Differences in What Christians Teach on Mary's Life and Role - Video

July 24, 2026

First of all, I have nothing against women; I am married, and I can show you a picture of my wife.



I was going to tell you how she studied to be a doctor, to heal diseases, the great sufferings she had been through, how she looks like an American Indian, and when you talk with her she likes you to move beads around.
And you have the gall to tell me that all of this about my wife is all fake!
Well, it actually is a fake, and the story about her is fake.

The picture is from JerzyGorecki: https://pixabay.com/photos/girl-sad-portrait-face-woman-2961959/ (https://pixabay.com/images/search/woman/)

Well, we don't mean to be insulting or rude, but in as loving a way as possible, we are here today to tell you that the picture that Roman Catholics, Eastern Orthodox, Collyridians, and a few others have of Mary is a fake too.

How do you think my wife would feel about my fake picture of her? I have not asked her, because frankly, sleeping on the ground outside is hard. But how do you think the real Mary feels about all of these fake pictures, statues, and legends about her?

At this point I would like to show you a real picture of my wife; but since I know she values her privacy I won't.

Mary was a godly Jewish virgin girl, from the tribe of Judah (Luke 3:33), and betrothed to Joseph (Luke 2:4-7). Apart from what Medieval legends claim, we don't know very much about Joseph. Joseph was a godly Jewish man (Matthew 1:20,24) a carpenter (Matthew 13:55), from the tribe of Judah, a descendent of David (Matthew 1:1-16; Luke 1:27), from the kingly line up through Jeconiah (=Jehoiachin) and Zerubabbel (Matthew 1:11-12).

In Luke 1:26-27, Mary lived in the town of Nazareth in Galilee.

In Matthew 1:23-25, Luke 1:26-56, and Isaiah 7:14; Genesis 3:15 (partial), Mary was a virgin when Jesus was born.

In Luke 2:15-52 and Micah 5:2, because of the census for the tax, Joseph and Mary traveled to Bethlehem in Judea where Jesus was born. (There were two towns in Israel named Bethlehem, but this was the Bethlehem Ephratha in Judea.)

In Luke 3:23 and John 6:42, Joseph was Jesus' father by adoption.

In Matthew 2:11-14,20-23, after Jesus' birth, the family went down to Egypt until Herod the Great died. Then they returned to their hometown of Nazareth in Galilee.

In Matthew 1:16,18-25 and Isaiah 7:14, Joseph and Mary married; however, Joseph and Mary had no sexual union until after Jesus was born.

In Matthew 13:55-56 and Mark 6:3, Jesus' had brothers name James, Joses, Judas and Simon. Jesus also had sisters.

In Luke 1:47, Mary acknowledged that she needed a Savior too.

Luke 2:41-52 Mary was unhappy that she could not find Jesus, who was in the Temple.

In Matthew 12:46-50, Mark 3:31-35, and Luke 8:19-21, Mary and Jesus' brothers approached Jesus when He was ministering.

In John 2:1-12, Mary asked Jesus to turn water into wine for a wedding feast.

In John 19:25-27 and Acts 1:13-14, we don't know how long Mary and Joseph were married, but by the time of Jesus' ministry and death Joseph is no longer mentioned; perhaps he passed away by then.

In Luke 1:48, Mary prophesied that all nations would call her blessed.

Now Let's Look at Examples Advocating a Fake Mary

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)

A Roman Catholic wrote, "Many protestants don't believe in the Assumption of Mary but they can't prove the early Church did NOT believe in it. Don't let your pride bring down you to hell!" https://www.facebook.com/groups/196783340920609/posts/1602828656982730/ 3/5/2026 (written 8/15/2024)

1878-1903 Leo XIII (1878-1903) in a papal decree called Protestants "enemies of the Christian name."

1985: Pope John Paul II recognized Mary as co-redemptrix" during a speech in Guayaquil, Ecuador. He said, in part, "*Having suffered for the Church, Mary deserved to become the Mother of all the disciples of her Son, the Mother of their unity...In fact Mary's role as Co-redemptrix did not cease with the glorification of her Son.*"

In Vatican II non-Catholic Christians are called "separated brethren".

"It is sometimes asked why Our Lady asked for Communions of reparation on five first Saturdays, instead of some other number. Our Blessed Lord answered that question when He appeared to Sr. Lucia May 29, 1930. He explained that it was because of five kinds of offenses and blasphemies against the Immaculate Heart of Mary, namely: blasphemies against her Immaculate Conception, against her perpetual virginity, against the divine and spiritual maternity of Mary, blasphemies involving the rejection and dishonoring of her images, and the neglect of implanting in the hearts of children a knowledge and love of this Immaculate Mother." https://holycross-olog.vermontcatholic.org/five-first-saturdays-devotion#:~:text=He%20explained%20that%20it%20was,and%20dishonoring%20of%20her%20images%2C 3/5/2026

A Roman Catholic once asked, "why are Protestants afraid of Mary?" Protestants are not. They are not afraid of the real Mary; I actually named one of my daughters Mary in honor of her. And we are no more afraid of a fake Mary than we are of a demon. But just like Paul in 2 Corinthians 11:2, we are not ashamed to say that we are afraid that a spiritual counterfeit will take people away from their pure devotion to Jesus Christ. Our message is that Roman Catholics and Eastern Orthodox ought to be afraid of the effects of things that would take away from our devotion to Christ.

As one Roman Catholic priest in France said, "Prayers to Mary are more effective than prayers to Jesus, because every good boy obeys his mother." "Traditionalists" like Eastern Orthodox and Roman Catholics see the heavy crust of accretion of doctrine over the centuries as a good thing; Protestants see it as a bad thing that "insulates" people from pure devotion to Jesus Christ.

Details of Various Teaching on "Mary"

Legend
White background – A consensus of 4 or more writers taught prior to 325 A.D. and none denied. There are over 1,237 teachings; a few are shown here.
Pale yellow – No consensus
Bright yellow – Nobody taught this before 325 A.D.

MARY'S LIFE AND ROLE
-My1. Mary mother of God (2-0)
-My2. Mary had other children (3.5–1.5)
-My3. Mary is compared to the ark of the covenant (2-0)
-My4. Mary had a role in our salvation (1-0)
-My5. Mary never sinned or had original sin (0)
-My6. Mary is the co-redeemer or co-mediator (0)
-My7. Mary suffered for us at Jesus' crucifixion (0)
-My8. Mary had six other sufferings for us too (0)
-My9. Bodily assumption of Mary into heaven (0)
-My10. Mary is the Queen of Heaven (0)
-My11. Mary's intercession in our conversion (0)
-My12. Mary is Heaven's Gate (0)
-My13. Mary had a special sacred heart (0)
-My14. Mary mother of the Church (0)

MARY'S LIFE AND ROLE

-My1. Mary mother of God (*Theotokos*) (2-0)

This phrase is not found in Scripture.

