

Postcommunion

THROUGH the merits and prayers of the Blessed Virgin Mary, by Thee assumed into heaven, may we, O Lord, who have received the sacraments of salvation, come to the glory of the resurrection. Through our Lord...

SUMPTIS, Dómine, salutáribus sacraméntis, da quæsumus, ut, méritis et intercessióne beátæ Virginis Mariæ in cælum assúptæ, ad resurrectiõnis glóriam perducámur. Per Dóminum ...

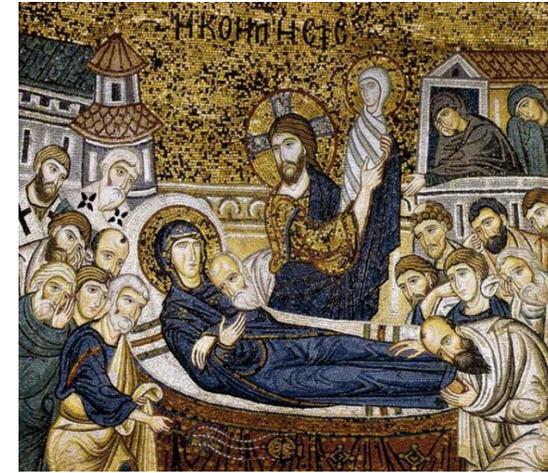
IT IS TRUE that in Revelation death is presented as a punishment for sin. However, the fact that the Church proclaims Mary free from original sin by a unique divine privilege does not lead to the conclusion that she also received physical immortality. The Mother is not superior to the Son who underwent death, giving it a new meaning and changing it into a means of salvation. Involved in Christ's redemptive work and associated in his saving sacrifice, Mary was able to share in his suffering and death for the sake of humanity's Redemption. What Severus of Antioch says about Christ also applies to her: "Without a preliminary death, how could the Resurrection have taken place?" To share in Christ's Resurrection, Mary had first to share in his death. The New Testament provides no information on the circumstances of Mary's death. This silence leads one to suppose that it happened naturally, with no detail particularly worthy of mention. If this were not the case, how could the information about it have remained hidden from her contemporaries and not have been passed down to us in some way? As to the cause of Mary's death, the opinions that wish to exclude her from death by natural causes seem groundless. It is more important to look for the Blessed



Virgin's spiritual attitude at the moment of her departure from this world. In this regard, St. Francis de Sales maintains that Mary's death was due to a transport of love. He speaks of a dying "in love, from love and through love," going so far as to say that the Mother of God died of love for her Son Jesus. Whatever from the physical point of view was the organic, biological cause of the end of her bodily life, it can be said that for Mary the passage from this life to the next was the full development of grace in glory, so that no death can ever be so fittingly described as a "dormition" as hers. In some of the writings of the Church Fathers we find Jesus himself described as coming to take His Mother at the time of her death to bring her into heavenly glory. In this way they present the death of Mary as an event of love which conducted her to her divine Son to share His immortal life. At the end of her earthly life, she must have experienced, like Paul and more strongly, the desire to be freed from her body in order to be with Christ forever. The experience of death personally enriched the Blessed Virgin: by undergoing mankind's common destiny, she can more effectively exercise her spiritual motherhood towards those approaching the last moment of their life.

*Commentary from the General Audience of Pope Saint John Paul II, 25 June 1997.
Cover: Dormition of Mary (mosaic), Church of Martorana, Palermo (12th century).*

Proper Prayers of the Mass in the Extraordinary Form The Assumption of the Blessed Virgin Mary



Introit (Apoc. 12:1)

SIGNUM MAGNUM apparuit in cælo: mûlier amícta sole, et luna sub pédibus ejus, et in cápite ejus coróna stellárum duódecim. *Ps. 97:1.* Cantáte Dómino cánticum novum: quia mirabilia fecit. *V.* Glória Patri, et Filio, et Spíritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculórum. Amen. — Signum magnum apparuit ...

A GREAT SIGN appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Psalm.* Sing ye to the Lord a new canticle: because He hath done wonderful things. *V.* Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. — A great sign ...

Collect

OMNÍPOTENS sempitérne Deus, qui Immaculátam Virginem Mariam, Filii tui Genitricem, córpore et ánima ad cælestem glóriam assumpsisti: concéde, quæsumus; ut ad supérna semper inténti, ipsius glóriæ mereámur esse consórtes. Per eúndem Dóminum nostrum ...

ALMIGHTY everlasting God, who hast taken body and soul into heaven the Immaculate Virgin Mary, Mother of Thy Son: grant, we beseech Thee, that by steadfastly keeping heaven as our goal we may be counted worthy to join her in glory. Through the same Jesus Christ, Thy Son, our Lord ...

