch.100 p.249

Justin Martyr (138-165 A.D.) (alternate translation) "For whereas Eve, yet a virgin and undefiled, through conceiving the word that came from the serpent, brought forth disobedience and death; the Virgin Mary, taking faith and joy, when the Angel told her the good tidings that the Spirit of the Lord should come upon her, and the power of the Most High overshadow her, and therefore the Holy One to be born of her should be the Son of God, answered, Be it done to me according to thy word. And so by means of her was he born, concerning whom we have shown so many Scriptures were spoken; through whom God overthrows the serpent, and those angels and men who have become like to it, and on the other hand, works deliverance from death for such as repent of their evil doings and believe in him" *Dialogue with Trypho* ch.100

Irenaeus of Lyons (182-188 A.D.)" For just as the former was led astray by the word of an angel, so that she fled from God when she had transgressed His word; so did the latter, by an angelic communication, receive the glad tidings that she should sustain (*portaret*) God, being obedient to His word. And if the former did disobey God, yet the latter was persuaded to be obedient to God, in order that the Virgin Mary might become the patroness (*advocata*) of the virgin Eve. And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal

disobedience having been balanced in the opposite scale by virginal obedience." *Irenaeus of Lyons Against Heresies* book 5 ch.19.1 p.547

Irenaeus of Lyons (182-188 A.D.) "As Eve was seduced by the speech of an angel, so as to flee God in transgressing his word, so also Mary received the good tidings by means of the angel's speech, so as to be God within her, being obedient to this word. And though the one had disobeyed God, yet the other was drawn to obey him; that of the virgin Eve, the virgin Mary might become the advocate and as by a virgin the human race had been bound to death, by a virgin it is saved, the balance being preserved- a virgin's disobedience by a virgin' obedience." *Irenaeus of Lyons Against Heresies* book 3 ch.19

Tertullian (198-220 A.D.) "For it was while Eve was yet a virgin, that the ensnaring word had crept into her ear which was to build the edifice of death. Into a virgin's soul, in like manner, must be introduced that Word of God which was to raise the fabric of life; so that what had been reduced to ruin by this sex, might by the selfsame sex be recovered to salvation. As Eve had believed the serpent, so Mary believed the angel." *On the Flesh of Christ* ch.17 p.536

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Epiphanius of Salamis (360-403 A.D.) "Eve was called the mother of the living ...after the fall this title was given to her. True it is...the whole race of man upon earth was born from Eve; but in reality it is from Mary the Life was truly born to the world. So that by giving birth to the Living One, Mary became the mother of all living" *Against All Heresies*, 78,9

-De2. No devotion/adoration to a human besides Jesus (1-0)

2 Corinthians 11:2-4 "I am jealous for you with a godly jealousy. For I promised you to one husband, to present you as a pure virgin to Christ. I am afraid, however, that just as Eve was deceived by the serpent's cunning, your minds may be led astray from your simple and pure devotion to Christ. For if someone comes and proclaims a Jesus other than the One we proclaimed, or if you receive a different spirit than the One you received, or a different gospel than the one you accepted, you put up with it way too easily." (Berean Bible)

Cyprian of Carthage (c.246-258 A.D.) "Among very many there still remains a sincere mind and a substantial religion, and a spirit devoted to nothing but the Lord and its God." *Epistles of Cyprian* Letter 67 ch.8 p.372

X Pope Boniface IV. (608 A.D.) turned the Pantheon in Rome into a temple of Mary to the martyrs.

In modern times

X Pope Francis I was devoted to Mary.

X *The Catechism of the Catholic Church* (1994) "The church's devotion to the Blessed Virgin is intrinsic to Christian worship." Part 1 971 p.253 [No Pre-Nicene Christians practiced this.]

X *The Catechism of the Catholic Church* (1994) discusses adoration to Mary. Part 1 991 p.253

-De3. Mary is the "all-holy" (*Panagia*) (1-0)

Hippolytus of Portus (225-235/236 A.D.) "But the pious confession of the believer is that, with a view to our salvation, and in order to connect the universe with unchangeableness, the Creator of all things incorporated with Himself a rational soul and a sensible body from the all-holy Mary, ever-virgin, by an undefiled conception, without conversion, and was made man in nature, but separate

from wickedness: the same was perfect God, and the same was perfect man; the same was in nature at once perfect God and man." *Against Beron and Helix* fragment 8 p.234

