

# Big 3 Marian Presentation: Immaculate Conception, Assumption & Queenship

The IC was defined as an article of faith in the Apostolic Constitution (highest level decree issued by the Pope) *Ineffabilis Deus* (God Ineffable-15 pgs.) by Pope Pius IX on December 8, 1854. Summary: Mary conceived without sin (paragraphs are estimated)

## Introduction: (1)

- God foresaw from all eternity the lamentable wretchedness of the entire human race starting with Adam's sin
- God decreed by a hidden plan through the birth of the second person of the Trinity (Jesus)
- This plan was created due to God's mercy, so that human beings might not all perish
- God chose and prepared for his only-begotten Son a Mother in whom the Son of God would become incarnate
- God loved her above all creatures so that truly in her was the Father well pleased with singular delight
- For this reason, God gave her the abundance of all heavenly gifts that this mother would possess the fullness of holy innocence & sanctity which one cannot even imagine anything greater and outside God no mind can comprehend fully

## Rationale:

- **Supreme Reason for the Privilege: The Divine Maternity (1)**
  - ✓ 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*)
  - ✓ The Father willed to give Mary his only-begotten Son so he is the same Son of God the Father and of Mary
  - ✓ The Son chose to make Mary his Mother and it was from her that the Holy Spirit willed and brought it about that he should be conceived and born from whom he himself proceeds
- **Liturgical Argument (What the Church has done & its authority) (2)**
  - ✓ Catholic Church is directed by the Holy Spirit & is the *pillar and base of truth* (1 Tim 3:15)
  - ✓ Always held as divinely revealed and contained in the deposit of heavenly revelation this doctrine: the original innocence of the Virgin and always explained, taught and fostered this doctrine in many ways & by many solemn acts
  - ✓ The doctrine is perfectly in harmony with her wonderful sanctity and preeminent dignity as Mother of God
  - ✓ Gave Conception Feast for public devotion & veneration (something extraordinary, wonderful, eminently holy & different from others' conception [saints only have feasts of their lives])
  - ✓ Origin of Virgin established in ecclesiastical offices & liturgy as Scripture established origin of Incarnation of Divine Wisdom
- **Ordinary Teaching of the Roman Church (mother and teacher of all Churches) (2)**
  - ✓ Truths generally accepted & put into practice by faithful; shows Roman Church always zealously teaching IC doctrine
  - ✓ Church has the dignity & authority that she alone is the center of truth and of Catholic unity
  - ✓ Religion inviolably preserved only in the Church from which all Churches must receive the tradition of the Faith (Cf. St. Irenaeus [c. 202 AD Bishop Lugdunum, Gaul, now Lyons, France], Adv. Haereses, book III, ch. III, n. 2. "every Church should agree with this Church, on account of its pre-eminent authority")
  - ✓ Roman Church has consistently stated, protected, promoted and defended IC
  - ✓ Most clearly shown to the whole world by numerous and significant acts of the Roman Pontiffs
- **Veneration of the IC (what Popes did) (3)**
  - ✓ Instituted the Feast of the Conception in the Roman Church – enhances import & dignity by suitable Office & Mass
  - ✓ Granted indulgences & allowed cities/provinces/kingdoms choose God's Mother as their patroness under title *The IC*
  - ✓ Approved confraternities/congregations/religious communities, founded monasteries/hospitals/altars/churches to honor IC
  - ✓ Praised persons who vowed to uphold the doctrine of the IC of the Mother of God
  - ✓ Instituted Feast of the Conception should be celebrated in every church with same honor as the Feast of the Nativity
  - ✓ Instituted should be celebrated with an octave by the whole Church & reverently observed as a holy day of obligation
  - ✓ Pontifical Capella (solemn high mass) held in Liberian pontifical basilica on the day dedicated to the conception of the Virgin
  - ✓ Impressed the doctrine on the hearts of the faithful: permission to proclaim IC in the Litany of Loreto & Preface of Mass
  - ✓ Pius IX approved and accepted what was established and confirmed proper Office in honor of IC for universal Church
- **The Roman Doctrine (what the Popes taught) (4)**
  - ✓ Taught clearly Feast of Conception was held in honor (condemned proposition of Anthony de Rosmini-Serbaty)
  - ✓ Denounced as false that it was not the conception of the Virgin but her sanctification that was honored by the Church
  - ✓ Upheld & defended the Feast, teaching the true object of this veneration was her conception (Pope Alexander VII, *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.")

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- ✓ Preserved intact the doctrine of the IC of the Mother of God
- ✓ Always taught the IC on its own merits is in harmony with the ecclesiastical veneration, ancient & widespread, of the same nature as what the Roman Church has promoted & protected, worthy to be used in Sacred Liturgy and solemn prayers
- ✓ Strictly prohibited any opinion contrary to this doctrine to be defended in public or private
- **Papal Sanctions (5)**
  - ✓ Alexander VII, 1476 & 1483: "...the Holy Roman Church solemnly celebrated the Feast of the Conception...and has long ago appointed for this a special and proper Office according to the pious, devout, and laudable instruction which was given by our predecessor, Sixtus IV...we...favor this praiseworthy piety, devotion, feast and veneration...in keeping with the piety unchanged in the Roman Church from the day it was instituted...desired to protect this piety and devotion of venerating and extolling the most Blessed Virgin preserved from original sin by the grace of the Holy Spirit...anxious to preserve the unity of the Spirit in the bond of peace...by putting down arguments and controversies and by removing scandals....at the instance and request of the bishops...with the chapters of the churches, and of King Philip and his kingdoms, we renew the Constitutions and Decrees issued by the Roman Pontiffs, our predecessors, especially Sixtus IV, (Apost. Const. Cum Praeexcelsa, February 28, 1476 & Grave Nemis, September 4, 1483)
  - ✓ Alexander VIII, 1661 - "In favor of the doctrine asserting that the soul of the Blessed Virgin, in its creation and infusion into the body, was endowed with the grace of the Holy Spirit and preserved from original sin...in favor of the feast and veneration of the conception of the Virgin Mother of God, which...was instituted in keeping with that pious belief...we command this feast to be observed under the censures and penalties contained in the same Constitutions...against all and everyone of those who shall continue to construe the said Constitutions and Decrees in a manner apt to frustrate the favor which is thereby given to the said doctrine, and to the feast and relative veneration, or who shall dare to call into question the said sentence, feast and worship, or in any way whatever, directly or indirectly, shall declare themselves opposed to it under any pretext whatsoever, were it but only to the extent of examining the possibilities of effecting the definition, or who shall comment upon and interpret the Sacred Scripture, or the Fathers or Doctors in connection therewith, or finally, for any reason, or on any occasion, shall dare, either in writing or verbally, to speak, preach, treat, dispute or determine upon, or assert whatsoever against the foregoing matters, or who shall adduce any arguments against them, while leaving them unresolved, or who shall disagree therewith in any other conceivable manner, we hereby declare that in addition to the penalties and censures contained in the Constitutions issued by Sixtus IV to which we want them to be subjected...we... decree that they be deprived of the authority of preaching, reading in public, that is to say teaching and interpreting; and that they be also deprived ipso facto of the power of voting, either actively or passively, in all elections, without the need for any further declaration; and that also, ipso facto, without any further declaration, they shall incur the penalty of perpetual disability from preaching, reading in public, teaching and interpreting, and that it shall not be possible to absolve them from such penalty, or remove it, save through ourselves, or the Roman Pontiffs who shall succeed us. We also require that the same shall remain subject to any other penalties which by us, of our own free will -- or by the Roman Pontiffs, our successors (according as they may decree) -- shall be deemed advisable to establish, and by the present Constitution we declare them subject thereto, and hereby renew the above Decrees and Constitutions of Paul V and Gregory XV. Moreover, as regards those books...we hereby prohibit them, subject to the penalties and censures established by the Index of prohibited books, and ipso facto, without any further declaration, we desire and command that they be held as expressly prohibited." (Apost. Const. Sollicitudo Omnium Ecclesiarum, December 8, 1661)
- **Testimonies of the Catholic World (6)**
  - ✓ Doctrine handed down, proposed and defended by religious orders, theological academies and the very eminent doctors
  - ✓ All know bishops professed openly and publicly that Mary, by virtue of the foreseen merits of Christ was never subject to original sin, but was completely preserved from the original taint, and was redeemed in a manner more sublime
- **The Council of Trent (1545–1563) (7)**
  - ✓ Promulgated dogmatic decree concerning original sin, but did not include Mary, the Mother of God, in this decree
  - ✓ Fathers sufficiently intimated by this declaration that the Blessed Virgin Mary was free from the original stain
  - ✓ Nothing can be cited from Scripture, Tradition or the Fathers which would oppose Mary's prerogative (Sess. V, Can. 6)
- **Testimonies of Tradition (7)**
  - ✓ Ancient documents of both Eastern and Western Church testify to the doctrine of the IC
  - ✓ Daily explained, stated and confirmed by the highest authority, teaching, zeal, knowledge, and wisdom of the Church
  - ✓ Disseminated among the Catholic world—doctrine always existed as from our ancestors as revealed doctrine

