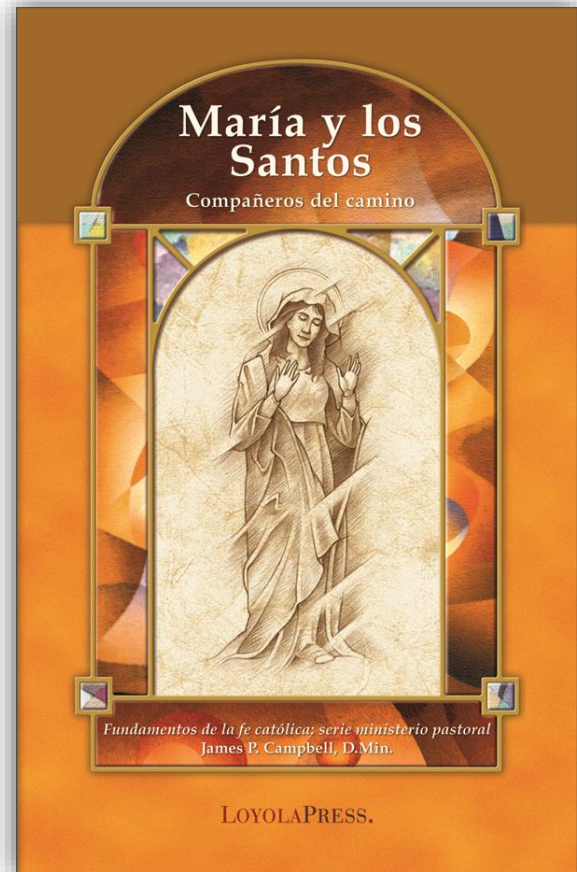


# Mary and the Saints: Journey Companions



# Mary in the New Testament

- General notes on Mary and the Scriptures
  - Bible, to talk about Jesus
  - Mary is not a main character in the texts
  - A different aspect in each Gospel
  - Misconceptions about Mary in the Gospels and Acts of the Apostles

# Mary in the New Testament

- Mary in the Gospel of Mark
- Mary in the Gospel of Matthew
  - Matthew's community
  - Women in Judaism
  - Women in genealogy
  - Pastoral issues (Virgilio Elizondo)

# Mary in the New Testament

- Mary in the Gospel of Luke
  - Annunciation
  - Visitation
  - Magnificat
  - Birth of Jesus
  - Presentation – Faithful disciple

# Mary in the New Testament

- Mary in the Gospel of John
  - Women in the Gospel of John
  - Wedding at Cana
  - Crucifixion
  - Jesus' brothers and sisters: the controversy

# Mary in the Early Church

- Early Church vs. Primitive Church
- Influence of the Early Church
  - Liturgy
  - Ecclesial organization
  - Ministry
  - Worship of saints
  - *Santo subito* (Sainthood now)

# Doctrine of Mary

- Development
- Fathers of the Church
  - Justin Martyr
  - Irenaeus of Lyon
  - Ambrose (St. Ambrosius) of Milan
  - Augustine of Hippo

# Marian Dogmas

- *Theotokos* (Mother of God)
- Council of Ephesus (431 A.D.):
  - Dispute regarding Mary as Mother of Christ (*Christotokos*): human and mortal; as argued by Nestorians
  - *Theotokos*: Mother of God, as argued by Cyril (bishop of Jerusalem).
  - Theodore de Mopsuestia. There is a real mental distinction, but not a practical one. Jesus has a double nature: human and divine.

“If anyone does not confess that Emmanuel is God in truth, and therefore that the Holy Virgin is theotokos, for she bore in the flesh the Word of God become flesh, let him be anathema.”

Anathema 1, First Letter of Nestorius to Celestine



# Council of Constantinople

If anyone says that the holy, glorious, and ever-virgin Mary is called God-bearer by misuse of language and not truly, or by analogy, believing that only a mere man was born of her and that God the Word was not incarnate of her, but that the incarnation of God the Word resulted only from the fact that he united himself to that man who was born of her; if anyone slanders the Holy Synod of Chalcedon as though it had asserted the Virgin to be God-bearer according to the impious sense of Theodore; or if anyone shall call her manbearer or Christbearer, as if Christ were not God, and shall not confess that she is truly God-bearer, because God the Word who before all time was begotten of the Father was in these last days incarnate of her, and if anyone shall not confess that in this pious sense the holy Synod of Chalcedon confessed her to be God-bearer: let him be anathema.

## Anathema # 6

# Immaculate Conception (1857)

- “...We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin...”

