

DOGMATIC CONSTITUTION ON THE CHURCH
LUMEN GENTIUM
SOLEMNLY PROMULGATED BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 21, 1964

CHAPTER VIII

**THE BLESSED VIRGIN MARY, MOTHER OF GOD
IN THE MYSTERY OF CHRIST AND THE CHURCH**

I. Introduction

52. Wishing in His supreme goodness and wisdom to effect the redemption of the world, "when the fullness of time came, God sent His Son, born of a woman...that we might receive the adoption of sons".(283) "He for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit from the Virgin Mary."(1*) This divine mystery of salvation is revealed to us and continued in the Church, which the Lord established as His body. Joined to Christ the Head and in the unity of fellowship with all His saints, the faithful must in the first place reverence the memory "of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ".(2*)

53. The Virgin Mary, who at the message of the angel received the Word of God in her heart and in her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer. Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved. She is "the mother of the members of Christ . . . having cooperated by charity that faithful might be born in the Church, who are members of that Head."(3*) Wherefore she is hailed as a pre-eminent and singular member of the Church, and as its type and excellent exemplar in faith and charity. The Catholic Church, taught by the Holy Spirit, honors her with filial affection and piety as a most beloved mother.

54. Wherefore this Holy Synod, in expounding the doctrine on the Church, in which the divine Redeemer works salvation, intends to describe with diligence both the role of the Blessed Virgin in the mystery of the Incarnate Word and the Mystical Body, and the duties of redeemed mankind toward the Mother of God, who is mother of Christ and mother of men, particularly of the faithful. It does not, however, have it in mind to give a complete doctrine on Mary, nor does it wish to decide those questions which the work of theologians has not yet fully clarified. Those opinions therefore may be lawfully retained which are propounded in Catholic schools concerning her, who occupies a place in the Church which is the highest after Christ and yet very close to us.(4*)

II. The Role of the Blessed Mother in the Economy of Salvation

55. The Sacred Scriptures of both the Old and the New Testament, as well as ancient Tradition show the role of the Mother of the Saviour in the economy of salvation in an ever clearer light and draw attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. These earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of the woman, Mother of the Redeemer, into a gradually clearer light. When it is looked at in this way, she is already prophetically foreshadowed in the promise of victory over the serpent which was given to our first parents after their fall into sin.(284) Likewise she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel.(285) She stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from Him. With her the exalted Daughter of Sion, and after a long expectation of the promise, the times are fulfilled and the new Economy established, when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin.

56. The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role. It is no wonder therefore that the usage prevailed among the Fathers whereby they called the mother of God entirely holy and free from all stain of sin, as though fashioned by the Holy Spirit and formed as a new creature.(5*) Adorned from the first instant of her conception with the radiance of an entirely unique holiness, the Virgin of Nazareth is greeted, on God's command, by an angel messenger as "full of grace", (286) and to the heavenly messenger she replies: "Behold the handmaid of the Lord, be it done unto me according to thy word".(287) Thus Mary, a daughter of Adam, consenting to the divine Word, became the mother of Jesus, the one and only Mediator. Embracing God's salvific will with a full heart and impeded by no sin, she devoted herself totally as a handmaid of the Lord to the person and work of her Son, under Him and with Him, by the grace of almighty God, serving the mystery of redemption. Rightly therefore the holy Fathers see her as used by God not merely in a passive way, but as freely cooperating in the work of human salvation through faith and obedience. For, as St. Irenaeus says, she "being obedient, became the cause of salvation for herself and for the whole human race."(6*) Hence not a few of the early Fathers gladly assert in their preaching, "The knot of Eve's disobedience was untied by Mary's obedience; what the virgin Eve bound through her unbelief, the Virgin Mary loosened by her faith."(7*) Comparing Mary with Eve, they call her "the Mother of the living,"(8*) and still more often they say: "death through Eve, life through Mary."(9*)

57. This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death it is shown first of all when Mary, arising in haste to go to visit Elizabeth, is greeted by her as blessed because of her belief in the promise of salvation and the precursor leaped with joy in the womb of his mother.(288) This union is manifest also at the birth of Our Lord, who did not diminish His mother's virginal integrity but sanctified it,(10*) when the Mother of God joyfully showed her firstborn Son to the shepherds and Magi. When she presented Him to the Lord in the temple, making the offering of the poor, she heard Simeon foretelling at the same time that her Son would be a sign of contradiction and

that a sword would pierce the mother's soul, that out of many hearts thoughts might be revealed.(289) When the Child Jesus was lost and they had sought Him sorrowing, His parents found Him in the temple, taken up with the things that were His Father's business; and they did not understand the word of their Son. His Mother indeed kept these things to be pondered over in her heart.(290)

