

Immaculate Conception defined in Apostolic Constitution (Pius IX), *INEFFABILIS DEUS* (God Ineffable - <http://www.papalencyclicals.net/Pius09/p9ineff.htm>) Dec 8, 1854: **Mary conceived without sin.**

Supreme Reason for the Privilege: Fitting Mary created with highest holiness completely free from original sin (Gn 3:15 ***I will put enmity between you and the woman, and your seed and her seed: she shall crush your head, and you shall lie in wait for her heel***)

Liturgy: Catholic Church is directed by the Holy Spirit & is the pillar and base of truth (1 Tim 3:15); always believed this; Conception Feast for public devotion & veneration; In liturgy books & offices Mary invoked & praised as: spotless & beautiful dove, rose ever blooming, perfectly pure, ever immaculate & blessed, innocence never sullied, the second Eve who brought forth the Emmanuel; established origin of Virgin in ecclesiastical offices & liturgy as Scripture established origin of Incarnation in Divine Wisdom

Ordinary Teaching of the Roman Church: preserved in the Catholic Church from which all Churches must receive the tradition of the Faith (Cf. St. Irenaeus [died 202 AD Bishop of Lugdunum, Gaul, today Lyons, France], Adv. Haereses, book III, c. III, n. 2.)

Veneration: Church instituted/mandated feast, granted indulgences, Mary as patroness under *Immaculate Conception*; approved confraternities/congregations/religious communities and founded monasteries/hospitals/altars/churches honoring title

Roman Doctrine: Denounced as false it was her sanctification, not conception, that was honored by Church; Pope Alexander VII in Sollicitudo Omnium Ecclesiarum, Dec 8, 1661, "Concerning the...Virgin Mary...ancient...is that devotion of the faithful based on the belief that her soul, in the first instant of its creation and in the first instant of the soul's infusion into the body, was, by a special grace and privilege of God, in view of the merits of Jesus Christ...preserved free from all stain of original sin...in this sense have the faithful ever solemnized and celebrated the Feast of the Conception."

Papal Sanctions for those who publically disputed this belief: Alexander VII (1476 & 1483) and Alexander VIII (1661)

Catholic Testimonies: Doctrine handed down, bishops & theologians professed openly and publicly that Mary was never subject to original sin; nothing can be cited from Scripture, Tradition or the Fathers which would oppose Mary's prerogative (Trent S. V, Can. 6)

Testimonies of Tradition: Ancient documents of both Eastern and Western Church testify to the doctrine; doctrine always existed from our ancestors as revealed doctrine; Mary not to be mentioned about sin, more grace than necessary to conquer sin (St. Augustine: De Natura et Gratia, c. 36.)

Sacred Scripture: Preached & taught Virgin's sanctity, dignity & immunity from stain of sin & her renowned victory over the enemy; The Ark (Gn 6:9), Jacob's ladder (Gn 28:12), burning bush (Ex 3:2), impregnable tower (Sg 4:4), garden enclosed (Sg 4:12), city of God (Ps 87:1), temple of God (Is 6:1-4), Virgin proclaimed full of grace by Gabriel (Lk 1:28): Mary is seat of all graces & adorned with all gifts of the Holy Spirit; Worthy to hear from Elizabeth her kinswoman, inspired by the Spirit, "Blessed are you among women, and blessed is the fruit of your womb." (Lk 1:42)

Biblical Figures for the Mother of God: Lily among thorns, land entirely intact, Virgin undefiled, immaculate, ever blessed, free from all contagion of sin, most holy temple, incorruptible wood that the worm of sin had never corrupted, fountain ever clear and sealed with the power of the Holy Spirit, treasure of immortality, one and only daughter of life, plant of grace, growing evergreen

Preparation for the Definition: Fathers from Scripture expressed in oldest most important writings, confirmed by official & authoritative Church teaching; from ancient times bishops/ecclesiastics/religious orders/emperors/kings petitioned Pope to define the IC as dogma so the Pope established special congregation of cardinals/secular/regular (religious ordered) priests (theologians) to consider Immaculate Conception & give their opinion