Among corrupt or spurious books

pseudo-Hippolytus (after 238 A.D.) "For as to a virgin bearing, this we have known only in the case of the all-holy Virgin, who bore the Saviour verily clothed in flesh." Fragment 22 p.248

The Apocalypse of the Virgin (5th-9th centuries) ch.1 p.169 "The all-holy mother of God was about to proceed to the Mount of Olives to pray; and praying to the Lord our God she said: In the name of the Father and the Son and the Holy Spirit; let the archangel Gabriel descend, that he may tell me concerning the chastisements and concerning things in heaven and on the earth and under the earth. And as she said the word the archangel Michael descended with the angels of the East and the West and angels of the South and the North, and they saluted the highly favoured one and said to her: Hail, reflection of the Father, hail dwelling of the Son, hail command of the Holy Spirit, hail firmament of the seven heavens, hail firmament of the eleven strongholds, hail worship of the angels, hail loftier than the prophets unto the throne of God."

In later times

The Catechism of the Catholic Church (1994) calls Mary the "all-holy" (Panagia). Part 1 493 p.124; part 1 867 p.230.

The **Eastern Orthodox church** also calls Mary the all-holy.

The **Coptic Church** calls Mary all-holy (*Panagia*)

X The Assyrian Church of the East (Nestorians) do not call Mary all-holy.

X Protestants do not call Mary all-holy.

-De4. Veneration of Mary (0)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

(partial) One of the oldest catacombs contains a drawing of the Madonna and Child dating back to the second century, and the oldest known request to Mary, the "Sub Tuum Praesidium".

https://www.michaeljournal.org/articles/roman-catholic-church/item/the-last-two-remedies-the-holy-rosary-and-devotion-to-the-immaculate-heart-of-mary

Here are extracts from an interview Sister Lucia of Fatima (one of the three children to whom the Virgin Mary appeared in Portugal in 1917) gave to Father Augustin Fuentes in 1957:

"Father, the Blessed Virgin did not tell me that we are in the last times of the world, but I understood this for three reasons:

"The first is because she told me that the Devil is engaging in a battle with the Virgin, a decisive battle. It is a final battle where one party will be victorious and the other will suffer defeat. So, from now on, we are either with God or we are with the Devil; there is no middle ground.

"The second reason is because she told me, as well as my cousins, that God is giving two last remedies to the world: the Holy Rosary and devotion to the Immaculate Heart of Mary. And, being the last remedies, that is to say, they are the final ones, means that there will be no others.

"And the third, because in the plans of the Divine Providence, when God is going to chastise the world, He always first exhausts all other remedies. When He sees that the world pays no attention whatsoever,

then, as we say in our imperfect way of talking, with a certain fear He presents us the last means of salvation: His Blessed Mother.
"If we despise and reject this last means, Heaven will no longer pardon us, because we will have committed a sin that the Gospel calls a sin against the Holy Spirit. This sin consists in openly rejecting — with full knowledge and will — the salvation that is put in our hands."

The Catechism of the Catholic Church (1994) says we are to venerate Mary. Part 2 1192 p.307

-De5. Mary has unlimited stores of merit (0)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

X Eastern Orthodox do not accept that there is a valid concept of stores of merit.

-De6. Pray to Mary or say Hail Mary's (0-1)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

X Origen (225-254 A.D.) "For every prayer, and supplication, and intercession, and thanksgiving, is to be sent up to the Supreme God through the High Priest, who is above all the angels, the living Word and God. And to the Word Himself shall we also pray and make intercessions, and offer thanksgivings and supplications to Him, if we have the capacity of distinguishing between the proper use and abuse of prayer." *Origen Against Celsus* book 5 ch.4 p.544

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Augustine of Hippo (388-430 A.D.) "Blessed Virgin Mary, who can worthily repay you with praise and thanksgiving for having rescued a fallen world by your generous consent? What songs of praise can our weak human nature offer in your honor, since it was through you that it has found the way to salvation? Accept then such poor thanks as we have to offer, unequal though they be to your merits. Receive our gratitude and obtain by your prayers the pardon of our sins. Take our prayers into the sanctuary of heaven and enable them to bring about our peace with God. May the sins we penitently bring before Almighty God through you be pardoned. May what we beg with confidence be granted through you. Take our offerings and grant our request; obtain pardon for what we fear, for you are the only hope of sinners. We hope to obtain the forgiveness of our sins through you. Blessed Lady, in you is our hope of reward. Holy Mary, help the miserable, strengthen the discouraged, comfort the sorrowful, pray for your people, plead for the clergy, intercede for all women consecrated to God. May all who venerate you, feel now your help and protection. Be ready to help us when we pray, and bring back to us the answers to our prayers. Make it your continual care to pray for the People of God, for you were blessed by God and were made worthy to bear the Redeemer of the world, Who lives and reigns fore"