Origen? (225-254/254 A.D.) (partial) It is said that Socrates of Constantinople in the fifth century said Origen used the term Mother of God" in *Historia Ecclesiastica* book 7, ch.32, but there is no evidence of this either in Origen's original writings or in Rufinus' translation of them.

Peter of Alexandria (306,285-311 A.D.) "Therefore, when the holy prophets, and all, as I have said, who righteously and justly walked in the law of the Lord, together with the entire people, celebrated a typical and shadowy Passover, the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ, being in the end of the world born according to the flesh of our holy and glorious lady, Mother of God, and Ever-Virgin, and, of a truth, of Mary the Mother of God; and being seen upon earth, and having true and real converse as man with men, who were of the same substance with Him, according to His human nature, Himself also, with the people," fragment 5.7 p.282

Alexander of Alexandria (312-326 A.D.) "After this we know of the resurrection of the dead, the first-fruits of which was our Lord Jesus Christ, who in very deed, and not in appearance merely, carried a body, of Mary Mother of God, who in the end of the world came to the human race to put away sin, was crucified and died, and yet did He not thus perceive any detriment to His divinity, being raised from the dead, taken up into heaven, seated at the right hand of majesty." *Epistles on the Arian Heresy* ch.12 p.296

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

Hegemonius (before 348 A.D.) telling of Archelaus (277/278 A.D.) "Into him the Spirit was poured; and as that Spirit could not abide upon all men, but only on Him who was born of Mary the mother of God, so that Spirit, the Paraclete, could not come into any other, but could only come upon the apostles and the sainted Paul." (Archelaus is speaking) *Disputation with Manes* ch.34 p.208

Life of Antony (356-362 A.D.) ch.36 p.206 "Thus Abraham beholding the Lord rejoiced; so also John at the voice of Mary, the God-bearer, leaped for gladness."

Athanasius (356-360 A.D.) "John, while yet in the womb, leapt for joy at the voice of Mary Bearer of God [*theotokou*];" *Four Discourses Against the Arians* Discourse 3 ch.26 (ch.33) p.411 See also ibid ch.33 p.412.

Athanasius (331 A.D.) called Mary the bearer of God (*theotokon*) in *Four Discourses Against the Arians* Discourse 3 ch.14 p.401

Gregory of Nyssa (c.356-397 A.D.) calls Mary "Mother of God" *On Virginity* ch.13 p..359

Theodoret of Cyrus (423-458 A.D.) affirms orthodox doctrine but says it does not really matter the term we use. Letter 16 p.255

<u>From the Council of Ephesus I to the start of Muslim conquests (431-634 A.D.)</u>

Council of Ephesus (Jun/Sep 431 A.D.) condemned Nestorius and affirmed that Mary should be called *theotokos*, "the mother of God"

Cyril of Alexandria (c.444 A.D.) "And it is with reference to this notion of a union without confusion that we proclaim the holy Virgin to be the mother of God, because God the Word was made flesh and became man, and by the act of conception united to Himself the temple that He received from her." *Cyril's Commentary on Luke*. Luke 2.

Council of Constantinople II (553 A.D.) says that we should call Mary the Mother (*genetrix*) of God. Session 1 p.302

Agatho to the Council of Constantinople (Nov. 680 A.D.) mentions Mary mother of God. "Moreover we confess that one of the same holy consubstantial Trinity, God the Word, who was begotten of the Father before the worlds, in the last days of the world for us and for our salvation came down from heaven, and was incarnate of the Holy Ghost, and of our Lady, the holy, immaculate, ever-virgin and glorious Mary, truly and properly the Mother of God, that is to say according to the flesh which was born of her;" *Epistle to the Council of Constantinople* fifth to last paragraph.

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

Theodore the Syncellus (shortly after 626 A.D.) "But the Mother of God will put an end to all your boldness and pride by its only call, because she is really the mother of He which drowned Pharaoh and all his army in the middle of the Red Sea, and discouraged and weakened all the diabolical horde." This was done and said by the archpriest, then he beseeched God and the Virgin to keep the city, the lighthouse of the law of the Christians, intact, because it is to be feared that with her even the lessons of the mystery of Christ could run into extreme danger." *Homily on the Siege of Constantinople* ch.16

<u>From the Start of Muslim conquests on (634 A.D. -)</u>

Agapius of Hierapolis (ca.942) says that Nestorius would not preach that Mary was the Mother of God, but rather Mother of Man. p.149-150

Barlaam and Iosaph (c.1028) (towards the end) "So our Maker, moved with compassion, through the good-will of the Father, and the co-operation of the Holy Ghost, was pleased, for our sakes, to be born of an holy Virgin, Mary, the mother of God, and he, that cannot suffer, was acquainted with sufferings. On the third day he rose again from the dead, and redeemed us from our first penalty, and restored to us our first glory."

Evagrius Scholasticus (593-594 A.D.) mentions that Nestorius refused to call Mary Mother of God. *Ecclesiastical History* book 1 ch.2

The Catechism of the Catholic Church (1994) calls Mary the Theotokos Part 1 963 p.251

Among corrupt or spurious books

pseudo-Hippolytus (222-235/236 A.D.) (implied) mentions the God-bearing Mary. *Discourse on the End of the World* ch.1 p.242.

pseudo-Gregory Thaumaturgus (after 265 A.D.) "This song of prophecy, therefore, did the holy mother of God render to God, saying, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour: for He that is mighty hath done to me great things, and holy is His name.' For having made me the mother of God, He has also preserved me a virgin; and by my womb the fulness of all generations is headed up together for sanctification." This is from *Four Homilies*, homily 2 p.65 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.

pseudo-Dionysius of Alexandria (probably sixth century) extensively defends the term "mother of God". *Letter to Paul of Samosata*

pseudo-Methodius (after 312 A.D.) "Upon all this that righteous man, waxing bold and yielding to the exhortation of the mother of God, who is the handmaid of God in regard to the things which pertain to men, received into his aged arms Him who in infancy was yet the Ancient of days, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people;" *Oration of Simeon and Anna* ch.8 p.388

Apocalypse of the Virgin (after 431 A.D.) ch.4 p.170 "And again those who were being chastised said to her: How dost thou ask concerning us, holy lady, Mother of God? Thy blessed Son came to The earth and did not make enquiry concerning us, neither Abraham the patriarch, nor John the Baptist, nor Moses the great prophet, nor the Apostle Paul, and unto us their light shone not: and now, all holy Mother of God, the armour of the Christians, the bringer of great comfort on account of the Christians, how dost thou ask concerning us? Then the all holy Mother of God said to Michael, the commander-in-chief: What is their sin? And Michael, the commander-in-chief, said: These are they who did not believe in the Father and the Son and the Holy Spirit, and did not confess thee to be the Mother of God, and that the Lord Jesus Christ was born of thee and took flesh, and for this cause they are chastised there."

Among heretics

X The heretic **Nestorius** (451/452 A.D.) and all later Nestorians (Assyrian Church of the East) strongly objected to calling Mary the mother of God. But they do say that the Virgin Mary is the mother of our Lord. They also say she is the *Christotokos* the Mother of Christ.