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- ✓ Church never changes, diminishes or adds anything to them; treats all ancient documents faithfully and wisely
- **Interpreters of the Sacred Scripture (the Fathers of the Church) (8–11)**
  - ✓ Preached & taught Virgin's sanctity, dignity & immunity from stain of sin & her renowned victory over the enemy
  - ✓ Taught by Gn 3:15: Redeemer foretold, his Mother indicated & enmity of both against the evil one was seen
  - ✓ Taught as Christ assumed human nature to remove sin, the Virgin was with him and through him eternally at enmity with the evil serpent and most completely triumphed over him, crushing his head with her immaculate foot
  - ✓ Saw in the ark of Noah (covenant) the IC of Mary (with her innocence, purity, holiness, freedom from every stain of sin, the abundance & greatness of all heavenly graces, virtues and privileges) in these & many other biblical types:
    - ✚ Gn 6:9 – The Ark built by divine command, escaped safe and sound from the common shipwreck of the whole world
    - ✚ Gn 28:12 – Jacob's ladder reached from earth to heaven, by which angels traversed, on whose top 'the Lord leaned'
    - ✚ Ex 3:2 – The bush Moses saw in the holy place burning but not consumed or injured but grew green and blossomed
    - ✚ Sg 4:4 – The impregnable tower before the enemy, hung a thousand bucklers and all the armor of the strong
    - ✚ Sg 4:12 – The garden enclosed on all sides, which cannot be violated or corrupted by any deceitful plots
    - ✚ Ps 87:1 – The resplendent city of God, which has its foundations on the holy mountains
    - ✚ Is 6:1-4 – The most august temple of God, which, radiant with divine splendors, is full of the glory of God
  - ✓ Taught in allusions that the dignity of Mary with spotless innocence & sanctity unstained, prophesied in wonderful manner
  - ✓ Celebrated Virgin as: spotless dove, holy Jerusalem, exalted throne of God, ark and house of holiness which Eternal Wisdom built & the Queen from the mouth of God, perfect, beautiful, most dear to God and never stained with the least blemish
- **The Annunciation (in the Fathers) (12)**
  - ✓ Virgin proclaimed full of grace by Gabriel (Lk 1:28): Mary is seat of all graces & adorned with all gifts of the Holy Spirit
  - ✓ Mary is almost infinite treasury, was never subject to the curse & with her Son the only partaker of perpetual benediction
  - ✓ Worthy to hear, inspired by the Spirit, ***Blessed are you among women, and blessed is the fruit of your womb.*** (Lk 1:42)
- **Mary Compared with Eve (in the Fathers) (13)**
  - ✓ Clear, unanimous opinion that the Virgin was resplendent with heavenly gifts, fullness of grace and innocence she is an unspeakable miracle of God, the crown of all miracles, truly the Mother of God and above all men and angels in glory
  - ✓ Compared to Eve to demonstrate the innocence and sanctity of Mary, a virgin, incorrupt, not deceived by deadly snares
  - ✓ Exalted above Eve: 1. Eve listened to the serpent and fell from innocence, becoming his slave, 2. Mary ever increased her gift, did not listen to the serpent & by divinely given power she utterly destroyed the force and dominion of the evil one
- **Biblical Figures for the Mother of God (in the Fathers) (14)**
  - ✓ *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 ever green*
- **Explicit Affirmation (in the Fathers) (14)**
  - ✓ Mary not to be mentioned about sin; more grace than necessary to conquer sin (St. Augustine: De Natura et Gratia, c. 36.)
  - ✓ Virgin was Reparatrix of the first parents, giving life to posterity; chosen before the ages, prepared for himself by the Most High foretold, ***I will put enmities between you and the woman.*** (Gn 3:15) –she crushed the head of the serpent
  - ✓ Virgin through grace entirely free from every stain of sin, all corruption of body, soul & mind, always united with God, joined by an eternal covenant, never in darkness, always in light, an entirely fit habitation for Christ for her original grace
- **Of a Super Eminent Sanctity (in the Fathers) (14–15)**
  - ✓ On the conception of the Virgin that nature yielded to grace and, unable to go on, stood trembling
  - ✓ Conceived by Anna after grace bore its fruits; conceived as the first-born who conceived "the first-born of every creature"
  - ✓ Did not contract Adam's stains, tabernacle created by God, formed by the Spirit, a work in royal purple, adorned & woven with gold, which that new Bezalel made (Ex 31:1-4 ***The Lord said to Moses: See, I have singled out Bezalel, son of Uri, son of Hur, of the tribe of Judah, and I have filled him with a divine spirit of skill and understanding and knowledge in every craft:***)
  - ✓ God's first & special work, escaped fiery arrows of the devil, beautiful by nature & free from all stain, radiant like the dawn
  - ✓ Vessel of election not wounded by the common injuries since she had only nature in common with others, not sin
  - ✓ Fitting the Only-Begotten has a Father in heaven should have a Mother on earth with the splendor of holiness

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- ✓ Completely immaculate: innocent, spotless, holy, no stain of sin, all pure, model of purity & innocence, more beautiful than beauty, lovelier than loveliness, holier than holiness, soul & body most pure, surpasses all integrity & virginity, become dwelling place of all the graces of the most Holy Spirit
- ✓ Except God alone, Mary more excellent than all, by nature fair & beautiful, more holy than the Cherubim and Seraphim
- ✓ In the liturgy books & Offices 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
- **Preparation for the Definition (consistency & demand) (16–17)**
  - ✓ Pastors and faithful gloried daily in professing this doctrine of the IC of the Virgin Mother of God
  - ✓ 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...
  - ✓ Pope established special congregation of cardinals/secular/regular priests (theologians) to consider IC & give their opinion
- **The Mind of the Bishops (17)**
  - ✓ Encyclical Letter from Gaeta to all our brethren February 2, 1849, indicated the mind of the bishops that IC be defined
  - ✓ Special congregation (above) had the same enthusiasm to define the IC of the Mother of God
  - ✓ Consistory addressing the cardinals, they asked us to promulgate the dogmatic definition of the IC
  - ✓ We poured forth ceaseless and fervent prayers and concluded that we define the IC of the Blessed Virgin