Ephraim and Gregory Nanzianzus mentions prayers to Mary.

http://m.ccel.org/ccel/schaff/hcc3.iii.x.ix.html

But, on the other hand, the numerous writings of Athanasius, Basil, Chrysostom (-407 A.D.), and Augustine (388-430 A.D.), furnish no example of an invocation of Mary. Epiphanius even condemned the adoration of Mary, and calls the practice of making offerings to her by the Collyridian women, blasphemous and dangerous to the soul.

The Genuine Acts of Peter of Alexandria (after 384 A.D. before 858 A.D.) speaks of the "sacred relics" "the church of the most blessed mother of God, and Ever-Virgin Mary" the "cemetery of the martyrs" and the "episcopal chair".

Pseudo-Gregory Thaumaturgus (probably after the Council of Ephesus in 431 A.D.) "Thou knowest, O Mary, things kept hid from the patriarchs and prophets. Thou hast learned, O virgin, things which were kept concealed till now from the angels. Thou hast heard, O purest one, things of which even the choir of inspired men was never deemed worthy. Moses, and David, and Isaiah, and Daniel, and all the prophets, prophesied of Him; but the manner they knew not. Yet thou alone, O purest virgin, art now made the recipient of things of which all these were kept in ignorance, and thou dost learn the origin of them. For where the Holy Spirit is, there are all things readily ordered. Where divine grace is present, all things are found possible with God. The Holy Ghost shall come upon thee, and the power of the Highest shall; overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." And if He is the Son of God, then is He also God, of one form with the Father, and co-eternal; in Him the Father possesses all manifestation; He is His image in the person, and through His reflection the (Father's) glory shines forth." This is from *Four Homilies*, which is spurious. It was acknowledged as spurious by Alesio Aurelio Pellicia, an influential Italian Catholic church historian in his *Polity of the Christian Church*. Pellicia wrote in the eighteenth century. Unfortunately this is quoted as genuine by Anthony M. Buono in *The Greatest Marian Prayers : Their History, Meaning, and Usage* 1999 p.110.

Justinian I, in a law, asked Mary for her intercession with God for the restoration of the Roman empire on the costly altar of the church of St. Sophia.

Narses, Justinian's general, did not want to go into battle until till he had asked for Mary's protection.

Among heretics

(Nestorian) **Liturgy of Addai and Mari** (seventh century) *ANF* vol.7 p.563 "O mother of our Lord Jesus Christ, beseech for me the only-begotten Son, who was born of thee, to forgive me my offences and my sins… O holy mother."

-De7. Visions of Mary (0)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

After the Council of Ephesus I (431 A.D.)

Gregory I of Rome (590-601 A.D.) "After this vision, the young maid forsook all her former behaviour: and with great gravity reformed the levity of her childish years: which thing her parents perceiving, and demanding from whence that change proceeded, she told them what the blessed Mother of God had given her in commandment, and upon what day she was to go unto her service." *Dialogues* book 4 ch.17

Some Apparitions of Mary

Our Lady of Walsingham (Walsingham, England, 1061)