Copts (monophysites/Miaphysites) say that Mary was the theotokos.

Monophysite **John of Nikiu** (c680-690 A.D.) writes about Nestorius: "For at once he set himself to teach and blaspheme God : and he refused to believe that the holy Virgin Mary was the mother of God, but called her the mother of Christ, saying that Christ had two natures; and so there arose many dissensions and great tumults in the city of Constantinople on this subject." Chronicle ch.20

Monophysite **Philoxenus of Mabbug** (c.498-523 A.D.) "We confess therefore, that the Virgin is Theotokos…" *Three Letters of Philoxenus* Letter 3 p.122

-My2. Mary had other children (3.5–1.5)

Matthew 1:25; 12:46-50; 13:55-56; Mark 3:31-32; 6:3-4; John 2:12; 7:3-5; Acts 1:14; 1 Corinthians 9:5; Galatians 1:19
Psalm 69:8 (implied)

Ever-virgin goes against this.

Hegesippus (170-180 A.D.) says that mentions a brother of Jesus named Judas, who "bore for the faith in Christ in the time of Domitian" *Five Books of Commentaries on the Acts of the Church* section 1 p.764

Tertullian (207/208 A.D.) (implied) "We, for our part, say in reply, first, that it could not possibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had had no mother and no brethren." *Five Books Against Marcion* book 4 ch.19 p.377

X Hippolytus of Portus (225-235/6 A.D.) called Mary ever-virgin. *Against Beron and Helix* fragment 8 p.234

Origen (225-253/254 A.D.) (implied) "'After this He went down to Capernaum, He and His mother and His brothers and His disciples; and there they abode not many days. And the passover of the Jews was at hand, and Jesus went up to Jerusalem, and He found in the temple those that sold oxen and sheep and doves, and the changers of money sitting, and He made a sort of scourge of cords, and cast them all out of the temple, and the sheep and the oxen, and He poured out the small money of the changers and overthrew their tables, and to those that sold the doves He said, Take these things hence; make not My Father's house a house of merchandize." *Origen's Commentary on John* book 10 ch.1 p.381

Origen (225-253/254 A.D.) (implied) "'Is not this the son of the carpenter, is not His mother called Mary, and His brothers James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us?'" *Commentary on John* book 6 no.7 p.355

Origen (246-248 A.D.) "And to so great a reputation among the people for righteousness did this James rise, that Flavius Josephus, who wrote the "Antiquities of the Jews" in twenty books, when wishing to exhibit the cause why the people suffered so great misfortunes that even the temple was razed to the ground, said, that these things happened to them in accordance with the wrath of God in consequence of the things which they had dared to do against James the brother of Jesus who is called Christ." *Commentary on Matthew* book 10 no.17 p.424

X Origen (246-248 A.D.) says that "**Some say**, basing it on a tradition in the Gospel according to Peter as it is entitled or "The Book of James" that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now those who say so wish to preserve the honour of Mary in virginity to the end,… And I think it in harmony with reason that Jesus was the first-fruit among men of the purity which consists in chastity, and Mary among women; for it were not pious to ascribe to any other than to her the first-fruit of virginity. *Origen's Commentary on Matthew* book 10 ch.17 p.424

X Peter of Alexandria (306,285-311 A.D.) "Therefore, when the holy prophets, and all, as I have said, who righteously and justly walked in the law of the Lord, together with the entire people, celebrated a typical and shadowy Passover, the Creator and Lord of every visible and invisible creature, the only-begotten Son, and the Word co-eternal with the Father and the Holy Spirit, and of the same substance with them, according to His divine nature, our Lord and God, Jesus Christ, being in the end of the world born according to the flesh of our holy and glorious lady, Mother of God, and Ever-Virgin, and, of a truth, of Mary the Mother of God; and being seen upon earth, and having true and real converse as man with men, who were of the same substance with Him, according to His human nature, Himself also, with the people," fragment 5.7 p.282

Eusebius of Caesarea (318-325 A.D.) says that Jesus' four brothers were James (called the Just), Joses (or Joseph), Judas, and Simon. *Eusebius' Ecclesiastical History* 2:23; 3:20.

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

Juvencus the Spaniard (329/330 A.D.) (partial, Joseph and a previous marriage?) said Jesus is the son of Joseph the carpenter and had brothers. *Englynion* book 3.26 p.74

X Athanasius (331 A.D.) called Mary "ever-Virgin" in *Four Discourses Against the Arians* Discourse 2 ch.70 p.386.

Helvidius/Helvetius (before 383 A.D.) wrote that the reference to Jesus' brothers and sisters proved that Mary had other children. Jerome wrote a response against that: *The Perpetual Virginity of the Blessed Mary*.

X Jerome of Stridon (383 A.D.) says "What darkness, what raging madness rushing to its own destruction!" (that Mary had other children). Jerome brings up all the proof-texts used to show Jesus had brothers and sisters, and gives a few complementary answers. Jerome taught that in a sense all Jews are brothers to each other in *The Perpetual Virginity of the Blessed Mary* ch.16 p.341 and that all believers are brothers and sisters in ibid ch.15,16 p.341. Jerome also implied that it could be another family relationship, such as cousins. As a side note, Jerome also did not believe Mary was married to Joseph (or anyone else) after Jesus in ibid ch.21 p.344.

X Epiphanius of Salamis (360-403 A.D.) taught that Jesus' brothers and sisters were Joseph's children from a previous marriage. See *The Expositor's Bible Commentary* vol.8 p.665 for more info.

X John Chrysostom (-407 A.D.) said that Mary was always a virgin, because "until" in Matthew 1:25. *Homilies on Matthew* Homily 5 ch.5 p.33

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From the Council of Ephesus I to the start of Muslim conquests (431-634 A.D.)

X Council of Constantinople II (553 A.D.) says Jesus Christ had His nativity of flesh from the holy and glorious Mary, always a virgin. *The Capitula of the Council* ch.2 p.312 Roman Catholic Robert A. Sungenis in Not by Scripture Alone p.202 also says this was "formulated a dogma" at the council.

X Pope Vigilius' ***Letter to the Council of Constantinople II*** p.322 (553 A.D.) mentions the ever-virgin Mary.

After the fourth century it was taken not merely in a moral sense, but in the physical also, as meaning that Mary conceived and produced the Lord *clauso utero*. This, of course, required the supposition of a miracle, like the passage of the risen *Jesus* through the closed doors. *Mary*, therefore, in the Catholic view, stands entirely alone in the history of the world in this respect, as in others: that she was a married virgin, a wife never touched by her husband.

X Epiphanius of Salamis (360-403 A.D.) in his seventy-eighth Heresy, combats the advocates of the opposite view in Arabia toward the end of the fourth century (367), as heretics under the title of *Antidikomarianites*, opposers of the dignity of *Mary*, i.e., of her perpetual virginity.