### Definition & Results:

- **The Definition (18)**
  - ✓ Directed in private and public prayers we implored the help of the entire heavenly host invoking the Paraclete
  - ✓ Inspired by the Spirit, for the: honor of the Trinity, glory/adornment of the Virgin, exaltation of the Catholic Faith & further the Catholic religion, by authority of Jesus Christ, the Blessed Apostles Peter and Paul, and our own authority...
  - ✓ **"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 think 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
- **Hoped-For Results (19)**
  - ✓ All our hope in the most Blessed Virgin, she crushed the head of the serpent and brought salvation to the world: the glory of prophets & apostles, honor of martyrs, crown & joy of saints, safest refuge, most trustworthy helper of those in danger, with her only-begotten Son, is the most powerful Mediatrix & Conciliatrix, glory, ornament, & Church's impregnable stronghold, destroyed all heresies, snatched faithful/nations from direst calamities, we hope in she who delivered us
  - ✓ Complete hope Virgin ensure by most powerful patronage: difficulties & errors removed, so Mother (Church) flourish daily in all nations/countries, reign "from sea to sea and from the river to the ends of the earth," & have peace/tranquility/liberty
  - ✓ Firm in confidence she will obtain for the sinner-pardon, sick-health, weak-strength of heart, afflicted-consolation, those in danger-help, those in error-remove spiritual blindness so they return to path of truth & justice--one flock and one shepherd
  - ✓ Let all in the Catholic Church with ardent zeal for piety, religion & love continue to venerate, invoke & pray to Mary
  - ✓ Let them fly with confidence to this sweet Mother of mercy & grace in all dangers, difficulties, needs, doubts & fears
  - ✓ Under her guidance, patronage, kindness and protection, nothing is to be feared for nothing is hopeless
  - ✓ She bears to us a motherly affection & she works for our salvation, she is solicitous about the whole human race
  - ✓ She was appointed by God to be Queen of heaven and earth, is exalted above all the choirs of angels and saints, & stands at the right hand of her only-begotten Son, Jesus Christ our Lord, she presents our petitions in a most efficacious manner
  - ✓ What she asks, she obtains, her pleas can never be unheard

## On the Possibility of Defining the Assumption – DEIPARAE VIRGINIS MARIAE

This Encyclical (circular letter used only by Popes) *Deiparae Virginis Mariae* (Blessed Virgin Mary-2 pgs.) of Pope Pius XII is on the possibility of defining the Assumption of the blessed Virgin Mary as a dogma of faith sent to Patriarchs, Primate, Archbishops and other ordinaries (Bishops) May 1, 1946. The document was originally printed in *Il Monitore Ecclesiastico* (fasc. 7-12, 1946; pp. 97-98) as a letter but was published in the *Acta Apostolicae Sedis* in 1950 as an encyclical.

### Possibility:

- Christian people have never ceased to invoke and experience the Blessed Virgin Mary's assistance, and therefore they have venerated her at all times with ever growing devotion
- Love when it is true and deeply felt tends of its own nature to manifest itself through ever renewed demonstrations
- The faithful have all through the centuries expressed at all times their ardent piety toward the Queen of Heaven
- For a long time past, numerous petitions (those received from 1849 to 1940 have been gathered in two volumes which, accompanied with suitable comments, have been recently printed), from cardinals, patriarchs, archbishops, bishops, priests, religious of both sexes, associations, universities and innumerable private persons have reached the Holy See, all begging that the bodily Assumption into heaven of the Blessed Virgin should be defined and proclaimed as a dogma of faith
- Certainly no one is unaware of the fact that this was fervently requested by almost two hundred fathers in the Vatican Council (I)
- We, in exercising continual care and vigilance to keep away everything adverse to this Kingdom had to examine most carefully whether it would be lawful, convenient and useful to support with Our authority the above mentioned petitions
- We offer insistent prayers to God that He might clearly manifest the will of His ever-adorable goodness in this instance
- Please inform us about the devotion of your clergy and people (taking into account their faith and piety) toward the Assumption of the most Blessed Virgin Mary
- *We wish to know if you, Venerable Brethren, with your learning and prudence consider that the bodily Assumption of the Immaculate Blessed Virgin can be proposed and defined as a dogma of faith, and if this is desired by your clergy and people*

# DEFINING THE DOGMA OF THE ASSUMPTION – MUNIFICENTISSIMUS DEUS

The Assumption was defined as an article of faith in the Apostolic Constitution (highest level decree issued by the Pope) by Pope Pius XII on November 1, 1950, *Munificentissimus Deus* (Bountiful God–12 pgs.). Summary: Mary was taken bodily into heaven.

## Introduction:

### • **Plan of God (1)**

- ✓ Our most bountiful God's plan of providence rests on wisdom & love, in secret purpose of his mind, tempers sorrows of people & individuals through joys he interposes in lives so *all things work together to good for those who love him* (Rom 8:28)

## Rationale:

### • **Catholic Faith and Piety (2)**

- ✓ Faith professed publicly & piety toward Virgin flourishing & growing more fervent, everywhere showing a holier life
- ✓ Virgin is fulfilling in the most affectionate manner her maternal duties on behalf of those redeemed by the blood of Christ
- ✓ Minds and hearts of her children are vigorously aroused to a more assiduous consideration of her prerogatives

### • **God's Providence (3)**

- ✓ God's plan of providence: all privileges & prerogatives he gave Mary shine forth in a perfect harmony in her
- ✓ Church always recognized this supreme generosity and the perfect harmony of graces and has daily studied them
- ✓ Today the privilege of the bodily Assumption of Mary into heaven has certainly shone forth more clearly

### • **Immaculate Conception & Assumption Closely Bound (4)**

- ✓ Privilege shone forth since Pius IX solemnly proclaimed the dogma of the Mother of God's Immaculate Conception
- ✓ Two privileges are most closely bound to one another
- ✓ Christ overcame sin & death by his death, the baptized are born again, conquering sin and death through the same Christ
- ✓ General rule: God does not will to grant to the just the full effect of the victory over death until the end of time has come
- ✓ So it is the bodies of even the just are corrupted after death, only on the last day will they be joined to its own glorious soul

### • **Mary's Privilege to Not Undergo Corruption (5)**

- ✓ God willed that the Blessed Virgin Mary should be exempted from this general rule
  - ✚ She completely overcame sin by her Immaculate Conception: not subject to corruption, was redeemed in body

### • **Faithful Hoped for the Definition (6)**

- ✓ When immaculate conception proclaimed, faithful hoped dogma of Mary's bodily Assumption into heaven be defined
- ✓ Individuals/nations/ecclesiastical provinces/Fathers of Vatican Council (I) petitioned the Apostolic See to this effect
- ✓ Postulations and petitions grew continually in number and in urgency and were pious crusades of prayer
  - ✚ Many theologians investigated assumption privately/publically in ecclesiastical and other schools of sacred disciplines
  - ✚ Marian Congresses, both national and international in scope, have been held in many parts of the Catholic world
  - ✚ Investigations brought into even clearer light the fact that this dogma is contained in the deposit of Christian faith
  - ✚ This has resulted in many more petitions, begging and urging the Apostolic See that this truth be solemnly defined

### • **Apostolic Sees' Prayers (7)**

- ✓ See prayed earnestly for the light of the Holy Spirit, to enable us to make a decision on this most serious subject
- ✓ We commanded by corporate effort, more advanced inquiries into this matter should be begun and petitions be evaluated

### • **Request for Episcopal Input (8)**

- ✓ We asked all bishops that each of them should make known to us his mind in a formal statement
- ✓ May 1, 1946 we asked in *Deiparae Virginis Mariae*, "Do you...judge that the bodily Assumption of the Blessed Virgin can be proposed and defined as a dogma of faith? Do you, with your clergy and people, desire it?"

