

DRAFT OF A DOGMATIC CONSTITUTION
ON THE BLESSED VIRGIN MARY
MOTHER OF GOD AND MOTHER OF MEN

1. The close relationship between Christ and Mary in God's gracious plan

The most wise Creator of all things, God of vast goodness, was utterly free in determining how and why he would accomplish the liberation of the human race. In one and the same eternal decree, along with the incarnation of divine Wisdom, he established beforehand the most blessed Virgin as the one from whom the Word of God made flesh would be born in the fullness of time (cf. Gal 4:4).¹ Since the Sacred Scriptures, beginning with the prophetic prophecy (cf. Gen 3:15; Is 7:14; Mt 1:23) and virginal conception (cf. Mt 1:18-25 and Lk 1:26-38), clearly or implicitly make manifest that Mary is joined to Jesus in a very close and indissoluble bond, it is quite fitting that the Church, which is assisted by the Holy Spirit and is safely led to a fuller and clearer understanding of things obscurely and implicitly hidden in the sacred Sources (cf. Jn 14:26) and is preserved from error (cf. Mt 16:18; 18:18-20; Jn 14:16; 15:20) should also, while it is explaining the mysteries of the divine Redeemer, further clarify also the mystery of the Mother of God.

This kindly Mother, who "cooperated in love so that the believers might be born in the Church,"² not only is a "supereminent"³ and in fact singular member of the Church, but is also said to be its model,⁴ indeed its Mother.⁵

For this reason, after having spoken about the Mystical Body of Christ, the Sacred Synod, following previous documents of the Church's living Magisterium, the sole authoritative interpreter of the revealed deposit, thinks it appropriate summarily and briefly to clarify both the place which the Mother of God and of men occupies in the Church, the privileges with which the Son adorned his Mother, and our duties toward so sublime a creature, so that knowledge of and piety toward Mary knowledge and piety may clearly and rightly flourish and prejudiced opinions about her may be averted.

2. The role of the Most Blessed Virgin Mary in the economy of salvation

The Word of the eternal Father willed to receive his human nature from a woman so that death came from a woman so also life would arise for us from a woman and thus liberation would be accomplished by both sexes.⁶ He did not accomplish this, however, until the designated Mother, redeemed in a more sublime way by the foreseen merits of Christ,⁷ had given her free acceptance (see Lk 1:38)⁸ so that by the incarnation the Son of God would become her Son also and the new Adam and Savior of the world. By this consent Mary, the daughter of Adam, not only became the Mother of Jesus, the one divine Mediator and Redeemer, but with him and under him also joined her work in accomplishing the redemption of the human race.⁹ This salvific consent of the Mother of God and thus her participation in the work of redemption lasted from the time of the virginal conception of Jesus Christ until his death;¹⁰ it especially shone forth when, not without the divine plan, she stood by the cross (cf. Jn 19:25), when she powerfully shared her only Son's, with him and through him with all her heart offered him as the price of our redemption,¹¹ and when she was given to men as their Mother by the same Christ Jesus dying on the cross (see Jn 19:26-27).¹² Because, however, the mystery of human redemption was not completed until the Holy Spirit Christ had promised came on the day of Pentecost, we contemplate Mary in the Cenacle with the Apostles persevering in prayer (see Acts 1:14) imploring by her prayers too the outpouring of the Spirit.¹³

Since, therefore, the most Blessed Virgin was predestined from eternity to be the Mother of God and of men, divine Providence ordained that here on earth she would be the generous partner of the suffering Christ in acquiring grace for men and she is rightly and fittingly hailed as the administrator and dispensatrix of heavenly graces also.

From this it follows that Mary, who took part in founding the Mystical Body of Christ and who, assumed into heaven and established as Queen by the Lord, has a maternal heart for all, holds, after her Son, a certain primacy over all.¹⁴ Her place, therefore, is not, as some people say, on the "periphery"¹⁵ but at the very "center" of the Church, below Christ.

