

Not only is Mary a mediatrix to Christ, but Jesus calls all Christians to be mediators to him for others.

1) 1 Timothy 2:1-3

a) "First of all, then, **I urge that supplications, prayers, intercessions, and thanksgivings be made for all men**, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. **This is good, and it is acceptable in the sight of God our Savior**"

2) James 5:15-16

a) " And **the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven.** Therefore confess your sins to each other and **pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective.**"

3) James 5:19-20

a) My brothers, if one of you should wander from the truth and someone should bring him back, remember this: **Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.**

4) Colossians 1:24

a) "Now I rejoice in what was **suffered for you**, and **I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church.**"

b) Paul is clearly stating in this verse that he is suffering for the sake of others; namely for the sake of fellow Church members. By suffering for the sake of others, Paul is directly mediating for the Church to and through Christ by his sufferings, which are joined to the sufferings of Christ. Paul's life was a great example of what it means to be Christ-like. Suffering for others is the most complete way to follow Christ and be Christ-like. Jesus said to deny yourself, pick up the cross and follow Him and this is exactly what Paul is talking about and doing in this verse. Paul's sufferings, which are united to Christ's sufferings, can help bring those in the Church to Christ and closer to Christ. Suffering for others can strengthen the faith of those alive on earth in the Church. Though Christ's sufferings are more than enough for everyone who will ever live, Christ chooses to allow his children's sufferings to also be used to help alleviate the sufferings of others, help others obtain additional blessings and graces, and strengthen the faith of those in the Church. Christ does this because he wants all of us to be little Christs to the Church and the world.

5) John 2:3-5 "And the wine failing, the mother of Jesus saith to him: They have no wine. And **Jesus saith to her: Woman**, what is that to me and to thee? My hour is not yet come. His mother saith to the waiters: **Whatsoever he shall say to you, do ye.**"

a) Notice that at first Jesus had no intention of performing this miracle, but only did so at the request and mediation of Mary. Mary can and does mediate to her son Jesus Christ for others. Mary never told Jesus, "no". You can't out give God. Because Mary never

told Jesus, “no” and because you can never out give God, Jesus will never tell Mary, “no”. Mary will never ask Jesus to do something or grant something, prayer, that is against the will of Jesus because in life Mary never did or said anything that was against the will of Jesus and since Mary is in heaven, it is not possible for her to go against the will of God. As this scripture states, Mary always tells everyone to do whatever Jesus tells you

- 6) Ephesians 6:18 " Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and **supplication for all saints**".
- 7) The principle of mediating for another is also found in passages in which one person approaches Jesus for the healing or exorcism of someone else, such as the story the Canaanite woman. **Matthew 15:22-28** "And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly."
  - a) If this mother had not mediated for her daughter, her daughter would have remained possessed. If this mother and gentile, who was probably not even baptized, can mediate for her daughter and the daughter be healed and saved from a demon, how much more may the Holy Mother of Christ in heaven mediate for us as children of Christ?
- 8) **Matthew 8:15-13** "When Jesus had entered Capernaum, a centurion came to him, asking for help. "Lord," he said, "my servant lies at home paralyzed and in terrible suffering." Jesus said to him, "I will go and heal him." The centurion replied, "Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it." When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go! It will be done just as you believed it would." And his servant was healed at that very hour.
  - a) Once again, if this Roman soldier and gentile, who may have not have even been baptized, can be a mediator to Christ for his servant, how much more may Mary and baptized Christians be mediators to Christ for others?
- 9) Romans 8:26-27

- a) " In the same way, the Spirit helps us in our weakness. **We do not know what we ought to pray for**, but **the Spirit himself intercedes for us** with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, **because the Spirit intercedes for the saints** in accordance with God's will."
  - b) This verse proves that through the Holy Spirit all prayer is intercessory prayer and mediation!
- 10) Romans 10:1 " Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved."
- a) This is an example of Paul praying and mediating for the Israelites who were not even baptized Christians.
- 11) Ephesians 6:18 " And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and **always keep on praying for all the saints.**"
- 12) Matthew 5:44
- a) "But I tell you: Love your enemies and **pray for those who persecute you.**"
- 13) 1 Kings 13:6
- a) "Then the king said to the man of God, "**Intercede** with the LORD your God and pray for me that my hand may be restored." So the man of God interceded with the LORD, and the king's hand was restored and became as it was before."
- 14) 1 Samuel 7:5
- a) " Then Samuel said, "Assemble all Israel at Mizpah and I will **intercede** with the LORD for you."
- 15) Job 33:23-25
- a) "Yet if there is **an angel on his side as a mediator**, one out of a thousand, to tell a man what is right for him, to be gracious to him and say, 'Spare him from going down to the pit; I have found a ransom for him'-- then his flesh is renewed like a child's; it is restored as in the days of his youth."
- 16) James 5:16
- a) " Therefore confess your sins to each other and **pray for each other so that you may be healed.** The prayer of a righteous man is powerful and effective."
- 17) Job 42:8
- a) " My servant Job **will pray for you, and I will accept his prayer and not deal with you according to your folly.**"
- 18) Ezra 6:10
- a) " so that they may offer sacrifices pleasing to the God of heaven and **pray for** the well-being of the king and his sons."
- 19) Exodus 8:9
- a) " Moses said to Pharaoh, "I leave to you the honor of setting the time **for me to pray for you and your officials** and your people that you and your houses may be rid of the frogs, except **for** those that remain in the Nile."
- 20) Job 16:20-21

- a) "My intercessor is my friend as my eyes pour out tears to God; on behalf of a man he pleads with God **as a man pleads for his friend.**"

21) Genesis 23:8

- a) " He said to them, "If you are willing to let me bury my dead, then listen to me and **intercede** with Ephron son of Zohar on my behalf."