Our Lady of the Rosary (Prouille, France, 1206-1214) (pronounced “Proy” in English, and “Proo-yuh or Pro-ee in French)
Our Lady of Mount Carmel (Aylesford, England, 1251)
Our Lady of Caravaggio (Caravaggio, Lombardy, Italy (May 26, 1432)
Our Lady of the Watch (Monte Figogna, Italy, 1490)
Our Lady of Guadalupe (Mexico, 1531)
Our Lady of Good Health (=Our Lady of Velankanni) (Velankanni, Tamil Nadu, India, 1570 and 1587)
Out Lady of Šiluva (Šiluva, Lithuania, 1608) (Pronounced SHI-oo-vah)
Our Lady of the Hens (Pagani, Italy, 1609)
Our Lady of the Good Event (Quito, Ecuador, 1594-1634)
Our Lady of Caysasay (Taal, Batangas, Philippines, 1611, 1619, 1639)
Our Lady of Querrien (Querrien, France, 1652)
Our Lady of Coromoto (Guanare, Venezuela, 1652)
Our Lady of Laus (Saint-Étienne-le-Laus, France, 1664-1718)
Our Lady of Las Lajas (Guáitara Canyon, Colombia, 1754)
Our Lady of La Vang (Hải Lăng, Vietnam, 1798)
Our Lady of the Miraculous Medal (Paris, France 1830)
Our Lady of La Salette (La Salette-Fallavaux, France, 1846)
Our Lady of Lourdes (Lurdes, France, 1858)
Our Lady of Champion (Champion, Wisconsin, US., 1859)
Our Lady of Ilača (Ilača, Croatia, 1865)
Our Lady Help of Christians (Jiříkov, Czechia, 1866)
Our Lady of Pontmain (=Our Lady of Hope) (Pontmain, France, 1871)
Our Lady of Pellevoisin (Pellevoisin, France, 1876)
Our Lady of Giertzwald (Gietrzwald Poland, 1877)
Our Lady of Knock (Knock, Ireland, 1879)
Our Lady of China (Donglu, China, 1900)
Our Lady of Fátima (Portugal, 1917)
Our Lady of Tears (Campinas, Brazil, 1930)
Our Lady of Beauraing (-Virgin of the Golden Heart) (Beauraing, Belgium, 1932-1933)
Our Lady of Banneux (-Virgin of the Poor) (Banneux, Belgium, 1933)
Our Lady of Graces (Cimbres, Pesqueira, Brazil, 1936-1937)
Madonna of the Miracle (=Our Lady of Zion) (Rome, Italy, 1942)
Our Lady of the Universe (=our Lady of the Concourse) (The Bronx, New York, U.S., 1945) (The Catholic church has neither approved or denied)
Our Lady of Prayer (L'Île-Bouchard, France, 1947)
Rosa Mystica (=Mystical Rose – Mother of the Church) (Montichiari and Fontanell, Italy, 1945-1966)
Our Lady of Zeitoun (Zeiton, Egypt, 1968) The Coptic church, not the Roman Catholic
Our Lady of Akita (Yuzawadai, Japan, 1973)
Our Lady of Cuapa (San Francisco de Cuapa, Nicaragua, 1980)
Our Lady of Medjugorje (Medjugorje, Bosnia and Herzegovina, 1981)
Our Lady of Soufanieh (Soufanieh, Damascus, Syria, 1982-1983)
Our Lady of Kibeho (Kibeho, Rwanda, 1981-1983)
Our Lady of the Rosary of San Nicolás (San Nicolás de los Arroyos, Argentina, 1983-1990)
Mary, Virgin and Mother, Reconciler of All Peoples and Nations (Finca Betania, Venezuela, 1984)
Our Lady of Assiut (Asyut, Egypt, 2000-2001) Coptic Church
Our Lady of Warraq (Warraq, al-Hadar, Giza, Egypt, 2009) Coptic Church

See https://en.wikipedia.org/wiki/List_of_Marian_apparitions for more info.

Coptic churches have an appearance of Mary in Zeitoun Egypt and two other places.
The **Ethiopic Tawahedo Orthodox Church** Patriarch visited Egypt he wanted to celebrate the holy liturgy at Zeitoun for that reason.

-De8. Devoted to Mary or a specific Mary ex: Guadalupe (0-1)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

X Cyprian of Carthage (c.246-258 A.D.) "Among very many there still remains a sincere mind and a substantial religion, and a spirit devoted to nothing but the Lord and its God." *Epistles of Cyprian* Letter 67 ch.8 p.372

-De9. Accept a Mary supporting heretical book (0)

No writers prior to 1982.

In modern times, Mary of Medjugorje was asked about the *Poem of the Man-God*. This Mary said, "They make good reading" (1982-1983) This book was on the Catholic *Index of Forbidden Books*.

His book, *Poem of the Man-God* is a 4,000 page book written by Maria Valtorta based on revelations she said she received from Jesus Christ in 1943-1950.
Pope Pius XII gave an Imprimatur (permission to publish) and an instruction to publish on February 26, 1948.
However, the Catholic Church condemned it in 1960.
Father Giraudo of the Holy Office in early 1962 placed the book on the *Index of Forbidden Books*.
Since then [1996], acceptance of The Poem has spread widely with imprimatur granted by Bishop Roman Danylak in Rome [1998] for all the approved English translations.
Cardinal Ratzinger's gave seven reasons for the 1960 condemnation the book in a letter in 1985.
See https://www.drbo.org/valtorta.htm for more info.

