

The Reformers accepted almost every major Marian doctrine and considered these doctrines to be both scriptural and fundamental to the historic Christian Faith.

Table of contents

1. Martin Luther

2. John Calvin

3. Ulrich Zwingli

4. Max Thurian

5. Heinrich Bullinger

6. Charles Drelincourt

7. John Wesley

Martin Luther

Along with virtually all important Protestant Founders (e.g., Calvin, Zwingli, Cranmer), Luther accepted the traditional belief in the perpetual virginity of Mary (Jesus had no blood brothers), and her status as the Theotokos (Mother of God):

*"She is rightly called not only the mother of the man, but also the Mother of God ... It is certain that Mary is the Mother of the real and true God."¹ Martin Luther, Weimar edition of **Martin Luther's Works**, English translation edited by J. Pelikan [Concordia: St. Louis], volume 24, 107]*

It is the consolation and the superabundant goodness of God, that man is able to exult in such a treasure. Mary is his true Mother .. (Sermon, Christmas, 1522)

Mary is the Mother of Jesus and the Mother of all of us even though it was Christ alone who reposed on her knees . . . If he is ours, we ought to be in his situation; there where he is, we ought also to be and all that he has ought to be ours, and his mother is also our mother. (Sermon, Christmas, 1529).

God says... "Mary's Son is My only Son." Thus Mary is the Mother of God. (Sermons on John, chapters 1-4, 1537-39).

God did not derive his divinity from Mary; but it does not follow that it is therefore wrong to say that God was born of Mary, that God is Mary's Son, and that Mary is God's mother...She is the true mother of God and bearer of God...Mary suckled God, rocked God to sleep, prepared broth and soup for God, etc. For God and man are one person, one Christ, one Son, one Jesus, not two Christs...just as your son is not two sons...even though he has two natures, body and soul, the body from you, the soul from God alone. (On the Councils and the Church, 1539).

In this work whereby she was made the Mother of God, so many and such great good things were given her that no one can grasp them. ... Not only was Mary the mother of him who is born [in Bethlehem], but of him who, before the world,

was eternally born of the Father, from a Mother in time and at the same time man and God. (Weimer's *The Works of Luther*, English translation by Pelikan, Concordia, St. Louis, v. 7, p. 572.)

It is an article of faith that Mary is Mother of the Lord and still a virgin. ... Christ, we believe, came forth from a womb left perfectly intact. (Weimer's *The Works of Luther*, English translation by Pelikan, Concordia, St. Louis, v. 11, pp. 319–320; v. 6, p. 510.)

Christ, our Savior, was the real and natural fruit of Mary's virginal womb . . . This was without the cooperation of a man, and she remained a virgin after that.

{Luther's Works, eds. Jaroslav Pelikan (vols. 1-30) & Helmut T. Lehmann (vols. 31-55), St. Louis: Concordia Pub. House (vols. 1-30); Philadelphia: Fortress Press (vols. 31-55), 1955, v.22:23 / Sermons on John, chaps. 1-4 (1539) }

Christ . . . was the only Son of Mary, and the Virgin Mary bore no children besides Him . . . I am inclined to agree with those who declare that 'brothers' really mean 'cousins' here, for Holy Writ and the Jews always call cousins brothers. {Pelikan, *ibid.*, v.22:214-15 / Sermons on John, chaps. 1-4 (1539) }

A new lie about me is being circulated. I am supposed to have preached and written that Mary, the mother of God, was not a virgin either before or after the birth of Christ . . . {Pelikan, *ibid.*, v.45:199 / That Jesus Christ was Born a Jew (1523) }

Scripture does not say or indicate that she later lost her virginity . . .

When Matthew [1:25] says that Joseph did not know Mary carnally until she had brought forth her son, it does not follow that he knew her subsequently; on the contrary, it means that he never did know her . . . This babble . . . is without justification . . . he has neither noticed nor paid any attention to either Scripture or the common idiom. {Pelikan, *ibid.*, v.45:206,212-3 / That Jesus Christ was Born a Jew (1523) }

Editor Jaroslav Pelikan (Lutheran) adds:

Luther . . . does not even consider the possibility that Mary might have had other children than Jesus. This is consistent with his lifelong acceptance of the idea of the perpetual virginity of Mary. {Pelikan, *ibid.*, v.22:214-5}

"...A virgin before the conception and birth, she REMAINED a virgin also AT the birth and AFTER it." (February 2, 1546 Feast of Presentation of Christ in the Temple)

". . . she is full of grace, proclaimed to be entirely without sin. . . . God's grace fills her with everything good and makes her devoid of all evil. . . . God is with her, meaning that all she did or left undone is divine and the action of God in her. Moreover, God guarded and protected her from all that might be hurtful to her." Ref: Luther's Works, American edition, vol. 43, p. 40, ed. H. Lehmann, Fortress, 1968

"Men have crowded all her glory into a single phrase: The Mother of God. No one can say anything greater of her, though he had as many tongues as there are leaves on the trees." (From the Commentary on the Magnificat.)

