

*Looking
at the
Nativity:*



Mary

SOURCES

- Sacred Scripture
 - Fathers
- Tradition of the ages
 - Doctors
 - Apocrypha
 - Mystics

Mary's Family

The Messiah would be of the House of David:

2 Samuel 7: 12-14: “When your [David’s] days are fulfilled...I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ...and I will establish the throne of his kingdom forever. 14 I will be to him a father, and he shall be to me a son.”

Of the House of David

Joseph is clearly from the House of David:

Mt. 1:1ff: ” The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac...And Jesse begot David the king...And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Of the House of David

Joseph is Jesus' legal father:

Mt. 1...25: "...[Joseph]...embraced Mary as his wife.she gave birth to a Son. And he gave Him the name Jesus.

But the prophecy seems to imply *physical* descent:

2 Samuel 7: 12: "I will raise up your offspring after you, who shall come **from your body**..."

Of the House of David

Mary would seem to be of the House of David:

- Jewish custom to marry within clan
- Ambrose: Luke's genealogy is Mary's:
 - **Luke 3:23** Jesus...being the son (as was supposed) of Joseph, the son of Heli...
 - “Begat” vs. “son of”
 - Son in law = son
- Fathers who address it are almost unanimous that Mary is of the House of David.

Mary's Family

Custom: Mary is the Daughter of Joachim and Anne

- Or is Heli the Father of Mary?
 - Heli is a nickname for Joachim?
 - Joachim = Eliachim = Eli = Heli
- Protoevangelium of James
 - Although PJ is dubious in many respects, the tradition of the names of Joachim and Anne are widely accepted by the Fathers

Mary's Childhood

Protoevangelium of James

- Joachim and Anne were rich, but childless in old age
- They prayed and an angel appeared foretelling: “and your seed shall be spoken of in all the world.”
- At 3 years old Mary was given over to the Temple to be raised by the priests and virgins
- At 12 the priests arranged the marriage to Joseph
- Problems: Not accepted as a whole by most Western Fathers, or Doctors

Mary's Childhood

Problems with Protoevangelium of James

- Note: Possibly handed on both true and false/invented stories
 - Historical problems:
 - was there really a place for Mary at the Temple? perhaps
 - Widely rejected by Fathers, especially in West
 - Pious problems:
 - Joachim rich?
 - Joseph's reaction to Mary; Salome's hand
 - Theological problems:
 - Joseph's age: virtues, responsibilities (West clearly rejects)
 - Joachim and Anne's diminished parental role
 - Why was Mary raised in the Temple? Jesus wasn't

Mary's Childhood

Origen (d.253): "The Book [the *Protoevangelium*] of James [records] that the brethren of Jesus were sons of Joseph by a former wife, whom he married before Mary. Now **those who say so wish to preserve the honor of Mary in virginity to the end**, so that body of hers which was appointed to minister to the Word . . .

Mary's Age

Mary's Age

- At Annunciation:
 - Protoevangelium of James: 12
 - Most Fathers, and Catholic tradition: typical marrying age, between 12 and 14
- At Jesus Death: about 55 (12 + 33)
- At the Assumption:
 - Church is largely silent
 - Maximus the Confessor: Ps. 90:10: "Seventy is the sum of our years, or eighty, for those who are strong;
 - Catherine Emmerich: 64; Maria de Agreda: 70

Where did Mary Live?

Born: Nazareth or perhaps Jerusalem

Grew up: Nazareth or perhaps Jerusalem

Married Life:

- Nazareth:
 - Luke 1:26ff: "In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, **27** to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."
- Then to Bethlehem:
 - Luke 2:4ff: "And Joseph also went up ...from the city of Nazareth, to ...Bethlehem....with Mary.... And while they were there, the time came for her to be delivered."

Where did Mary Live?

- Then to Egypt: for between a few months to 4 years
 - **Mt. 2:14ff:** “And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod.”
 - **Mt. 2:19ff:** “But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, “Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead.”
- Then to back to Nazareth
 - **Mt. 2:23:** “And he went and dwelt in a city called Nazareth...”

What did Mary look like?

Pius IX, Ineffabilis Deus: “They [the Fathers of the Church] have frequently addressed the Mother of God as ...more beautiful than beauty, more lovely than loveliness...”