But, on the other hand, Epiphanius condemns, in the seventy-ninth Heresy, the contemporaneous sect of the *Collyridians* in Arabia, a set of fanatical women, who, as priestesses, rendered divine worship

to *Mary*, and, perhaps in imitation of the worship of Ceres, offered little cakes (kollurivde) to her; he claims adoration for God and Christ alone. Jerome wrote, about 383, with indignation and bitterness against Helvidius and Jovinian, who, citing Scripture passages and earlier church teachers, like *Tertullian*, maintained that *Mary* bore children to *Joseph* after the birth of *Christ*.

He saw in this doctrine a desecration of the temple of the Holy Ghost, and he even compares Helvidius to Erostratus, the destroyer of the temple at *Ephesus*. The bishop *Bonosus of Sardica* was condemned for the same view by the Illyrican bishops, and the Roman bishop *Siricius* approved the sentence, A.D. 392.

After the start of Muslim conquests (634 A.D.)

X The Catechism of the Catholic Church (1994) says that Mary was a virgin all her life. Part 1 499 p.126

X The Catechism of the Catholic Church (1994) "Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages (of brothers and sisters of Jesus] as not referring to other children of the Virgin Mary. In fact, James and Joseph, "brothers of Jesus" are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls 'the other Mary' [Mt 13:55; 28:1; cf. Mt 27:56] They are close relations of Jesus, according to an Old Testament expression.". Part 1 500 p.126 [This is untrue. The first Christian we know of who postulated that they were from another Mary was Jerome of Stridon 9405-420 A.D.), about 387 year after the church started. Matthew reference to Mary says nothing about her being the mother of James, Joseph, or anyone else for that matter.]

Among corrupt or spurious works

X Pseudo-Papias (Medieval) "Mary the mother of the Lord; Mary the wife of Cleophas or Alphaeus, who was the mother of James the bishop and apostle, and of Simon and Thaddeus, and of one Joseph; Mary Salome, wife of Zebedee, mother of John the evangelist and James; Mary Magdalene. These four are found in the Gospel. James and Judas and Joseph were sons of an aunt of the Lord's. James also and John were sons of another aunt of the Lord's. Mary, mother of James the Less and Joseph, wife of Alphaeus was the sister of Mary the mother of the Lord, whom John names of Cleophas, either from her father or from the family of the clan, or for some other reason." Papias fragment 10 p.155 Anonymous fragment found in the Bodleian library with an inscription in the margin saying "Papia" (not Papias) It also says Maria is called "Illuminatrix", which was a term for Mary in the Middle Ages.

Among heretics

X The Ebionite *Protoevangelium of James* (partial not) (145-248 A.D.) ch.8 p.363 said Joseph, had children before marrying Mary.

The Valentinian Gnostic ***Gospel of Philip*** (150-200/250 A.D.) (Barnstone and Meyer) p.267 said that Jesus had both a mother and sister named Mary.

-My3. Mary is compared to the ark of the covenant (2-0)

God does not say this in His word, the Bible. Revelation 11 is a vision of the ark of the covenant in heaven. Revelation 12 is a vision of the woman and her child being protected from the dragon.

Hippolytus of Portus (222-235/236 A.D.) "6. At that time, then, the Saviour appeared and showed His own body to the world, (born) of the Virgin, who was the 'ark overlaid with pure gold,' with the Word within and the Holy Spirit without; so that the truth is demonstrated, and the 'ark' made

manifest…. And that the Saviour appeared in the world, bearing the imperishable ark, His own body, at a time which was the fifth and half, John declares: "Now it was the sixth hour," he says, intimating by that, one-half of the day." Visions of Daniel and Nebuchadnezzar. fragment 2.6 p.179. This ark is mentioned as "overlaid with gold", so this is the ark of the covenant, not Noah's ark in view. Note that the ark was a metaphor for either Mary in the first half, and the ark was a metaphor for Jesus' body in the second half.

(alternate translation) "At that time, the Savior coming from the Virgin, the Ark, brought forth His own Body into the world from that Ark, which was gilded with pure gold within by the Word, and without by the Holy Ghost; so that the truth was shown forth, and the Ark was manifested....And the Savior came into the world bearing the incorruptible Ark, that is to say His own body" (S. Hippolytus, *In Dan*.vi., Patr. Gr., Tom. 10, p. 648) (*Blessed Virgin*, p. 77).

Dionysius of Alexandria (246-265 A.D.) "As Christ our priest was not chosen by hand of man, so neither was His tabernacle framed by men, but was established by the Holy Ghost; and by the power of God is that tabernacle protected, to be had in everlasting remembrance, Mary, God's Virgin Mother" (S. Dionysius of Alexandria, *Respons. ad Quoest.* v. Pauli Samos) (*Blessed Virgin*, p. 81).

Dionysius of Alexandria (246-265 A.D.) "Not in a servant did He dwell, but in His holy tabernacle not made with hands, which is Mary the Mother of God" (*Ib. ad Quoest.* vii. In calling Mary σκηνλχειροποιη ο, the Saint implies that she was of an election and origin altogether singular and exceptional. The word occurs three times in the New Testament (*Mark* xiv. 58, 2 *Cor.* v. 1, *Col.* Ii. 11), and in each case denotes what is of singular and divine origin. See also *Heb.* ix. 11, 24) (*Blessed Virgin*, p. 81).

Among corrupt or spurious works

pseudo-Gregory Thaumaturgus (after 265 A.D.) "For the holy Virgin is in truth an ark, wrought with gold both within and without, that has received the whole treasury of the sanctuary. 'Arise, O Lord, into Thy rest.' Arise, O Lord, out of the bosom of the Father, in order that Thou mayest raise up the fallen race of the first-formed man." *Four Homilies* Homily 1 p.60

pseudo-Gregory Thaumaturgus (after 265 A.D.) "Go thou, therefore, to the Virgin Mary. Pass thou on to that animate city whereof the prophet spake in these words: 'Glorious things were spoken of thee, O city of God.' Proceed, then, to my rational paradise; proceed to the gate of the east; proceed to the place of sojourn that is worthy of my word; proceed to that second heaven on earth; proceed to the light cloud, and announce to it the shower of my coming; proceed to the sanctuary prepared for me; proceed to the hall of the incarnation; proceed to the pure chamber of my generation after the flesh. Speak in the ears of my rational ark, so as to prepare for me the accesses of hearing. But neither disturb nor vex the soul of the virgin. Manifest thyself [Gabriel] in a manner befitting that sanctuary, and hail her first with the voice of gladness." Four Homilies Homily 1 p.66

pseudo-Methodius (after 312 A.D.) " IV. Therefore the prophet brought the virgin from Nazareth, in order that she might give birth at Bethlehem to her salvation-bestowing child, and brought her back again to Nazareth, in order to make manifest to the world the hope of life. Hence it was that the ark of God removed from the inn at Bethlehem, for there He paid to the law that debt of the forty days, due not to justice but to grace, and rested upon the mountains of Sion, and receiving into His pure bosom as upon a lofty throne, and one transcending the nature of man, the Monarch of all, she presented Him there to God the Father, as the joint-partner of His throne and inseparable from His nature, together with that pure and undefiled flesh which he had of her substance assumed." *Oration of Simeon and Anna* part 4 p.385

After the Council of Nicea I (325 A.D.)

