

## ECFs on the Assumption of Mary . . .

Just as other doctrines that developed over time, the **Assumption** of our Blessed Mother was something that has been taught since the earliest of times by the Early Church Fathers (*ECFs*).

**Pseudo–Melito** - If therefore it might come to pass by the power of your grace, it has appeared right to us your servants that, as you, having overcome death, do reign in glory, so you should raise up the body of your Mother and take her with you, rejoicing, into heaven. Then said the Savior [Jesus]: "Be it done according to your will" (*The Passing of the Virgin* 16:2-17 [A.D. 300]).

**Timothy of Jerusalem** - Therefore the Virgin is immortal to this day, seeing that he who had dwelt in her transported her to the regions of her assumption (*Homily on Simeon and Anna* [A.D. 400]).

**John the Theologian** - 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 (*The Dormition of Mary* [A.D. 400]).

**Gregory of Tours** - [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. . . (*Eight Books of Miracles* 1:4 [A.D. 575]).

**Theoteknos of Livias** - It was fitting ... that the most holy-body of Mary, God-bearing body, receptacle of God, divinised, incorruptible, illuminated by divine grace and full glory ... should be entrusted to the earth for a little while and raised up to heaven in glory, with her soul pleasing to God (*Homily on the Assumption* [ca. A.D. 600]).

**Modestus of Jerusalem** - 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 with him who has raised her up from the tomb and has taken her up to himself in a way known only to him (*Encomium in dormitionem Sanctissimae Dominae nostrae Deiparae semperque Virginis Mariae* [ante A.D. 634]).

**Germanus of Constantinople** - 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 (*Sermon I* [A.D. 683]).

**John Damascene** - 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. (*Dormition of Mary* [A.D. 697])

**Gregorian Sacramentary** - 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, who has begotten Thy Son our Lord incarnate from herself (*Gregorian Sacramentary, Veneranda* [ante A.D. 795]).

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