Psalm 45: 10-11: “Listen, O daughter, observe and incline your ear: Forget your people and your father’s house, and the king will desire your beauty; bow to him, for he is your lord.

*Virgine Salus Populi Romani
St. Mary Major*



What did Mary look like?

Abbe Orsini: *History of the Blessed Virgin*, 1872: "St. Epiphanius [4th century]...has left us a charming [description]....The Virgin...was not tall of stature, though her height was a little above the middle size; her color, slightly bronzed ...by the sun of her country, had the rich tint of ripe ears of corn: her hair was light, her eyes lively, the pupil being rather of an olive color, her eyebrows perfectly arched and black; her nose, remarkably perfect, was aquiline; her lips rosy; the shape of her face a fine oval; her hands and fingers long.all the Fathers eagerly attest, with one accord, this admirable beauty of the Virgin....



*Our Lady of Vladimir,
Moscow*

What did Mary look like?

"The greatest propriety reigned in all the actions of the Virgin; she was good, affable, compassionate, and never tired of hearing the long complaints of the afflicted. She spoke little, always to the purpose... Her voice was sweet and penetrating; her words had something gracious and consoling which shed calm over the soul....She was never seen in anger; she never offended, afflicted, or railed at anyone. She was...simple in her attire, simple in her manners. ...Her presence seemed to sanctify all around her, and the sight of her banished the thought of the things of earth...."



*Our Lady of Perpetual Help,
St. Alphonsus Church, Rome*

Mary in the Old Testament

Genesis 3:14a, 15 (“*Protoevangelium*”): “So the Lord God said to the serpent, “Because you have done this,...And I will put enmity between you and **the woman**, and between your offspring and hers; he will crush your head, and you will strike his heel.”

Isaiah 7:14: “Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive**, and bear a son, and shall call his name Emmanuel.”

Micah 5:2-3: “But as for you, Bethlehem Ephrathah,...From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.” Therefore He will give them up until the time when **she who is in labor has borne a child**. Then the remainder of His brethren will return to the sons of Israel.

Mary in the Old Testament: Daughter (of) Zion

Zephaniah 3:14-17: “Sing [Chaire], Daughter Zion; shout aloud, Israel! Be glad and rejoice with all your heart, Daughter Jerusalem! ... The LORD, the King of Israel, is with you; never again will you fear any harm. 16 On that day they will say to Jerusalem, “Do not fear, Zion; do not let your hands hang limp. 17 The LORD your God is with you, the Mighty Warrior who saves....”

Luke 1:28,30,46,47,49: “Hail [Chaire], full of grace! The Lord is with you.... The angel said to her, “Do not be afraid, Mary; for you have found favor with God... “My soul glorifies the Lord and my spirit rejoices in God my Savior, for the Mighty One has done great things for me, holy is his name.

Daughter (of) Zion

Psalms 9:14: daughter Zion, rejoice in your deliverance.

Isaiah 1:8: And daughter Zion is left like a booth in a vineyard, like a shelter in a cucumber field, like a besieged city.

Isaiah 16:1: Send lambs to the ruler of the land, from Sela, by way of the desert, to the mount of daughter Zion.

Isaiah 62:11: The Lord has proclaimed to the end of the earth: Say to daughter Zion, "See, your salvation comes; his reward is with him, and his recompense before him."

Jeremiah 6:2: I have likened daughter Zion to the loveliest pasture.

Micah 4:8, 10, 13: And you, O tower of the flock, hill of daughter Zion, to you it shall come, the former dominion shall come,....

Mary in the Old Testament: Ark of the Covenant

2 Samuel 6:9 And David was afraid of the LORD that day; and he said, “How can the ark of the LORD come to me?”

2 Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the horn.

2 Samuel 6:14, 16 And David danced before the LORD with all his might; and David was girded with a linen ephod. . . .

Luke 1:43 And why is this granted me, that the mother of my Lord should come to me?

Luke 1:42 and she exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb!”

Luke 1:44 For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy.

Mary in the Old Testament: Other “Types” of Mary

Eve

Sarah

Rebekah

Rachel Leah

Deborah

Miriam

Judith

Esther

Tamar

Rahab

Ruth

Eve, mother of all, created without sin. But also in contrast...sin, serpent, etc.