Lesson (Judith 13:22–25; 15:10)

BENEDÍXIT te Dóminus in virtúte sua, quia per te ad nihilum redégit inimícos nostros. Benedícta es tu, filia, a

THE LORD hath blessed thee by His power, because by thee He hath brought our enemies to nought. Blessed art thou, O daugh-

ter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies. Because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord, for ever: for that thou hast not spared thy life, by reason of the distress and tribulation of thy people; but hast prevented our ruin in the presence of our God. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people.

Gradual (Psalm 44: 11, 12, 14)

HEARKEN, O daughter, and see, and incline thine ear: and the King shall greatly desire thy beauty. All beautiful is the King's daughter as she comes in, robed in cloth of gold. Alleluia, alleluia. Mary has been assumed into heaven: the angelic host rejoices. Alleluia.

Gospel (Luke 1: 41–50)

AT THAT TIME: Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior. Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed. Because He that is mighty

Dómino Deo excélsio, præ ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit cœlum et terram, qui te diréxit in vúlnera cápitis princípís inimicórum nostrórum; quia hódie nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in ætérnum, pro quibus non pepercísti ánimæ tuæ propter angústias et tribulatiónem géneris tui, sed subvenísti ruínæ ante conspéctum Dei nostri. Tu glória Jerúsalem, tu lætítia Israël, tu honorificéntia pópuli nostri.

AUDI, filia, et vide, et inclina aurem tuam, et concupíscet rex pulchritúdinem tuam. V. Tota decóra ingréditur filia regis, textúræ áureæ sunt amíctus ejus. Allelúia, allelúia. V. Assúpta est María in cœlum: gaudet exércitus Angelórum. Allelúia.

IN ILLO TÉMPORE: Repléta est Spírítu Sancto Elisabeth et exclamávit voce magna, et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi ut véniat mater Dómini mei ad me? Ecce enim ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beata quæ credidisti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magnificat ánima mea Dóminum: et exsultávit spírítus meus in Deo salutári meo; quia respéxit humilitátem ancillæ suæ, ecce enim ex hoc beátam me dicent omnes generatiónes. Quia fecit

mihi magna qui potens est, et sanctum nomen ejus, et misericórdia ejus a progénie in progénies tíméntibus eum. — *Credo.*

Offertory (Genesis 3: 15)

INIMICÍTIAS ponam inter te et Mulierem et semen tuum et Semen illius.

I WILL PUT enmities between thee and the woman, and thy seed and her Seed.

Secret

ASCÉNDAT ad te, Dómine, nostræ devotiónis oblátio, et, beatíssima Vírgine María in cœlum assúpta intercedénte, corda nostra, caritátis igne suuccénsa, ad te júgiter adspírent. Per Dóminum nostrum Jesum Christum ...

MAY OUR offering of due service rise unto Thee, O Lord: and through the prayer of the most Blessed Virgin Mary, assumed by Thee into heaven, may our hearts be set on fire with love and ever yearn for Thee. Through our Lord Jesus Christ ...

Preface of the Blessed Virgin Mary

VERE DIGNUM et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, ætérne Deus. Et te in Assumptiône beátæ Mariæ semper Virginis collaudáre, benedicere et prædicáre. Quæ et Unigénitum tuum Sancti Spírítus obumbratióne concépit: et virginitátis glória permanénte, lumen ætérnum mundo effúdit Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Ángeli, adorant Dominatiónes, tremunt Potestátes. Cœli, cœlorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítta júbas, deprecámur, súpplici confessiône dicétes: — *Sanctus.*

IT IS TRULY meet and just, right and for our salvation, that we should at all times and in all places give thanks to Thee, holy Lord, Father almighty, eternal God: and that we should praise and bless and proclaim Thee in the Assumption of the Blessed Mary ever Virgin: who conceived Thine only-begotten Son by the overshadowing of the Holy Ghost, and the glory of her virginity still abiding, gave forth to the world the eternal Light, Jesus Christ our Lord: through Whom Angels praise Thy Majesty, Dominations worship, Powers stand in awe. The Heavens and the hosts of heaven with blessed Seraphim unite, exult, and celebrate; and we entreat that Thou wouldst bid our voices too be heard with theirs, singing with lowly praise: — *Sanctus.*

Communion (Luke 1: 48–49)

BEÁTAM ME dicent omnes generatiónes, quia fecit mihi magna qui potens est.

ALL GENERATIONS shall call me blessed. Because He that is mighty hath done great things to me.