https://www.catholicworldreport.com/2021/09/14/a-monument-to-pseudo-religiosity-a-case-against-the-poem-of-the-man-god/
Originally composed as 10,000 handwritten pages between 1943 and 1947, the published *Poem* is a 4,000-page Life of Christ in which scenes describing visions are interspersed with direct commentary by Jesus and Mary. Valtorta could remember—and later clarify—what she said she saw in her visions but not the dictation she recorded through a process resembling automatic writing. Valtorta's randomly generated texts were typed and arranged in Gospel chronology by Fr. Migliorini, who began circulating select bits privately
…
The *Poem's* fundamental flaw is its claim to compensate for the inadequacies of the Gospels. As Jesus himself explains to Valtorta, the New Testament needs to be supplemented (I: p. 432) because of the evangelists' "unbreakable Jewish frame of mind." Their "flowery and pompous" Hebrew style kept them from writing everything that God wished. (V: p. 947) So nineteen centuries later, he finds a worthy secretary in Valtorta, his "Little John," to expand what the Apostle St. John and the others

wrote. “There is nothing of my own in this work,” she insists. (I: p. 57) She presents herself as a mere transmitter of Divine content.
But Hebrew is no “flowery” language. Neither is the simple and concrete *koine* Greek, in which at least three of the Gospels were composed. Moreover, the evangelist Luke was Greek, not Jewish. Nevertheless, Jesus denounces future critics of the *Poem* who dare to search for mistakes “in this work of divine bounty.” (V: pp. 751-52) The *Poem* is self-authenticating and any discrepancies were put in it by Jesus himself. (V: p. 753)

X Eastern Orthodox, Copts, Nestorians, and Protestants do not have this.

-De10. Mary takes scapula wearer from purgatory (0)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).
Roman Catholicism has this.
X Eastern Orthodox, Copts, Nestorians, and Protestants do not have this.

-De11. Rosary beads (0)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

https://www.michaeljournal.org/articles/roman-catholic-church/item/the-last-two-remedies-the-holy-rosary-and-devotion-to-the-immaculate-heart-of-mary

After the start of Muslim conquests (634 A.D.)
There is a legend that St. Dominic first received the rosary from the Virgin Mary in 1208.

The rosary is not in eastern orthodox churches, though some in those churches might use it.

Fifteen Promises of the rosary (https://dominicanfriars.org/the-15-promises-of-the-rosary)
1. Those who faithfully serve me by the recitation of the Rosary shall receive signal graces.
2. I promise my special protection and the greatest graces to all those who shall recite the Rosary.
3. The Rosary shall be a powerful armor against hell. It will destroy vice, decrease sin, and defeat heresies.
4. The recitation of the Rosary will cause virtue and good works to flourish. It will obtain for souls the abundant mercy of God. It will withdraw the hearts of men from the love of the world and its vanities, and will lift them to the desire of eternal things. Oh, that souls would sanctify themselves by this means.
5. The soul which recommends itself to me by the recitation of the Rosary shall not perish.
6. Those who recite my Rosary devoutly, applying themselves to the consideration of its sacred mysteries, shall never be conquered by misfortune. In His justice, God will not chastise them; nor shall they perish by an unprovided death, i.e., be unprepared for heaven. Sinners shall convert. The just shall persevere in grace and become worthy of eternal life.
7. Those who have a true devotion to the Rosary shall not die without the sacraments of the Church.

8. Those who faithfully recite the Rosary shall have, during their life and at their death, the light of God and the plenitude of His graces. At the moment of death, they shall participate in the merits of the saints in paradise.
9. I shall deliver from purgatory those who have been devoted to the Rosary.
10. The faithful children of the Rosary shall merit a high degree of glory in heaven.
11. By the recitation of the Rosary you shall obtain all that you ask of me.
12. Those who propagate the holy Rosary shall be aided by me in their necessities.
13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire celestial court during their life and at the hour of their death.
14. All who recite the Rosary are my beloved children and the brothers and sisters of my only Son, Jesus Christ.
15. Devotion for my Rosary is a great sign of predestination.

In modern times

The Catechism of the Catholic Church (1994) discusses praying the rosary. Part 1 971 p.253

Eastern Orthodox (partial) do not have rosary beads, but they have a knotted code called a komboskini in Greek and chotki in Russian.

Assyrian Church in the East (Nestorians) (partial) have a prayer rope.

Copts (partial) have a set of 41 prayer beads called mequteria. It is not a rosary though.