Sarah, Abraham's wife, helps Abraham to live out his faith in God. Sarah, the beautiful and strong wife of Abraham, is the mother of Isaac and the mother of believers.

Esther, Queen who and prays and intercedes with the king for her people.

The Four Marian Dogmas

Perpetual Virginity

Mother of God

Immaculate Conception

Assumption

Perpetual Virginity: DOGMA

Second Council of Constantinople (553): “In addition to these **we also anathematize** the impious Epistle which Ibas is said to have written to Maris, the Persian, which denies that God the Word was incarnate of the holy Mother of God, and **ever Virgin Mary...**

Lateran Council (649): “If anyone does not, according to the holy Fathers, confess truly and properly that **holy Mary, ever virgin and immaculate**, is Mother of God, ...and **gave birth to Him without injury**, her virginity remaining equally inviolate after the birth, let him be condemned.”

Marian Dogmas: Oldest: Perpetual Virginity

Catechism of the Catholic Church, 499: The deepening of faith in the virginal motherhood led the Church to confess Mary's real and **perpetual virginity** even in the act of giving birth to the Son of God made man..... And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the "Ever-virgin".

Virginitas antepartum: Virgin before giving birth

Virginitas inpartu: Virgin while giving birth

Virginitas post partum: Virgin after giving birth (until death)

Perpetual Virginity: Antepartum

Isaiah 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Luke 1:26ff: “the angel Gabriel was sent from God to a town of Galilee called Nazareth, **to a virgin** betrothed to a man named Joseph, ...and the virgin’s name was Mary. ...31n Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High...But Mary said to the angel, “How can this be, since **I have no relations with a man?**” And the angel said to her in reply, “**The holy Spirit will come upon you, and the power of the Most High will overshadow you.** Therefore the child to be born will be called **holy, the Son of God.**”

Perpetual Virginity: Antepartum

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Perpetual Virginity: Antepartum

Matthew 1:18ff: "...When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son...All this took place to fulfil what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep...he took his wife, but knew her not until she had borne a son...."

Mary's Vow

Proto. James: "When she was twelve years old there was held a council of priests, saying, 'Behold, Mary has reached the age of twelve years ...What then shall we do with her, lest perchance she defile the sanctuary of the Lord?' ... And the priest said to Joseph, 'You have been chosen by lot to **take into your keeping the Virgin of the Lord.**' But Joseph refused, saying, '...I am an old man....

"And Annas...saw that Mary was with child. And ...said to the [priest], 'Joseph...has committed **a grievous crime....He has defiled the virgin** whom he received out of the temple of the Lord...' And the priest said, '**Mary, why have you done this?** And why have you ...forgotten the Lord your God?' . . . And she wept bitterly saying, 'As the Lord my God lives, I am pure before him, and know not man.'"

Mary's Vow

Gregory of Nyssa (d.395): “For if Joseph had taken her to be his wife, for the purpose of having children, why would she have wondered at the announcement of maternity, since she herself would have accepted becoming a mother according to the law of nature?”

Augustine (d.430) (De Sanct. Virg.): "Mary answered the announcing angel: 'How shall this be done, because I know not man?' She would not have said this unless she had already vowed her virginity to God.“

Thomas Aquinas (d,1274) (ST III,28,4): “the Mother of God did not vow absolutely, but under the condition that it were pleasing to God. When, however, she knew that it was acceptable to God, she made the vow absolute, before the angel's Annunciation.”

Perpetual Virginity: Postpartum

Matthew 1:18ff: "...When Joseph woke from sleep...he took his wife, but knew her not **until** she had borne a son...."

"Until": Greek *hōs* is often used to indicate a particular period of time, without saying a change after that.

- **Deuteronomy 9:7:** "From the day you came out of the land of Egypt, **until** you came to this place, you have been rebellious against the LORD."
- **Lk 1:80:** "And the child grew and became strong in spirit; and he lived in the wilderness **until** he appeared publicly to Israel."
- **2 Sam 6:23:** "And Saul's daughter Michal bore no children from that day on **until** the day she died."

Perpetual Virginity: Postpartum

Jesus's "Brothers and Sisters"?

Matt. 13: 55ff: "Is this not the carpenter's son? Isn't His mother's name Mary, and aren't His brothers James, Joseph, Simon, and Judas? 56Aren't all His sisters with us as well?"

