

Online Catechism Lesson 19: On the Blessed Virgin Mary and the Divine-Essence Heresy

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On the Blessed Virgin Mary

1. The Blessed Virgin Mary is the Mother of God because she conceived and gave birth to the divine person of God the Son united to a human nature.¹

When we say Mary is truly the Mother of God, we do not mean she created God or existed before God. She is a creature and thus was created by God. We mean that she conceived and gave birth to the Word of God made flesh, to God the Son who united himself to a human nature that he got from Mary: *“In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God... AND THE WORD WAS MADE FLESH, and dwelt among us.”* (Jn. 1:1, 14) And *“Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”* (Mt. 1:23) Hence the following verse refers to Mary: *“He [God] that made me [Mary], rested in my tabernacle [womb].”* (Ecclus. 24:12) Because the divine nature and human nature of Jesus Christ is united in one divine person, the person whom Mary conceived and gave birth to is the divine person of God the Son. And even Jesus’ human nature, which he got from Mary, was divinized the instant his human body was conceived and his human soul was created. And thus even Jesus’ human nature is divine. Hence Mary is the Mother of God on two counts: 1) For giving birth to the Incarnate divine person of God that Son; and, 2) for giving birth to God the Son’s human nature which is divine.

2. The Blessed Virgin Mary is a perpetual virgin. Hence she gave birth as a virgin and remained a virgin.
3. The Immaculate Conception is an allowable opinion,² one that I hold. It states that in view of the foreseen merits and redemption of Jesus Christ the Blessed Virgin Mary was prevented from falling into original sin and thus the Blessed Virgin Mary was conceived without original sin. The following verses applies to Mary: *“How beautiful art thou, my love, how beautiful art thou! Thy eyes are doves’ eyes besides what is hid within... Thou art all fair, O my love, and there is not a spot in thee.”* (Can. 4:1, 7) For *“the most High hath sanctified his own tabernacle.”* (Ps. 45:5)³

Human reason can logically comprehend that Mary must have been free from all sin when she conceived Jesus in her womb because God would never take on a human nature nor dwell in a vessel that was ever stained with sin and thus under the power of the Devil.

4. The Assumption of the Blessed Virgin Mary into heaven body and soul is an allowable opinion,⁴ one that I hold. It states that the Blessed Virgin Mary was assumed into heaven in body and soul.
5. Mary is the mediatrix (mediator) between Jesus Christ and men.

While Jesus Christ, God the Son, is the sole mediator between God the Father and man (and thus no one comes to the Father but by through the Son), Mary is the mediator between God the Son and men. And there are lesser mediators under Mary.

6. It is an allowable opinion, one that I hold, that the Blessed Virgin Mary is Co-Redemptrix (Co-Redeemer).⁵

¹ See *RJMI Topic Index*: Mary, The Blessed Virgin.

² Because Pius IX was an apostate antipope, his attempted infallible definition in 1854 on the Immaculate Conception, in his encyclical *Ineffabilis Deus*, was null and void. However, I firmly believe that the next pope will infallibly define the Immaculate Conception and thus make it a dogma.

³ See *RJMI Topic Index*: Immaculate Conception of the Blessed Virgin Mary.

⁴ Because Pius XII was an apostate antipope, his attempted infallible definition in 1950 on the Assumption of Mary into heaven body and soul, in his encyclical *Munificentissimus Deus*, was null and void. However, I firmly believe that the next pope will infallibly define the Assumption of Mary into heaven body and soul.

While Jesus is the sole redeemer who redeemed men from their sins, the redemption could not have happened without a woman who was worthy enough to give God the Son a human nature that he needed in order to redeem men. Therefore, Christ died for our sins, but without Mary there is no Christ to die for our sins. Christ's death redeems men, but without Mary there is no Christ to redeem men. And it is also an allowable opinion that Mary is also Co-Redemptrix because she offered up her son to God the Father, as Abraham offered up Isaac.

The heresy that the divine essence does not beget, is not begotten, and does not proceed

7. The divine essence of the Father eternally begot the divine essence of the Son; hence the divine essence of the Son is eternally begotten from the divine essence of the Father; and the divine essence of the Holy Spirit eternally proceeds from the divine essence of the Father and the divine essence of the Son. Hence the divine essence begot, is begotten, and proceeds.
8. Hence beware of the heresy which teaches that the divine essence does not beget, is not begotten, and does not proceed. This heresy was first taught by some scholastics (such as apostate Thomas Aquinas) and in the invalid and heretical Fourth Lateran Council in 1215.

For more information, see RJMI book *The Heresy That the Divine Essence Does Not Beget, Is Not Begotten, and Does Not Proceed*.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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⁵ See RJMI book *Mary Is Mediatrix and Co-Redemptrix*.