

Elevating Mary

The Catholic Church firmly believes that Mary was immaculately conceived. Since God rejects all sin, and the purpose of Christ's incarnation was to release man from the grasp of Satan, it was not suitable that our redeemer be personally associated with sin. This means that unlike the original sin that we as humans inherit at the moment of conception, Mary was exempt from this sin, and in like manner, was not subject to sin throughout her life. In Luke 1:28, The Angel Gabriel addresses Mary "Hail, full of grace!" The fullness of grace would not have been hers, had she any stain of sin. In the Apostolic Constitution by Pope Pius IX on the Immaculate Conception, he iterates this teaching:

"Above all creatures did God so loved her that truly in her was the Father well pleased with singular delight. Therefore, far above all the angels and all the saints so wondrously did God endow her with the abundance of all heavenly gifts poured from the treasury of his divinity that this mother, ever absolutely free of all stain of sin, all fair and perfect, would possess that fullness of holy innocence and sanctity than which, under God, one cannot even imagine anything greater, and which, outside of God, no mind can succeed in comprehending fully."

The Catholic Church commemorates Mary's Immaculate Conception on December 8th of each year.

As we read the gospels, we see unmistakably that Mary is the Mother of Jesus. In the Angel Gabriel's greeting to Mary, he confirms that she will bear the Son of God. In the profession of faith we recite at each Sunday Mass, we proclaim that Jesus is the second person of the Trinity, that He is "true God from true God". Therefore, if Jesus is God, we must gather that Mary, the one who gave birth to, and nurtured Jesus, is the mother of God who became Man – Jesus. There is no other human to whom Jesus was as closely and intimately connected, as His Mother, Mary.

The Catholic Church relies heavily on sacred tradition, as passed down from the apostles, and manifested in the teaching authority of the Church. The assumption of Mary is one doctrine of the Church that has emerged from apostolic tradition, rather than directly from scripture. It is not officially declared whether or not Mary underwent human death. However, what the Church does officially pronounce is that after the course of her earthly life, Mary was assumed body and soul into heaven by the power of God. The Church's belief that Mary's soul was perfectly sinless gives us confidence that she went directly to God. At the same time, her body was not subject to corruption, as our human bodies typically are. There is biblical history of one who is so close to God, being assumed body and soul into heaven. In the Old Testament, we see that Elijah was assumed into heaven in a whirlwind. (2 Kings 2:11). Similarly we read in Hebrews 11:5, "By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God." Mary was even closer to God than these two biblical figures, and therefore this special privilege of bodily assumption was granted to her. The feast of Mary's Assumption is celebrated on August 15th of each year.

Mary's body has been glorified in heaven and she has been given an important role near her Son as Queen of Heaven and Earth. Mary is entitled "queen" because she is the Mother of Jesus, who is truly a King of kings. With the queenship Mary has been given by her Son, Mary offers abiding mercy and compassion, interceding for all of God's children.

In the book of Revelation 12:1, Mary's status as queen is reflected, "and a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." The feast of Mary's queenship is celebrated on August 22nd of each year.

Mary has been given an extraordinary role in the history of salvation. In response to her special status, Catholics give Mary unequalled admiration and respect, greater than any other saint. This is a tradition often misunderstood by non-Catholics. The honor we give to Mary is not to be compared to the worship and praise we give only to Almighty God. However, Mary must not be disregarded, as she offers many graces, and mercy to all who call upon her intercession. <https://www.catholiccompany.com/content/what-the-catholic-church-teaches-about-mary>

As we have already seen, Catholic customs stem from ancient pagan practices and beliefs. Pagan priests were celibate, tonsured, and received the power of sacrificing for the living and the dead. The same power is given to Roman Catholic priests. Pagan celibate priests are dedicated to the mother goddess, and Catholic priests to Mary the mediatrix.

In 1854, the Papacy declared Mary sinless, and in 1951, they declared that she had ascended unto heaven, where she was crowned as the "Queen of heaven." This was called the Assumption of Mary. Since then, the complete system of Babylonian worship, with Mary taking the role of the mediatrix, has thus been established within Catholicism.

The goddess in ancient religions was worshiped as the life giver and nurturer and, as such, this religion was full of sexual undertones. Phallic symbols, as well as symbols of femininity and divine intercourse, were common in ancient temples, as they are in modern temples, particularly in India. These symbols are equally common in Roman Catholic cathedrals.

The breasts of the goddess formed a prominent part of the goddess cult, goddesses often being depicted with many breasts to nurture the world. Even the sun god was depicted nurturing at the goddess' breast.