BUT:

John 19:26-27: "When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, **behold, your son!**" 27Then he said to the disciple, "**Behold, your mother!**" And from that hour the disciple **took her to his own home.**"

Perpetual Virginity: Postpartum

Jesus's "Brothers and Sisters"?

"Brothers": Greek: *adelphos*

- Jewish custom:
 - close relative
 - *adelphos* used in Septuagint (Greek)
 - Gen. 14:14: Lot is called Abraham's "brother", but he is actually Abraham's nephew.
 - Gen. 29:15: Jacob is called the "brother" of Laban, who is actually his uncle Laban.

Perpetual Virginity: Postpartum

Probably sons of Joseph's brother, Clopas/Cleophas/Clopus:

- Eusebius (200) writes that Joseph's brother was Clopus
- There is an "other Mary" who is the wife of Cleophas
 - John 19: 25 "standing by the cross of Jesus were his mother, and his mother's sister, **Mary the wife of Clopas,** and Mary Magdalene..."
 - Two "brothers of the Lord," James and Jude, are the sons of that Mary
 - Matthew 27:56 [at the foot of the cross] ...were Mary Magdalene, and **Mary the mother of James and Joseph,** and the mother of the sons of Zebedee".

Perpetual Virginity: Postpartum

So: James and Joseph are the sons of Mary and Cleophas, who is the brother of Joseph: **Jesus' first cousins**

CCC 500: The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, "brothers of Jesus", are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls "the other Mary".

St. Jerome (c420): "...we understand the brethren of the Lord to be not the sons of Joseph but **cousins of the Savior**, ...who is said to be the mother of James the less and Joseph and Jude.... **All scripture indicates that cousins are called 'brethren.'**"

Perpetual Virginity: INPARTU

Most difficult to understand.

CCC, 499: "...Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man..."

Genesis 3:16 To the woman He said, "I will greatly multiply your pain in childbirth, in pain you will bring forth children...."

Isaias 66:7: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child."

Perpetual Virginity: INPARTU

St Gregory of Nyssa, 388 AD

“Though coming in the form of man, yet not in every thing is He subject to the laws of man’s nature....Of Him then His mother’s burden was light, the birth immaculate, the delivery without pain, the nativity without defilement.... For as she who by her guilt engrafted death into our nature, was condemned to bring forth in trouble, it was meet that she who brought life into the world should accomplish her delivery with joy.”

St. Ambrose of Milan said in 392 A.D.

“Mary is the gate through which Christ entered this world, when He was brought forth in the virginal birth and the manner of His birth did not break the seals of virginity.”

Perpetual Virginity: INPARTU

St. Augustine of Hippo, 411 A.D.

“A Virgin conceiving, a Virgin bearing, a Virgin pregnant, a Virgin bringing forth, a Virgin perpetual.”

“To the substance of a body in which was the Godhead closed doors were no obstacle. For truly **He had power to enter in by doors not open, in Whose Birth His Mother's virginity remained inviolate.**”

Often repeated and attributed to Augustine:

“just as light passes through glass without breaking it, so Our Lord is born of the Virgin Mary without breaking the seal of Her virginity.



**“I am the
Rose
of Sharon,
and the
Lily
of the
valleys.”**
(Song of Songs 2:1).



Early Devotion and Prayer to Mary

St. Irenaeus of Lyon, *Adversus haereses*, c.180:

And if the former [Eve] did disobey God, yet the latter was persuaded to be obedient to God, in order that **the Virgin Mary might become the advocate (advocata) of the virgin Eve.** And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal disobedience having been balanced in the opposite scale by virginal obedience.

Early Prayer to Mary

Sub tuum praesidium

Egyptian papyrus, c.250ad

Under your mercy we take refuge,
Mother of God!

Our prayers, do not despise in necessities,
but from the danger deliver us,
only pure, only blessed.

Ancient Icons of Mary

Catacombs of Pricilla,
Rome, 170ad



Dura-Europos church,
Syria, c. 233



Salus Populi Romani,
St. Mary Major, Rome



Early Churches Dedicated to Mary

- Basilica of Santa Maria in Trastevere, c. 221ad
- Church of Mary in Ephesus: c. 431ad
- Basilica of Saint Mary Major, 432ad
- Church of Our Lady Mary of Zion, Ethiopia, 4th century?