#### **Other Examples of Mediation in the Bible**

22) Moses in Exodus 32:11-14

23) Abraham in Genesis 18:23-32

24) Matthew 10:25

- a) "It is enough for the **student to be like his teacher**, and the **servant like his master**".

25) The Second Vatican Council (*Lumen gentium* ## 61-62), said: ... in suffering with Him as He died on the cross, she cooperated in the work of the Savior, in an altogether singular way, by obedience, faith, hope, and burning love, to restore supernatural life to souls. As a result she is our Mother in the order of grace.

This motherhood of Mary in the economy of grace lasts without interruption, from the consent which she gave in faith at the annunciation, and which she unhesitatingly bore with under the cross, even to the perpetual consummation of all the elect. For after being assumed into heaven, she has not put aside this saving function, but by her manifold intercession, she continues to win the gifts of eternal salvation for us. By her motherly love, she takes care of the brothers of her Son who are still in pilgrimage and in dangers and difficulties, until they be led through to the happy fatherland. For this reason, the Blessed Virgin is invoked in the Church under the titles of Advocate, Auxiliatrix, Adiuatrix, and Mediatrix. This however is to be so understood that it takes nothing away, or adds nothing to the dignity and efficacy of Christ the one Mediator. For no creature can ever be put on the same level with the Incarnate Word and Redeemer...."

26) **Father William G. Most** - "We agree that there are many ways in which Christ is the only mediator between God and man. 1) There is only one mediator who is such by very nature, being both true God and true man. 2) There is only one mediator whose work is necessary, without whom, in God's plan, there could be no salvation. 3) There is only one mediator **who depends on no one else for power**. Mary differs on all three counts. 1) Mary only a creature, but it was appropriate that God be freely choose her as Mediatrix because he had made her Mother of the God-man, the Redeemer--it was she who on behalf of the whole human race consented to God's plan of salvation by proclaiming herself the handmaid of the Lord. 2) Her role was not necessary, since Christ was and is the perfect Redeemer and the perfect Mediator. Rather, Mary was associated with her Son by the free decision of the Father, a decision which we cannot ignore. 3) **Her whole ability to do anything comes entirely from her Son**, and hence we are not contradicting *Lumen gentium* # 62 which says no creature can be ever counted together with Him. Really, the Father did not need her at all, except that if He decreed the incarnation, He necessarily decreed a Mother: she was and is that Mother. **But everything else in which He has employed her is not needed.** Yet, if we recall the

economy of redemption, it is clear that the Father wants everything to be as rich as possible, so that He will not stop with something lesser if there is more than can be done. Really, the incarnation in a palace, without death, would have been infinite in merit and satisfaction, as we have seen in the section on her cooperation in the redemption."

(My words: God did not need the incarnation in the fashion He chose, but in His wisdom He freely chose for Christ to come into the world this way. Jesus, as the omnipotent and all powerful God, could have chosen to come into the world in many ways. Jesus could have simply appeared on the earth, but instead chose to become the incarnate Son of Man. As Father stated, everything else is not needed; however, it is pleasing to Jesus that he honor Mary His mother, so he gives her this grace, gift, and ability.)

"Further, the principle of St. Thomas helps here. In *Summa Theologiae* I. 19. 5. c., Thomas says that it pleases God to have one thing in place to serve as a title or reason for granting something further, even though that title does not move Him. It is His love of all goodness and good order that leads Him to act this way. Hence too, even though Calvary earned infinite forgiveness and graces, the Father wills to provide titles for giving out these, in the Mass. Even though He did not need even our Lady, yet He willed to employ her. Even though there is no need of any other saints, in objective or subjective redemption, yet He wills to add them--all to make everything, every title, as rich as possible."

"*Lumen gentium* speaks of her as taking care of all her children. We are extremely numerous, but yet not infinite in number. Therefore, we are not too numerous for her to see and care for. For her capacity for that infinite vision of God is in proportion to her love on earth."

"Many today, influenced by Protestant theology, tend to speak of grace merely as favor, and so say grace is not a thing given. But that would imply Pelagianism, the heresy that says that we can be saved by our own power. For if God merely sits there and smiles at me, and gives me nothing, that would mean that I had to do it by my own power."

So Pope Leo XIII, *Iucunda semper*, said: "... when He [the Father] has been invoked with excellent prayers, our humble voice turns to Mary; in accordance with no other law than that law of conciliation and petition which was expressed as follows by St. Bernardine of Siena : 'Every grace that is communicated to this world has a threefold course. For by excellent order, it is dispensed from God to Christ, from Christ to the Virgin, from the Virgin to us.'"

<http://www.ewtn.com/faith/teachings/marya4.htm>