Definition: **"We declare, pronounce, and define that the doctrine that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful."** If anyone thinks otherwise, he is: condemned by self judgment, shipwrecked his faith, separated from unity of the Church and by own action incurs penalties established by law if express in words/writing/any other means errors held in the heart

Encyclical (Pius XII) May 1, 1946, *DEIPARAE VIRGINIS MARIAE* (God-bearing Virgin Mary - http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_01051946_deiparae-virginis-mariae_en.html): "Do you...judge that the bodily Assumption...be...defined as a dogma...? Do you, with your clergy and people, desire it?" **Assumption (East: Dormition - Sleep)** defined in Apostolic Constitution (Pius XII) Nov 1, 1950, *MUNIFICENTISSIMUS DEUS* (Bountiful God - http://www.vatican.va/holy_father/pius_xii/apost_constitutions/documents/hf_p-xii_apc_19501101_munificentissimus-deus_en.html): **Mary died & was taken body & soul to heaven.**

Catholic Faith and Piety: Faith professed publicly; piety toward Virgin growing more fervent; Virgin fulfilling maternal duties on behalf of those redeemed by the blood of Christ

Immaculate Conception & Assumption Related: Privilege shone forth since dogma of Immaculate Conception proclaimed

Mary's Privilege to Not Undergo Corruption: She completely overcame sin by her Immaculate Conception, redeemed in body

Faithful Hoped for Definition: Individuals/nations/ecclesiastical provinces/Fathers of Vatican Council petitioned the Apostolic See

Request for Episcopal Input & Authority: "Spirit placed as bishops to rule Church of God" (Acts 20:28) – almost unanimous consent

Common Belief: Signs of this common belief of the Church evident from remote times down through the course of the centuries

Simeon's Prophecy: Simeon foretold a sword pierced her heart as she stood under the cross of her divine Son

Dedications Attest to this as an Article of Faith: Many temples, sacred images, cities/dioceses/regions placed under patronage & guardianship, religious institutes, rosary mystery on Virgin's Assumption into heaven

Liturgies & Liturgical Books of East & West (Assumption/Dormition): Gregorian sacramentary Adrian I to Charlemagne: "Venerable to us, O Lord, is the festivity of this day on which the holy Mother of God suffered temporal death, but still could not be kept down by the bonds of death..."; Gallican sacramentary designates this as "ineffable mystery...the Virgin's Assumption is something unique among men"; Byzantine liturgy connects the bodily Assumption with the dignity of Theotokos & virginal motherhood granted her: "God, the King of the universe, has granted you favors that surpass nature. As he kept you a virgin in childbirth, thus he has kept your body incorrupt in the tomb and has glorified it by his divine act of transferring it from the tomb." (Menaei Totius Anni)

Liturgical Cycle: four Marian feasts – Nativity, Annunciation, Purification, Dormition (Assumption); liturgy comes from belief

Mystery Clearly Explained by Many: Scholastic Theologians (starting with Augustine, 354-430), John Damascene (676-749), Modestus (720-772), Anthony of Padua (1195-1231), Albert the Great (1193-1280), Aquinas (1225-1274), Bonaventure (1221-1274), etc.

Scripture: "Arise, O Lord, into your resting place: you and the ark, which you have sanctified" (Ps 131:8), Ark of Covenant is type of the body of Mary, preserved and exempt from corruption of the tomb and raised to heaven; Queen entering triumphantly into the royal halls of heaven, sitting at the right hand of the Redeemer (Ps 44:10-14ff); Mary "goes up by the desert, as a pillar of smoke of aromatic spices, of myrrh and frankincense" to be crowned (Song 3:6; cf. also 4:8; 6:9), depicting the heavenly Queen & Spouse lifted up to the courts of heaven with the divine Bridegroom