Mary,
Mother of God:
Theotokos



Dogma: Mother of God

Scripture is clear and explicit:

Mary is the true mother of Jesus

Scripture is clear and explicit:

Jesus is God.

Therefore, Scripture is clear and logically explicit:

Mary is the Mother of God

Luke 1:43: “And how does this happen to me,
that **the mother of my Lord** should come to me?”

Mother of God: in the Fathers

Eastern Fathers

Gregory Thaumaturges, 262: "For Luke, in the inspired Gospel narratives, delivers a testimony not to Joseph only, but also to Mary, the Mother of God...."

Cyril of Jerusalem. 350: "The Father bears witness from heaven to his Son.The Virgin Mother of God bears witness"

Athanasius, 365: "The Word begotten of the Father from on high, inexpressibly, inexplicably, ...and eternally, is he that is born in time here below of the Virgin Mary, the Mother of God."

Gregory of Nazianz, 382: "If anyone does not agree that holy Mary is Mother of God, he is at odds with the Godhead."

Mother of God: in the Fathers

Western Fathers

Irenaeus, 189: "The Virgin Mary, being obedient to his word, received from an angel the glad tidings that she would bear God"

Ambrose of Milan, 377: "The first thing which kindles ardor in learning is the greatness of the teacher. What is greater than the Mother of God?"

Jerome, 401: "As to how a virgin became the Mother of God, he [Rufinus] has full knowledge; as to how he himself was born, he knows nothing."

Dogma: Mother of God

Nestorian Heresy:

- there were two separate persons, one human and one divine, in the incarnate Christ.
- Mary was the mother of the human person, not the divine.

Council of Ephesus, 431:

- Condemned the heresy
- declared doctrine of hypostatic union: Jesus is one divine person, with two natures, divine and human, which are perfectly completely united in him.
- Mary is to be called **Theotokos**, God-bearer: Mother of God.

Immaculate
Conception



of the
Blessed
Virgin
Mary

Dogmas: Immaculate Conception

The Dogma:

- 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.”

Dogmas: Immaculate Conception

The purpose: to make her a suitable and the best Mother for Jesus

Ineffabilis Deus: And indeed it was wholly fitting that so wonderful a mother should be ever resplendent with the glory of most sublime holiness and so completely free from all taint of original sin that she would triumph utterly over the ancient serpent. To her did the Father will to give his only-begotten Son — the Son whom, equal to the Father and begotten by him, the Father loves from his heart — and to give this Son in such a way that he would be the one and the same common Son of God the Father and of the Blessed Virgin Mary. It was she whom the Son himself chose to make his Mother...

Immaculate Conception: Scripture

Genesis 3:14a, 15: “So the Lord God said to the serpent, “Because you have done this,...And I will put **enmity between you and the woman**, and between your offspring and hers; he will crush your head, and you will strike his heel.”

John 2:4” “And Jesus saith to her: **Woman**, what is that to me and to thee?”

John 19:26: “When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “**Woman**, behold, your son!”

Immaculate Conception: Scripture

Luke 1:28: “Hail, full of grace! The Lord is with you.”

Luke 1:41-42: “When Elizabeth heard Mary’s greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. 42In a loud voice she exclaimed, “Blessed are you among women, and blessed is the fruit of your womb!”

Immaculate Conception: Fathers

Origen, 244: “This Virgin Mother of the Only-begotten of God, is called Mary, worthy of God, immaculate of the immaculate, one of the one.”

Ephraem, 370: “Thou alone and thy Mother are in all things fair, there is no flaw in thee and no stain in thy Mother.”

Ambrose, 388: “Mary, a Virgin not only undefiled but a Virgin whom grace has made inviolate, free of every stain of sin.”

St. Cyril of Alexandria, 431: “Hail, Mary Theotokos, Virgin-Mother, lightbearer, uncorrupt vessel . . . Hail Mary, you are the most precious creature in the whole world; hail, Mary, uncorrupt dove; hail, Mary, inextinguishable lamp; for from you was born the Sun of justice . . .

Immaculate Conception: Fathers

Augustine, 415:

“We must except the Holy Virgin Mary, concerning whom I wish to raise no question when it touches the subject of sins, out of honor to the Lord; for from Him **we know what abundance of grace for overcoming sin in every particular was conferred upon her** who had the merit to conceive and bear Him who undoubtedly had no sin.”