3. The titles used to express the association of the Blessed Virgin Mary with Christ in the economy of our salvation

The cooperation of the Mother of God with Christ, as of a new Eve with a new Adam, in accomplishing the work of human redemption is expressed in the many and various titles with which the Church's teaching office, the venerable Tradition, and the pious sense of the faithful are accustomed to hail the Most Blessed Virgin.¹⁶ Since they rest on a solid foundation, root and principle, it is impious to say that these titles, understood in the Church's sense, are worthless and useless or even opposed to the Sacred Scriptures. Thus it is not undeservedly that the most Blessed Virgin is called by the Church the Mediatrix of graces.¹⁷ For if here on earth St. Paul the Apostle was mindful of the faithful in his unceasing prayers¹⁸ and repeatedly asked for the help of their prayers for himself,¹⁹ it is much more fitting and beneficial for us to commend ourselves to the prayers or intercession of the same most Blessed Virgin Mary. For she is linked to God and to Christ, God's Son and her Son, more closely and more intimately than any other mere creature, indeed in a manner that is unique to her. More strongly than any other mere creature does she love God and is loved by him in turn. As Mother of the Savior (see Lk 1:31) whose soul was pierced by a sword (see Lk 2:35), beneath the Cross as her Son was dying for the salvation of all she learned by experience that the love of God in some way reaches its highest point in the love of men (see Jn 19:25-27). Supported by so many and such great titles, therefore, in her constant love she intercedes for us before God and Christ, and because her intercession draws its entire force and efficacy from the bloody sacrifice of her blessed Son, this mediation of hers in no way means that the man Christ Jesus ceases to be the one Mediator between God and men (see 1 Tm 2:5), just as from his goodness it does not follow that God himself ceases to be the one who alone is good, the source of all goods (see Mt 19:17, along with Rm 2:4).

Although among the subordinate mediators whom the most wise God has chosen to use in the economy of our salvation, no other can be thought of who in reconciling men to God ever contributed or might some day contribute a work equal to that of the Mother of God, still it is true that she also, in her predestination and her holiness as well as in all her gifts, depends on Christ and is utterly subordinate to him.²⁰

This humble "handmaid of the Lord," for whom "he who is mighty has done great things" (see Lk 1:49), is called the Mediatrix of all graces because she was associated with Christ in acquiring these graces, and she is invoked by the Church as our advocate and Mother of Mercy, because even now she remains the associate of the glorious Christ in heaven and intercedes for all through Christ so that in the conferral of all graces to men there is present the maternal charity of the Blessed Virgin.²¹ But in no way is the mediation of our only Mediator--according to the absolute sense of the words of the Apostle (1 Tm 2:5): "There is one God, and one mediator of God and men, the man Christ Jesus"--obscured or diminished;²² indeed this mediation of Christ is extolled and honored. For it is in Christ that Mary is Mediatrix, and her mediation comes, not from any necessity, but from the divine pleasure and from the superabundance and virtue of the merits of Jesus; it rests on the mediation of Christ, entirely depends on it, and obtains its entire force from it.

For this reason the Sacred Synod strongly urges theologians and preachers of the Word of God, particularly by the study of Sacred Scripture and the most holy Fathers according to the sense of the Church's teaching office, diligently to strive to place the roles and offices of the Blessed Virgin in their true light and to link them with other dogmas, but most especially with those that relate to Christ, who is the center of all truth, holiness, and piety. In this work the "analogy," that is, the dissimilar similarity, must always be preserved whenever any name or office is predicated of both Christ and the Virgin Mary; for Mary should never be equated with Christ.