X Ephraem the Syrian (c.350-378 A.D.) there is a claim that Ephraem says that Mary is the ark in *On the Nativity*, Mossis p.20. However there is no mention of Mary outside of modern square brackets, which were added in modern times.

? Ephraem the Syrian (c.350-378) "O Virgin Mother of God, Gate of heaven, **and Ark**, in thee I have a secure salvation. Save me out of the pure mercy (δωρεάυ, gratis), O Lady" (*Precat.* ix. Opp. Gr. et Lat. Tom. iii. P. 522) (*Blessed Virgin*, p. 294).

? Ephraem the Syrian (c.350-378) "Concentration of the hierarchies, crown of all saints and virgins, approached for thy exceeding brightness and splendor, censer of God, lamp most bright, urn must beautiful containing the heavenly manna; table bearing the written law for men, true ark, book of writing most divine, princess, of all most prudent and wise, light-giving Virgin, most holy consoler and directress of all, most sacred Maid. . . (*Is.* Xxv. 9, vii. 16) (*Blessed Virgin*, p. 297)

? Ephraem the Syrian (c.350-378) "Hail, most tranquil haven, and most ardently longed for rescuer of the tempest-tossed from billows and storms. Hail, succor of those in danger. Hail, resurrection of our first father Adam. Hail, sweet liberty. Hail, parent of all. Hail, fountain of grace, and of all the solace. Hail, refuge and hospice of sinners. Hail, mercy-seat of the afflicted. Hail, place of sanctuary in Jerusalem. Hail, most glorious throne of our Creator. Hail, most illustrious splendor of the age. Hail, hope of all the good who suffer under affliction. Hail, sweet solace and protection of the converted. Hail, of men and women alike Queen and Patroness. Hail, best mediatress between God and man. (*Threni B. V. M.* Opp. Gr. et Lat. Tom. iii. p.575 sq) (*Blessed Virgin*, p. 298)

? Ephraem the Syrian (c.350-378) "The woman ministered before the man, because he is her head. Joseph rose to minister before His Lord, who was in Mary. The priest ministered before Thy Ark by reason of Thy holiness. Moses carried the tables of stone which the Lord wrote, and Joseph bare about the pure Tablet in whom the Son of the Creator was dwelling. The tables had ceased, because the world was filled with Thy doctrine" (*Serm.* xi., *Natali Domini,* Opp. Syr. Tom. ii. p. 429. Morris, pp. 51, 52.) (*Blessed Virgin*, p. 383).

Read more: https://www.catholicfidelity.com/apologetics-topics/mary/church-fathers-on-mary-as-ark-of-the-new-covenant/?utm_source=copy&utm_medium=paste&utm_campaign=copypaste&utm_content=http%3A%2F%2Fwww.catholicfidelity.com%2Fapologetics-topics%2Fmary%2Fchurch-fathers-on-mary-as-ark-of-the-new-covenant%2F

Ambrose of Milan (c. 339-397) "The prophet David danced before the Ark. Now what else should we say the Ark was but holy Mary? The Ark bore within it the tables of the Testament, but Mary bore the Heir of the same Testament itself. The former contained in it the Law, the latter the Gospel. The one had the voice of God, the other His Word. The Ark, indeed, was radiant within and without with the glitter of gold, but holy Mary shone within and without with the splendor of virginity. The one was adorned with earthly gold, the other with heavenly" (*Serm.* xlii. 6, Int. Opp., S. Ambrosii) *Blessed Virgin*, p. 77

X Ambrose of Milan (380 A.D.) (The Wisdom of God is like the ark) "There is the 'Ark of the Covenant overlaid round about with gold;' that is, the doctrine of Christ, the doctrine of the Wisdom of God." Letter 4 ch.3

X Jerome of Stridon (384 A.D.) " (We are like the ark) "Like the ark of the covenant Christ's spouse should be overlaid with gold within and without; she should be the guardian of the law of the Lord. Just as the ark contained nothing but the tables of the covenant, so in you there should be no thought of anything that is outside. For it pleases the Lord to sit in your mind as He once sat on the mercy-seat and the cherubims. As He sent His disciples to loose Him the foal of an ass that he might ride

on it, so He sends them to release you from the cares of the world, that leaving the bricks and straw of Egypt, you may follow Him, the true Moses, through the wilderness and may enter the land of promise." *Epistles of Jerome* Letter 24 ch.24 p.32

Epiphanius of Salamis (360-403 A.D.) "But the holy Mary, the living ark, had the living Word borne within her. While she had within her another ark which was also alive, there was in the ark that had been placed in her the living Word." Weights and Measures ch.35

<u>After the Council of Ephesus I (431 A.D.)</u>

Cyril of Alexandria (not Jerusalem) (376-444 A.D.) "The Ark would be the type and image of Christ : for if we look back to the way of the Incarnation of the Only-begotten, we shall see that it is in the temple of the Virgin, as in an ark that the Word of God took up His abode. *For in Him dwelt all the fullness of the Godhead bodily,* as the Scripture saith. But the testimonies in the ark were the word of God, and the wood of it was imperishable, and with pure and choicest gold was it beautified within and without" (Cyril, *De ador. In Spir. Et Verit,* p. 293) (*Blessed Virgin*, p. 76. However, the book the Blessed Virgin incorrectly states this is Cyril of Jerusalem, who lived earlier. Cyril of Alexandria was prominent at the Council of Ephesus, where bribery was used to condemn Nestorius.).

Proclus (died 446/447 A.D.) "Mary is venerated (adored), because she has become mother and handmaid, cloud and chamber, and ark of the Lord" (Orat.iv.and v. *In Natal. Dom*. P.G. Tom. 65, p.710) (*Blessed Virgin*, p. 58)."

Hesychius of Jerusalem (not Egypt) (after 450 A.D.) "The ark is without doubt the Virgin Mother of God. For if Thou art the gem, with reason is she the ark; and because Thou art the sun, the Virgin will necessarily be called heaven: since Thou art the unfading flower, the Virgin must assuredly be the plant of incorruption and paradise of immortality. Which things Isaias, seeing from afar, exclaimed later on: *Behold a Virgin shall conceive in her womb, and shall bring forth a son, and they shall call His name Emmanuel.* Behold a Virgin. Who is she? The most noble of women, the elect from among virgins, the splendid ornament of our nature, the glory of our mould, who freed Eve from her shame and Adam from the curse, who cut off the bold insolence of the dragon, she whom the smoke of concupiscence touched not, nor the worm of pleasure harmed" (*Is.*vii. 14). (Hesychius, *Orat. De Virginis laudib.* Biblioth. PP. Græco-Lat. Tom. ii. p. 423) (*Blessed Virgin*, p. 89. The book *Blessed Virgin* claims this Hesychius lived in the 300's, but the book has the wrong Hesychius. A Hesychius of Egypt lived in the 300's but he did not write much.).