New Eve and Implications: Since the second century, Mary designated by the Fathers as the new Eve, subject to new Adam (Jesus), with him in struggling against the foe (Gen 3:15) resulting in complete victory over sin and death (St. Paul: Rom 5-6; I Cor. 15:21-26, 54-57); Christ's resurrection essential part & final sign of victory, the struggle common to Mary and Jesus ended by the glorification of her virginal body (St. Paul: "When this mortal thing hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory." I Cor 15:54); Theotokos joined with Jesus in the same decree of predestination (Bull Ineffabilis Deus 599)

Formal Definition: By authority of Jesus, Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define to be a divinely revealed dogma: **that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory**; Anyone is forbidden to change or oppose this; should one attempt, (s)he shall receive wrath of Almighty God and Apostles Peter & Paul

Queenship of Mary proclaimed, Encyclical (Pius XII) Oct 11, 1954 [AD CAELI REGINAM](http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_11101954_ad-caeli-reginam_en.html) (Of the Heavenly Queen - http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_11101954_ad-caeli-reginam_en.html): **Mary proclaimed Queen of heaven and earth.**

Introduction: from the earliest ages of the Catholic Church, Christian people have addressed prayers and hymns to the Queen of Heaven; never has the hope they placed in the Mother of the Divine King wavered or failed; we are taught that Mary, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen

Scripture & Tradition: Irenaeus (died 202): If Mary, in taking an active part in the work of salvation, was associated with Jesus Christ, the source of life, by God's design in a manner comparable to that in which Eve was associated with Adam, the source of death, it may be stated that the work of our salvation was accomplished by a kind of "recapitulation"; **Mother/Son Connection:** Jesus reigns (Lk 1:32), Prince of Peace (Is 9:6), King of Kings & Lord of Lords (Rev 19:16) and early writers called Mary "Mother of the King/Lord" based on Gabriel (Lk 1:32-33), Elizabeth called Mary "Mother of my Lord" (Lk 1:43) and Ephrem (306-373): "Thou hast made (heaven) Thy throne. How much more honorable and venerable than the throne of a king is the mother." and "Majestic and Heavenly Maid, Lady, Queen, protect and keep me under your wing"; **Title Lady:** Origen (185-254): Elizabeth calls Mary "Mother of my Lord." and addresses her "my Lady"; Jerome (347-420): "Mary means Lady in Syrian"; Chrysologus (380-450): "The Hebrew word 'Mary' means 'Domina.' The Angel addresses her as 'Lady' to preclude all servile fear in the Lord's Mother, who was born and called 'Lady' by the authority and command of her own Son."; **Title Queen:** Andrew of Crete (650-approx 740): "Today He transports from her earthly dwelling, as Queen of the human race, His ever-Virgin Mother, from whose womb He, the living God, took on human form." and "the Queen of the entire human race faithful to the exact meaning of her name, who is exalted above all things save only God himself."; Germanus: "Be enthroned, Lady, for it is fitting that you should sit in an exalted place since you are a Queen and glorious above all kings." and "Queen of all of those who dwell on earth."; John Damascene "Queen, ruler, and lady," and "the Queen of every creature."; ILDEPHONSUS of Toledo (died 667): "O my Lady, my Sovereign, You who rule over me, Mother of my Lord . . . Lady among handmaids, Queen among sisters." See *Encyclical for many other references in Theologians, Popes, Liturgy & Sacred Art*

Principles: 1. Primary--Mary's royal dignity rests in her Divine Motherhood (Lk 1:32-33, 43), 2. God willed her to have role in salvation

Sublime Dignity as Mother of God over All Creatures: Mary possessed, after Christ, the highest degree of excellence & perfection

Decree:

- ✓ We decree & establish the feast of Mary's Queenship, to be celebrated every year in the whole world on the 31st of May
- ✓ We ordain on the same day the consecration of the human race to the Immaculate Heart of Mary be renewed, cherishing the hope that through such consecration a new era may begin, joyous in Christian peace and in the triumph of religion

Prayer for Persecuted: May the powerful Queen of creation look upon these her innocent and tormented children with eyes of mercy. May the Virgin, who can subdue violence beneath her foot, grant to them to soon enjoy the rightful freedom to practice their religion openly, so they serve the cause of the Gospel & contribute to the strength and progress of nations by their harmonious cooperation, by the practice of extraordinary virtues which are a glowing example in the midst of bitter trials. Earnestly desiring that the Queen and Mother of Christendom may hear these Our prayers, and by her peace make happy a world shaken by hate, and may, after this exile show unto us all Jesus, Who will be our eternal peace and joy, to you, Amen.

