

CATHOLICISM – GUILTY OF MARIOLATRY?

Worship of a god or God means adoring submission to that being. Instead of adoringly submitting to God alone, the Catholic Church gives him the most of the submission and keeps the rest for the saints. The excuse is that to submit to the saints is to submit to God for they are his friends. If God is all-love, then he alone should get adoring submission.

Idolatry is a problem because its the worship of something that is not God and also because it is about you controlling how you worship instead of caring how God or any deity wants to be worshipped. It is possible to intend to be a good person and worship the wrong thing. But you cannot be a good person if you engage in worship that is all about doing what you want. That is not worship however good it feels.

The Catholic Church says that we must worship only God and it says God is Father and Son and Holy Spirit - three persons in one God. God the Son became a man having been born of Mary who the Catholics call Our Lady. It says she brings us to God.

The Church honours Mary, the Mother of Jesus, more than any of the angels or the saints. Yet "there is little evidence of the Mary cult during the first four centuries of the Christian era" (page 42, *The Cult of the Virgin Mary, Psychological Origins*, Michael P Carroll, Princeton, New Jersey, 1986).

The Virgin Mary supposedly appeared to St Bernadette in 1858. Mary did not say much to her. Most of the time, it was just a case of Bernadette staring at her engrossed in her. Bernadette was in a state of trance called ecstasy. Mary allegedly saying only the simplest things to her might indicate to a sceptic that Bernadette was too stupid to make up better things. But if Bernadette really had a vision, she was relating intensely to Mary instead of God and in preference to God. It was not God she was absorbed in but Mary. It is no excuse to say that God was behind the scenes for Mary is his masterpiece and his work. If somebody was engrossed in the Statue of Liberty nobody would say, "It's made by God the creator therefore it is him she is engrossed in."

Prayer of Pope Pius XII which he composed for the Marian Year "Oh Immaculate Mother of Jesus and our Mother Mary . O Conqueress of evil and death, inspire in us a deep horror of sin, which makes the soul detestable to God and a slave of Hell!"

This prayer implies that we do not have a deep horror of sin and need it. So we must be sinners and hated by God. Mary is prayed to because God hates us. She has a civilising influence on God.

"Our Lady is the surest, the easiest, the shortest and most perfect means of going to Jesus Christ" - St Louis de Montfort.

The Holy Spirit is bypassed in favour of Mary. The Bible is clear that he lives in the hearts of God's people making them temples of God and that like God the Son, the Holy Spirit intercedes for us with God the Father.

Whoever thinks that it is not enough to go to Jesus directly is really just praying to Mary while pretending it brings him closer to Jesus. If Jesus is as approachable and understanding and as human as the Bible says there is no need for Mary. To go to her is really bypassing Jesus while hypocritically pretending that this bypassing isn't happening. Indeed the only Jesus it can bring one close to is the one in one's head not the real one. The Catholic Church believes Jesus is physically present in the Eucharist or communion. To say that you need Mary to go to Jesus is strange if the Church really believes one is united with Jesus in tremendous intimacy by receiving communion. Clearly then one must keep one's focus on Mary even then. That is like having sex with your wife while looking at your wife's mother and giving her the attention.

The Catholic Church teaches that God is to come first but that we must pray to the saints and his angels and especially to Mary, the Mother of Jesus Christ who is God the Son. Mary is the greatest creature in Heaven. The Church says we must give full worship to God and he must be the reason we do all we do. We only pray to the saints for the sake of God and to honour God. Mary is singled out for special devotion. I find this eccentric for when people are only honoured for God it is God who is really being honoured so why address Mary and say her Rosary which has ten times more prayers to her than to God? The real reason Mary is prayed to is to put her before God. It has to be. Mary-worship represents defiance of the divine command to love God only.

Yet the Church argues that it was God himself who exalted Mary above all created beings when he made her the Mother of God so by giving her special love and devotion we are only copying him. But what about those who receive the body and blood of Christ in holy communion? Their union with God is deeper than carrying God incarnate in one's womb! Also, God

might have exalted Mary but did she accept this exaltation or reject it? If she rejected it then she is the lowest creation of God and refused to rise to her potential.

St Bernadine of Siena wrote that even God obeys the Blessed Virgin and she is omnipotent because God has given her the same privileges as Jesus the King for she is queen and power is equally shared between the Son and the Mother. Jesus was omnipotent by nature and Mary by grace (page 20, Why I am not a Roman Catholic).

A Fr Oakley wrote that the body and blood of Jesus in the Eucharist is really the flesh of Mary from whom he was made so he who eats the Son also eats the mother (page 20-21, *ibid*).

Theologians today say that some Catholic writers in the past, including some saints, went too far in honouring Mary. Rome was big into book-burning when it was able to use the law against heretics but it never touched theirs.