". . . in the resolutions of the 95 theses Luther rejects every blasphemy against the Virgin, and thinks that one should ask for pardon for any evil said or thought against her." (Ref: Wm. J. Cole, "Was Luther a Devotee of Mary?" in *Marian Studies* 1970, p. 116:)

"In Luther's Explanation of the Magnificat in 1521, he begins and ends with an invocation to Mary, which Wright feels compelled to call 'surprising'". (David F. Wright, *Chosen by God: Mary in Evangelical Perspective*, London: Marshall Pickering, 1989, p. 178, Cited from *Faith & Reason*, Spring 1994, p. 6.)

Immaculate Conception was a doctrine Luther defended to his death (as confirmed by Lutheran scholars like Arthur Piepkorn). Like Augustine, Luther saw an unbreakable link between Mary's divine maternity, perpetual virginity and Immaculate Conception. Although his formulation of the doctrine of the Immaculate Conception was not clear-cut, he held that her soul was devoid of sin from the beginning. Three hundred years before it was declared Dogma, the Protestant reformer Martin Luther said:

"But the other conception, namely the infusion of the soul, it is piously and suitably believed, was without any sin, so that while the soul was being infused, she would at the same time be cleansed from original sin and adorned with the gifts of God to receive the holy soul thus infused. And thus, in the very moment in which she began to live, she was without all sin..." [Martin Luther, Weimar edition of **Martin Luther's Works**]

It is a sweet and pious belief that the infusion of Mary's soul was effected without original sin; so that in the very infusion of her soul she was also purified from original sin and adorned with God's gifts, receiving a pure soul infused by God; thus from the first moment she began to live she was free from all sin" (Sermon: "On the Day of the Conception of the Mother of God," 1527).

"...above all it is necessary for us to see what original sin is in order to be able to understand how the holy Virgin Mary was released from it...as to the conception of the Virgin Mary whose body was procreated in the fashion of other children, until the soul was infused, it was not necessary that she should be conceived as was Christ; for she was able to be brought forth under the law of original sin, up to the time when her soul was bestowed. But, in that which concerns the other conception [the passive conception], that is to say the infusing of her soul, one believes with devotion and holiness that she was brought forth without original sin, in such a way that at the moment of her soul being infused she was also similarly purified from original sin, and at the first instant in which she began to live she was without sin, adorned with the gifts of God." (Sermon on the Day of the Conception of Mary, Mother of God, 1527; cited in Thurian, page 197)

" This immaculate and perpetual virginity forms, therefore, the just theme of our eulogy. Such was the work of the Holy Ghost, who at the Conception and birth of the Son so favoured the Virgin Mother as to impart to her fecundity while preserving inviolate her perpetual virginity."⁹

Although he did not make it an article of faith, Luther said of the doctrine of the Assumption. In his sermon of August 15, 1522, the last time Martin Luther preached on the Feast of the Assumption, he stated:

There can be no doubt that the Virgin Mary is in heaven. How it happened we do not know. And since the Holy Spirit has told us nothing about it, we can make of it no article of faith . . . It is enough to know that she lives in Christ. [Martin Luther, Weimar edition of **Martin Luther's Works** (Translation by William J. Cole) 10, p. 268]

Despite his unremitting criticism of the traditional doctrines of Marian mediation and intercession, to the end Luther continued to proclaim that Mary should be honored. He made it a point to preach on her feast days.

The veneration of Mary is inscribed in the very depths of the human heart. (Sermon, September 1, 1522) [Martin Luther, Weimar edition of **Martin Luther's Works**].

"Is Christ only to be adored? Or is the holy Mother of God rather not to be honoured? This is the woman who crushed the Serpent's head. Hear us. For your Son denies you nothing." [Martin Luther, Weimar edition of **Martin Luther's Works**, English translation edited by J. Pelikan [Concordia: St. Louis], Volume 51, 128-129]. Luther made this statement in his last sermon at Wittenberg in January 1546.