4. *The singular privileges of the Mother of God and of Men*

The Virgin Mary was adorned with utterly singular privileges by God, who honored her with an ineffable love. She was wondrous in her origin because of the Immaculate Conception;²³ she was wondrous in her life, since she was innocent of all personal guilt;²⁴ she was at once a mother and ever, in mind and body, a virgin;²⁵ finally, she was wondrous in her departure, for even though according to an ancient and venerable tradition she underwent temporal death²⁶ in order more fully to be made like to her Son,²⁷ still since she could never be held down by the bonds of death, she was gloriously assumed, body and soul, into heaven.²⁸

These singular privileges and other gifts of grace flowing from Christ the Redeemer so redound to his honor that we cannot contemplate the lofty gifts of the Mother without wondering at and contemplating the divinity, goodness, love and omnipotence of the Son himself.²⁹ As injury to a mother affects a son, so does the glory of a mother redound to a son. Thus, since Mary had a singular affinity with her Son, it was fitting that from the foreseen merits of the most perfect Redeemer, author of all holiness--who came into this world to destroy sin--she should in the first moment of her conception be preserved immune from every stain of original sin and that she should be adorned with graces and gifts far beyond all angelic spirits and all the saints so that, as truly Mother of God, daughter of the Father, sanctuary of the Holy Spirit, she should excel all creatures in dignity.³⁰ It was also quite appropriate that the Son, who honored his Mother with a particular affection of love, and who willed that the bodily integrity of his Mother should remain incorrupt and unimpaired when she gave birth,³¹ so that "with the glory of virginity remaining" she might pour forth "the eternal light to the world,"³² would not allow that most sacred virginal body, the venerable tabernacle of the divine Word, the temple of God, all-holy, all-chaste to be turned to dust.³³

5. *Devotion to the Most Blessed Virgin Mary*

A singular excellence thus belongs to the most Blessed Virgin,³⁴ so that she deserved to be greeted by the Archangel messenger of God as "full of grace" (Lk 1:28) and by Elizabeth, filled with the Holy Spirit, as blessed among women (see Lk 1:42). It is no wonder, then, that, as she herself predicted of herself: "All generations shall call me blessed" (Lk 1:48), all nations and all rites, with voices constantly increasing over the course of centuries,³⁵ should preach, honor, love and invoke her as "Blessed" and propose her as an example to imitate.³⁶ This singular devotion to Mary, so far from being detrimental to the cult of *latria*, worship, by which adoration is shown to the Incarnate Word as also to the Father and the Holy Spirit, favors it to the greatest degree possible. Within the limits of sound and orthodox doctrine and in consideration of conditions of time and place and the character and genius of peoples, the Church has approved various forms of piety toward the Mother of God and of men, all of which have this purpose: that while the Mother is being honored, the Son in whom it pleased the eternal Father that all fullness should dwell (see Col 1:19) may be properly known, loved and glorified and his commandments obeyed, and that thus through Christ, who is "the way, the truth and the life" (Jn 14:6), all men should be led to the knowledge and supreme adoration of the triune God.

The Sacred Synod deliberately and strongly teaches this sound Catholic doctrine and at the same time urges Bishops diligently to watch over theologians and preachers of the divine word so that they refrain from all false exaggeration of the truth and also from an excessive narrow-mindedness in their consideration of the singular dignity of the Mother of God.³⁷

Believers of both sexes should also remember that true devotion does not at all consist in some momentary feeling; they should also reject all vain credulity. They should recognize that devotion proceeds from true faith by which we are all led to imitate the virtues of that Most Blessed Virgin³⁸ who was the most humble and most obedient "handmaid of the Lord" (Lk 1:38), who most faithfully preserved whatever concerned the Incarnate Word (see Lk 2:51), "pondering it in her heart"

(Lk 2:19), and who was greeted as blessed because she believed (see Lk 1:45). For her maternal closeness to Christ would have been of no benefit to Mary "if she had not been happier to bear Christ in her heart than in her flesh."³⁹

It is a great joy and consolation to the Sacred Synod that not a few of the separated brethren, especially Orientals--whom devout impulse moves to special reverence for the Mother of God⁴⁰--revere the Mother of our Lord and Savior with this due honor and reverence.

