

The Catechism of the Charismatic Episcopal Church:
(Part One – on the Fourth Article, page 25)

- **Q-110. Who is the Virgin Mary?**

A. The Virgin Mary is a young virgin woman of the ancestry of Abraham and David, from whose lineage was to come the Messiah. She was engaged to Joseph, a carpenter, a man of the same family lineage. She responded with humility and faith to God's call for her to give birth to the Messiah.

Luke 1:26-28.

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Q-111. What title does the Church use to honor Mary?

A. The Church honors Mary with the title "the Blessed Virgin". Because of her humility and obedience Mary is called blessed and so she became the mother of Jesus Christ our Lord and God.

Luke 1:42-45.

- The Catechism of the Roman Catholic Church

The Immaculate Conception

- 490 To become the mother of the Saviour, Mary “was enriched by God with gifts appropriate to such a role.” [132-LG] The angel Gabriel at the moment of the annunciation salutes her as “full of grace”. [133] In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God's grace.
- 491 Through the centuries the Church has become ever more aware that Mary, “full of grace” through God, [134] was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854:
 “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, Saviour of the human race, preserved immune from all stain of original sin.” [135 – Pius IX]

133, 134 – Luke 1:28

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Mary was sinless

493 The Fathers of the Eastern tradition call the Mother of God “the All-Holy” (Panagia), and celebrate her as “free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature”. [138] By the grace of God Mary remained free of every personal sin her whole life long.

138: Luke 1:28 – “Full of Grace”

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Mary's Virginity

497 The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility: [148] "That which is conceived in her is of the Holy Spirit", said the angel to Joseph about Mary his fiancée. [149] The Church sees here the fulfilment of the divine promise given through the prophet Isaiah: "Behold, a virgin shall conceive and bear a son." [150]

148 - Matthew 1:18-25;

149 – Matthew 1:20

150 - Isaiah 7:14; Matthew 1:23

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Mary "ever-virgin"

499 The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. [154] In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." [155] and so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the "Ever-virgin". [156]

Citations 154, 155, 156 are Vatican II Documents

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Mary “ever-virgin”

500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. [157] The Church has always understood these passages 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”. [158] They are close relations of Jesus, according to an Old Testament expression. [159]

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The Assumption of Mary

966 “Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” [506] The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians:

506:LG and Revelation 19:16 (King of kings and Lord of lords)

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- IN BRIEF
- 973 By pronouncing her “fiat” at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.
- 974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.
- 975 “We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ” (Paul VI, CPG # 15).

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Mary Queen of Heaven

Title given by Pope Pius XII, 1954 based on Revelation 12:1-6

Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. **2** Then being with child, she cried out in labor and in pain to give birth. **3** And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. **4** His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. **5** She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. **6** Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

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Mary as Mediator (Mediatix)

969 “This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. 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 Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatix.” [510]

510 – LG 62

- Adoptionism

1) The belief that Jesus was not God until adopted by God the Father at his baptism - Mark 1 (Universalist Unitarian)

Or

2) The belief that Jesus was the biological son of Mary and Joseph, and was pre-destined and then adopted by God to be the Savior (Joseph Smith - Mormon)

Neither view would need to accept Mary as the virgin Mother of God as described in Luke and Matthew.

The “Hail Mary”

The Rosary is a form of meditative prayer used by Catholic, Orthodox, and Anglican Christians, and by many people in the CEC. The prayer is taken from two scripture passages, Luke 1:28, 42:

(28) Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

(42) Then she spoke out with a loud voice and said, “Blessed *are* you among women, and blessed *is* the fruit of your womb!