58. In the public life of Jesus, Mary makes significant appearances. This is so even at the very beginning, when at the marriage feast of Cana, moved with pity, she brought about by her intercession the beginning of miracles of Jesus the Messiah.(291) In the course of her Son's preaching she received the words whereby in extolling a kingdom beyond the calculations and bonds of flesh and blood, He declared blessed(292) those who heard and kept the word of God, as she was faithfully doing.(293) After this manner the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan,(294) grieving exceedingly with her only begotten Son, uniting herself with a maternal heart with His sacrifice, and lovingly consenting to the immolation of this Victim which she herself had brought forth. Finally, she was given by the same Christ Jesus dying on the cross as a mother to His disciple with these words: "Woman, behold thy son".(295) (11*)

59. But since it has pleased God not to manifest solemnly the mystery of the salvation of the human race before He would pour forth the Spirit promised by Christ, we see the apostles before the day of Pentecost "persevering with one mind in prayer with the women and Mary the Mother of Jesus, and with His brethren", (296) and Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation. Finally, the Immaculate Virgin, preserved free from all guilt of original sin,(12*) on the completion of her earthly sojourn, was taken up body and soul into heavenly glory,(13*) and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords(297) and the conqueror of sin and death.(14*)

III. On the Blessed Virgin and the Church

60. There is but one Mediator as we know from the words of the apostle, "for there is one God and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all".(298) The maternal duty of Mary toward men in no wise obscures or diminishes this unique mediation of Christ, but rather shows His power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it. In no way does it impede, but rather does it foster the immediate union of the faithful with Christ.

61. Predestined from eternity by that decree of divine providence which determined the incarnation of the Word to be the Mother of God, the Blessed Virgin was on this earth the virgin Mother of the Redeemer, and above all others and in a singular way the generous associate and humble handmaid of the Lord. She conceived, brought forth and nourished Christ. She presented Him to the Father in the temple, and was united with Him by compassion as He died on the Cross. In this singular way she cooperated by her obedience, faith, hope and burning charity in

the work of the Saviour in giving back supernatural life to souls. Wherefore she is our mother in the order of grace.

62. This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation.(15*) By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and cultics, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.(16*) This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.(17*)

For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.

The Church does not hesitate to profess this subordinate role of Mary. It knows it through unfailing experience of it and commends it to the hearts of the faithful, so that encouraged by this maternal help they may the more intimately adhere to the Mediator and Redeemer.

63. By reason of the gift and role of divine maternity, by which she is united with her Son, the Redeemer, and with His singular graces and functions, the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ.(18*) For in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother. (19*) By her belief and obedience, not knowing man but overshadowed by the Holy Spirit, as the new Eve she brought forth on earth the very Son of the Father, showing an undefiled faith, not in the word of the ancient serpent, but in that of God's messenger. The Son whom she brought forth is He whom God placed as the first-born among many brethren,(299) namely the faithful, in whose birth and education she cooperates with a maternal love.

64. The Church indeed, contemplating her hidden sanctity, imitating her charity and faithfully fulfilling the Father's will, by receiving the word of God in faith becomes herself a mother. By her preaching she brings forth to a new and immortal life the sons who are born to her in baptism, conceived of the Holy Spirit and born of God. She herself is a virgin, who keeps the faith given to her by her Spouse whole and entire. Imitating the mother of her Lord, and by the power of the Holy Spirit, she keeps with virginal purity an entire faith, a firm hope and a sincere charity.(20*)

65. But while in the most holy Virgin the Church has already reached that perfection whereby she is without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin.(300) And so they turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues. Piously meditating on her and contemplating her

in the light of the Word made man, the Church with reverence enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse. For Mary, who since her entry into salvation history unites in herself and re-echoes the greatest teachings of the faith as she is proclaimed and venerated, calls the faithful to her Son and His sacrifice and to the love of the Father. Seeking after the glory of Christ, the Church becomes more like her exalted Type, and continually progresses in faith, hope and charity, seeking and doing the will of God in all things. Hence the Church, in her apostolic work also, justly looks to her, who, conceived of the Holy Spirit, brought forth Christ, who was born of the Virgin that through the Church He may be born and may increase in the hearts of the faithful also. The Virgin in her own life lived an example of that maternal love, by which it behooves that all should be animated who cooperate in the apostolic mission of the Church for the regeneration of men.