### • **Request for Episcopal Input & It's Authority (9)**

- ✓ Those "the Holy Spirit has placed as bishops to rule the Church of God" (Acts 20:28) gave almost unanimous consent
- ✓ This "outstanding agreement of the Catholic prelates and the faithful," (Bull *Ineffabilis Deus*, in the *Acta Pii IX*, pars 1, Vol. 1, p. 615) shows us the concordant teaching of the Church's ordinary doctrinal authority & faith the Christian people
- ✓ Authority shows a truth revealed by God contained in the divine deposit (Vatican Council I, Constitution *Dei filius*, 4)
- ✓ Church teaching authority protected by Spirit (Jn 14:26) preserves revealed truths pure and entire, not adding or removing
- ✓ Vatican Council teaches, "the Holy Spirit...was promised to the successors of Peter to guard as sacred...and faithfully propose the revelation delivered through the apostles, or the deposit of faith" (Constitution *Pastor Aeternus*, 4)
- ✓ Universal agreement of Church's ordinary teaching authority have certain/firm proof, that the bodily Assumption into heaven is a truth revealed by God and something that must be firmly and faithfully believed by all children of the Church
- ✓ Vatican Council (I) asserts, "all those things are to be believed by divine and Catholic faith which are contained in the written Word of God or in Tradition, and which are proposed by the Church, either in solemn judgment or in its ordinary and universal teaching office, as divinely revealed truths which must be believed." (*Dei Filius*, 3)

### • **Common Belief (10)**

# DEFINING THE DOGMA OF THE ASSUMPTION – MUNIFICENTISSIMUS DEUS

- ✓ Signs of this common belief of the Church evident from remote times down through the course of the centuries
- **Simeon's Prophecy & the Mother of God (11)**
  - ✓ Simeon foretold what came to pass, a terribly sharp sword pierced her heart as she stood under the cross of her divine Son
  - ✓ The great Mother of God, like her only begotten Son, had actually passed from this life
  - ✓ Her body never subject to corruption and the tabernacle of the Divine Word had never been reduced to dust and ashes
  - ✓ Nothing created by God other than the human nature of Jesus Christ has ever reached this level
- **Dedications Attest to this as an Article of Faith (12)**
  - ✓ Innumerable temples have been dedicated to the Virgin Mary assumed into heaven clearly attest this faith
  - ✓ Sacred images exposed therein for the veneration of the faithful, bring this unique triumph before the eyes of all
  - ✓ Cities/dioceses/regions placed under special patronage and guardianship of the Virgin Mother of God assumed into heaven
  - ✓ Religious institutes, with the approval of the Church, have been founded and have taken their name from this privilege
  - ✓ In the Rosary there is one mystery proposed for pious meditation which deals with the Virgin's Assumption into heaven
- **Liturgies of East & West Attest to this Doctrine (13)**
  - ✓ Belief of pastors/faithful universally manifested since ancient times in East & West in solemn liturgical offices
  - ✓ The liturgy, "because it is the profession...of heavenly truths, can supply proofs and testimonies of no small value for deciding a particular point of Christian doctrine." (Mediator Dei, Acta Apostolicae Sedis, XXXIX, 541)
- **Liturgical Books Testify About the Assumption/Dormition (16–17)**
  - ✓ Liturgical books dealing with the feast of the Dormition & Assumption of the Blessed Virgin agree: when the Virgin passed from this life to heaven, what happened to her body was consistent with the dignity of the Mother of the Word Incarnate
  - ✓ Sacramentary Adrian I sent 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..." (Sacramentarium Gregorianum – 500s)
  - ✓ Gallican sacramentary (700s) calls it an "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)
- **Authority of the Apostolic See & Evidence of the Liturgical Cycle (18)**
  - ✓ Apostolic See inherited the function of confirming the brethren in the faith (Lk 22:32) & increased the solemnity of the feast
  - ✓ Assumption Feast elevated from the rank among other Marian feasts to a more solemn celebration of the liturgical cycle
  - ✓ St. Sergius I (687–701): procession on four Marian feasts – Nativity, Annunciation, Purification & Dormition (Liber Pontificalis)
  - ✓ St. Leo IV (847–855): Assumption Feast observed in more solemn way, ordering a vigil be held the day before it, prescribed prayers recited after until the octave day & took part himself in the celebration among many of the faithful (Liber Pontificalis)
  - ✓ A holy fast ordered from ancient times day prior to the feast is made very evident St. Nicholas I (858-867) testimony, "the Holy Roman Church has observed for a long time, and still observes." (Responsa Nicolai Papae I ad Consulta Bulgarorum)
- **Liturgy Springs from the Catholic Faith (20)**
  - ✓ Church liturgy springs from the liturgy that the practices of the sacred worship proceed from the faith as the fruit, it follows:
    - ✚ Fathers & Doctors in the homilies and sermons spoke of assumption as a thing already known & accepted by faithful
    - ✚ Presented more clearly & offered profound explanations of its meaning and nature, reflecting this feast shows:
      - The dead body of the Blessed Virgin Mary remained incorrupt
      - She gained a triumph out of death
      - Her heavenly glorification after the example of her only begotten Son, Jesus Christ
      - St. John Damascene (676–749): "...fitting she who kept her virginity intact in childbirth, should keep her own body free from all corruption even after death...fitting that she...carried the Creator as a child at her breast, should dwell in the divine tabernacles...fitting that the spouse, whom the Father had taken to himself, should live in the divine mansions...fitting she who had seen her Son upon the cross and who had thereby received into her heart the sword of sorrow...should look upon him as he sits with the Father...fitting...God's Mother should possess what belongs to her Son, and that she should be honored by every creature as the Mother and as the handmaid of God." (Dormitionem Dei Genetricis Semperque Virginis Mariae, Hom. II, n. 14; cf. also *ibid*, n. 3.)
    - ✚ Statements no less clear and accurate are to be found in sermons delivered by other Fathers
      - St. Germanus of Constantinople (634–733): "You are she who, as it is written, appears in beauty, and your virginal body is all holy, all chaste, entirely the dwelling place of God, so that it is henceforth completely exempt from dissolution into dust. Though still human, it is changed into the heavenly life of incorruptibility, truly living and glorious, undamaged and sharing in perfect life." (In Sanctae Dei Genetricis Dormitionem, Sermo I.)
      - St. Modestus of Jerusalem (d 630): "As the most glorious Mother of Christ, our Savior and God and the giver of life and immortality, has been endowed with life by him, she has received an eternal incorruptibility of the body together

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with him who has raised her up from the tomb and has taken her up to himself in a way known only to him." (The Encomium in Dormitionem Sanctissimae Dominae Nostrate Deiparae Semperque Virginis Mariae, n. 14.)