Mary being Jesus' mother does not mean that she has the most influence with him now though Rome maintains that it does. Jesus said that doing God's will was more important to him than giving birth to him (Luke 11:27, 28). The king may have a mother but that does not mean that he does or should do what she says. Jesus did not have to choose the holiest woman in the world to be his mother so it is mad to say that he did and therefore Mary being the best creature is now at his right hand in Heaven.

The Roman Church makes a lot out of Jesus telling Mary that his time for doing miracles had not come and then doing one – the changing of water into wine – allegedly at her behest (John 2). It is supposed to show the supreme influence that Mary holds over God. There is no evidence that Mary changed Jesus' mind in the story. He would not have told her that the time wasn't right and then do a miracle when he shouldn't. Something else could have happened that made the time right and it happened subsequently. He told her he would not obey her. Even if he did what she said eventually, it only proves that he wanted to do it and not that he was doing it to obey her. He may have done it to please himself and not her.

Catholic scholar Monsignor Ronald Knox wrote, "In one passage a Hebrew idiom has been obscured by Challoner who does not even allude to it in his footnote on the passage. When our Lady says, at Cana of Galilee "They have no wine," *there is no reasonable doubt that our Lord replied, "Let me alone", the Jewish idiom for which is, "What have I to do with thee?"* The Protestant Bible in translating the idiom literally, makes it sound much too harsh But Challoner has not dared even to be literal, he adopts without comment the far less probable interpretation, "What is that (the absence of wine) to me and to thee?" See Some Problems of Bible Translation.

The words Jesus said to Mary, "It is not my time yet", can be translated, "Is this not my time now?" The footnotes in the Catholic New American Bible admit this. Rome says the latter is an unlikely rendering because the time or hour mentioned here means the time of Jesus' death and resurrection (John 13:1). It cannot for Jesus could not have meant that he couldn't do miracles without dying first! The Cana story does not back up Rome's doctrine of Mariolatry.

1 Timothy 2:15 states that woman will be saved through bearing children. What is this salvation referred to here? Is it saying a woman needs to be a mother to be saved? Some Christians say it does not but means that woman will be saved from an unfulfilled spiritual life and having the wrong role in life if she bears children. Either way, if a woman refuses to have children she is doing wrong. This condemns the Catholic belief that Mary though she had Jesus, refused to have any children though she was married and that this was right. If Mary did what the Church says, then she can't be the greatest saint in Heaven.

There were apocryphal gospels that the Church never destroyed and some of these pornographically describe Mary's vagina being examined after she gave birth to Jesus Christ. Could you imagine modern Catholics wanting to think about that? Those traditions came from a time before Mary was turned into a goddess. The Church didn't condemn these gospels in the hope that there might be some truth in them.

Rome says that Mary is the heavenly being who is next to God and whose prayers have the most influence with him. That isn't very fair considering that there are many sinless angels in Heaven who achieved more than she did. She was not even necessary to do God's work for God could have given the world the saviour without her or any woman. Mary did not give up as much for God as some saints did so how could she be better? If she had signs from God unlike them then they sacrificed without being as sure of a reward as she was. She did not die as a martyr!

Consider the idea that it is okay to pray to beings other than Mary. It is surely immoral to pray to the likes of St Martin de Porres when their prayers aren't as mighty as hers are. Saint-worship and Mary-worship are incompatible.

Rome reasons that as Mary was chosen to carry God-made-man for nine months she must have been an exceptionally holy woman. This is nonsense for the Church itself holds that we carry Jesus inside us in a far more intimate way when we receive his body in Holy Communion. Rome reasons that Mary must have been the greatest saint when she agreed to be the

mother of Jesus. That is nonsense for priests don't have to be exceptionally holy to be able to turn bread into Jesus or to eat him in communion.

The Catholic argument that Mary became the one whose agency gets everybody grace from God because she was the mother of the Saviour is odd. His foster-father Joseph had to feed Jesus and earn his bread for him. More importantly Joseph would have taken care of Jesus' spiritual formation more than Mary would. So why is nobody saying that Joseph is the mediatrix of all graces? And as head of the family he was superior to Mary on earth! Catholics rely a lot on arguments from how Mary lived on earth to work out what her role is in Heaven. That is not logical and Christ did say that Heaven is very different and nobody marries there and only single people go there.

Rome calls Mary the mother of all Christians. It alleges that Jesus gave us his mother to be our mother too. The pagan origin of this notion is obvious from the following observation. Mary is not just our mother in name but in fact according to the Church. We are adopted by her as her sons and daughters. She looks after us then. She can do this only by interceding with God for us for she supposedly has no power of her own. But if that is how she looks after us then it follows that St Martin de Porres is our father for he is doing what makes her a mother! There is a major contradiction then in Roman theology. Calling Mary mother in Roman theology despite their denials must be an attempt to make her a goddess for she cannot be mother just by interceding. She must have magic power of her own and perhaps the power to force God to do things against his will. Satan must be working behind the apparitions of Mary in which she calls for her flock to acknowledge her as mother.