The “Hail Mary”

The second clause of the prayer is problematic for the Protestant church:

“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

Catholic view: Mary as Mediatrix (intercessor)

Protestant view: Cannot ask the dead to pray for us, Mary does not intercede for us, Jesus alone does that

The “Hail Mary”

Possible “middle of the road” view based on a belief in the communion saints:

Mary does not save us, but has taken her part in the communion of saints. We believe that life is changed and not ended when we die in this life. Remembering a deceased love one and “talking” to them, or asking them to pray for us, is not praying to them. It is acknowledging that they are alive in Christ, praying and interceding, and praising God in heaven. Revelation 5:11-13; 7:9-17

The Protestant Position

Equals that of the CEC:

The Virgin Mary is a young virgin woman of the ancestry of Abraham and David, from whose lineage was to come the Messiah. She was engaged to Joseph, a carpenter, a man of the same family lineage. She responded with humility and faith to God’s call for her to give birth to the Messiah. Luke 1:26-28.

The CEC adds this:

The Church honors Mary with the title “the Blessed Virgin”. Because of her humility and obedience Mary is called blessed and so she became the mother of Jesus Christ our Lord and God.
Luke 1:42-45.

Some Protestant denominations will hesitate to call Mary “blessed”, as they see it as an exaltation of her (and often seen as too “Catholic”)

Where we all agree (minus Adoptionism):

- Mary is the Mother of Jesus
- Mary was a virgin when she conceived and had Jesus
- Mary was chosen by God and given the strength and Grace to complete her task
- Mary played a very important role in God’s plan and in our salvation history
- Feast Days related to Mary (Liturgical churches such as Catholic, Lutheran, Anglican, CEC, etc.)
 - Annunciation: March 25 Luke 1:26-38
 - Visitation: Luke 1:39-49
 - St. Mary the Virgin: August 15 Luke 1:46-55

Protestant objections to Catholic teachings:

Mary as sinless

For all have sinned, and come short of the glory of God
Romans 3:23

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: Romans 3:9-10

Protestant objections to Catholic teachings:

Mary as Mediatrix or Co-Redemptorist:

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:1-2

For there is one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2:5

Protestant objections to Catholic teachings:

Mary Ever-Virgin:

Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matthew 13:55

The Assumption of Mary:

There is no scriptural evidence for the Assumption of Mary

The Charismatic Episcopal Church teaches that

The Virgin Mary is a young virgin woman of the ancestry of Abraham and David, from whose lineage was to come the Messiah. She was engaged to Joseph, a carpenter, a man of the same family lineage. She responded with humility and faith to God's call for her to give birth to the Messiah. Luke 1:26-28. The Church honors Mary with the title "the Blessed Virgin". Because of her humility and obedience Mary is called blessed and so she became the mother of Jesus Christ our Lord and God. Luke 1:42-45.

The Catechism of The Charismatic Episcopal Church is purposefully brief regarding the person of Mary. The CEC holds the scriptures to be true, and will only officially teach doctrine which can be supported by the Word of God written in the Holy Bible. While the CEC wishes to honor Mary for her role in salvation history, we are careful not to present extra-biblical teachings as necessary to the Christian faith.

Finally, we may not all agree on how these scriptures are to be interpreted. A Christian may believe and/or support other other interpretations, but should do so with a clear understanding of scripture and God's Word revealed to us.

CEC Catechism

- Q-108. Why does the Creed add the further phrase "He was made man"?
A. This phrase was added so that we may know that Jesus is fully man as He is fully God. Jesus is like every person on earth, except that He is without sin. That is, He was always obedient to the will of the Father.
Matthew 1:23. Luke 2:10-11. John 1:14 and 4:6. I Corinthians 15:45-47. Philippians 2:5-11. I Timothy 2:5. Hebrews 4:14-16 and 5:7-10. Isaiah 53:2-10. Romans 8:3. Galatians 4:4. Philippians 2:7-9. Hebrews 2:5-9.
- Q-109. Does this mean that the Incarnate Son of God is two Persons, divine and human?
A. No, Jesus Christ is one person- God and man together without separation or confusion. At no time past, present or future is His Person divided. When we see His divine person we also see His humanity, and when we see His humanity we likewise see His divinity. Luke 1:34-35. Philippians 2:6-8. Hebrews 2:6-13. Revelation 1:13.
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