[She is the] highest woman and the noblest gem in Christianity after Christ . . . She is nobility, wisdom, and holiness personified. We can never honor her enough. Still honor and praise must be given to her in such a way as to injure neither Christ nor the Scriptures. (Sermon, Christmas, 1531).

No woman is like you. You are more than Eve or Sarah, blessed above all nobility, wisdom, and sanctity. (Sermon, Feast of the Visitation, 1537).

One should honor Mary as she herself wished and as she expressed it in the Magnificat. She praised God for his deeds. How then can we praise her? The true honor of Mary is the honor of God, the praise of God's grace . . . Mary is nothing for the sake of herself, but for the sake of Christ . . . Mary does not wish that we come to her, but through her to God. (Explanation of the Magnificat, 1521).

Whoever possesses a good (firm) faith, says the Hail Mary without danger! Whoever is weak in faith can utter no Hail Mary without danger to his salvation. (Sermon, March 11, 1523).

Our prayer should include the Mother of God...What the Hail Mary says is that all glory should be given to God, using these words: "Hail Mary, full of grace. The Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus Christ. Amen!" You see that these words are not concerned with prayer but purely with giving praise and honor...We can use the Hail Mary as a meditation in which we recite what grace God has given her. Second, we should add a wish that everyone may know and respect her...He who has no faith is advised to refrain from saying the Hail Mary. (Personal Prayer Book, 1522).

John Calvin

It has been said that John Calvin belonged to the second generation of the Reformers and certainly his theology of double predestination governed his views on Marian and all other Christian doctrine. Although Calvin was not as profuse in his praise of Mary as Martin Luther he did not deny her perpetual virginity. The term he used most commonly in referring to Mary was "Holy Virgin".

"Elizabeth called Mary Mother of the Lord, because the unity of the person in the two natures of Christ was such that she could have said that the mortal man engendered in the womb of Mary was at the same time the eternal God." [John Calvin, **Calvini Opera** [Braunschweig-Berlin, 1863-1900], Volume 45, 35]

"We have already said in another place that according to the custom of the Hebrews all relatives were called 'brethren.' Still Helvidius [a 4th century heretic] has shown himself to be IGNORANT of this by stating that Mary had many children just because in several places they are spoken of as 'brethren' of Christ." (Commentary on Matthew 13:55)

[On Matt 1:25:] The inference he [Helvidius] drew from it was, that Mary remained a virgin no longer than till her first birth, and that afterwards she had other children by her husband... No just and well-grounded inference can be drawn from these words... as to what took place after the birth of Christ. He is called 'first-born'; but it is for the sole purpose of informing us that he was born of a virgin... What took place afterwards the historian does not inform us... No man will obstinately keep up the argument, except from an extreme fondness for disputation.

{Harmony of Matthew, Mark & Luke, sec. 39 (Geneva, 1562), vol. 2 / From Calvin's Commentaries, tr. William Pringle, Grand Rapids, MI: Eerdmans, 1949, vol. I, p. 107}

Under the word 'brethren' the Hebrews include all cousins and other relations, whatever may be the degree of affinity. {Pringle, *ibid.*, vol. I, p. 283 / Commentary on John, (7:3) }

It cannot be denied that God in choosing and destining Mary to be the Mother of his Son, granted her the highest honor. ... Elizabeth called Mary Mother of the Lord, because the unity of the person in the two natures of Christ was such that she could have said that the mortal man engendered in the womb of Mary was at the same time the eternal God. (Calvini Opera, Corpus Reformatorum, Braunschweig-Berlin, 1863-1900, v. 45, p. 348, 35.)

"To this day we cannot enjoy the blessing brought to us in Christ without thinking at the same time of that which God gave as adornment and honour to Mary, in willing her to be the mother of his only-begotten Son." [John Calvin, **A Harmony of Matthew, Mark and Luke** (St. Andrew's Press, Edinburgh, 1972), p.32].

"There have been certain STRANGE folk who have wished to suggest from this passage [Matt 1:25] that the Virgin Mary had other children than the Son of God, and that Joseph had then dwelt with her later; BUT WHAT FOLLY THIS IS!

"For the gospel writer did not wish to record what happened afterwards; he simply wished to make clear Joseph's obedience and to show also that Joseph had been well and truly assured that it was God who had sent his angel to Mary. He had therefore NEVER dwelt with her nor had he shared her company....