Hesychius of Jerusalem (not Egypt) (after 450 A.D.) "Arise, Lord, into Thy rest, Thou and the Ark of Thy sanctification, which is very evidently the Virgin Mother of God. For if thou are the pearl, with good reason is she the Ark" (Sermon V. *De S. Maria Deip.* Patr. Gr. Tom. 93, pp. 460-4) (*Blessed Virgin*, p. 227. The book *Blessed Virgin* claims this Hesychius lived in the 300's, but the book has the wrong Hesychius. A Hesychius of Egypt lived in the 300's but he did not write much.).

Chrysippus of Jerusalem (406-479 A.D.) "An ark truly royal, an ark most precious is the ever-Virgin Mother of God, an ark which received the treasure of entire sanctification. Not that ark wherein were all kinds of animals, as in the ark of Noe, which escaped the shipwreck of the whole drowning world. Not that ark in which were the tables of stone, as in the ark that journeyed in company with Israel throughout the desert; but an ark whose architect and inhabitant, pilot and merchant, companion of the way, and leader, was the Creator of all creatures, all which He bears in Himself, but by all is not contained" *Homily on the Praises of the Theotokos*

Zeno of Verona (c. 450-491 A.D.) "God, the Son of God, at the time appointed, concealing for the while His majesty, comes forth from His ethereal throne, and prepares for Himself a tabernacle in the temple of the predestined Virgin; wherein He hides Himself, about to become man; and there whilst preserving what He was, He meditates to be what He was not. Mingles thus with human flesh

He forms Himself an infant. The womb of Mary swells forth with pride, not by conjugal gift, but by faith; by the Word, not by seed. She knows not the tediousness of the ten months" (Lib. Ii., *Tractatus viii. Et ix. Pat. Lat. Tom. 11, pp. 413-417)* (*Blessed Virgin*, p. 126).

Latin poem traditionally ascribed to Venantius Fortunatus (c. 530-c. 610) "How blest that Mother in whose shrine, The great Artificer Divine, Whose hand contains the earth and sky, Vouchsafed, as in His ark, to lie! Blest, in the message Gabriel brought, Blest, by the work the Spirit wrought; From whom the great Desire of earth, Took human Flesh and human birth. All honor, laud, and glory be, O Jesu, Virgin-born to Thee! All glory, as is ever meet, To Father and to Paraclete. Amen" (*Blessed Virgin*, p. 458).

Byzantine pseudo-Athanasius (not Authanasius of Alexandria) (c. 296-373) "Be mindful of us, most holy virgin, who after childbirth didst remain virgin; and grant to us for these small words great gifts from the riches of thy graces, O thou full of grace. Accept them as though they were true and adequate praises in thy honor; and if there is in them any virtue and any praise, we offer them as a hymn from ourselves and from all creatures to thee, full of grace, Lady, Queen, Mistress, Mother of God, and **Ark of sanctification**" (*Orat. In Deip. Annuntiat, nn.* 13, 14. Int. Opp. S. Athanasii) (*Blessed Virgin*, p. 80 incorrectly attributes this to Athanasius of Alexandria).

Among corrupt or spurious works

Pseudo-Athanasius of Alexandria (unknown date) "O noble Virgin, truly you are greater than any other greatness. For who is your equal in greatness, O dwelling place of God the Word? To whom among all creatures shall I compare you, O Virgin? You are greater than them all O (Ark of the) Covenant, clothed with purity instead of gold! You are the Ark in which is found the golden vessel containing the true manna, that is, the flesh in which Divinity resides." *Homily of the Papyrus of Turin*.

Author uncertain "For this cause did the prophet David dance before the Ark. And what shall we say is the Ark, but holy Mary? For as the Ark bore within it the tables of the Testament, so Mary bore the Heir of the same Testament: it preserved within it the Law, she the Gospel; it had the voice, she the word, of God. The Ark, moreover, was radiant within and without with the shining of gold, whilst holy Mary gleamed within and without with the splendor of virginity; it was adorned with earthly gold, she with heavenly" (*Sermon* xlii., Int. Opp. S. Ambros. The author is uncertain, but there is nothing to show that he is not S. Ambrose. Ed. Maurin,. vol. iv. p. 551) (*Blessed Virgin*, p. 201).

In more modern times

The hymn **Wudase Mariam** (Praises of Mary) in the Ethiopian Orthodox Tewahedo Church. "Though shalt be named the Beloved One, O thou blessed among women. Thou art that second Chamber which is called the Holy of Holies, where were the tables of the Covenant of the ten commandments, writ by the finger of God . . ." "Thou are the pure chest of gold in which was laid up the manna, that bread which came down from Heaven and the Giver of life to all the world" (*Blessed Virgin*, p. 462).

-My4. Mary had a role in our salvation (1-0)

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

Irenaeus of Lyons (182-188 A.D.) "But Eve was disobedient; for she did not obey when as yet she was a virgin. And even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin (for in Paradise "they were both naked, and were not ashamed," inasmuch as they, having

been created a short time previously, had no understanding of the procreation of children: for it was necessary that they should first come to adult age, and then multiply from that time onward), having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed [to her], and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race." *Irenaeus Against Heresies* book 3 ch.22.4 (*ANF*) p.455

In later times

The Catechism of the Catholic Church (1994) quotes from Irenaeus Part 1 494 p.125
In **Eastern Orthodox and Coptic churches** there are prayers of "Save us, O Holy theotokos"
(mixed) Protestants Mary of course had a sole in our salvation; but then again so did Caiaphas, Pontius Pilate, and Judas. Except that Mary had a good role and they had a bad role.

-My5. Mary never sinned or had original sin (immaculate conception) (0)

This is not quoted or mentioned in the Jewish Old Testament or the New Testament.
No writers prior to Nicea I (325 A.D.).

After the Council of Nicea I (325 A.D.)

X Thomas Aquinas was against the concept of immaculate conception, but Duns Scotus Erigena was for it. The orthodox church agrees that Mary never sinned, but they disagree with the term "immaculate conception" because they say that nobody had the guilt of original sin from Adam.

The first to teach that Mary was free for actual sin were Augustine and the heretic Pelagius. "Augustine, for the sake of Christ's honor, exempted Mary from willful contact with actual sin, but he expressly included here in the fall of Adam and its hereditary consequences. Pelagius, …exempted Mary (with several other saints of the Old Testament) from sin altogether." Philip Schaff *The Creeds of Christendom* vol.1 p.119

X (from the web) In the same way *Tertullian*, *Origen*, *Basil the Great*, and even *Chrysostom*, with all their high estimate of the mother of our Lord, ascribe to her on one or two occasions (John ii. 3; Matt. xiii. 47) maternal vanity, also doubt and anxiety, and make this the sword (Luke ii. 35) which, under the cross, passed through her soul.