IV. The Cult of the Blessed Virgin in the Church

66. Placed by the grace of God, as God's Mother, next to her Son, and exalted above all angels and men, Mary intervened in the mysteries of Christ and is justly honored by a special cult in the Church. Clearly from earliest times the Blessed Virgin is honored under the title of Mother of God, under whose protection the faithful took refuge in all their dangers and necessities.(21*) Hence after the Synod of Ephesus the cult of the people of God toward Mary wonderfully increased in veneration and love, in invocation and imitation, according to her own prophetic words: "All generations shall call me blessed, because He that is mighty hath done great things to me".(301) This cult, as it always existed, although it is altogether singular, differs essentially from the cult of adoration which is offered to the Incarnate Word, as well to the Father and the Holy Spirit, and it is most favorable to it. The various forms of piety toward the Mother of God, which the Church within the limits of sound and orthodox doctrine, according to the conditions of time and place, and the nature and ingenuity of the faithful has approved, bring it about that while the Mother is honored, the Son, through whom all things have their being (302) and in whom it has pleased the Father that all fullness should dwell,(303) is rightly known, loved and glorified and that all His commands are observed.

67. This most Holy Synod deliberately teaches this Catholic doctrine and at the same time admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered, and the practices and exercises of piety, recommended by the magisterium of the Church toward her in the course of centuries be made of great moment, and those decrees, which have been given in the early days regarding the cult of images of Christ, the Blessed Virgin and the saints, be religiously observed.(22*) But it exhorts theologians and preachers of the divine word to abstain zealously both from all gross exaggerations as well as from petty narrow-mindedness in considering the singular dignity of the Mother of God.(23*) Following the study of Sacred Scripture, the Holy Fathers, the doctors and liturgy of the Church, and under the guidance of the Church's magisterium, let them rightly illustrate the duties and privileges of the Blessed Virgin which always look to Christ, the source of all truth, sanctity and piety. Let them assiduously keep away from whatever, either by word or deed, could lead separated brethren or any other into error regarding the true doctrine of the Church. Let the faithful remember moreover that true devotion consists neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God, and we are moved to a filial love toward our mother and to the imitation of her virtues.

V. Mary the sign of created hope and solace to the wandering people of God

68. In the interim just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come, so too does she shine forth on earth, until the day of the Lord shall come,(304) as a sign of sure hope and solace to the people of God during its sojourn on earth.

69. It gives great joy and comfort to this holy and general Synod that even among the separated brethren there are some who give due honor to the Mother of our Lord and Saviour, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin.(24*) The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men that she, who aided the beginnings of the Church by her prayers, may now, exalted as she is above all the angels and saints, intercede before her Son in the fellowship of all the saints, until all families of people, whether they are honored with the title of Christian or whether they still do not know the Saviour, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most Holy and Undivided Trinity.

Each and all these items which are set forth in this dogmatic Constitution have met with the approval of the Council Fathers. And We by the apostolic power given Us by Christ together with the Venerable Fathers in the Holy Spirit, approve, decree and establish it and command that what has thus been decided in the Council be promulgated for the glory of God.

Chapter VIII

(1) Credo in Missa Romana: Symbolum Constantinopolitanum: Mansi 3, 566. Cfr. Conc. Ephesinum, ib. 4, 1130 (necnon ib. 2, 665 et 4, 1071); Conc. Chalcedonense, ib. 7, 111-116; Conc. Constantinopolitanum II, ib. 9, 375-396.

(2) Canon Missae Romanae.

(3) S. Augustine, De S. Virginitate. 6: PL 40, 399.

(4) Cfr. Paulus Pp. VI, allocutio in Concilio, die 4 dec. 1963: AAS 56 (1964) p. 37.

(5) Cfr. S. Germanus Const., Nom. in annunt. Deiparae: PG 98, 328 A; In Dorm. 2: col. 357. Anastasius Antioch., Serm. 2 de Annunt., 2: PG 89, 1377 AB; Serm. 3, 2: col. 1388 C. S. Andreas Cret. Can. in B. V. Nat. 4: PG 97, 1321 B. In B. V. Nat., 1: col. 812 A. Hom. in dorm. 1: col. 1068 C. - S. Sophronius, Or. 2 in Annunt., 18: PG 87 (3), 3237 BD.

(6) S. Irenaeus, Adv. Haer. III, 22, 4: PG 7, 9S9 A; Harvey, 2, 123.

(7) S. Irenaeus, ib.; Harvey, 2, 124.

(8) S. Epiphanius, Nacr. 78, 18: PG 42, 728 CD; 729 AB.

