

St. Francis De Sales in one of his homilies for the Assumption posed this simple question, “What son would not bring his mother back to life and would not bring her into paradise after her death if he could?”

Who could argue with that statement? In Mary’s assumption, the glory of Jesus’ resurrection is first of all extended to his mother, but as we celebrate the assumption we also celebrate our own hope of sharing in his risen glory some day. We recite this belief in the resurrection when in the creed we pray, “We believe in the resurrection of the dead and the life of the world to come.” It is interesting that when Pope Pius the XII solemnly declared the dogma of the Assumption on November 1, 1950, the world was in great distress and turmoil. We had experienced two world wars, the Holocaust, the Atomic Bomb, and the start of the Cold War. Everywhere one looked they saw hopelessness. Then this dogma is proclaimed, a dogma filled with hope that the destiny of the human race is more than wars, destruction, and devastation. The dogma of the Assumption also flew in the face of a movement toward sexual

liberation that was sweeping society. This dogma went on to affirm the sacredness and the beauty of the human body and that the source of that sacredness was the grace that was in all human beings.

The Assumption of Mary tells us that God is not only concerned about our souls but also our bodies as well. These physical bodies are temples of the Holy Spirit and they are to be respected and cherished while we use them on earth. This respect will allow us to keep sacred the gift of grace that God has placed within each of us; first and foremost Mary, the mother of his Son Jesus.