But elsewhere.....: “For among those born of a woman the holy **Lord Jesus was absolutely the only one** who did not experience the contagion of earthly corruption because of the new manner of his immaculate birth; rather, he shrugged it off by his celestial majesty.”

- *???the problem of transmission of original sin*

Immaculate Conception: Fathers

Mary as the New Eve (lots)

- Justin (Dialogue with Trypho)
- Irenaeus (Against Heresies)
- Tertullian (On the Flesh of Christ)
- Cyril of Jerusalem (Catechesis)
- St. Gregory Thaumaturges (Homily Concerning the Holy Mother of God Ever-Virgin)
- Epiphanius (Hæres.),

Immaculate Conception: Medieval

Medieval debate:

- St. Bernard of Clairvaux (d.1153)
- St. Bonaventure (d.1274)
- St. Thomas Aquinas (d.1274)
- Bd. John Duns Scotus (d. 1308)

Dogmas: Immaculate Conception

Pope Sixtus IV, *Grave Nimis*, 1483:

“...When the holy Roman Church solemnly publicly celebrates a festival concerning **the conception of the undefiled and ever-Virgin Mary**, and has ordained regarding this a special and peculiar office, some preachers ...affirm....that all those who hold or assert, that the same glorious and immaculate mother of God **was conceived without the stain of original sin**, commit deadly sin, or that they are heretics...We then,...reprobate and condemn by apostolic authority...such assertions of the same preachers....And...we determine and ordain, that [they]....incur by the very fact **sentence of excommunication**....

Dogmas: Immaculate Conception

Council of Trent, 1546, “Decree Concerning Original Sin”:

"This holy council declares, however, that it is not its intention to include in this decree, which deals with original sin, the blessed and immaculate Virgin Mary, the mother of God, but that the constitutions of Pope Sixtus IV, of happy memory, are to be observed under the penalties contained in those constitutions, which it renews."

Dogma: Immaculate Conception

Ineffabilis Deus, Pius IX, 1854:

“We declare, pronounce, and define that the doctrine which holds 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.”

Dogmas: Immaculate Conception

Other aspects of *Ineffabilis Deus*: teachings of the Fathers

- “entirely free from every stain of sin, and from all corruption of body, soul and mind”
- “the most holy Virgin, united with [Jesus] by a most intimate and indissoluble bond, was, with him and through him, eternally at enmity with the evil serpent, and...thus crushed his head with her immaculate foot.”
- “to demonstrate the original innocence and sanctity of the Mother of God,...they frequently compare her to Evewhile yet innocence, ...incorrupt,...not yet deceived by the ...treacherous serpent;

Dogmas: Immaculate Conception

Ineffabilis Deus:

“They have frequently addressed the Mother of God as...immaculate in every respect; ...verily most innocent; ...entirely spotless; holy and removed from every stain of sin; all pure, all stainless, the very model of purity and innocence; ...more holy than holiness, singularly holy and most pure in soul and body; the one who surpassed all integrity and virginity; the only one who has become the dwelling place of all the graces of the most Holy Spirit. God alone excepted, Mary is more excellent than all...and more holy than the Cherubim and Seraphim. To praise her all the tongues of heaven and earth do not suffice.”

**The Assumption
of the
Blessed Virgin Mary
into Heaven**



Dogmas: Assumption

Munificentissimus Deus:

44.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.**

Assumption in Scripture

Precedent

Genesis 5:23-24 “And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him.”

2 Kings 2:11: “As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind.”

Assumption in Scripture

Gen. 3:15: I will put **enmity between you and the woman**, and between **your offspring and hers**; he will strike your head, and you will strike his heel.”

Psalms 132:8: “Rise up, O LORD, and go to your resting place, **you and the ark** of your might.”

Assumption in Scripture

Psalm 16: 9-11: “Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay. You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.

Acts: 13 34: “God raised him from the dead so that he will never be subject to decay. As God has said,“ ‘I will give you the holy and sure blessings promised to David.’ 35So it is also stated elsewhere:“ ‘You will not let your holy one see decay.’”

Assumption in Scripture

Revelation 12:1ff: “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. She was pregnant and was **crying out in birth pains and the agony of giving birth**. And another sign appeared in heaven: behold, a great red dragon...And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, and the woman fled into the wilderness, where she has a place prepared by God....”

