

MARY, THE REDEEMER

Pope John Paul II intends to declare Mary the Co-Redemptrix, Mediatrix, and Advocate of humanity. This will make it the fifth official Catholic Marian dogma, or article of faith.

Here are all five:

1 - Mary is the “*Mother of God.*”

2 - Mary was “*Ever-Virgin.*”

3 - Mary was “*immaculately conceived,*” without stain of sin.

4 - Mary was assumed (translated) to Heaven, and there crowned “*Queen of Heaven and Earth.*”

5 - Mary is the “*Mediatrix of all Graces, Co-Redemptrix, and Advocate*” between man and God.

Some believed that the pope was going to issue this declaration at the World Congress of Ecclesial Movements, meeting on May 27-29, 1998, at Rome, immediately prior to the Pentecost festival. Indeed, a major petition drive by Marian zealots urged him to do just that. But it is more likely that he will do it in the year 2000.

As an article of faith, every Catholic throughout the world would be bound to accept and believe this ex-cathedra (infallible) pronouncement of the pope, on pain of losing his salvation if he were to reject it.

According to papal teaching, to reject an ex-cathedra declaration of the pope is to reject the infallibly declared word of God. It is maintained that such statements have the same authority as if God Himself declared them.

These titles, “*Co-Redemptrix, Mediatrix, and Advocate*” have a very significant meaning: They would indicate that no one in the world can have salvation except through Mary. They cannot obtain it direct from Jesus Christ.

Yet, in reality, this concept has been taught for centuries in various church-approved statements, journals, and books—by Catholic writers, editors, councils, and popes.

Here are several major statements by popes; many more could be cited:

“If in all this series of Mysteries, Venerable Brethren, are developed the counsels of God in regard to us—‘counsels of wisdom and of tenderness,’ according to St. Bernard—not less apparent is the greatness of the benefits for which we are debtors to the Virgin Mother. No man can meditate upon these without feeling a new awakening in his heart of confidence that he will certainly obtain through Mary the full-

ness of the mercies of God.

“And to this end, vocal prayer chimes well with the Mysteries. First, as is meet and right comes the Lord’s prayer, addressed to Our Father in Heaven; and having, with the elect, petitions dictated by Our Divine Master, called upon the Father, from the throne of His Majesty—we turn our prayerful voices to Mary.

“Thus is confirmed that law of merciful meditation of which We have spoken, and which St. Bernadine of Siena thus expresses: ‘Every grace granted man has three degrees in order; for by God it is communicated to Christ, from Christ it passes to the Virgin, and from the Virgin it descends to us.’—*Pope Leo XIII, Encyclical, promulgated on September 8, 1894, quoted in Iucunda Semper Expectatione (On the Rosary).*

“At Cana in Galilee there is shown only one concrete aspect of human need, apparently a small one of little importance. [‘They have no wine.’] But it has a symbolic value: this coming to the aid of human needs means, at the same time, bringing those needs within the radius of Christ’s messianic mission and salvific power.

“Thus there is a mediation: Mary places herself between her Son and mankind in the reality of their wants, needs and sufferings. She puts herself ‘in the middle;’ that is to say, she acts as mediatrix not as an outsider, but in her position as a mother.

“She knows that, as such, she can point out to her Son the needs of mankind, and in fact, she ‘has the right’ to do so. Her mediation is thus in the nature of intercession: Mary ‘intercedes’ for mankind.”—*Pope John Paul II, Encyclical, promulgated on March 15, 1987, quoted in Redemptoris Mater (On the Blessed Virgin Mary in the Life of the Pilgrim Church).*

The following Vatican press release quotes from a papal address:

“The heavenly Father has wished to unite ‘to the priestly intercession of the Redeemer the maternal intercession of the Virgin. It is a function that she exercises to the benefit of those who are in danger and need temporal favors, and above all, eternal salvation.’

“The titles with which the Christian people address the Mother of the Lord ‘help in understanding better the nature of her intervention in the life of the Church and of each of the faithful.’

“As ‘*Advocate*, she defends her children and protects them from the damage caused by their own faults.

Christians invoke Mary as *help of Christians*, recognizing her motherly love that sees the needs of her children, and that she is prepared to intervene to help them, especially when eternal salvation is at stake.'

"She receives the title of 'Helper' because 'she is near all those who suffer or find themselves in situations of grave danger.'

"Finally, 'as maternal *Mediator*, Mary presents Christ with our wishes, our supplications, and transmits to us His divine gifts, interceding continually in our favor.'"—*Vatican Information Services press release, quoting Pope John Paul II, statement made in general audience in Vatican Square, September 24, 1997 [emphasis theirs]*.

