

# MARY IN OLD CATHOLICISM

## DECLARATION ON THE POSITION OF MARY IN THE SALVATION WORK OF GOD AND THE QUESTION OF AN OLD CATHOLIC MARIAN DEVOTION

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1. According to the biblical witness (Luke) was Mary chosen by God to bear the Son of God into the world and is fully in freedom and love of God opened to the operation of the Holy Spirit. For that reason, believes the International Old Catholic Theologians Conference to begin the mystery of the incarnation of God in Jesus Christ, the incarnation of the Word of God, the basis and starting point of any statement about Mary is: this Word - the Father, born before all and times of one Being with the Father - was made flesh by the Holy Spirit of the Virgin Mary and became man (Nicene Creed, Constantinople). As the mother of Him who has assumed the whole human nature, Mary is praised as one who bore God (Theotokos) (Ecumenical Council of Ephesus). This confession, the Old Catholic churches in their religious practice are maintained both in creed and in the memorial in the Eucharistic prayer in which Mary first of the saints is called.

2. Instead of a reluctance in the past, which can be explained by the rejection of Ultramontanes forms of worship in the nineteenth century to the present liturgical books show a greater openness to texts that mention Mary and prices. Thus Mary's faith more often in songs and prayers praised (it acts as a typos of the Church and the image of our future completion in God as a model for believers in whom Christ takes shape, as a sister in suffering, and other poetic images). Her role as advocate, who indirectly (Prefaces and in orations) and directly (or in Christ. Allerheiligenlitanie, the Ave Maria) comes up, is again seen. Moreover, there are more images of the Virgin Mary and statues in Catholic churches are found.

It appears clear that endorses the prophetic words of the Magnificat: "Behold, from henceforth all generations will call me blessed" (Luke 1:48). The relation to God and Christ and the nature of the doxological praise of Mary are then carefully maintained. The separate Old Catholic churches give it in practice different forms, each in their historical context, as in Poland. In addition, the Conference notes that liturgy, theological reflection and practical forms of prayer do not always agree.

3. The Old Catholic theology has for the purpose of the two dogmas of Mary in 1854 and 1950 so far rejected pronounced. Bishop of Utrecht in the 1889 Declaration states: "We also reject the Scripture and the tradition of the first centuries no reason in him, the statement of Pius IX in the year 1854 about the immaculate conception of Mary." Agreement to the International Bishops Conference of the Union of Utrecht (1950) and the Joint Orthodox-Old Catholic Dialogue Commission (1977) run on two dogmas. On the basis of real openness to the figure of Mary in the Context of bilateral ecumenical dialogues seems to be excluded that for new binding interpretations of Roman Catholic dogma that the two rejections be rethought.

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