Assumption in Scripture

Pius XII, *Munificentissimus Deus*: "Moreover, the scholastic Doctors have recognized the Assumption of the Virgin Mother of God as something signified, not only in various figures of the Old Testament, but also in that woman clothed with the sun whom John the Apostle contemplated on the Island of Patmos.....

Rev. 12 and Virgin Inpartu

“She was ..crying out in birth pains and the agony of giving birth”

Pope St. Pius X, *Ad Diem Illum Laetissimum*: “John therefore saw the Most Holy Mother of God already in eternal happiness, yet travailing in a mysterious childbirth. What birth was it? Surely it was the birth of us who, still in exile....”

Benedict XVI, General Audience, 23 August 2006: “This Woman represents Mary...but at the same time she also represents the whole Church,which in all ages, with great suffering, brings forth Christ ever anew..... The Woman who suffers in history, the Church which is persecuted...”

Assumption in the Fathers

For the first 4 centuries the Fathers are largely silent, except some ambiguous verses that may refer to the Assumption.

Epiphanius (Panarion 79) 376AD: “Like the bodies of the saints, however, she [the Blessed Virgin Mary] has been held in honor for her character and understanding. And if I should say anything more in her praise, she is like Elijah, who was virgin from his mother’s womb, always remained so, and was taken up, but has not seen death...””

Assumption in the Fathers

Pseudo-John the Theologian (Apocryphal “The Dormition of Mary”) c. 400:

“The Lord said to his Mother, "Let your heart rejoice and be glad. For every favor and every gift has been given to you from my Father in heaven and from me and from the Holy Spirit. Every soul that calls upon your name shall not be ashamed, but shall find mercy and comfort and support and confidence, both in the world that now is and in that which is to come, in the presence of my Father in the heavens". . . And from that time forth all knew that the spotless and precious body had been transferred to paradise...”

Assumption in the Fathers

Augustine (d.430), Tractates on the Gospel of John: “There was there near the cross the mother of Jesus; and Jesus says to His mother, Woman, behold your son! And to the disciple, Behold your mother! He commends His mother to the care of the disciple; commends His mother, as about to die before her, and to rise again before her death.”

Gregory of Tours (575): “[T]he Apostles took up her body on a bier and placed it in a tomb; and they guarded it, expecting the Lord to come. And behold, again the Lord stood by them; and the holy body having been received, He commanded that it be taken in a cloud into paradise: where now, rejoined to the soul, [Mary] rejoices with the Lord's chosen ones...”

Assumption in the Fathers

John Damascene, 697: “It was fitting that the she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death. It was fitting that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles. It was fitting that the spouse, whom the Father had taken to himself, should live in the divine mansions. It was fitting that she, who had seen her Son upon the cross and who had thereby received into her heart the sword of sorrow which she had escaped when giving birth to him, should look upon him as he sits with the Father, It was fitting that 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.

Assumption in the Fathers

John Damascene, 697: “St. Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St. Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to heaven.”

(Citing *Euthymiaca Historia*, by Cyril of Scythopolis in the 5th century??)

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Argument from Relics

No Father or ancient tradition, mentions the existence of relics of Mary's bodily, which would have been a treasure of the Church.

The Oral Tradition: Mary's empty tomb in Jerusalem

- Church of the Assumption (or Sepulchre of Saint Mary)
- Kidron Valley, below the Mount of Olives, in Jerusalem).
- Patriarch Juvenal (during Marcian's rule) built the first church in the 5th century
- destroyed and rebuilt many times, but the crypt remained intact
 - Muslims revered it as Mary's tomb as well.
- Fathers who talk about her tomb say Jerusalem, but no body.

Alternative: Ephesus: 4th Century church of her house and grave

- But tradition seems more recent, contrary to earliest writings

Traditions about the Assumption

- Mary learned that her departure was near
- Apostles called from all over the world to come to Jerusalem (or Bethlehem)—except Thomas
- “...having completed the course of her earthly life...”
 - Dormition: She fell asleep and was bodily assumed in their city
 - She died and was immediately assumed
 - She was entombed and three days later resurrected and assumed
 - She was entombed, and when St. Thomas arrived they opened the tomb to discover it empty.

*Looking
at the
Nativity:*



Mary