## • **Mystery the Feast Commemorates Clearly Explained by Multitudes (23–38)**

- ✓ Scholastic theologians showed the harmony between theological demonstration and the Catholic faith:
  - ✚ Privilege of the Virgin Mary's Assumption is in wonderful accord with those divine truths given us in Holy Scripture
  - ✚ In explaining this point, they adduce various proofs to throw light on this privilege of Mary
    - They insist upon the fact that, out of filial love for his mother, Jesus Christ has willed that she be assumed into heaven
    - The strength of their proofs based on the incomparable dignity of her divine motherhood & related prerogatives
    - Her holiness surpasses the sanctity of all men and of the angels
    - Intimate union of Mary with her Son and affection of preeminent love which the Son has for his most worthy Mother
- ✓ Theologians & preachers follow the Fathers (St. John Damascene 676–754, op. cit., Hom. II, n. 11; and also the Encomium attributed to St. Modestus 537–634) freely in using Scriptural events & expressions to explain their belief in the Assumption
  - ✚ **Arise, O Lord, into your resting place: you and the ark, which you have sanctified** (Ps 131:8 LXX-DR/132:8 Masoretic-NAB)
  - ✚ **Ark of Covenant** a 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 aromatical spices, of myrrh and frankincense** to be crowned (Song 3:6; cf. also 4:8; 6:9)
  - ✚ **Depicting that heavenly Queen and Spouse lifted up to the courts of heaven with the divine Bridegroom**
- ✓ Scholastic Doctors recognized the Assumption something signified in that **woman clothed with the sun** (Rev 12:1ff)
- ✓ Assumption fulfills perfect grace granted to the Blessed Virgin: **Hail, full of grace, the Lord is with you** (Lk 1:28)
- ✓ Amadeus, Bishop of Lausanne (1110–1159): "...she was full of grace and blessed among women...alone merited conceiving the true God of true God, whom as a virgin, she brought forth, to whom as a virgin she gave milk, fondling him in her lap, and in all things she waited upon him with loving care." (De Beatae Virginis Obitu, Assumptione in Caelum Exaltatione ad Filii Dexteram)
- ✓ St. Anthony of Padua (1195–1291): **I will glorify the place of my feet**, (Is 61:13) he stated it as certain that the divine Redeemer had bedecked with supreme glory his most beloved Mother from whom he had received human flesh; He asserts that "you have here a clear statement that the Blessed Virgin has been assumed in her body, where was the place of the Lord's feet. Hence it is that the holy Psalmist writes: **Arise, O Lord, into your resting place: you and the ark which you have sanctified.**" And just as Jesus rose from death and ascended, likewise the ark "has risen up, since on this day the Virgin Mother has been taken up to her heavenly dwelling." (Sermones Dominicales et in Solemnitatibus, In Assumptione S. Mariae Virginis Sermo)
- ✓ St. Albert the Great (1200–1280) quoting older writers: "From these proofs and authorities and from many others, it is manifest that the most blessed Mother of God has been assumed above the choirs of angels. And this we believe in every way to be true." (Mariale, q. 132) And explained the words **Hail, full of grace**, the Universal Doctor stated the Virgin was exempted from the fourfold curse on Eve. (Sermones de Sanctis, Sermo XV in Annuntiatione B. Mariae; cf. also Mariale, q. 132)
- ✓ Aquinas (1225–1274) always held her body & soul were assumed into heaven (Summa Theol., I, IIa; q. 27, a. 1; q. 83, a. 5, ad 8; Expositio Salutationis Angelicae; In Symb. Apostolorum Expositio, a. S; In IV Sent., d. 12, q. 1, a. 3, sol. 3; d. 43, q. 1, a. 3, sol. 1, 2)
- ✓ Bonaventure was certain that like God preserved the Virgin from violation of her virginal purity and integrity in conception & childbirth, he protected her body from corruption. (St. Bonaventure, De Nativitate B. Mariae Virginis, Sermo V) **Who is this that comes up from the desert, flowing with delights, leaning upon her beloved?** (Song 8:5) and applied them in a kind of accommodated sense to the Blessed Virgin, he reasons thus: "From this we can see that she is there bodily...her blessedness would not have been complete unless she were there as a person. The soul...joined to the body, is a person. It is manifest that she is there in soul and in body. Otherwise she would not possess her complete beatitude." (St. Bonaventure, De Assumptione B. Mariae Virginis, Sermo 1)



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- ✓ St. Bernardine of Siena (1400s) collected and evaluated all the medieval theologians taught on this question. The likeness between God's Mother and her divine Son, in the way of the nobility and dignity of body and of soul – a likeness that forbids us to think of the heavenly Queen as being separated from the heavenly King – makes it entirely imperative that Mary "should be only where Christ is." It is reasonable that the soul and body of a man & a woman should have obtained heavenly glory. Since the Church has never looked for the bodily relics of the Virgin nor proposed them for the veneration of the people, we have a proof on the order of a sensible experience. (In Assumptione B. Mariae Virginis, Sermo 11)
- ✓ St. Robert Bellarmine (1542–1621): "And who, I ask, could believe that the ark of holiness, the dwelling place of the Word of God, the temple of the Holy Spirit, could be reduced to ruin? My soul is filled with horror at the thought that this virginal flesh which had begotten God, had brought him into the world, had nourished and carried him, could have been turned into ashes or given over to be food for worms." (Conciones Habitaee Lovanii, n. 40, De Assumptione B. Mariae Virginis)
- ✓ St. Francis de Sales (1567–1622): "What son would not bring his mother back to life and would not bring her into paradise after her death if he could?" (Sermon for the Feast of the Assumption)
- ✓ St. Alphonsus Liguori (1696–1787): "Jesus did not wish to have the body of Mary corrupted after death, since it would have redounded to his own dishonor to have her virginal flesh, from which he himself had assumed flesh, reduced to dust." (The Glories of Mary, Part 2, d. 1)
- ✓ The mystery commemorated in this feast placed in its proper light focused on the faith of the Church itself, the Mystical Body of Christ without stain or wrinkle (Eph 5:27) and is called by the Apostle "the pillar and ground of truth." (I Tim 3:15)
- ✓ In light of the common faith they considered opposition to the doctrine the Assumption as temerarious (reckless, rash), if not heretical
- ✓ St. Peter Canisius (1521–1597) declared the *assumption* signifies the glorification of the soul and body and the Church venerated and celebrated it for many centuries and: "This teaching has already been accepted for some centuries, it has been held as certain in the minds of the pious people, and it has been taught to the entire Church in such a way that those who deny that Mary's body has been assumed into heaven are not to be listened to patiently but are everywhere to be denounced as over-contentious or rash men, and as imbued with a spirit that is heretical rather than Catholic." (De Maria Virgine)
- ✓ Suarez (1548–1517), in the field of Mariology, states the norm that "keeping in mind the standards of propriety, and when there is no contradiction or repugnance on the part of Scripture, the mysteries of grace which God has wrought in the Virgin must be measured, not by the ordinary laws, but by the divine omnipotence." (In Tertiam Partem D. Thomae, q. 27, a. 2, disp. 3, sec. 5, n. 31) He concluded that this mystery was to be believed with the same firmness of assent as that given to the Immaculate Conception of the Blessed Virgin. Thus he already held that such truths could be defined.
- ✓ All these proofs and considerations of the holy Fathers and the theologians are based upon the Sacred Writings as their ultimate foundation
- **The New Eve and Implications (39)**
  - ✓ Since the second century, the Virgin Mary has been designated by the Fathers as the new Eve & is subject to the new Adam (Jesus) & intimately associated with him in struggling against the foe (Gen 3:15) resulting in complete victory over the sin and death referred to together in Paul's writings (Rom 5-6; I Cor. 15:21-26, 54-57)
  - ✓ As Christ's resurrection was an essential part & final sign of victory, so the struggle common to Mary and Jesus should be ended by the glorification of her virginal body, as Paul says: "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 (hidden way) with Jesus in the same decree of predestination, (Bull Ineffabilis Deus, loc. cit., p. 599)
  - ✓ Immaculate in conception, perfect virgin in motherhood, noble associate of the Redeemer, preserved free from corruption of the tomb and might be taken up body and soul to the glory of heaven as Queen sitting in splendor at the right hand of her Son, the immortal King of the Ages, having overcome death (I Tim 1:17 - *To the king of ages, incorruptible, invisible, the only God, honor and glory forever and ever. Amen.*)
- **The Universal Church's Authority (39)**
  - ✓ Spirit of Truth dwells in & directs universal Church infallibly toward an ever more perfect knowledge of the revealed truths
  - ✓ Universal Church expressed its belief many times over centuries and all bishops are almost unanimously petitioning that the bodily Assumption of Mary into heaven should be defined as a dogma of Catholic faith
  - ✓ Truth based on the Sacred Writings, rooted in the minds of the faithful, approved in ecclesiastical worship from earliest times, in complete harmony with other revealed truths and been expounded & explained magnificently
  - ✓ The moment appointed in the plan of divine providence for this solemn proclamation has already arrived

