

What is a Protestant? #2

Christ Alone and Grace Alone

Ascent

Fall Session, Lesson 7

Introduction

Review last week

Church History - <https://youtu.be/hxmoDyw43Yk>

The three branches of Christianity

The "5 Solas" of the Protestant Reformation

Sola Scriptura	Scripture Alone
Solus Christus	Christ Alone
Sola Gratia	Grace alone
Sola Fide	Faith Alone
Soli Deo Gloria	Glory to God Alone

The Solas of this week

#2 Christ Alone

#3 Grace Alone

Principle #2 Christ Alone

The situation in Luther's Day

The rediscoveries of the Protestant Reformation

The significance in our day

Principle #3 Grace Alone

The situation in Luther's day

The rediscoveries of the Protestant Reformation

The significance in our day

CBS News report about the Holy Door -

<http://www.cbsnews.com/news/pope-to-close-holy-door/>

Digging Deeper: "Christ Alone,"

<http://www.ligonier.org/learn/articles/christ-alone/>

"Sola Gratia," <http://www.ligonier.org/blog/sola-gratia-christians-are-saved-grace-god-alone/>

Next Week: Faith Alone, Glory to God Alone

Why A New Marian Dogma? (Emphases not in the original)

The popes of Catholic Church, based on Scripture and Tradition, have officially taught over the course of centuries that the Virgin Mary, Mother of Jesus, is also the Spiritual Mother of all peoples. Mary performs this role as spiritual mother to humanity in three basic ways.

First, Mary consented to be the Mother of Jesus (Lk 1:38), and thereby by her “fiat” or “yes” brought Jesus, the divine Redeemer, into the world (Lk 2:7). Mary also shared in the suffering of her Son, as was prophesied by Simeon, that her heart too would be “pierced” (Lk 2:35). At Calvary, Mary’s motherly heart suffered in union with her crucified Son, and she offered her suffering in union with that of Jesus to the Heavenly Father for the redemption of the world (Jn 19:25-27). For this role, Mary is called by the Church the “Co-redemptrix” or female co-redeemer with Jesus. As Bl. John Paul II explained, “Crucified spiritually with her crucified Son...her role as Co-redemptrix did not cease with the glorification of her Son” (L’Osserv. Rom., March 11, 1985). Mary is the mother who spiritually suffers for her earthly children.

Secondly, Mary is the mother who spiritually nourishes her earthly children by dispensing the graces of salvation. As she did at the Wedding of Cana (Jn. 2:1-10), Mary intercedes to bring the graces of Jesus to all of humanity. As she “mediated” or interceded to bring Jesus himself, the Source of all graces, into the world (Lk 1:38; Lk 2:7), Mary is appointed by Jesus himself at the climax of his redeeming sacrifice on the cross to become the spiritual mother of all peoples and to dispense to humanity the graces of Jesus, when he says to Mary, “Behold, your son” (Jn. 19:26). Jesus then tells John, and all those who seek to become beloved disciples of Jesus, to “behold your Mother”(Jn. 19:26). For this role of dispensing the saving graces of Jesus to her earthly children, Mary is called the “Mediatrice of all graces.” As Bl. John Paul II explained, “Mediatrice is implicit in the term, Mother.” (L’Osserv. Rom., Oct. 1, 1997).

Thirdly, Mary brings the needs of mankind to the throne of Christ. She is the principal intercessor on behalf of her earthly children, and as Queen, she has the greatest possible intercessory power to Jesus, the King of the Kingdom of God, for humanity’s needs. In the Old Testament, the Queen Mother of the King had the greatest power of intercession to her son, the king in the line of David, on behalf of the Jewish people (1 Kings 2:19). In the New Testament, Mary is the new Queen Mother who give birth to the “King of Kings” (Lk 2:7), and is crowned as the Queen and Advocate in the Kingdom of God (Rev 12:1-6), becoming the greatest intercessor for the people of God to Christ the King. For this role of interceding for humanity, Mary is called the “Advocate”, her most ancient title, dating back to the 2nd century (St. Irenaeus, Adv. Haer.V).