Catholicism carries the same mythology. Take for example the Magharet Sitti Mariam, or "Milk Grotto" as it is commonly known, where Catholic tradition has it that Mary spilt milk from her breast while feeding Jesus. This milk supposedly squirted onto the walls of the cave and formed white markings. The grotto has become a shrine, revered today as a place of pilgrimage for healing and fertility.

The sinner that ventures directly to Christ may come with dread and apprehension of his wrath; but let him only employ the mediation of the Virgin with her Son and she has only to show that Son the breasts that gave him suck and his wrath will immediately be appeased.

Pope John Paul II believed that Mary intercedes for the faithful who honor her during mass:

As they listen to the word proclaimed in the Sunday assembly, the faithful look to the Virgin Mary...From Sunday to Sunday, the pilgrim people follow in the footsteps of Mary, and her maternal intercession gives special power and fervour to the prayer which rises from the Church to the Most Holy Trinity.

The Mother-Son Sun Worship System

The pagan system of sun worship had three main aspects: the father, mother, and the son. In ancient Chaldean times, these were the god Bel or Merodach, Ninus the son who was also worshiped as Tammuz, and the female goddess Rhea who was also worshiped as Ishtar, Astarte, or Beltis. She was also referred to as the "queen of heaven," and the "wrath subduer." Mary has received these same names in Catholicism.

Mother and child worship was the basis of the ancient religions. In the various religions of the world, the same system of worship was perpetuated under different names. In Egypt, the mother and child were worshiped as Isis and Osiris or Horus, in India as Isi and Iswara, in China and Japan as the mother goddess Shing-moo with child, in Greece as Ceres or Irene and Plutus, in Rome as Fortuna and Jupiter-puer, or Venus and Adurnis, and in Scandinavia as Frigga and Balder. The mother and child were worshiped in Babylon as Ishtar and Tammuz, and in Phoenicia, as Ashtoreth and Baal. Moreover, the child was worshiped as both husband and son of the mother goddess.

The male component is a counterfeit of Jesus Christ. The Biblical names used for Jesus were also used for the child in ancient religions. Zoroaster was referred to as the seed, Mithra the Persian sun god was referred to as the Saviour, Dionysus as the sin-bearer, Bacchus as the branch, Vishna as the victim-man, and Osiris as the king of kings.

Mass

In the Roman Catholic mass, the Eucharist or "host" (the round wafer) is a symbol of the sun. It is normally placed during ceremonial masses on a monstrance with a crescent moon, symbolizing the plunging of the sun into the womb of the goddess. Some monstrances bear the letters "SFS," which represents 666, as S was the sixth letter in the ancient Greek alphabet and F is the sixth letter in our alphabet.

The round disc in the crescent moon was a symbol of ancient Babylon, and is found in all the ancient religions. In Catholic cathedrals, these symbols are very prominent, often depicting a round form of mother and child within the crescent moon.

The rebirth of the sun god was celebrated by the eating of round bread in Babylonian times, and was common in Mithraism and Osiris worship. Historian Alexander Hislop says this:

And here, in a so-called Christian Church, a brilliant plate of silver, "in the form of the SUN," is so placed on the altar, that everyone who adores at the altar must bow in lowly reverence before that image of the "SUN." Whence, I ask, could that have come, than from the ancient SUN-worship, or the worship of Baal? And when the wafer is placed so that the silver "SUN" is fronting the "round" wafer, whose "roundness" is so important an element in the Romish Mystery, is only another symbol of Baal, or the sun, what can be the meaning of it, but to show to those who have eyes to see that the "Wafer" itself is only another symbol of Baal.

Pope John Paul wrote in 1998 that mass also includes an element of Mary veneration, which, as we have seen, is also a pagan practice:

Significantly, the Catechism of the Catholic Church teaches that "the Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life"...As they listen to the word proclaimed in the Sunday assembly, the faithful look to the Virgin Mary, learning from

her to keep it and ponder it in their hearts (cf. Lk 2:19). With Mary, they learn to stand at the foot of the Cross, offering to the Father the sacrifice of Christ and joining to it the offering of their own lives. With Mary, they experience the joy of the Resurrection, making their own the words of the Magnificat which extol the inexhaustible gift of divine mercy in the inexorable flow of time: "His mercy is from age to age upon those who fear him" (Lk 1:50). From Sunday to Sunday, the pilgrim people follow in the footsteps of Mary, and her maternal intercession gives special power and fervour to the prayer which rises from the Church to the Most Holy Trinity.