



Marian Doctrine and Devotion

Chapter 11



Marian devotions are those prayers and acts undertaken to honor Mary and with the intent of seeking her intercession with her Son, Jesus, and his Father. Devotion to the Virgin Mary does not, however, amount to worship - which is reserved for God alone. Catholics view Mary as subordinate to Christ, but uniquely so, in that she is seen as above all other creatures. In 787 the Second Council of Nicaea affirmed a three-level hierarchy of *latria*, *hyperdulia* and *dulia* that applies to God, the Virgin Mary and then to the other saints.

The Roman Catholic Church holds many teachings associated with the Blessed Virgin Mary. Four of these specific doctrines have been raised to the level of dogma, meaning in technical terms that they must be held by the faithful as essential to participation as Roman Catholics. The four Marian dogmas have been defined by the magisterium over the course of Christian history, using both Scripture and Sacred Tradition, the two elements of the one source of Revelation, as evidence for these proclamations. These four dogmas are: Mary the Mother of God, Perpetual Virginity of Mary, The Immaculate Conception, and The Assumption of Mary into Heaven. The twentieth-century has seen a significant drive to establish a fifth and final Dogma-Mary as Co-Redemptrix.

Commentary on the book of Isaiah is by noted theologian Rev. William G. Most (1914-1999). His contributions to theology have been recognized all over the world. He published 12 books and a host of articles on topics ranging from biblical studies to Mariology and Latin grammar.

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Difficulties for Mary's faith:

One might be tempted to think she had no need for believing without seeing—she had seen marvelous things. But yet there was for her a constant clash of what her senses reported, and what her faith said. Her senses would report: this seems like a very ordinary baby, with ordinary needs. Or she would be tempted to wonder at His staying home for 30 years when He was sent for so great a mission. Her faith would report: I must believe even so. One extraordinary Eucharistic

minister once told me that ever since he was allowed to handle the Sacred Host, he found greater temptations against faith. That would be from the same sort of clash, except that for her it was much stronger and clearer.

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