

Assumption (East: Dormition - Sleep) Encyclical (Pius XII) May 1, 1946, *DEIPARAE VIRGINIS MARIAE* (God-bearing Virgin Mary): Pope asked Bishops “about the devotion of your clergy and people...toward the Assumption of the most Blessed Virgin Mary.” Defined in Apostolic Constitution (Pius XII) Nov 1, 1950, *MUNIFICENTISSIMUS DEUS* (Bountiful God): **Mary died, 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

My addition on liturgy Import: Lex Orandi, Lex Credendi (the law of prayer determines the law of belief, or, how we pray is how we believe)

Mystery Clearly Explained by Many Scholastic Theologians: e.g. 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)

Scripture: "Arise, O Lord, into your resting place: you and the ark, which you have sanctified" (Ps 131/2:8), Ark of Covenant is type of the body of Mary, preserved and exempt from corruption of the tomb and raised to heaven (Ex 37:1-9); 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; also 4:8; 6:9), depicting the heavenly Queen & Spouse lifted up to the courts of heaven with the divine Bridegroom (my additions: Rev 12:6; Ps 45; Sir 24:24; Lk 1:41-55)

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 (Of the Heavenly Queen): **Mary 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*

My addition: Rev 12:1 And a great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars Queen Mothers in the Old Testament: 1 Kgs 2:19b & 15:13; 2 Chron 15:16; Jer 13:18 & cf. 24:25

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