End Purpose of the Encyclical:

- ✓ Instituting a feast so all recognize more clearly & venerate more devoutly the merciful and maternal sway of the Mother of God
- ✓ This feast will help preserve, strengthen and prolong the peace among nations daily is almost destroyed by recurring crises
- ✓ Is she not a rainbow in the clouds reaching towards God, the pledge of a covenant of peace? (Gen 9:13)
- ✓ "Look upon the rainbow, and bless Him that made it; surely it is beautiful in its brightness. It encompasses the heaven about with the circle of its glory; the hands of the Most High have displayed it." (Eccl 43:12-13)
- ✓ Whoever reverences the Queen of heaven and earth, let him invoke the most effective of Queens, the Mediatrix of peace
- ✓ Let him respect and preserve peace, which is not wickedness unpunished nor freedom without restraint, but a well-ordered harmony under the rule of the will of God
- ✓ To its safeguarding and growth the gentle urgings and commands of the Virgin Mary impel us

Mary in Scripture from [Scripture Catholic](http://www.scripturecatholic.com/) (<http://www.scripturecatholic.com/>)

Mary is Unique

Gen. 3:15 - from the very beginning God gives Mary a unique role in salvation history. God says "I will put enmity between you and the woman, between your seed and her seed." Refers to Jesus (enmity) and Mary (woman – see *John 2:4, 19:26*). **Her seed (spermatoz)** not elsewhere in Scripture.

Gen 3:15 / Rev. 12:1 - Scripture begins and ends with the woman battling Satan. The power of the woman with the seed and teaches us that Jesus and Mary are the new Adam and Eve.

Luke 1:28; John 1:14 - **full of grace**, Greek *kecharitomene*. Title suggests perfection of grace (by God) from a past event.

Luke 1:43 - Elizabeth uses **Mother of my Lord** (Hebrew *Adonai*, Lord God), equivalent of *Holy Mary, Mother of God* (Rosary). Jesus is a divine person, this person is God. Mary is Mother of Jesus the person (not the human nature), so she is the mother of God.

Luke 1:44 – At Mary's voice, John the Baptist leaps for joy in Elizabeth's womb. Mary is our powerful intercessor.

Luke 1:46 - Mary says **my soul magnifies the Lord**. This is a bold statement and a strong testimony to her uniqueness from a young Jewish girl from Nazareth. Mary, as our Mother and intercessor, magnifies our prayers.

Luke 2:35 - Simeon prophesies a sword would pierce Mary's soul. Mary plays an important role in our redemption. While Jesus' suffering was all we needed, God desired Mary participate subordinately in her Son's suffering, just as we participate through ours.

Luke 2:19, 51 - Mary kept in mind all these things as she pondered them in her heart.

Gal 4:4 - **God sent His Son, born of a woman, to redeem us**. By calling Mary co-redemptrix, we call Mary *the woman with the redeemer*. Co is from Latin *cum* (with). Mary had a unique but subordinate role to Jesus in salvation.

Mary is our Mother, Queen in the New Davidic Kingdom, Ever Virgin, Assumed into Heaven & Her Coronation

John 19:26 - Jesus makes Mary the Mother of us all as He dies on the Cross by saying **behold your mother**. Jesus did not say *John, behold your mother*, because he gave Mary to all his beloved disciples. The words that Jesus spoke on Cross had a divine purpose. Jesus was not only telling John to take care of his mother.

John 2:7 - Jesus allows His mother to intercede and responds to her request by ordering the servants to fill the jars with water.

Psalms 45:9 - *the Queen stands at the right hand of God*. Mary the Queen of heaven is at the right hand of the Son of God.