-De12. Our Lady of the Amazon (0)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

Vatican Synod for the Amazon (Oct 4, 2019) a statue that was claimed to be the Virgin Mary was called "Our Lady of the Amazon" (*Nossa Senhora da Amazônia*). [1, 2] Indigenous Catholics and missionaries in the Amazon basin refer to Mary by this regional title, adapting her devotion to their local culture. It reflects the concept of **inculturation**—presenting and honoring the Catholic faith in ways that resonate with the distinct cultural traditions, environment, and daily lives of local populations. [1, 2, 3] Pope Francis publicly endorsed this connection, famously referring to Mary as the "Queen of the Amazon" and praising her for protecting the oppressed and "inculturating herself" into the culture of the people. [1] However, the specific artwork sometimes associated with the title remains a point of theological and cultural debate. During the 2019 Amazon Synod, indigenous representatives brought carved wooden statues of a pregnant, indigenous woman to Rome. While some indigenous Catholics and advocates referred to the figure as "Our Lady of the Amazon" to represent the Blessed Mother, others interpreted the statue as an indigenous symbol of life or mother earth (*Pachamama*). [1, 2, 3, 4, 5]

There is a Catholic Chapel in Manaus, Brazil called “Our Lady of the Amazon” (Nossa Senhora de Amazônia)

Pope Leo XIV (1995) (Robert Prevost) was in a worship service to Pachamama, a South American/Incan earth goddess. This was during the Augustinian Symposium in São Paulo, Brazil.

The Vatican (2020) issued a coin with the picture of Pachamama (mother earth). See https://www.youtube.com/watch?v=YsrnJ-hBbP0 for more info.

Phil Lawler (founder of Catholic World News) (10/17/2019) https://www.catholicculture.org/commentary/pachamama-or-virgin-which-does-synod-revere “Questioned about the *Pachamama* icon that has become the most visible symbol of the Amazon

Synod, Father Giacomo Costa told reporters that it was an image of 'an indigenous woman who brings life.' The Synod spokesman added: 'Nobody said it was the Virgin Mary.' I beg to differ. Browsing the internet during the past week, I have seen dozens of people defending the use of this apparently pagan symbol—the Inca goddess of fertility—by saying that it was a representation of the Blessed Mother. The woman who presented the image to Pope Francis said that it was 'Our Lady of the Amazon.' To be fair, there were many different interpretations of this inscrutable image. Peruvian Bishop David Martinez told a Roman news conference that: 'we all have our own interpretations… the Virgin Mary, the Mother Earth… wishes to reflect fertility, to women, to life…' Paolo Ruffini, the Vatican's top spokesman, said that 'it is a statue that represents life; that's it.' In short the Pachamama image is confusing. In that respect perhaps it is a fitting image for this Synod—and indeed for this pontificate. Clearly, if this particular image *is* intended to represent the Virgin Mary, it is not a clear representation. Since the Vatican owns a vast collection of magnificent Marian art, it is inexplicable that this odd work would become the centerpiece for a worldwide gathering of bishops. And if it is *not* an image of the Virgin Mary, why not? Why would a synod of Catholic bishops give pride of place to a fertility goddess, rather than to the Immaculate Conception?"

Patheos.com "They either see it as "mother earth" and some such or the Blessed Virgin Mary. If they are adoring the former, it's idolatry (I fully agree). If they are venerating Mary in their understanding it is 100% orthodox. If they are worshiping Mary as God, it's blasphemy and idolatry. Some Catholics (real or in name only) indeed do that, even though the Church condemns it. https://www.patheos.com/blogs/davearmstrong/2019/11/pachamama-statues-marian-veneration-or-blasphemous-idolatry.html for more info.