Sixtus IV (1471-1484) promoted the immaculate conception of Mary along with selling church positions for money. Sixtus IV was guilty of nepotism: he made three nephews, one grandnephew, and one other relative cardinals. Papal bull *Exigit Sincerae Devotionis Affectus* to spread the Spanish Inquisition to Castille. He had the Venetians attack the city of Ferrara, for a nephew. Sold offices and privileges for money. Sixtus IV promoted the immaculate conception of Mary. He confirmed Nicholas V's bulls for Portuguese to enslave non-Christians.

Immaculate Conception: Pope Pius IX proclaimed the dogma of the *Immaculate Conception of Mary (Ineffabilis Deus)* on Dev. 8, 1854. Many Roman Catholics believe that this refers to Jesus' conception circa 5 to 7 BCE. In fact, it means that Mary herself was conceived free of sin before her birth circa 20 BCE. Here is what Pope Pius IX said: "the most Blessed Virgin Mary was from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."

The Catechism of the Catholic Church (1994) discusses the immaculate conception and says that Mary was redeemed from the moment of her conception. Part 1 491 p.123-124

-My6. Mary is the co-redeemer or co-mediator (0)

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

After the Council of Nicea I (325 A.D.)

Various popes and church councils have referred to Mary as co-redemptrix, mediatrix, and advocate:

Bernard of Clairvaux (1090 - 1153): "*[Mary is called] the gate of heaven, because no one can enter that blessed kingdom without passing through her*."

Bonaventure (1221 - 1274): "*As the moon, which stands between the sun and the earth, transmits to this latter whatever it receives from the former, so does Mary pour out upon us who are in this world the heavenly graces that she receives from the divine sun of justice*." [1]

Albert the Great (d.1280) "She is the Universal Dispenser of all heavenly gifts."

St. Antoninus (died 1459): "*All graces that have ever been bestowed on men, all came through Mary.*" By the way, Antony (c.250-350 A.D.) was a different person, and there is no writing that says Antony said anything like this.

Alphonsus Mary de Liguori, canonized as Saint Alphonsus in 1839 (1750 A.D.), wrote a book "*The Glories of Mary*." It continues to be published today, under various church imprimaturs. Various chapters in the book are titled: "*Mary our Help*," "*Mary our Mediatress*," "*Mary our Advocate*," etc. [1]

Pope Leo XIII (Oct. 1891) (implied) "... no one can go to the Father except through the Son and, similarly, no one can go to the Son except through his mother, Mary."

1935: Pope Pius XI gave the title co-redemptrix to Mary during a radio broadcast. [1]

11/21/1964: The Chapter 8 of the *Dogmatic Constitution of the Church*, passed by the Vatican Council II, and "*Solemnly promulgated by Holiness Pope Paul VI*" states, in part:

"*Rightly, therefore, the Fathers see Mary not merely as passively engaged by God, but as freely cooperating in the work of man's salvation through faith and obedience. For as St. Irenaeus of Lyons says, she being obedient, became the cause of salvation for herself and for the whole human race. Hence not a few of the early Fathers gladly assert with him in their preaching ...'death through Eve, life through Mary.' This union of the mother with the son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death*" [2]

"*Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. Therefore the Blessed Virgin is invoked in the church under the titles of Advocate, Helper, Benefactress and Mediatrix."* [3]

"*...the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix. This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.*"
"*For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.*"
(Footnotes deleted) [7]

1985: Pope John Paul II recognized Mary as co-redemptrix" during a speech in Guayaquil, Ecuador. He said, in part, "Having suffered for the Church, Mary deserved to become the Mother of all the disciples of her Son, the Mother of their unity...In fact Mary's role as Co-redemptrix did not cease with the glorification of her Son." [4]

1987-MAR-25: In his encyclical *Redemptoris Mater*, Pope John Paul II "*referred to Mary as 'Mediatrix' three times, and as 'Advocate' twice.*" [1]

1997-APR-9: During an audience Pope John-Paul II referred to the role of Mary during the crucifixion of Jesus: "*Mary … co-operated during the event itself and in the role of mother; thus her co-operation embraces the whole of Christ's saving work. She alone was associated in this way with the redemptive sacrifice that merited the salvation of all mankind. In union with Christ and in submission to him, she collaborated in obtaining the grace of salvation for all humanity...In God's plan, Mary is the 'woman' (cf. John 2:4; John 19:26), the New Eve, united to the New Adam in restoring humanity to its original dignity. Her cooperation with her Son continues for all time in the universal motherhood which she enjoys in the order of grace. Trusting in this maternal cooperation, let us turn to Mary, imploring her help in all our needs.*" [1]

1. "*Rome says Mary is Co-redeemer, mediator, advocate*," Way of Life, at: http://www.whidbey.net/~dcloud/fbns/marycoredeemer.htm
2. Vatican II, "*Lumen Gentium: Dogmatic Constitution of the Church,*" Chapter 8, *The Blessed Virgin Mary, Mother of god in the mystery of Christ and the Church,* II, 56, Pages 380 & 381. Online at: http://www.cin.org/v2church.html
3. Ibid II, 62, Pages 382 & 383.
4. "*Inside the Vatican*," 1997-JUL, Page 23; as cited in Reference 3.
5. J.J. Russell, "*Millions petition pontiff to give Mary new status*," The Toronto Star, 2000-DEC-23, Page A20.
6. "*The meaning of Mary: A struggle over her role grows within the church*," Newsweek cover story, 1997-AUG-25.
7. Vatican II, "*Lumen Gentium: Dogmatic Constitution of the Church,*" Chapter 8, "*The Blessed Virgin Mary, Mother of god in the mystery of Christ and the Church,*" III, 62. See: http://www.cin.org/v2church.html

The Catechism of the Catholic Church (1994) "Taken up to heaven she [Mary] did not lay aside this saving office but by here manifold intercession continues to bring us the gifts of ternal salvation… Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix." (LG 62) part 1 969 p.252

X Eastern Orthodox rejects that Mary is a co-redemptrix. A few eastern orthodox writings say Mary was a co-mediator, but it is in giving birth to Christ, not as a redemptive sacrifice.

Coptic and Nestorian Christian never said Mary was a co-redeemer or co-mediator.

-My7. Mary suffered for us at Jesus' crucifixion (0)

Mary undoubtedly was sorrowful at Jesus crucifixion, but the Bible does not say that Mary suffered for us.

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

In modern times

The Catechism of the Catholic Church (1994) says that Mary suffered for us at our crucifixion. Part 1 964 p.251

-My8. Mary had six other sufferings for us too (0)

This is not mentioned in the Bible.

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

After the Fourth Lateran Council (1215 A.D.)
The origin of Mary's seven suffering apparently started in 1233, the Servite Order was founded to focus on Mary's sufferings.

