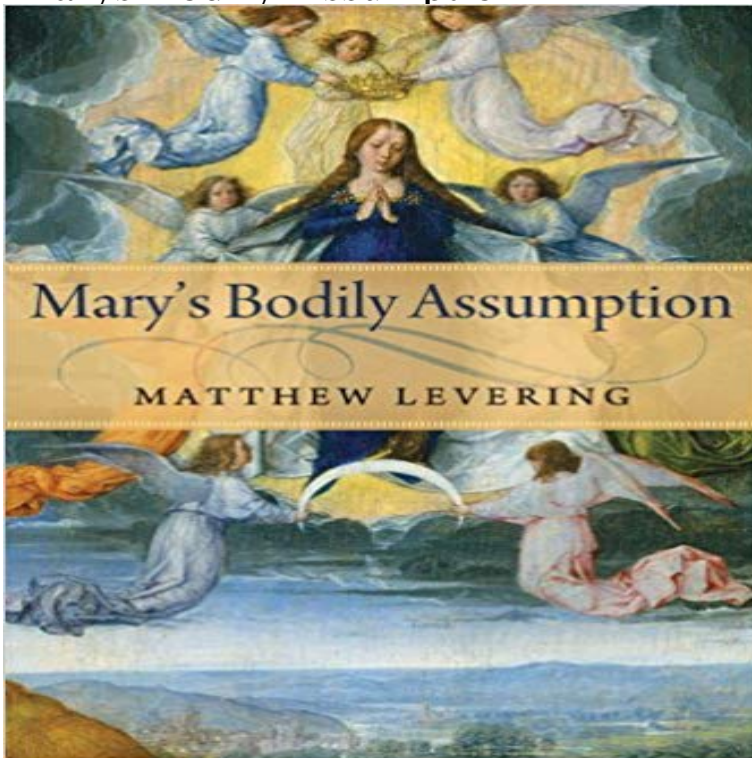


Marys Bodily Assumption



In *Marys Bodily Assumption*, Matthew Levering presents a contemporary explanation and defense of the Catholic doctrine of Marys bodily Assumption. He asks: How does the Church justify a doctrine that does not have explicit biblical or first-century historical evidence to support it? With the goal of exploring this question more deeply, he divides his discussion into two sections, one historical and the other systematic. Leverings historical section aims to retrieve the rich Mariological doctrine of the mid-twentieth century. He introduces the development of Mariology in Catholic Magisterial documents, focusing on Pope Pius XII's encyclical *Munificentissimus Deus* of 1950, in which the bodily Assumption of Mary was dogmatically defined, and two later Magisterial documents, Vatican II's *Lumen Gentium* and Pope John Paul II's *Redemptoris Mater*. Levering addresses the work of the neo-scholastic theologians Joseph Duhr, Alois Janssens, and Reginald Garrigou-Lagrange before turning to the great theologians of the *nouvelle theologie* Karl Rahner, Hans Urs von Balthasar, Louis Bouyer, Joseph Ratzinger and their emphasis on biblical typology. Using John Henry Newman as a guide, Levering organizes his systematic section by the three pillars of the doctrine on which Marys Assumption rests: biblical typology, the Church as authoritative interpreter of divine revelation under the guidance of the Holy Spirit, and the fittingness of Marys Assumption in relation to the other mysteries of faith. Leverings ecumenical contribution is a significant engagement with Protestant biblical scholars and theologians; it is also a reclamation of Mariology as a central topic in Catholic theology. Marys bodily Assumption continues to garner much disagreement, both among Protestants and Catholics, rendering a book on the topic worthwhile. This is especially so since

little recent work has been done by way of careful Catholic apologetic. Matthew Levering now fills that void with Marys Bodily Assumption; his is a thorough, well-conceived, clearly structured, well-written book, one that displays a fair-minded approach to how he thinks we can and cannot arrive at the doctrine of the Assumption. Hans Boersma, J. I. Packer Professor of Theology, Regent College

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