"Pope John Paul II recalled that Vatican Council II gave Mary the title of 'Mediatrice,' which affirms that 'with her multiple intercession she continues to obtain for us the gift of eternal salvation.'

"'Despite the fact that some council fathers did not fully agree with' the attribution of this title to Mary, 'it was nonetheless included in the dogmatic constitution of the Church to confirm that value of the truth that it expresses. However, they avoided joining it to any particular theology of mediation, and it was only included among the other titles recognized as Mary's.'"—*Vatican Information Service, quoting John Paul II at a general audience in St. Peter's Square, October 1, 1997*.

At this juncture in that speech, John Paul cleverly sidesteps the clear statement of 1 Timothy 2:5.

"'In proclaiming Christ the one mediator, the text of the Letter of Saint Paul to Timothy excludes any parallel mediation, but not a subordinate mediation . . . It is possible to participate in Christ's mediation in different spheres of the work of salvation . . . In this will [desire] to stir participation in the unique mediation of Christ, the free love of God, who wants to share what He possesses, is manifested.'"—*Ibid.*

Such remarks clearly present Mary as Co-Redemptrix and Mediatrice. (Keep in mind that not only Mary, but the pope and the priests are mediators between the soul and God and extend forgiveness to men.)

On May 13, 1983, an assassination attempt was made on John Paul II in St. Peter's Square. That date was an anniversary of the first appearance of the so-called apparition of Our Lady of Fatima on May 13, 1917, in Portugal.

During his recovery, the pope credited his survival to the direct intervention of Mary. On the first May 13 after his recovery, he made a pilgrimage to Fatima to worship the statue of Mary at the shrine; and, through the statue, he expressed his thanks to Mary for having saved his life.

A primary element in Christianity is believing that

God is good, that He loves you, and that you can come to Him in repentance and be reconciled.

But Roman Catholicism is a distorted system which denies all these truths! It teaches that God the Father is full of vengeful hatred; that Christ the Son cares little for you; and only Mary is good, loving, and the only one through whom you can repent and be reconciled with Heaven.

Here are several additional statements about Mary as the only means of salvation:

THE ROMAN CHANNEL OF GRACE

"[Mary is] the first steward in the dispensing of all graces."—*Pius X, quoted in F.J. Sheed, Theology for Beginners, p. 132.*

"We have no greater help, no greater hope than you. O Most Pure Virgin; help us, then. For we hope in you, we glory in you. We are your servants, do not disappoint us."—*Novena Prayers in Honor of Our Mother of Perpetual Help (published by Sisters of St. Basil, with imprimatur).*

"Christ has taken His seat at the right hand of the Majesty on high . . . and Mary as Queen stands at His right hand."—*Pius X, Mary Mediatrice, in Encyclical: Ad Diem Illud.*

"Mary is Our Lady and Queen because she, the new Eve, has shared intimately in the redemptive work of Christ, the new Adam, by suffering with Him and offering Him up to the Eternal Father."—*Ludwig Ott, Fundamentals of Catholic Dogma, p. 211 (1974).*

Alphonsus de Liguori wrote two books in lavish praise of Mary (*The Glories of Mary, 1750*) and Catholic priests (*The Duties and Dignities of the Priest*). He was rewarded with sainthood. Because he was canonized, his statements are infallible.

"With reason does an ancient writer call her 'the only hope of sinners'; for by her help alone can we hope for the remission of sins."—*De Liguori, The Glories of Mary (ed. Eugene Grimm: Redemptorist Fathers, 1931), p. 83.*

"'Many things,' says Nicephorus, 'are asked from God, and are not granted; they are asked from Mary, and are obtained.'"—*Op. cit., p. 137.*

"If God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him."—*Op. cit., p. 124.*

"[Prayer of St. Ephram:] 'O Immaculate Virgin, we are under thy protection . . . we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil.'"—*Op. cit., p. 273.*

"'At the command of Mary all obey—even God.' St. Bernardine fears not to utter this sentence; meaning indeed, to say that God grants the prayers of Mary as if they were commands . . . Since the Mother, then, should have the same power as the Son, rightly has Jesus, who is omnipotent, made of Mary, also omnipotent."—*Op. cit., p. 82.*

"Because men acknowledge and fear the divine Majesty, which is in him [Christ] as God, for this reason it was necessary to assign us another advocate, to whom we might have recourse with less fear and more confidence, and this advocate is Mary, whom we cannot find one more powerful with his divine majesty, or one more merciful towards ourselves . . . A mediator, then, was needed with the mediator himself."—*Op. cit., pp. 180-182.*