Pius IX, *Ineffabilis Deus*

# Assumption (1950)

- “We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”
  - Munificentissimus Deus, Pius XII

# Saints in the Early Church

- Basic points
  - What is a saint?
  - Saints in history
  - Various criteria for sainthood
  - A new theology regarding martyrdom

# Saints in the Early Church

- Martyrs in the first Christian community
- Veneration
- Intercession of martyrs
- Sainthood in post-martyr times
  - Saint Anthony (monk)
  - Simeon Stylites (mystic)
  - Martin of Tours
  - Latin American saints

# Saints in the High Middle Ages

- Basic concepts about the Middle Ages
  - Periods
  - Trends in Europe
  - Political fall of the Church
  - Protestant Reformation

# Saints in the High Middle Ages

- Source of spiritual power
  - Genevieve
  - Boniface
- Use of relics
- Intercessors

# Mary in the Middle Ages

- Importance of monasteries
- Growth of urban population
- Development of Mary's images
  - Anselm of Canterbury
  - Praises of Mary
- Mary, mediator of Grace
- Origins of the Rosario
  - Tradition and history



# Saints in the Late Middle Ages

- Saints as helpers
- Reforms to the Avignon Papacy
- Popularity of saints
- Saints in the Late Middle Ages
- Council of Trent vs. Luther
- Canonization process

# Canonization Process

- Time
- Diocesan phase
- Servant of God
- Venerable
- Beatification and first miracle
- Canonization and second miracle

# Apparitions of Mary

- Reasons for the passion
- Fanaticism of superstitious people
- Superstition vs. miracle
- Multiple apparitions

# Apparitions

- Our Lady of Guadalupe
- Miraculous Medal
- Our Lady of La Salette
- Immaculate Conception and Our Lady of Lourdes
- Our Lady of Knock
- Our Lady of Fatima
- Our Lady of Beauraing
- Our Lady of Banneux
- Our Lady of Medjugorje

# Authentication

- Private revelations
- Official document
- Personal qualities of the witnesses
- Message
  - Mental state of witnesses
  - Theologically acceptable
  - Does it follow the rules?
  - Long-term results

# Mary and the Saints in the Modern World

- **Mary and the Second Vatican Council**
- Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth.
  - Lumen Gentium, 53
- *Marialis Cultus* (Paul VI)
- The Rosary of the Virgin Mary (John Paul II)

# Mary in Latin America and USA

- What are the most popular consecrations?
- Artistic expressions
- Guadalupe and Tonantzín
- Mary in the calendar
- Mary in the home
- Mary in the experience of migrants and undocumented people

# Mary in Latin America and USA

- How does one organize official and popular liturgical celebrations of Mary?
- What are the pastoral possibilities of novenas?
- Biblical catechism regarding the veneration of Mary and the saints



# Evaluation

- What did you unlearn about Mary?
- How does Mary help you to be a better person?
- How can Mary be integrated into catechism?

# Challenges

- What can you do to avoid the magical/superstitious beliefs about Mary?
- How can you return to the tradition of the Month of the Rosary and the Coronation of Mary?
- How will your parish and your family benefit from this course and this class?

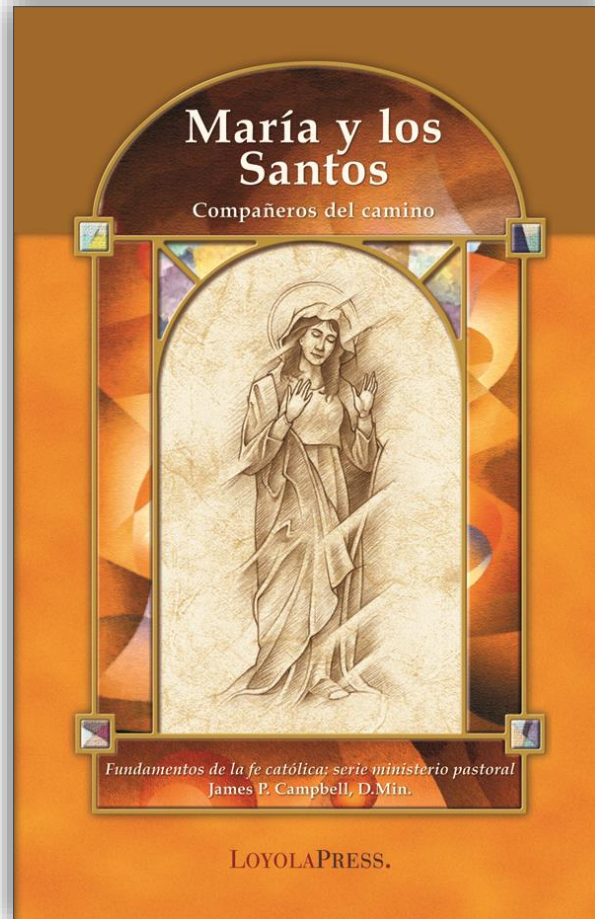
# Ravings

- Jesús Malverde, patron saint of drugs
- *Santa Muerte* (Holy Death), the most talked-about myth
- Documentary about *Santa Muerte*
- Saints as amulets
- Santeria...

# Questions

- Open group discussion
- The Biblical issue of images

# Our text



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