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- ✓ Placed pontificate under special patronage of the Virgin and have consecrated the entire human race to her Immaculate Heart in public ceremonies, and have experienced her powerful protection
- ✓ Confident this solemn proclamation and definition will contribute to the advantage of human society since it gives glory to the Most Blessed Trinity, to which the Blessed Mother of God is bound by such singular bonds
- ✓ Hope faithful stirred to stronger piety toward heavenly Mother and the souls of all Christians may be moved to share in the unity of Jesus Christ's Mystical Body and increase their love for her who shows her motherly heart
- ✓ Hope those who meditate upon the glorious example Mary offers us may be more and more convinced of the value of a human life entirely devoted to carrying out the heavenly Father's will and to bringing good to others
- ✓ Corruption of morals follows materialism and threatens to extinguish the light of virtue by exciting discord among them
- ✓ By proclaiming Mary's bodily Assumption all may see clearly the lofty goal for which our bodies and souls are destined
- ✓ Hope that belief in this teaching will make our belief in our own resurrection stronger and render it more effective
- ✓ This solemn event falls during this Holy Year so we can leave a monument of our most fervent love for the Mother of God
- ✓ We prayed for the increase of the glory of that same Mother and for the joy and exultation of the entire Church

### Formal Definition:

#### • **The Formal Definition**

- ✓ By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it 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**
- ✓ If anyone should willfully deny or to call this into doubt, he has fallen away completely from the divine and Catholic Faith
- ✓ Our Apostolic Letter, should stand for perpetual remembrance, we command this be made public fully
- ✓ Everyone is forbidden to change this or oppose it; should one attempt, he will incur the wrath of Almighty God and the Blessed Apostles Peter & Paul

# DOCTRINE OF THE QUEENSHIP OF MARY – AD CAELI REGINAM

The Queenship of Mary was proclaimed in the Encyclical (circular letter used by Popes only) [AD CAELI REGINAM](#) (Of the Heavenly Queen-12 pgs.) by Pope Pius XII on October 11, 1954. Summary: Mary proclaimed Queen of heaven.

## • 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, the Virgin Mother of God, reigns with a mother's solicitude over the entire world, just as she is crowned in heavenly blessedness with the glory of a Queen

## • Moral Evils & Injustice (2–5)

- ✓ We see a many great moral evils are being spread abroad & justice giving way and the victory of the powers of corruption
- ✓ In this fearful crisis we have recourse to Mary Our Queen
- ✓ We defined the dogma of the Assumption of the Blessed Virgin Mary into heaven
- ✓ Almost a century has passed since Pius IX proclaimed and defined the dogma of the Immaculate Conception
- ✓ Current Marian Year (*Fulgens corona*: AAS XXXXV, 1953) multitudes in Rome gave testimony to their faith and love for Mary
- ✓ Devotion to the Virgin Mother flourishes & principal Marian shrines are visited by many throngs of Catholic prayerful pilgrims
- ✓ We exhorted Our children in Christ to a strong and tender love for Our most gracious and exalted Mother
- ✓ Addressed the people of Portugal when the venerated image at Fatima of the Virgin Mary was crowned with a golden diadem
- ✓ We called this the heralding of the "sovereignty" of Mary
- ✓ To end the Year of Mary we decided to institute the liturgical feast of the Blessed Virgin Mary, Queen

## • Nothing New for Belief (6–7)

- ✓ We do not wish to propose a new truth to be believed by Christians
- ✓ Title and the arguments on which Mary's queenly dignity is based have already been clearly set forth and are to be found in ancient documents of the Church and in the books of the sacred liturgy
- ✓ We recall these things to renew the praises of Our heavenly Mother and enkindle a more fervent devotion towards her

## • Historical Belief (8–21)

- ✓ From early times Christians have believed that she of whom was born the Son of the Most High received privileges of grace above all other beings created by God
- ✓ Jesus *will reign in the house of Jacob forever* (Lk 1:32), is *the Prince of Peace* (Is 9:6), *the King of Kings and Lord of Lords* (Rev 19:16)
- ✓ The intimate connection between mother and son acknowledges the royal dignity of the Mother of God
- ✓ Early writers called Mary "the Mother of the King" and "the Mother of the Lord," based on the words of St. Gabriel the archangel, who foretold that the Son of Mary would reign forever (Lk 1:32-33)
- ✓ Elizabeth greeted Mary with reverence and called her *the Mother of my Lord* (Lk 1:43)
- ✓ They clearly signified that she derived a certain eminence and exalted station from the royal dignity of her Son
- ✓ St. Ephrem (306–373) represents her as speaking in this way: "Let Heaven sustain me in its embrace, because I am honored above it. For heaven was not Your mother, but You have made it Your throne. How much more honorable and venerable than the throne of a king is her mother." [*Hymni de B. Maria*, ed. Th. J. Lamy, t. II, Mechliniae, 1886, hymn. XIX, p. 624] **and** "Majestic and Heavenly Maid, Lady, Queen, protect and keep me under your wing lest Satan the sower of destruction glory over me, lest my wicked foe be victorious against me." [Idem, *Oratio ad Ssmam Dei Matrem; Opera omnia*, Ed. Assemani, t. III (graece), Romae, 1747, pg. 546]
- ✓ St. Gregory Nazianzen (329–390) calls Mary "the Mother of the King of the universe," and the "Virgin Mother who brought forth the King of the whole world," [*Poemata dogmatica*, XVIII, v. 58; PG XXXVII, 485]
- ✓ Prudentius (348–413) says that the Mother marvels "that she has brought forth God as man, and even as Supreme King" [*Dittochaeum*, XXVII: PL LX, 102 A]
- ✓ Royal dignity of the Blessed Virgin Mary is quite clearly indicated through direct assertion by those who call her "Lady," "Ruler" and "Queen"
- ✓ In a homily by Origen (200s), Elizabeth calls Mary "the Mother of my Lord." and even addresses her as "Thou, my Lady." [*Hom. in S. Lucam*, hom. VII; ed. Rauer, Origenes' Werke, T. IX, p. 48 (ex catena Marcarii Chrysocephali). Cf. PG XIII, 1902 D]
- ✓ St. Jerome says amidst various interpretations of Mary's name: "We should realize that Mary means Lady in the Syrian Language." [S. Hieronymus, *Liber de nominibus hebraeis*: PL XXIII, 886]