Up to this point in history, the Church has proclaimed four “dogmas” or solemnly pronounced doctrines about the Virgin Mary: 1) that Mary is the Mother of God (Council of Ephesus, 431); 2. that she is a Perpetual Virgin (Lateran Council, 649); 3) that Mary was conceived without original sin, or her “Immaculate Conception” (Bl. Pius IX, 1854); and 4) that she was assumed body and soul into heaven, or her “Assumption” (Pius XII, 1950). The last major doctrine about Mary is her role as Spiritual Mother of all peoples under its three motherly aspects as Co-redemptrix, Mediatrice of all graces, and Advocate, which is already

the official teachings of the popes, or the “Papal Magisterium.” What then would be the benefit of a solemn proclamation of a “fifth dogma” of Mary’s spiritual motherhood by the Holy Father?

The proclamation of Mary’s Spiritual Motherhood by the Pope would satisfy God’s condition of never forcing grace upon us. The Holy Father’s free acknowledgement and solemn announcement of Mary’s roles would allow her to fully enact these motherly roles of intercession on behalf of humanity. The titles of Co-redemptrix, Mediatrix of all graces, and Advocate are actually her spiritual functions for the human race, and when the highest human authority in the world freely proclaims these Marian titles, it will, in a certain sense, “free” or release Mary to fully bring into action these motherly functions of grace for the world in their greatest possible capacities.

The proclamation of the Dogma of Mary Co-redemptrix, Mediatrix, and Advocate by the Holy Father will enable the Mother of Jesus to shower the world with a historic outpouring of grace, redemption, and peace in a new and dynamic way—an event which Marian apparitions like Fatima refer to as the “Triumph of the Immaculate Heart of Mary.”

In the 1910’s, Cardinal Mercier of Belgium began a petition movement to the Holy Father for the papal definition of Mary’s universal mediation. In the early 1920’s, St. Maximilian Kolbe added his voice for the solemn definition of Mary as Co-redemptrix and Mediatrix of all graces. As was the case in the movements leading up to the last two papal definitions of Mary’s Immaculate Conception and Assumption, millions of petitions from cardinals, bishops, clergy, religious and the lay faithful the world over have been sent to Popes John Paul II and Benedict XVI in support of this solemn dogmatic proclamation of Mary’s spiritual motherhood.

The Church-approved apparitions of the Lady of All Nations in Amsterdam, Holland (1945-1959; Church approval, May 31, 2002) confirm that only with the proclamation of the Dogma of Mary Co-redemptrix, Mediatrix, and Advocate will Mary be able to intercede for “true peace for the world” (May 31, 1954 message). The Lady of All Nations also called all peoples to “petition the Holy Father” for this fifth Marian Dogma (May 31, 1954 message), and to pray daily the “Prayer of the Lady of All Nations” for the accomplishment of this Fifth Dogma:

“Lord Jesus Christ, Son of the Father, send now your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations, that they may be preserved from degeneration, disasters, and war. May the Lady of All Nations, the Blessed Virgin Mary, be our Advocate. Amen.”(Feb. 11, 1951).

We therefore encourage everyone to respond to Our Lady’s two requests. First, pray daily the Prayer of the Lady of All Nations. For free Lady of All Nations Prayer Cards, please call 740-937-2277; or email Mary@MotherofAllPeoples. Secondly, petition the Holy Father by writing to him at: Pope Benedict XVI, 00120 Vatican City, Europe; or sending in an electronic petition by going to www.fifthmariandogma.com or www.motherofallpeoples.com.

Let us each do our share in praying and working for the fifth Marian Dogma, through which the Mother of Jesus and the Spiritual Mother of All Peoples can bring to our troubled world an unprecedented historic release of grace, redemption, and peace for our human family.