

## Mary, The Mother of Christ

- **What is the basis for the doctrine of Mary's Assumption? It's not in the Bible.**

The first question would be; "If Mary's assumption into heaven was not in the Bible would it be any less true?" The response is no! Not everything is recorded in Sacred Scripture, some of what we believe as Catholics is brought to us through the Holy Spirit working in the Church. CCC 78 states that "this living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it. Through Tradition, "the Church, in her doctrine, life, and worship perpetuates and transmits to every generation all that she herself is, all that she believes." (DV 8 § 1). "The sayings of the holy Fathers are a witness to the life-giving presence of this Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and her prayer."( DV 8 § 3.)

Sacred Scripture often refers to this transmission of Tradition:

John 21:25 - But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

2 Tim 2:2 - You then, my child, be strong in the grace that is in Christ Jesus; and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.

2 Thess 2:15 - So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

2 Thess 3:6 - 7 - Now we command you, beloved, † in the name of our Lord Jesus Christ, to keep away from believers who are living in idleness and not according to the tradition that they received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you,

1 Cor 11:2 - I commend you because you remember me in everything and maintain the traditions just as I handed them on to you.

*The Church does look to these two passages in Sacred Scripture:*

Psalm 45:10 Daughters of kings are your lovely wives; a princess arrayed in Ophir's gold comes to stand at your right hand.

Revelation 12:1 - A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child and wailed aloud in pain as she labored to give birth.

- **Why do we consider Mary the New Eve?**

The Virgin Mary “cooperated through free faith and obedience in human salvation” (LG 56). She uttered her yes “in the name of all human nature” (St. Thomas Aquinas, STh III, 30, 1). By her obedience she became the new Eve, mother of the living.

[The Virgin Mary] “By her belief and obedience, not knowing man but overshadowed by the Holy Spirit, as the new Eve she brought forth on earth the very Son of the Father, showing an undefiled faith, not in the word of the ancient serpent, but in that of God’s messenger. The Son whom she brought forth is He whom God placed as the firstborn among many brethren, namely the faithful, in whose birth and education she cooperates with a maternal love”. (Dogmatic Constitution on the Church: Lumen Gentium 511).

- **Why do we call Mary the Ark of the New Covenant?**

“ How can Mary be the revered ark of the covenant? To understand this, we must first consider what made the ark so holy. It wasn't the acacia wood or the gold ornaments. Nor was it the carved figures of angels. What made the ark holy was that it contained the covenant. Inside that golden box were the ten commandments, the Word of God inscribed by the finger of God; the manna, the miracle bread sent by God to feed His people in the wilderness; and the priestly rod of Aaron.

Whatever made the ark holy made Mary even holier. If the first ark contained the Word of God in stone, Mary's body contained the Word of God enfleshed. If the first ark contained miraculous bread from heaven, Mary's body contained the very Bread of Life that conquers death forever. If the first ark contained the rod of the long-ago ancestral priest, Mary's body contained the divine person of the eternal priest, Jesus Christ. What John saw in the heavenly temple was far greater than the ark of the old covenant—the ark that had radiated the glory cloud before the menorah, at the heart of the temple of ancient Israel. John saw the ark of the new covenant, the vessel chosen to bear God's covenant into the world once and for all. (Scott Hahn, Hail Holy Queen)

- **How did we determine Mary was always a virgin?**

1. The New Testament never implies that Mary ceased to be a virgin; on the contrary, it confirms, though it nowhere states, the Catholic dogma of her perpetual virginity. We read of our Lord’s brethren, but the same word is

used in Genesis 13:8, 29:15, for the relationship between Abraham and Lot, Laban and Jacob, and yet we know that they were uncles and nephews, not brothers in the strict sense. In Semitic usage, the terms “brother,” “sister” are applied not only to children of the same parents, but to nephews, nieces, cousins, half-brothers, and half-sisters; cf. Gn 14:16; 29:15; Lv 10:4.

CCC 500 Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus.<sup>157</sup> 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.”<sup>158</sup> They are close relations of Jesus, according to an Old Testament expression.()

2. Another objection to the Catholic doctrine is often drawn from the words of St. Matthew 1:25: Joseph “knew not” his wife “until she brought forth a son” and of St. Luke 2:7: Mary brought forth “her first-born son.” But St. Matthew’s evident purpose is to accentuate the fact that Mary was a virgin at Christ’s birth; he asserts and implies nothing as to what happened afterwards.

3. Our Lord on the cross (John 19:26, 27) commended his mother and St. John to each other’s care. Why, if she had children of her own? If there had been brothers of our lord who were believers (St James) why wouldn’t Jesus have entrusted his Mother to Him?