1 Kings 2:17, 20 - King does not refuse his mother. Jesus is the new Davidic King, and does not refuse his mother Mary, the Queen.

1 Kings 2:18 - Queen intercedes on behalf of the King's followers. She is the eternal Queen Mother (Hebrew *Gebirah*).

Ezek. 44:2 - Ezekiel prophesies no man shall pass through the gate by which the Lord entered the world. This is a prophecy of Mary's perpetual virginity. Mary remained a virgin before, during and after the birth of Jesus.

Luke 2:41-51 - in searching for and finding Jesus in the temple, there is not mention of other siblings.

John 7:3-4; Mark 3:21 - younger "brothers" were advising Jesus. Extremely disrespectful for Jesus' biological brothers if devout Jews.

Gen 5:24, Heb. 11:5 - Enoch bodily assumed into heaven alive. Would God do any less for Mary the Ark of the New Covenant?

2 Kings 2:11-12; 1 Mac 2:58 - Elijah assumed into heaven in fiery chariot. Jesus would not do any less for His Blessed Mother.

Rev 12:1 - Mary, **the woman clothed with the sun**. In Rev 6:9 only souls of martyrs in heaven, Mary is in heaven body and soul.

Matt. 27:52-53 - Jesus died/rose, bodies of the saints were raised. Nothing in Scripture precludes Mary's assumption into heaven.

Rev 12:1 - Mary, the **woman**, is crowned with twelve stars. She is Queen of heaven and earth and the Mother of the Church.

Wis 5:16 - we will receive a crown and a beautiful diadem from the hand of the Lord. Mary is with Jesus forever crowned in His glory.

2 Tim 4:8 - Paul claims there awaiting him a crown of righteousness. The saints are crowned in heaven, Mary greatest saint of all.

James 1:12 - those who endure will receive crown of life God promised. Mary has received the crown of life by bringing Jesus.

1 Peter 5:4 - when the chief Shepherd is manifested we will receive the unfading crown of glory.

Rev 2:10 - Jesus will give those faithful unto death the crown of life. Jesus gave Mary His Mother the crown of life.

Jesus' brothers (adelphoi = cousins or kinsmen, see also Acts 7:26, 11:1, 13:15, 15:3, 28:17; Rom. 9:3; Gen 11:26-28, 29:15; Neh 5:7)

Luke 1:36 - Elizabeth is Mary's kinswoman (some translate *cousin*, improper because no word for *cousin* in Hebrew or Aramaic).

Luke 22:32 - Jesus tells Peter to strengthen his **brethren**. Jesus uses **brethren** for the other apostles, not his biological brothers.

Acts 1:12-15 - Jesus' **brothers** is about 120. That is a lot of **brothers**. Brother means kinsmen in Hebrew.

Rom 9:3 - Paul uses **brethren** and **kinsmen** interchangeably. **Brothers** of Jesus do not prove Mary had other children.

Matthew 1:25 (Joseph knew her **not until**, see also Matt 28:29; Luke 1:80, 20:43; 1 Tim 4:13; Gen 8:7, 28:15; Deut 34:6; 1 Macc 5:54)

Matt 1:25 - Joseph knew her **not until** (Greek *heos*) she bore a son. **Not until** does not imply *did afterward* but means **not up to that point** because *heos* references only the past, never the future. This confirms that Mary was a virgin when she bore Jesus.

Luke 2:37 - Anna was a widow **up to the point that** she was eighty-four years old. She remained a widow after eighty-four.

Romans 3:23 (*All have sinned*, all in Greek is *pantes*, see also Rom. 5:12 & 19, 3:10-11, 9:11; Psalm 14, 53:1-3; Luke 18:19, 1:47)

Rom 3:23 – This only means that all are subject to original sin. Mary was saved from original sin by God. Popular analogy: *God let us fall in the mud puddle, and cleaned us up afterward through baptism*. God did not let Mary enter the mud puddle.

1 Cor 15:22 - **in Adam all have died, and in Christ all shall live**. Enoch and Elijah have not died (above) & not all will go to heaven.