"Nothing whatever of that immense treasure of all graces, which the Lord brought us . . . is granted to us save through Mary, so that, just as no one can come to the Father on high except through the Son, so almost in the same manner, no one can come to Christ except through his Mother."—*Leo XIII, Magnae Dei Matris.*

"She [Mary] remains forever associated to Him [Christ], with an almost unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest; through Him, with Him and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest and by singular election. And her kingdom is as vast as that of her son and God, since nothing is excluded from her dominion."—*Pius XII, quoted in E.R. Carrol (ed.), Mariology, Vol. 1, p. 49 (1955).*

Abstinence vs. Condoms

The public press ridicules the idea that people should control themselves. It is said that the use of condoms is all that is needed to avoid pregnancy, disease, and AIDS.

But this is not true! The use of condoms can induce pregnancy, sexually transmitted diseases,—and even the most deadly forms of them.

The only safe route is to avoid all sexual relationships until marriage, and to only marry an equally abstinent person.

The following very excellent statement was made by a knowledgeable, overseas Adventist health worker.

We reprint it in the hope that it will be shared with young people—and that lives may be saved as a result. Only obedience, by faith in Christ, to the Ten Commandments can bring happiness in this life.

This statement was made by Dr. Paul Wangai, Jr., Director, Health/Temperance Department, Eastern Africa Division. We would urge you to photocopy this page and share it with others.

Let the word go out: Obedience to the Moral Law of God is what the world needs. —*vf*

Condoms are not 100 percent protective. Some latex material in condoms have “pores” or “channels” 5 microns in diameter. In contrast, HIV measures 0.1 of a micron! [This is 1/10th of 1 micron, or 1/50th of 5 microns.]

Furthermore, 17 percent of the partners, using condoms for protection among married couples in which one partner was HIV infected, still caught the virus within 18 months. *That is one out of six!*

A U.S. Food and Drug Administration study duplicated the stresses of sexual intercourse, to test whether the viruses would leak through the pores of a stretched latex condom. The study . . . showed that “between 14 and 29 of the 89 condoms tested leaked a significant amount of tests particles.”

It went on to say that researchers concluded that leakage of ejaculation [sperm, which can carry the HIV virus] was real and therefore “the use of latex condoms can substantially reduce, but not eliminate, the risk of HIV transmission.”

This study has been published in at least three places. If leakage in 29 out of 89 condoms occurred, *that is only 33 percent of the time!* And the leakage was ejaculation [sperm]. The HIV particles are 1/25th the width of sperm in an ejaculation.

[In other words if, one third of the time, sperm passes through the condom, then HIV virus can pass from the sperm and through the condom even more easily. The present writer found a report in the early 1990s, in which the University of Texas declared that

an HIV study revealed that condoms consistently leaked HIV virus at least 30 percent of the time.]

Given these findings on HIV size and leakage, what rational, informed scientist would place his or her trust 100 percent in such flimsy armor and risk his or her very life?

Furthermore, is it likely that young people, in moments of unbridled passion, will stop to remember the 13-steps a U.S. Department of Health and Human Services publication recommends, including:

- Store condoms properly, in a cool, closed container.
- Pay attention to expiration date on condoms with spermicide.
- Use a water-based lubricant. Petroleum products (e.g. jelly) must be avoided.
- Be cautious about vending machines, since extreme temperatures reduce efficiency.
- Do not keep condoms in wallet or pocket for more than a few hours at a time; increased temperature will occur.
- Do not open package with teeth, sharp nails, or scissors.
- Check to see if condom is gummy or sticks to itself.
- Check tip for brittleness, tears, holes, etc. . .

It is clear that our “AIDS prevention efforts” should not offer false security, by telling people that risk of HIV transmission is removed by the use of condoms. Abstinence can provide protection which condoms cannot offer. Let us not fool the people into believing they are safe when they are not safe.

AIDS education programs . . . have not shown any significant and consistent decrease in sexual activity, pregnancy rates, or sexually transmitted diseases, including AIDS.

The so-called “safe sex” solution to AIDS prevention is a disaster in the making. Condoms are not the solution; values are! *The only common sense solution is abstinence before marriage, then marriage with mutual fidelity for life to an uninfected spouse.*

Programs that encourage teens to postpone sex until they are old enough have been very successful [statistics given]. There is a consensus: AIDS is one disease you don’t want to get! Condoms are only 70-85 percent effective.

Students need to get a strong, clear message: Saving themselves until marriage is the only 100 percent, sure way to be protected from disease and pregnancy. Let us be honest with them about the high failure rates of contraception. Let us teach them skills to help them save sex until marriage.