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- ✓ St. Chrysologus (406–450) says: "The Hebrew word 'Mary' means 'Domina.' The Angel therefore addresses her as 'Lady' to preclude all servile fear in the Lord's Mother, who was born and was called 'Lady' by the authority and command of her own Son." [Sermo 142, *De Annuntiatione* B.M.V.: PL LII, 579 C; cf. etiam 582 B; 584 A: "Regina totius exstitit castitatis."]
- ✓ Epiphanius (310–403, Bishop of Constantinople) wrote to the Sovereign Pontiff Hormisdas, that we should pray that the unity of the Church may be preserved "by the grace of the holy and consubstantial Trinity and by the prayers of Mary, Our Lady, the holy and glorious Virgin and Mother of God." [*Relatio Epiphani Ep. Constantin.*: PL LXII, 498 D]
- ✓ The Blessed Virgin, sitting at the right hand of God to pray for us is hailed by another writer of that same era in these words, "the Queen of mortal man, the most holy Mother of God." (Generally throughout the encyclical the Latin word *Regina* is used to describe Mary. In this case and a few others the word is *Domina*. "Queen" seems to be the best English equivalent. "Ruler", when it occurs, is a rendition of *Dominatrix*. - Ed.) [*Encomium in Dormitionem Ssmae Deiparae* (inter opera S. Modesti): PG LXXXVI, 3306 B]
- ✓ St. Andrew of Crete (650–740) frequently attributes the dignity of a Queen to the Virgin Mary. He writes, "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." [*Homilia II in Dormitionem Ssmae Deiparae*: PG XCVII, 1079 B] and in another place he speaks of "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." [*Homilia III in Dormitionem Ssmae Deiparae*: PG XCVII, 1099 A]
- ✓ St. Germanus (378–429) speaks to the humble Virgin in these words: "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." [*In Praesentationem Ssmae Deiparae*, I: PG XCVIII, 303 A] He likewise calls her the "Queen of all of those who dwell on earth." [*In Praesentationem Ssmae Deiparae*, n PG XCVIII, 315 C]
- ✓ St. John Damascene (676–749) "Queen, ruler, and lady," [*Homilia I in Dormitionem* B.M.V.: P.G. XCVI, 719 A] and also "the Queen of every creature." [*De fide orthodoxa*, I, IV, c. 14: PG XLIV, 1158 B]
- ✓ Another ancient writer of the Eastern Church calls her "favored Queen," "the perpetual Queen beside the King, her son," whose "snow-white brow is crowned with a golden diadem." [*De laudibus Mariae* (inter opera Venantii Fortunati): PL LXXXVIII, 282 B et 283 A]
- ✓ St. Ildephonsus of Toledo (607–667) gathers together almost all of her titles of honor in this salutation: "O my Lady, my Sovereign, You who rule over me, Mother of my Lord . . . Lady among handmaids, Queen among sisters." [*De virginitate perpetua* B.M.V.: PL XCVI, 58 A D]
- **Theologians of the Church & Popes (22–25)**
  - ✓ Theologians deriving their teaching from testimonies handed down (such as above), called Mary "Queen of all creatures," "Queen of the world," and "Ruler of all"
  - ✓ Popes considered it their duty to promote the devotion of the Christian people to the heavenly Mother and Queen
    - ✚ St. Martin I (649–55) called Mary "our glorious Lady, ever Virgin." [*Epist.* XIV: PL LXXXVII, 199-200 A]
    - ✚ St. Agatho (678–81), in the synodal letter, called her "Our Lady, truly and in a proper sense the Mother of God." [PL LXXXVII, 1221 A]
    - ✚ Gregory II (715–31) in letter to St. Germanus, called the Mother of God: "The Queen of all, the true Mother of God," and also "the Queen of all Christians." [Hardouin, *Acta Conciliorum*, IV, 234; 238: PL LXXXIX, 508 B]
    - ✚ Sixtus IV (1471–84) called Mary in an Apostolic Letter, "Queen," "Who is always vigilant to intercede with the king whom she bore." [Xystus IV, bulla *Cum praeexcelsa*. d. d. 28 Febr. a. 1476]
    - ✚ Benedict XIV (1740–58) calls Mary "Queen of heaven and earth," and it is stated that the sovereign King has in some way communicated to her his ruling power [bullae *Gloriosae Dominae*, 27 Sept. 1748]
  - ✓ St. Alphonsus Ligouri (1696–1787) writes: "Because the Virgin Mary was raised to such a lofty dignity as to be the mother of the King of kings, it is deservedly and by every right that the Church has honored her with the title of 'Queen'." [*Le glorie de Maria*, p. I, c. I, §1]
- **Sacred Liturgy (26–31)**
  - ✓ Sings the praises of the heavenly Queen from the beginning in East & West (faithful reflection of traditional doctrine)
  - ✓ In the East: "O Mother of God, today you are carried into heaven on the chariots of the cherubim, the seraphim wait upon you and the ranks of the heavenly army bow before you." [Ex liturgia Armenorum: in festo Assumptionis, hymnus ad Matutinum]
  - ✓ "O just, O most blessed (Joseph), since you are sprung from a royal line, you have been chosen from among all mankind to be spouse of the pure Queen who, in a way which defies description, will give birth to Jesus the king." [*Ex Menaeo* (byzantino): Dominica post Natalem, in Canone, ad Matutinum]

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- ✓ [Axathistos hymn](#) (~ 626) "I shall sing a hymn to the mother, the Queen, whom I joyously approach in praise, gladly celebrating her wonders in song. . . Our tongue cannot worthily praise you, O Lady; for you who has borne Christ the king are exalted above the seraphim. . . Hail, O Queen of the world; hail, O Mary, Queen of us all." [Officium hymni *Axathistos* (in ritu byzantino)]
- ✓ Ethiopic Missal: "O Mary, center of the whole world...you are greater than the many-eyed cherubim and the six-winged seraphim...Heaven and earth are filled with the sanctity of your glory." [*Missale Aethiopicum*, Anaphora Dominae nostrae Mariae, Matris Dei]
- ✓ Latin Church sings the ancient prayer "Hail, Holy Queen" and the antiphons "Hail, Queen of the Heavens," "O Queen of Heaven, Rejoice," and others we are accustomed to recite on feasts of the Blessed Virgin Mary: "The Queen stood at Your right hand in golden vesture surrounded with beauty" [*Brev. Rom.*, Versiculus sexti Respons]; "Heaven and earth praise you as a powerful Queen" [Festum Assumptionis; hymnus Laudum]; "Today the Virgin Mary ascends into heaven: rejoice because she reigns with Christ forever." [Ibid., ad Magnificat II Vesp]
- ✓ Litany of Loreto which daily invites Christians to call upon Mary as Queen
- ✓ Many centuries Christians have meditated upon the ruling power of Mary which embraces heaven and earth, when they consider the fifth glorious mystery of the rosary which can be called the mystical crown of the heavenly Queen
- **Sacred Art (32–33)**
  - ✓ Council of Ephesus (431) portrayed Mary as Queen and Empress seated upon a royal throne adorned with royal insignia, crowned with the royal diadem and surrounded by the host of angels and saints in heaven, ruling over nature, its powers and over the machinations of Satan
  - ✓ Iconography represented colorfully the divine Redeemer crowning His mother with a resplendent diadem
  - ✓ Popes have often crowned images of the Virgin Mother of God which were already outstanding by reason of public veneration
- **Main Principle (34)**
  - ✓ Ancient tradition and sacred liturgy provide the main principle for Mary's royal dignity rests in her Divine Motherhood
  - ✓ Scripture: ***He shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father, and he shall reign in the house of Jacob forever, and of his kingdom there will be no end,*** [Lk 1:32-33] and Mary called ***Mother of the Lord*** [Lk 1:43]; she is a Queen, since she bore a son who, from conception, was also as man King and Lord of all things
  - ✓ St. John Damascene (676–749): "When she became Mother of the Creator, she truly became Queen of every creature." [*De fide orthodoxa*, 1. IV, c. 14; PL XCIV, 1158 s. B]
  - ✓ The heavenly voice of the Archangel Gabriel was the first to proclaim Mary's royal office
- **Secondary Principle (35–37)**
  - ✓ God willed her to have an exceptional role in the work of our eternal salvation
  - ✓ Pius XI (1922–1939): "What more joyful, what sweeter thought can we have than that Christ is our King not only by natural right, but also by an acquired right: that which He won by the redemption? Would that all men, now forgetful of how much we cost Our Savior, might recall to mind the words, ***You were redeemed, not with gold or silver which perishes...but with the precious blood of Christ, as of a Lamb spotless and undefiled.*** [1 Pt 1:18-19] We belong not to ourselves now, since Christ has bought us ***at a great price.***" [1 Cor 6:20], [litt. enc. *Quas primas*: AAS XVII, 1925, p. 599]
  - ✓ In the accomplishing of this work of redemption, the Blessed Virgin Mary was most closely associated with Christ and so it is fitting to sing in the sacred liturgy: "Near the cross of Our Lord Jesus Christ there stood, sorrowful, the Blessed Mary, Queen of Heaven and Queen of the World." [Festum septem dolorum B. Mariae Virg., Tractus]
  - ✓ Eadmer (1060–1124, English historian, disciple of St. Anselm): "just as . . . God, by making all through His power, is Father and Lord of all, so the blessed Mary, by repairing all through her merits, is Mother and Queen of all; for God is the Lord of all things, because by His command He establishes each of them in its own nature, and Mary is the Queen of all things, because she restores each to its original dignity through the grace which she merited" [*De excellentia Virginis Mariae*, c. 11: PL CLIX, 508 A B]
  - ✓ Suárez (1548–1617): For "just as Christ, because He redeemed us, is our Lord and king by a special title, so the Blessed Virgin also (is our queen), on account of the unique manner in which she assisted in our redemption, by giving of her own substance, by freely offering Him for us, by her singular desire and petition for, and active interest in, our salvation." [F. Suárez, *De misteriis vitae Christi*, disp. XXII, sect. II (ed Vivès, XIX, 327)]
- **Development of Proof (38)**
  - ✓ From these considerations, the proof develops on these lines

