



MARIOLOGY: PART II

MOTHER OF THE CHURCH, ASSUMPTION, QUEEN OF HEAVEN AND MARIAN DEVOTION

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MOTHER OF THE CHURCH

- **As Mother of God (Mother of the True Body of Christ), Mary is Mother of the Church - the Mystical Body of Christ:** Mary's motherhood of the People of God, the Church, flows from her union with her Son, Jesus Christ. "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation Therefore, the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix. (Vatican II, dogmatic constitution on the Church *Lumen gentium* 62: AAS 57 (1965) 63.)"
- **Pope St. Paul VI: (from the papal audience of Nov. 18, 1964, where Mary was given the title "Mother of the Church"):** "Maria, as we know, occupies a most singular position, she too is a member of the Church, she is redeemed by Christ, she is our sister, but according to her election as the Mother of the Redeemer of humanity, and in accord with her perfect and eminent representation of the human race, she can rightly be called morally and typically the mother of all humanity, and especially ours, of us believers and redeemed, the Mother of the Church, the Mother of the Faithful."

ASSUMPTION

- **Body and Soul in Heaven:** Seeing that Mary is Immaculate, her body already redeemed from the moment of her conception by the power of the Cross of Christ, after she died, her body and soul received their glorification — in accord with the post-Resurrection glory of Christ's body — and she was brought into heaven.
- **Why Was this Taught by Ven. Pope Pius XII?:** The Dogma of the Assumption of Mary came at a time, after World War II and the Holocaust, a time when humanity was suffering from the war's scandal concerning the dignity of human life, and taught that the Blessed Virgin Mary was assumed, body and soul, into heaven to remind us all that all of us will share in the power of Jesus's resurrection and overcome death because of the great dignity Jesus has bestowed upon human life. "The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians. (CCC, 966)"

QUEEN OF HEAVEN

- **Queenship in light of Christ's Kingship:** The Blessed Virgin Mary, as Mother of the Church and who is assumed, body and soul, into heaven, now intercedes for all of her Son's sons and daughters from the majestic realm of heaven. In Heaven, Jesus Christ is King. Therefore, his mother, who is greater than all the angels and saints, is our Lady, our Queen and Mother. Thus, Mary's queenship is seen alongside Christ's kingship. Just the way Jesus is the New Adam and Mary is the New Eve, Jesus is King and Mary is Queen.
- **Ven. Pope Pius XII, *Ad Caeli Reginam* 42:** "Besides, the Blessed Virgin possessed, after Christ, not only the highest degree of excellence and perfection, but also a share in that influence by which He, her Son and our Redeemer, is rightly said to reign over the minds and wills of men. For if through His Humanity the divine Word performs miracles and gives graces, if He uses His Sacraments and Saints as instruments for the salvation of men, why should He 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.' On this point another of Our Predecessors of happy memory, Leo XIII, has said that an 'almost immeasurable' power has been given Mary in the distribution of graces; St. Pius X adds that she fills this office 'as by the right of a mother.'"

MARIAN DEVOTION

- ***Latria, Hyperdulia and Dulia:*** *Latria* is “worship” and worship is only ever given to God: the Father, the Son and the Holy Spirit. *Dulia* is “reverence” which is the appropriate respect and honor shown the Angels and the Saints. *Hyperdulia* is “Super-reverence” and is only shown Mary because she is greater than all the Angels and Saints, after all she is their Queen, but is not worship since Mary is not God.
- **The Holy Rosary:** “The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium.²) It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation which began in her virginal womb. With the Rosary, the Christian people sits at the school of Mary and is led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer. (Pope St. John Paul II, *Rosarium Virginis Mariae* 1: AAS 95 (1) (2003) 6)”
- **The Seven Sorrows of Mary:** Devotion to Our Lady of the Seven Sorrows began in the Church around the 14th century. It was revealed to St. Bridget of Sweden (1303-1373) that devotion to the Blessed Virgin Mary's Seven Sorrows would bring graces, especially to those suffering and in need of uniting themselves with the passion of Jesus. The devotion consists in praying seven Hail Mary's while meditating on the Seven Sorrows of Mary.