[That concludes Dr. Paul Wangai’s message. Please accept it as a truth which, if followed, can save you from multiplied sorrow and, very possibly, an early death.]

METHODISTS SHOCKED BY SAME-SEX ACQUITTAL

The fallout from the Creech issue is causing committed evangelical pastors and members to leave the United Methodist Church (UMC). The entire denomination has been shaken.

On September 14, 1997, Jimmy Creech (53), an Omaha pastor, performed a marriage ceremony ("covenanting service" he called it) uniting two women in holy wedlock at his church. This threw the entire denomination into an uproar, and multiplied thousands demanded that he be fired.

In November, he was suspended by Nebraska Bishop Joel Martinez, and everyone awaited the decision of a 13-man jury of Creech's peers, selected from Nebraska clergy.

On March 13, 1998, after more than three hours deliberation, eight of the 13 jurors voted that he had violated the order and discipline of the church, but nine votes were necessary in a church trial to convict.

"He is an elder in full connection in the Nebraska Conference and is immediately reinstated," the bishop declared.

This decision let Creech return to the pastorate of one of the largest congregations in the state: the First Methodist Church in Omaha. Following the decision, the case was declared to be closed. As far as a lot of Methodists were concerned, that closed the denomination to them.

As soon as the verdict was announced, the courtroom erupted in joy, on the part of some, and anger by others. Ron Wright, an open homosexual, jumped about shouting, "We won! We won!" He said it had brought "justice and freedom" to the Methodists.

"The church is open to everyone, no matter what their abilities and sexual orientation," he added. "The civil rights of gays and lesbians were established here. In the future, I hope the church can be even more open."

There were others who, fearing that would happen, decided to do something about it.

Standing on a chair after the verdict, Creech was jubilant. "We have a victory to celebrate, a victory for the church tonight! The jury voted to affirm the grace of God to all people and the integrity of the pastoral role to be in ministry to all people," he cried.

Creech's Omaha church, with its 1,900 members, was split over the issue. Many have already abandoned the denomination, and more are planning to do so.

Ironically, Creech had earlier been refused a pastorate in North Carolina because he openly advocated gay freedom.

One Omaha member, Casey Biehl, said, "I feel betrayed . . . It does not matter what we as lay people say. When you shut the billfold, the people whose salaries we are paying will listen to you!"

Church leaders knew what they were doing; for, in a related vote, taken the next day, they agreed that Creech had, indeed, performed a homosexual union on September 14.

But that decision only added to Creech's jubilancy. "The church is willing to stand for the acceptance of gay men and lesbians!"

As soon as the terrible verdict was announced, Bishop Martinez appealed to bishops of the denomination's eight-state South Central Jurisdiction, to formally request the Judicial Council—the church's "Supreme Court"—to rule on the status of this matter.

Time passed while members waited. Perhaps the verdict could be reversed. But they were shocked when, despite a groundswell of protest, on May 6, over the protests of the South Central Jurisdiction, the highest level—the Council of Bishops—officially rejected a request to hold a special session of the top legislative body to deal with the issue of same-sex "marriage."

(It came as small consolation that Martinez, of Nebraska, announced on May 6 that he would not reappoint Creech as Omaha pastor.)

Unlike our own denomination which is pretty much asleep, conser-

vative Methodists are uniting for action. Patricia Miller, executive director of the Confessing Movement (CM), representing 1,100 UMC churches and 500,000 members, declared "There will be repercussions if the United Methodist doctrine is not upheld." — They stand in defense of Biblical beliefs while our people let them be compromised.

The next UMC general conference is not scheduled until the year 2000, in Cleveland.

Asbury Theological Seminary, two bishops, the *Good News* magazine, and CM are demanding action of some kind against this open door to sodomy.

When CM met in Tulsa in April, they unanimously adopted a statement to be sent to all UMC bishops, "to hold each other accountable in teaching and defending the doctrinal and ethical standards of the Book of Discipline."

In a separate statement the warning was given: "If there is any weakening of these Biblical and disciplinary standards, we will be forced to reconsider our commitments to the existing structures of the United Methodist Church."

Meanwhile, according to a report we have, sizeable numbers of members are withholding funds or leaving the church. Over half of the members in Creech's Omaha church have left. In California, 22 UMC ministers are leaving the denomination,—with many hoping to take their local churches with them.

A number of local congregations are withholding all funds from the denomination.

William Abraham, a professor at Perkins School of Theology, in Dallas, says UMC moderates "realize, for the first time, what their church will look like if those committed to theological and moral revisionism get their way."

It is time that our own people take a stand for our historic beliefs—before they pass away. —vf