"And besides this, our Lord Jesus Christ is called the first-born. This is NOT because there was a second or a third, but because the gospel writer is paying regard to the precedence. Scripture speaks thus of naming the first-born whether or no there was any question of the second. Thus we see the intention of the Holy Spirit. This is why to lend ourselves to FOOLISH SUBTLETIES WOULD BE TO ABUSE HOLY SCRIPTURE...." (Sermon on Matthew 1:22-25, published 1562)

"Concerning what has happened since this birth the writer of the gospel SAYS NOTHING...certainly it is a matter about which NO ONE will cause dispute unless he is somewhat curious; on the contrary there never was a man who would contradict this in obstinacy unless he were a PIG-HEADED and FATUOUS [i.e. foolish and stupid] person." (Commentary on Matthew 1:25)

Ulrich Zwingli

"It was given to her what belongs to no creature, that in the flesh she should bring forth the Son of God." [Ulrich Zwingli, **In Evang. Luc., Opera Completa** [Zurich, 1828-42], Volume 6, I, 639].

"I firmly believe according to the words of the Gospel that a pure virgin brought forth for us the Son of God AND REMAINED A VIRGIN PURE AND INTACT IN CHILDBIRTH AND ALSO AFTER THE BIRTH, FOR ALL ETERNITY. I firmly trust that she has been exalted by God to eternal joy above all creatures, both the blessed and the angels." (from Augustin Bea "Mary and the Protestants" **MARIAN STUDIES** Apr 61) [Ulrich Zwingli, **Zwingli Opera, Corpus Reformatorium**, Volume I, 424]. Zwingli used Exodus 4:22 to defend the doctrine of Mary's perpetual virginity.

"I speak of this in the holy Church of Zurich and in all my writings: I recognize MARY AS EVER VIRGIN AND HOLY." (January 1528 in Berne, cited in Max Thurian)

"I esteem immensely the Mother of God, the ever chaste, immaculate Virgin Mary." [E. Stakemeier, **De Mariologia et Oecumenismo**, K. Balic, ed., (Rome, 1962), 456].

"Christ ... was born of a most undefiled Virgin." [E. Stakemeier, **De Mariologia et Oecumenismo**, K. Balic, ed., (Rome, 1962), 456]

"It was fitting that such a holy Son should have a holy Mother." [E. Stakemeier, **De Mariologia et Oecumenismo**, K. Balic, ed., (Rome, 1962), 456].

The more the honor and love for Christ grows among men, the more esteem and honor for Mary grows, for she brought forth for us so great, but so compassionate a Lord and Redeemer. (Zwingli Opera, Corpus Reformatorium, Berlin, 1905, v. I, pp. 427-428.)

He turns, in September 1522, to a lyrical defense of the perpetual virginity of the mother of Christ . . . To deny that Mary remained 'inviolata' before, during and after the birth of her Son, was to doubt the omnipotence of God . . . and it was right and profitable to repeat the angelic greeting - not prayer - 'Hail Mary' . . . God esteemed Mary above all creatures, including the saints and angels - it was her purity, innocence and invincible faith that mankind must follow. Prayer, however, must be . . . to God alone . . .

'Fidei expositio,' the last pamphlet from his pen . . . There is a special insistence upon the perpetual virginity of Mary.{G. R. Potter, Zwingli, London: Cambridge Univ. Press, 1976, pp.88-9,395 / The Perpetual Virginity of Mary . . ., Sep. 17, 1522}

Zwingli had printed in 1524 a sermon on 'Mary, ever virgin, mother of God.' {Thurian, *ibid.*, p.76}

I have never thought, still less taught, or declared publicly, anything concerning the subject of the ever Virgin Mary, Mother of our salvation, which could be considered dishonourable, impious, unworthy or evil . . . I believe with all my heart according to the word of holy gospel that this pure virgin bore for us the Son of God and that she remained, in the birth and after it, a pure and unsullied virgin, for eternity. {Thurian, *ibid.*, p.76 / same sermon}

"He who was about to remove our sins but not to make all men holy, must be himself holy. Hence God sanctified his mother: for it was fitting that such a holy Son should have a likewise holy mother...."; "I have never thought, still less taught, or declared publicly, anything concerning the subject of the ever Virgin Mary, Mother of our salvation, which could be considered dishonorable, impious, unworthy, or evil...I hope this is sufficient to have made plain to pious and simple Christians my clear conviction on the matter of the Mother of God: 'I believe with all my heart according to the word of holy gospel that this pure virgin bore for us the Son of God and that she remained, in the birth and after it, a pure and unsullied virgin, for eternity.'" (Annotations in Evangelium Lucae, and sermon on "Mary, ever virgin, Mother of God" in 1524, cited in Thurian, page 23, 76)

Max Thurian

Max Thurian (1921-1996) was a Reformed/Calvinist theologian and author, and the subprior of the Taizé community, an Ecumenical monastic community in France. During the Second Vatican Council, he was invited by Pope Paul VI to participate in the liturgical reforms of the Catholic Church. On May 12, 1988, Thurian became a Roman Catholic and was ordained a priest.