(9) S. Hieronymus, Epist. 22, 21: PL 22, 408. Cfr. S. Augustinus, Serm. SI, 2, 3: PL 38, 33S; Serm. 232, 2: col. 1108. - S. Cyrillus Hieros., Catech. 12, 15: PG 33, 741 AB. - S. Io. Chrysostomus, In Ps. 44, 7: PG 55, 193. - S. Io. Damascenus, Nom. 2 in dorm. B.M.V., 3: PG 96, 728.

(10) Cfr. Conc. Lateranense anni 649, Can. 3: Mansi 10, 1151. S. Leo M., Epist. ad Flav.: PL S4, 7S9. - Conc. Chalcedonense: Mansi 7, 462. - S. Ambrosius, De inst. virg.: PL 16, 320.

(11) Cfr. Pius XII, Litt. Encycl. Mystici Corporis, 29 iun. 1943: AAS 35 (1943) pp. 247-248.

(12) Cfr. Pius IX, Bulla Ineffabilis 8 dec. 1854: acta Pii IX, I, I, p. 616; Denz. 1641 (2803).

(13) Cfr. Pius XII, Const. Apost. Munificensissimus, 1 no. 1950: AAS 42 (1950) ú Denz. 2333 (3903). Cfr. S. Io. Damascenus, Enc. in dorm. Dei genitricis, Hom. 2 et 3: PG 96, 721-761, speciatim col. 728 B. - S. Germanus Constantinop., in S. Dei gen. dorm. Serm. 1: PG 98 (6), 340-348; Serm. 3: col. 361. - S. Modestus Hier., In dorm. SS. Deiparae: PG 86 (2), 3277-3312.

(14) Cfr. Pius XII Litt. Encycl. Ad coeli Reginam, 11 Oct. 1954: AAS 46 (1954), pp. 633-636; Denz. 3913 ss. Cfr. S. Andreas Cret., Hom. 3 in dorm. SS. Deiparae: PG 97, 1089-1109. - S. Io. Damascenus, De fide orth., IV, 14: PG 94, 1153-1161.

(15) Cfr. Kleutgen, textus reformatus De mysterio Verbi incarnati, cap. IV: Mansi 53, 290. cfr. S. Andreas Cret., In nat. Mariac, sermo 4: PG 97, 865 A. - S. Germanus Constantinop., In annunt. Deiparae: PG 98, 321 BC. In dorm. Deiparae, III: col. 361 D. S. Io. Damascenus, In dorm. B. V. Mariae, Hom. 1, 8: PG 96, 712 BC-713 A.

(16) Cfr. Leo XIII, Litt. Encycl. Adiutricem populi, 5 sept. 1895: ASS 15 (1895-96), p. 303. - S. Pius X, Litt. Encycl. Ad diem illum, 2 febr. 1904: Acta, I, p. 154- Denz. 1978 a (3370) . Pius XI, Litt. Encycl. Miserentissimus, 8 maii 1928: AAS 20 (1928) p. 178. Pius XII, Nuntius Radioph., 13 maii 1946: AAS 38 (1946) p. 266.

(17) S. Ambrosius, Epist. 63: PL 16, 1218.

(18) S. Ambrosius, Expos. Lc. II, 7: PL 15, 1555.

(19) Cfr. Ps.-Petrus Dam. Serm. 63: PL 144, 861 AB. Godefridus a S. Victore. In nat. B. M., Ms. Paris, Mazarine, 1002, fol. 109 r. Gerhohus Reich., De gloria et honore Filii hominis, 10: PL 194, 1105AB.

(20) S. Ambrosius, l. c. et Expos. Lc. X, 24-25: PL 15, 1810. S. Augustinus, In lo. Tr. 13, 12: PL 35 1499. Cfr. Serm. 191, 2, 3: PL 38 1010; etc. Cfr. ctiam Ven. Beda, In Lc. Expos. I, cap. 2: PL 92, 330. Isaac de Stella, Serm. 51. PL 194, 1863 A.

(21) Sub tuum praesidium

(22) Conc. Nicaenum II, anno 787: Mansi 13. 378-379; Denz. 302 (600-601) . Conc. Trident., sess. 2S: Mansi 33, 171-172.

(23) Cfr. Pius XII, Nuntius radioph., 24 oct. 1954: AAS 46 (1954) p. 679. Litt. Encycl. Ad coeli Reginam, 11 oct. 1954: AAS 46 (1954) p. 637.

(24) Cfr. Pius XI, Litt. Encycl. Ecclesiam Dei, 12 nov. 1923: AAS 15 (1923) p. 581. Pius XII, Litt. Encycl. Fulgens corona, 8 sept. 1953: AAS 45 (1953) pp. 590-591.