-My9. Bodily assumption of Mary into heaven (0)

Whether Mary ascended to heaven or not, is this doctrine very important? It is extremely important according to Roman Catholic Pope Pius XII. On (Nov. 1, 1950), he wrote, "Hence if anyone, which God forbid, should dare willfully to deny or to call into doubt that which we have defined, let him know that he has fallen away completely from the divine and Catholic Faith. *Munificentissimus Deus*

This is not mentioned in the Bible.

However, Rubert A. Sungenis claims that even the assumption of Mary is found in sacred Scripture. *Not by Scripture Alone* p.257

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

After the Council of Nicea I (325 A.D.)
Mixed Epiphanius of Salamis (377 A.D.) said he did not know if Mary died or not.

Many Roman Catholics believed Mary went straight into Heaven. Many Orthodox believe that Mary died, was resurrected, and then ascended to heaven.

The Book of Mary's Repose (only surviving in Ethiopic) might have been written in the 4th century.
Sox Books Dormition Narrative were likely in the 4th century.
De Obitus S. Dominae was in the 5th century.
John of Damascus taught that Mary ascended to heaven.
pseudo-Melito of Sardis (late 5th century) taught this in *de Transit Virginis*.

The Protestant **Henrich Bullinger** in 1539 believed that Mary ascended to heaven.

Pope Pius XII, (Nov. 1, 1950) defined that Mary, "after the completion of her earthly life was assumed body and soul into the glory of Heaven." That is, she was "taken up body and soul into heaven," at the time of her death. She is there "exalted as Queen of the Universe." *Munificentissimus Deus*

The Catechism of the Catholic Church (1994) "Taken up to heaven she [Mary] did not lay aside this saving office but by here manifold intercession continues to bring us the gifts of ternal salvation… Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix." (LG 62) part 1 969 p.252

-My10. Mary is the Queen of Heaven (0)

This is not mentioned in the Bible.

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

Irenaeus of Lyons (182-188 A.D.) (partial) "By obeying, she [Mary] became a cause of salvation for herself and for the whole human race." *Irenaeus of Lyons Against Heresies* book 3 ch.22.4 p.455

Said by a Catholic to be used at the 431 A.D. Council of Ephesus.

The *Litany of Loreto* (1587) (partial) called Mary: Queen of the Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of Confessors, Queen of Virgins, Queen of all Saints, Queen of Families, Queen conceived without original sin, Queen assumed into Heaven, Queen of the Most Holy Rosary, Queen of Peace

Pope Pius XII (implied, Queen of the universe), defined that Mary, "after the completion of her earthly life was assumed body and soul into the glory of Heaven." That is, she was "taken up body and soul into heaven," at the time of her death. She is there "exalted as Queen of the Universe." *Munificentissimus Deus* (1950-NOV-1)

Pope Benedict XVI (partial) said that Mary is "Heaven's Gate". "The path to the eternal life is open to all, but it is narrow because it is demanding, asks for commitment, abnegation, and the mortification of selfishness… it is not on the" Given on Sunday august 26, 2007. From the Friday Church News Notes, Sept 14, 2007 www.wayoflife.org

The Catechism of the Catholic Church (1994) (implied) calls Mary "Queen over all things part 1 966 p.252

-My11. Mary's intercession in our conversion (0)

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

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

In modern times

The Catechism of the Catholic Church (1994) "Taken up to heaven she [Mary] did not lay aside this saving office but by here manifold intercession continues to bring us the gifts of ternal salvation… Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix." (LG 62) part 1 969 p.252

-My12. Mary is Heaven's Gate (0)

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

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

Pope Benedict XVI said that Mary is "Heaven's Gate". "The path to the eternal life is open to all, but it is narrow because it is demanding, asks for commitment, abnegation, and the mortification of selfishness… it is not on the" Given on Sunday august 26, 2007. From the Friday Church News Notes, Sept 14, 2007 www.wayoflife.org

-My13. Mary had a special sacred heart (0)

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

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

After the start of Muslim conquests (634 A.D.)
This apparently originated with **Bernard of Clairvaux** (1113-1153) and **Mechthild of Hackeborn** (1240-1298).
Pope Pius XII (1855) formalized devotion to Mary's sacred heart.
The Catechism of the Catholic Church (1994) discusses Mary's sacred heart. Part 1 964 p.251

-My14. Mary mother of the church (0)

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

No writers prior to modern times.

In later times
Roman Pope Paul VI (1964) calls Mary mother of the church in the closing of the third session of the *Lumen Gentium* (Constitution on the Church).
The Catechism of the Catholic Church (1994) says "Mary is the mother of the church. Part 1 963 p.251
X The Eastern Orthodox church has never said that Mary is the mother of the Church.
X The Coptic Church has never said that Mary is the mother of the Church.
X The Assyrian Church of the East (Nestorian Church) has never said that Mary is the mother of the Church.
X Protestants have never said that Mary is the mother of the Church.

		Legend for Cells
-My1. Mary mother of God (*Theotokos*) (2-0)	-My7. Mary suffered for us at Jesus' crucifixion (0)	**W** = wrote explicitly on this
-My2. Mary had other children (3.5-1.5)	-My8. Mary had six other sufferings for us too (0)	I = Implied
-My3. Mary compared to the ark of the covenant (2-0)	-My9. Bodily assumption of Mary into Heaven (0)	m = Mixed or Inconsistent
-My4. Mary had a role in our salvation (1-0)	-My10. Mary is the Queen of Heaven (0)	P = partial
-My5. Mary never sinned or had original sin (immaculate conception (0)	-My11. Mary's intercession in our conversion (0)	- = no reference found
-My6. Mary is the co-redeemer or co-mediator (0)	-My12. Mary is Heaven's Gate (0)	**X** = Disagree

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

Christian writer	Pages	Date A.D.	My 1	My 2	My 3	My 4	My 5	My 6	My 7	My 8	My 9	My 10	My 11	My 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	-	-	-	-	-	-	-	-	-	-	-	-
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	-	**W**	-	-	-	-	-	-	-	-	-	-
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	-	**X**	**W**	-	-	-	-	-	-	-	-	-
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	P	**m**	-	-	-	-	-	-	-	-	-	-
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	-	-	-	-	-	-	-	-	-	-	-	-
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. to Cyprian (letter 49)	**0.25**	c.246-256	-	-	-	-	-	-	-	-	-	-	-	-
Firmilian of Caesarea to Cyprian (letter74)	**7.25**	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	**W**	**X**	-	-	-	-	-	-	-	-	-	-
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	**W**	-	-	-	-	-	-	-	-	-	-	-
Eusebius of Caesarea	**1055.4**	318-325	-	**W**	-	-	-	-	-	-	-	-	-	-
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:	2-0	3.5-1.5	1-0	1-0	0	0	0	0	0	0	0	0
Christian writer	Pages	Date A.D.	My	My	My	My	My	My	My	My	My	My	My	My

			1	2	3	4	5	6	7	8	9	10	11	12