His book, *Mary: Mother of All Christians* (Herder, 1963) was written as an ecumenical Marian study, primarily a biblical exegesis of the NT passages, and OT types on Mary with chapter titles such as "Daughter of Zion," "Full of Grace," "Poor Virgin," "Dwelling of God," "Handmaid in the Faith," "Mother of the Lord," etc. The prominent Catholic Scripture scholar Fr. Raymond Brown called Thurian's book at the time "not only the best Protestant evaluation of the Mariological question, but far better than many Catholic treatments." (see Brown, *The Gospel According to John* [1969], page 107)

The quotes from the Protestant Reformers come from this book. Thurian's sources are listed as Tappolet's *Das Marianlob der Reformatoren* (1962), and R. Stadler's "The Holy Virgin in the Reformers" in *Choirs* (13 May 1962), pages 17-20; along with Martin Luther's *Works* (Weimar edition); Huldrych Zwingli's *Collected Works* (Berlin); etc.

"In regard to the Marian doctrine of the Reformers, we have already seen how unanimous they are in all that concerns Mary's holiness and perpetual virginity. Whatever the theological position which we may hold today, in regard to the Immaculate Conception and Assumption of Mary it is right to know, perhaps to our great surprise, that these two Catholic dogmas were accepted by certain Reformers, not of course in their present form but certainly in the form that was current in their day." (Max Thurian, Mary: Mother of All Christians, page 197)

"A very ancient tradition of the Church affirms a perpetual virginity of Mary; and the Reformers of the sixteenth century themselves confessed '-Mariam semper virginem-' [Mary ever-Virgin]....."

"The entire tradition of the Church has held to the perpetual virginity of Mary as a sign of her dedication and of the fullness of God's gift of which she was the object. The Reformers themselves respected this belief."

"For Calvin and the other Reformers accept the traditional view that Mary had only one son, the Son of God, who had been to her the fullness of grace and joy."

"In regard to the Marian doctrine of the Reformers, we have already seen how UNANIMOUS they are in all that concerns Mary's holiness and perpetual virginity."

*(Max Thurian, **MARY, MOTHER OF ALL CHRISTIANS**, p. 37-40, 89, 197)*

In this marvelous book by Max Thurian, which Catholic Scripture scholar Fr. Raymond Brown called at the time "not only the best Protestant evaluation of the Mariological question, but far better than many Catholic treatments" (see Brown, *Gospel of John* [Anchor Bible, 1969], page 107), Thurian states:

*"...we can assert nothing other than this, for this is the most as well as the least that we can state to those who on the one hand would wish to speak of Mary as if she were sinful or on the other as separated from our condition as human creatures. We do not see how either the one or the other can be legitimately proved from the Gospel. Mary, full of grace, Daughter of Zion, the Mother of God Incarnate, the symbol of Mother Church is holy because in her the Gospel sees the living sign of a unique and pre-destined choice of the Lord, the response of faith from a perfectly human creature, but one who was also totally obedient." (**Mary, Mother of All Christians** [Herder, 1963] by Max Thurian, page 25)*

Whatever may be the position theologically that one may take today on the subject of Mariology, one is not able to call to one's aid 'reformed tradition' unless one does it with the greatest care . . . the Marian doctrine of the Reformers is consonant with the great tradition of the Church in all the essentials and with that of the Fathers of the first centuries in particular {Max Thurian (Protestant), *Mary: Mother of all Christians*, tr. Neville B. Cryer, NY: Herder & Herder, 1963 (orig. 1962), pp. 77}

Max Thurian concludes:

"The Lutheran and Reformed traditions which have retained the creedal beliefs in Christ, true God and true Man, born 'of the Virgin Mary, blessed mother of God, humble handmaid of the Lord, our example of faith, obedience and saintliness' have not believed that the doctrines of the Immaculate Conception of Mary (though admitted in a certain sense by Luther) or the 'corporeal Assumption' of Mary (though admitted by the Reformer, Bullinger) must be held in the same fashion....