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- ✚ 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" (*summed up in Himself* – the act of recapitulating or the state of being recapitulated) [S. Irenaeus, *Adv. haer.*, V, 19, 1: PG VII, 1175 B]
- ✚ That recapitulation in which a virgin was instrumental in the salvation of the human race as a virgin closely associated with its death; if it can likewise be stated that this glorious Lady had been chosen Mother of Christ "in order that she might become a partner in the redemption of the human race" [Pius XI, epist. *Auspicatus profecto*: AAS XXV, 1933, p. 80]
- ✚ If "it was she who, free of the stain of actual and original sin, and ever most closely bound to her Son, on Golgotha offered that Son to the Eternal Father together with the complete sacrifice of her maternal rights and maternal love, a new Eve for the sons of Adam, stained as they were by his lamentable fall" [Pius XII, litt. enc. *Mystici Corporis*: AAS XXXV, 1943, p. 247]
- ✚ Then it may be legitimately concluded that as Christ, the new Adam, must be called a King not merely because He is Son of God, but also because He is our Redeemer, so, analogously, the Most Blessed Virgin is queen not only because she is Mother of God, but also because, as the new Eve, she was associated with the new Adam
- **Heavenly & Earthly Royalty (39–40)**
  - ✓ In the full and strict meaning of the term, only Jesus Christ, the God-Man, is King
  - ✓ Mary, as Mother of the divine Christ, as His associate in the redemption, in his struggle with His enemies and His final victory over them, has a share, though in a limited and analogous way, in His royal dignity
  - ✓ From her union with Christ she attains a radiant eminence transcending that of any other creature
  - ✓ From her union with Christ she receives the royal right to dispose of the treasures of the Divine Redeemer's Kingdom
  - ✓ From her union with Christ is derived the inexhaustible efficacy of her maternal intercession before the Son and His Father
  - ✓ Hence Mary most Holy is far above all other creatures in dignity, and after her Son possesses primacy over all
  - ✓ St. Sophronius (560–638): "You have surpassed every creature. What can be more sublime than your joy, O Virgin Mother? What more noble than this grace, which you alone have received from God"? [*In annuntiatione Beatae Mariae Virginis*: PG LXXXVII, 3238 D; 3242 A]
  - ✓ St. Germanus (378–448): "Your honor and dignity surpass the whole of creation; your greatness places you above the angels." [*Hom. II in dormitione Beatae Mariae Virginis*: PG XCVIII, 354 B]
  - ✓ St. John Damascene (676–749): "Limitless is the difference between God's servants and His Mother." [*Hom. I in Dormitionem Beatae Mariae Virginis*: PG XCVI, 715 A]
- **Sublime Dignity as Mother of God Over All Creatures (41–44)**
  - ✓ The holy Mother of God was so filled with grace to surpass all the Saints at the Immaculate Conception
  - ✓ Pius IX (1792–1878): God "showed her with heavenly gifts and graces from the treasury of His divinity so far beyond what He gave to all the angels and saints that she was ever free from the least stain of sin; she is so beautiful and perfect, and possesses such fullness of innocence and holiness, that under God a greater could not be dreamed, and only God can comprehend the marvel." [bullae *Ineffabilis Deus*: Acta Pii IX, I, p. 597-598]
  - ✓ Mary possessed, after Christ, the highest degree of excellence & perfection and a share in that influence by which He is rightly said to reign over the minds and wills of men
  - ✓ If through His Humanity He performs miracles & gives graces and if He uses His Sacraments and Saints as instruments for the salvation, why not make use of the role and work of His most holy Mother in imparting to us the fruits of redemption?
  - ✓ "With a heart that is truly a mother's," to quote again Our Predecessor of immortal memory, Pius IX, "does she approach the problem of our salvation, and is solicitous for the whole human race; made Queen of heaven and earth by the Lord, exalted above all choirs of angels and saints, and standing at the right hand of her only Son, Jesus Christ our Lord, she intercedes powerfully for us with a mother's prayers, obtains what she seeks, and cannot be refused." [bullae *Ineffabilis Deus*: Acta Pii IX, I, p. 618]
  - ✓ Leo XIII (1810–1903), has said that an "almost immeasurable" power has been given Mary in the distribution of graces [litt. enc. *Adiutricem populi*: ASS, XXVIII, 1895-1896, p.130]
  - ✓ St. Pius X (1835–1914) adds that she fills this office "as by the right of a mother." [litt. enc. *Ad diem illum*: ASS XXXVI, 1903-1904, p.455]
  - ✓ Therefore let all Christians glory in being subjects of Theotokos, who, while wielding royal power, is on fire with a mother's love
  - ✓ Theologians and preachers must avoid a twofold error:
    - ✚ Beware of unfounded opinions and exaggerated expressions which go beyond the truth

# DOCTRINE OF THE QUEENSHIP OF MARY – AD CAELI REGINAM

✚ Watch out for excessive narrowness of mind in weighing that all but divine dignity of the Mother of God, which the Angelic Doctor teaches must be attributed to her "because of the infinite goodness that is God." [*Summa Theol.*, I, q. 25, a. 6, ad 4]

## • **Universal Norm of Truth (45)**

✓ "The proximate and universal norm of truth" for all is the living Magisterium of the Church Christ established "to illustrate and explain those matters which are contained in an obscure way, and implicitly in the deposit of faith." [Pius XII (1876–1958, litt. enc. *Humani generis*: AAS XLII, 1950, p. 569)]

## • **Summary (46)**

✓ From the ancient Christian documents, from prayers of the liturgy, from the innate piety of the Christian people, from works of art, from every side We have gathered witnesses to the regal dignity of the Virgin Mother of God  
✓ We have shown that the arguments deduced by Sacred Theology from the treasure store of the faith fully confirm this truth  
✓ This wealth of witnesses reveals the sublimity of the royal dignity of the Mother of God to whom every creature is subject, who is "exalted to the heavenly throne, above the choirs of angels." [*Ex Brev. Rom.*: Festum Assumptionis Beatae Mariae Virginis]

## • **Decree (47–49)**

✓ Since we are convinced, after long and serious reflection, that great good will accrue to the Church if this solidly established truth shines forth more clearly to all, like a luminous lamp raised aloft  
✓ 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  
✓ Let all approach with greater trust the throne of grace and mercy of our Queen and Mother, and beg for strength in adversity, light in darkness, consolation in sorrow  
✓ Let them free themselves from the slavery of sin & offer an unceasing homage, filled with filial loyalty, to their Queenly Mother  
✓ Let her churches be thronged by the faithful, her feast-days honored & the beads of the Rosary be in the hands of all  
✓ May Christians gather, in small numbers and large, to sing her praises in churches, homes, hospitals, prisons  
✓ May Mary's name be held in highest reverence, a name sweeter than honey and more precious than jewels  
✓ May none utter blasphemous words, the sign of a defiled soul, against that name graced with such dignity and revered for its motherly goodness & let no one be so bold as to speak a syllable which lacks the respect due to her name  
✓ All should strive to bring alive the wondrous virtues of our Queen and loving Mother through constant effort of mind & manner  
✓ By honoring and imitating their sublime Queen and Mother, will realize they are truly brothers & promote love among classes, respect the rights of the weak, cherish peace  
✓ No one should think himself a son of Mary, worthy of her powerful protection, unless, like her, he is just, gentle, pure and shows a sincere desire for true brotherhood, not harming or injuring but rather helping and comforting others

## • **Persecutions & Prayer (50)**

✓ There are people who are unjustly persecuted for professing Christian faith who are deprived of their rights to freedom  
✓ 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

## • **End Purpose of the Encyclical (51–52)**

✓ 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  
✓ 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