Finally...

Idolatry is the worship of what is not God as sacred. It's a violation of the right God has to be worshipped.

Many people get a nice glow inside them when they pray and think of God. They pray without realising that they are praying to this feeling.

The best theologians say that God is being itself and you cannot talk about what God is only about what he is not. They say that the thought of a God who is in time and like us is idolatry.

If you adore your perception of God, you are not adoring God. Even if your perception is right that is not the point. You are still intending to honour what you think God is not what he is. It would take a miracle for a person to really honour and worship God.

Our hearts deceive us very well. We could think we are adoring him when we are actually adoring a mental and emotional image of him.

When people who pray to God find idolatry so hard to avoid, it must be nearly impossible to honour a saint and pray to a saint without being an idolater. The veneration of saints then must be rejected outright as blasphemous and heretical and corrupting. It is a turning away from the true good which is God.

Mary is treated as a divine being or goddess in Catholicism though that faith denies it vehemently.

Why would Catholics keep repeating prayers to Mary if they are about honouring her in order to please God? It would only be necessary to say, "God give Mary my honour," the once.

No pagan Goddess ever received the kind of reverence that Mary gets from Catholics. For example, did the pagans not see Aphrodite as a whore and a retard compared to Athena? The pagans believed their gods and goddesses often got their powers from higher gods and goddesses. And you find Catholics saying the saints get their powers from God. So they are really gods and goddesses and not saints.

The Bible at Romans 8:26 states that we are too weak to know how to pray as we ought so the Holy Spirit intercedes for us to make up for that. Praying to the Virgin Mary undermines that idea totally. Its trying to ignore the Spirit so as to get a lesser being to do the interceding. If you believe the Spirit patches up what you do wrong in prayer, you will not invoke Mary. If you pray to her, then is the Holy Spirit fixing the faults so that the prayer will reach her perfected and persuasive? So the Holy Spirit then virtually prays to Mary too!

From A Christian's Pocket Guide to Mary: Mother of God? by Leonardo De Chirico:

The Catechism goes as far as saying that 'The Church's devotion to the Blessed Virgin is intrinsic to Christian worship' (971).

The indisputable evidence of many of these devotional acts and habits indicates that in some people's lives the centrality of Mary is much more prominent than reverence and obedience to Christ. All this happens not in spite of what the Roman Catholic Church teaches but because of what it explicitly or implicitly endorses.

In the early church not all typologies referring to Mary were positive. Tertullian (160–220 AD), commenting on Mark 3:31–35 speaks of Mary as representing the synagogue being surpassed by the family of God made of people who believe. (See *On the Flesh of Christ*, 7).

Finally

Catholicism has a goddess and her name is Mary.

The Glories of Mary

The bolded bits sound like making a pact with a non-divine being and the Bible says such agreements can only be made to the devil pretending to be a good angel.

St. Alphonsus Liguori, The Glories of Mary:

· *Oh Mary, I have the certain hope of being saved through thee (page 290).*

· *To thee, then, oh Mary, I present myself today, miserable as I am, and **to thee I give myself entirely** (page 474).*

· *Accept me, oh Mary, for thy own, and attend to my salvation, **as I am thine own** (page 38).*

· *Oh Mary, if I put my confidence in thee I shall be saved; if I am under thy protection I have nothing to fear, for to by thy servant is to have the secure armor of salvation (page 328).*

· *(Prostrated himself): Oh my queen, be my advocated with thy Son, who I dare not approach (page 153).*

· *Oh mother of mercy, extend thy hand to raise a poor fallen creature who implores thy mercy. Oh Mary, defend thou me, or tell me to who I shall have recourse, and who can protect me better than thou? (page 224).*

· *To thy hands I consign my soul, it was lost, but thou must save it. I always thank the Lord that he give me this great confidence in thee, which, notwithstanding my unworthiness, I believe will secure my salvation (page 239).*

· *Thou are (my soul's) ladder and way to paradise. Wilt thou obtain for me the grace of pardon and eternal rest? (page 317).*

· *Save me, my hope, save me from hell; but first from sin, which alone can condemn me to hell (page 768).*

· *Thou, next to Jesus must be my comfort in that dreadful moment (of death). Entreat thy Son that in his goodness He will grant the favour to die clasping thy feet (page 22).*

· *Do not leave me until thou seest me actually safe in heaven, blessing thee, and singing thy mercies through all eternity (page 333).*

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