"[On the biblical material:] There is even a danger in insisting on a state of sinfulness for Mary, because sanctity then is in danger of appearing as a kind of contradiction of true humanity, and belief in Christ's humanity is altogether compromised since there can be no doubt that He did not know sin in Himself....As far as [Mary] is concerned, according to the Gospel, she is the expression of grace in its fullness and of God's infallible and predestined choice which causes His earthly mother to become the symbol of the Church's motherhood. There is nothing further in regard to Mary with which revelation is in the least concerned; we can assert nothing other than this, for this is the most as well as the least that we can state to those who on the one hand would wish to speak of Mary as if she were sinful or on the other as separated from our condition as human creatures. We do not see how either the one or the other can be legitimately proved from the Gospel. Mary, full of grace, Daughter of Zion, the Mother of God Incarnate, the symbol of Mother Church is holy because in her the Gospel sees the living sign of a unique and pre-destined choice of the Lord, the response of faith from a perfectly human creature, but one who was also totally obedient."

(*Mary, Mother of All Christians*, page 204 [endnote], and page 24, 25, from the chapter "Full of Grace")

Heinrich Bullinger

Heinrich Bullinger, Cranmer's brother-in-law, Zwingli's successor said:

'In Mary everything is extraordinary and all the more glorious as it has sprung from pure faith and burning love of God.' She is 'the most unique and the noblest member' of the Christian community . . .

'The Virgin Mary . . . completely sanctified by the grace and blood of her only Son and abundantly endowed by the gift of the Holy Spirit and preferred to all . . . now lives happily with Christ in heaven and is called and remains ever-Virgin and Mother of God.'

{In Hilda Graef, *Mary: A history of Doctrine and Devotion*, combined ed. of vols. 1 & 2, London: Sheed & Ward, 1965, vol.2, pp.14-5}

"What pre-eminence in the eyes of God the Virgin Mary had on account of her piety, her faith, her purity, her saintliness and all her virtues, so that she can hardly be compared with any of the other saints, but should by rights be rather elevated above all of them..."; "...And if she who was wholly pure from her birth did not disdain to be purified, that is to say to receive the blessing of purification, is this not all the more reason why those who fall under the yoke of the law by reason of their real impurity should observe the same?"; "...we believe, that the pure and immaculate embodiment of the Mother of God, the Virgin Mary, the Temple of the Holy Spirit, that is to say her saintly body, was carried up into heaven by the angels..." (cited in Thurian, page 89, 197, 198)

Charles Drelincourt

French Reformed pastor Charles Drelincourt, who well represents the Reformed belief of the 17th century:

"This happy Mother REMAINED a virgin DURING the birth and AFTER it."

"O Lord, whose will it was to be born of a virgin, but of a virgin betrothed, to honour thy one same act with BOTH virginity and marriage, and to obtain for thy mother both a support and a witness and innocence...." (Prayer and Meditation on the Incarnation)

"We do not simply believe that God has favoured the holy and blessed Virgin more than all the Patriarchs and the Prophets, but also that He has exalted her above all Seraphim. The angels can only qualify as servants of the Son of God, the creatures and workmanship of His hands; but the holy Virgin is not only the servant and the creature but also the Mother of this great and living God."

(quotes from Max Thurian, **MARY, MOTHER OF ALL CHRISTIANS**, p. 40-41, 89, 195)

John Wesley (Founder of Methodism)

The Blessed Virgin Mary, who, as well after as when she brought him forth, continued a pure and unspotted virgin. {"Letter to a Roman Catholic" / In This Rock, Nov. 1990, p.25}

RECOMMENDED SOURCES

Juniper Carol, editor, *Mariology*, 3 volumes (1955-1961)

Max Thurian, *Mary: Mother of All Christians* (Herder, 1964)

Ludwig Ott, *Fundamentals of Catholic Dogma* (TAN, 1974)

John Henry Newman, *Mary: The Second Eve* (TAN, 1982)

Luigi Gambero, *Mary and the Fathers of the Church* (Ignatius Press, 1999 English trans, orig 1991 in Italian)

Scott Hahn, *Hail, Holy Queen: The Mother of God in the Word of God* (Image / Doubleday, 2001, 2006)

William Ullathorne, *The Immaculate Conception of the Mother of God, an Exposition* (orig 1855, Christian Classics, 1988)

Dwight Longenecker and David Gustafson, *Mary: A Catholic-Evangelical Debate* (Brazos Press, 2003)