Monsignor Felipe Arizmendi Esquivel Bishop Emeritus of San Cristobal de las Casas, Chiapas, Mexico. He says that they are not idolatrous worship but rather "symbols of Amazonian realities and experiences". "In fact, statuettes representing a pregnant woman and the child she is carrying were presented during the Synod on Amazonia, sparking accusations of idolatry. Five statuettes were thrown into the Tiber. Made of wood, they floated and the Italian police recovered three of them. Then, at the request of Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples, they were entrusted to that Dicastery. Here is a ZENIT translation of Monsignor Arizmendi Esquivel's reflection on the matter. * * * SEE Images and figurines, which were used in the opening ceremonies, in the Vatican Gardens, of the Pan-Amazonian Synod, and in the initial procession from Saint Peter's Basilica to the Synodal Hall, in which Pope Francis took part, and then in other churches of Rome, caused a great stir. Some condemned these actions as if they were idolatry, adoration of "Mother Earth" and other "divinities." Nothing of that happened. They aren't goddesses; it was not an idolatrous worship. They are symbols of Amazonian realities and experiences, with motivation that are not only cultural but also religious, but not of adoration, as this is owed only to God. It's very bold to condemn the Pope as an idolater, as he never has been or will be. At the end of the ceremony in the Vatican Gardens, he was asked to speak and he limited himself to praying the Our Father. There is no other God than our Father in Heaven. Years ago, in a CELAM meeting, which I had to coordinate in Cochabamba, Bolivia, on the different names of God in the native cultures of the Southern Cone, I asked an Aymara Indian woman if, for them, Pachamama (Mother Earth) and Inti (Father Sun) are gods, and she answered me: Those who haven't received evangelization consider them gods; for those of us who have been evangelized, they aren't gods, but God's best gifts. Wonderful answer! That's what they are! They are manifestations of God's love, not gods. In my previous diocese, when I heard with much affection and respect talk of "Mother Earth," I felt uncomfortable, as I said to myself: My only mothers are my mamma, the Virgin Mary, and the Church. And when I saw them prostrate themselves and kiss the earth, I was even more bothered. However, living with the Indians, I understood they didn't

adore her Mother Earth as a goddess, but they wanted to value her and acknowledge her as a true mother, as she is the one that gives us food to eat, the one that gives us water, air and all that we need to live. They didn't consider her a goddess; they didn't adore her; they only expressed their respect and prayed, thanking God for her." See Is 'Pachamama' a Goddess? Asks Monsignor Felipe Arizmendi Esquivel | ZENIT - English for more info.

Here are the views. Pachamama is an idol goddess to worship; she is a (non-idol) entity to venerate and respect, she is the Mother Mary. Statues of here should be thrown into the Tiber River; statues of here should be recovered from the Tibur River and respected at the Vatican. The South Americans prior to Christianity worshipped the sun-god Inti, and the goddesses Pachamama (mother earth) and Cochamama (mother sea). Would it be any different if instead of an image of Pachamama it was an image of Ashtarte (possibly venerated as Mary) or Baal (possibly venerated as Jesus)?

X Eastern Orthodox, Copts, Nestorians, and Protestants do not have this.

Pre-Nicene Differences on Devotion to Mary Grid – July 2026

-De1. Mary like the new Eve, mother of all living (3-0)	-De7. Visions of Mary (0)	**Legend for Cells**
-De2. No devotion/adoration to humans besides Jesus (1-0)	-De8. Devoted to Mary or a specific Mary ex: Guadalupe (-1)	**W** = wrote explicitly on this I = Implied
-De3. Mary is "all-holy " (Panagia) (1-0)	-De9. Accept a Mary supporting heretical book (0)	m = Mixed or Inconsistent
-De4. Veneration of Mary (0)	-De10. Mary takes scapula wearer from purgatory (0)	P = partial
-De5. Mary has unlimited stores of merit (0)	-De11. Rosary beads (0)	- = no reference found
-De6. Pray to Mary or say Hail Mary's (-1)	-De12. Our Lady of the Amazon (0)	**X** = Disagree

Rows: white=Christian writer, orange=schism, pink=strange writer

Christian writer	Pages	Date A.D.	De 1	De 2	De 3	De 4	De 5	De 6	De 7	De 8	De 9	De 10	De 11	De 12
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	-	-	-	-	-	-
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-	-	-	-	-	-	-	-
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-	-	-	-	-	-	-	-
Ignatius disciple of John (shortest version)	**13**	c.100-117	-	-	-	-	-	-	-	-	-	-	-	-
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	-	-	-	-	-	-	-	-	-	-	-	-
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-	-	-	-	-	-
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-	-	-	-	-	-
Epistle of Barnabas	**12.5**	c.70-130	-	-	-	-	-	-	-	-	-	-	-	-
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-	-	-	-	-	-
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-	-	-	-	-	-
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-	-	-	-	-	-
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	0	0	0	0	0	0	0	0	0	0	0
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	-	-	-	-	-	-	-	-	-	-	-	-
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	**W**	-	-	-	-	-	-	-	-	-	-	-
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-	-	-	-	-	-	-	-
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-	-	-	-	-	-
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	-	-	-	-	-	-	-	-	-	-	-	-
Athenagoras (apologist)	**33.5**	177	-	-	-	-	-	-	-	-	-	-	-	-
Melito/Meleto of Sardis (Quartodecimian)	**11**	170-177	-	-	-	-	-	-	-	-	-	-	-	-
Hegesippus (chronicler)	**2.5**	170-180	-	-	-	-	-	-	-	-	-	-	-	-
Theophilus of Antioch (*to Autolycus*)	**32**	168-181/188	-	-	-	-	-	-	-	-	-	-	-	-
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	**W**	-	-	-	-	-	-	-	-	-	-	-
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-	-	-	-	-	-
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	-	-	-	-	-	-	-	-	-
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-	-	-	-	-	-	-	-
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-	-	-	-	-	-
The Octavius of Minucius Felix	**25**	210 A.D.	-	-	-	-	-	-	-	-	-	-	-	-
Clement of Alexandria	**389**	193-202	-	-	-	-	-	-	-	-	-	-	-	-

Tertullian	**891**	198-220	**W**	-	-	-	-	-	-	-	-	-	-	-
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	-	-	-	-	-	-	-	-	-	-	-	-
Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-	-	-	-	-	-
Instructions of Commodianus	**16**	ca.240	-	-	-	-	-	-	-	-	-	-	-	-
Julius Africanus (undisputed writings)	**9**	232-245	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of the Holy Martyrs	**1.5**	< 250	-	-	-	-	-	-	-	-	-	-	-	-
Origen (heterodox teacher)	**1005.15**	225-253/254	-	-	-	-	-	**X**	-	-	-	-	-	-
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	-	-	-	-	-	-	-	-	-	-	-	-
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	-	-	-	-	-	-	-	-
Treatise on Rebaptism	**11**	c.250-258	-	-	-	-	-	-	-	-	-	-	-	-
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	-	**W**	-	-	-	-	-	**X**	-	-	-	-
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	-	-	-	-	-	-	-	-	-	-	-
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-	-	-	-	-	-
Moyses, et al. to Cyprian (letter 25)	**2.5**	250	-	-	-	-	-	-	-	-	-	-	-	-
Maximus, et al. and Firmilian (letters 49, 74)	**7.50**	c.246-256	-	-	-	-	-	-	-	-	-	-	-	-
Seventh Council of Carthage (85 bishops)	**7.25**	258	-	-	-	-	-	-	-	-	-	-	-	-
Pontius' *The Life and Passion of Cyprian*	**7.5**	258	-	-	-	-	-	-	-	-	-	-	-	-
Theognostus of Alexandria (Origenist)	**0.5**	260	-	-	-	-	-	-	-	-	-	-	-	-
Gregory Thaumaturgus (undisputed works)	**28.5**	240-265	-	-	-	-	-	-	-	-	-	-	-	-
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	-	-	-	-	-	-	-	-	-	-	-
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-	-	-	-	-	-
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-	-	-	-	-	-
Adamantius *Dialog on the True Faith in God*	**42**	c.300	-	-	-	-	-	-	-	-	-	-	-	-
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-	-	-	-	-	-
Victorinus of Petau, Austria –commentator	**18.5**	-304	-	-	-	-	-	-	-	-	-	-	-	-
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	-	-	-	-	-	-	-	-	-	-
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	-	-	-	-	-	-
Peter of Alexandria (undisputed)	**8.5**	306-311	-	-	-	-	-	-	-	-	-	-	-	-
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-	-	-	-	-	-
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	-	-	-	-	-	-	-	-
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-	-	-	-	-	-	-	-
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-	-	-	-	-	-	-	-
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	-	-	-	-	-	-	-	-	-	-	-
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	-	-	-	-	-	-	-	-	-	-	-	-
Lactantius, tutor of Constantine's son	**305.5**	303-325	-	-	-	-	-	-	-	-	-	-	-	-
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	-	-	-	-	-	-	-
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	-	-	-	-	-	-
25 others that do not have references.	**49.11**	170-325	-	-	-	-	-	-	-	-	-	-	-	-
92 Christian writer totals: all symbols except P's + Eusebius of Caesarea prior to 325 A.D.	**4425+ 1055.4**	up to 325:	3-0	1-0	1-0	0	0	-1	0	-1	0	0	0	0
Christian writer	Pages	Date A.D.	De 1	De 2	De 3	De 4	De 5	De 6	De 7	De 8	De 9	De 10	De 11	De 12