From this it is quite clear that it is wrong and unjust to criticize the Catholic Church's devotion to the Mother of God as if it subtracts something from the worship that is due to the one God and to Jesus Christ.

6. *Mary the Most Holy Patroness of Christian Unity*

Because on Calvary she had all men commended to her maternal heart, Mary, Mother and most holy Virgin, strongly desires that not only those who have been endowed with one baptism and who are being led by the one Spirit,⁴¹ but also those who do not know that they have been redeemed by Christ Jesus,⁴² should be united, in one and the same faith and charity not only with the divine Savior but also among themselves. For this reason the Sacred Synod has the certain hope and confidence that this Mother of God and of men--who interceded (see Jn 2:3) that the Incarnate Word work his first sign at Cana of Galilee, when his disciples came to believe in him (see Jn 2:11), and who was present to the new-born Church⁴³--is by her patronage pleading that some day all will finally come together into one flock under one Shepherd (see Jn 10:16).⁴⁴ Therefore, it urges all the Christian faithful insistently to pour out prayers and supplications to this Patroness of unity⁴⁵ and Helper of Christians so that, at her intercession, her divine Son might gather all the families of nations and especially those who glory in the Christian name into one people of God which will lovingly acknowledge as their common Father the Vicar of Christ on earth, the successor of Blessed Peter, whom at the Council of Ephesus, where the dogma of the divine maternity was solemnly defined, the Fathers unanimously hailed as the "Guardian of the Faith."⁴⁶

PREFATORY NOTE

I. The Antepreparatory Commission for Vatican II received hundreds and hundreds of proposals (around 600 of them) asking that the Ecumenical Council discuss the most Blessed Virgin Mary (see *ADA*, Appendix to vol. II/I, 131-42). Some even wished the Council to publish a treatise or an "Encyclical" "on the most venerable Mother of Christ" (*ADA*, II/II, 540-43, 549), particularly on the grounds that "the forthcoming Council would deal very imperfectly with the Church unless it were also to deal with the Blessed Virgin Mary, especially in these days of supreme conflict between believers and Satan" (*ADA*, II/V, 103). Indeed in these last decades Supreme Pontiffs, bishops, and theologians have treated the doctrine about the Mother of God and of men in such a way that both Catholics and non-Catholics rightly expect a clear statement that would reveal what the Catholic Church as such believes, *holds*, and teaches with regard to Mary's role and privileges and devotion to her. This is appropriately done in a *separate* Constitution "On Mary, Mother of God and Mother of Men."

II. Since "along with the sacred sources God has given the Church a living magisterium in order to clarify and enucleate things that are only obscurely and implicitly contained in the deposit of faith" (Pius XII, *HG*, *AAS* 42 [1950] 569), and since, as is well known, the Supreme Pontiffs of the last century have most particularly clarified the Marian doctrine contained in the deposit of faith, we refer above all and chiefly to the two dogmatic Bulls, *Ineffabilis Deus* and *Munificentissimus Deus* and then to various documents of the Roman Pontiffs. Collections of these documents may be found in: H. Marin, *Doctrina Pontificia*, IV (Madrid: BAC, 1954); *Notre-Dame*, in the series *Les*

enseignements pontificaux (Solemn Monks, 1957); H. Tondini, *Le encicliche mariane* (Rome 1953); E. Lemieux, *Marie: Documents pontificaux sur la Très Sainte Vierge, parus depuis un siècle, 1854-1954*, vols. I-IV (Québec, 1954). All these documents, of course, were taken from various acts of the Roman Pontiffs (*ASS, AAS, Pii IX Acta, Leonis XIII Acta, Pii X Acta*) to which we refer.

III. Here and there we refer to some sources of the Christian tradition. Given the controversy among Catholic theologians over the origin, authority and meaning of such sources, however, this draft rightly does not rest on individual statements of the Fathers or of theologians but on the authority of the Church's teaching office, *the certainty of whose teaching derives from the special assistance of the Holy Spirit so that both Scripture and the Fathers are to be interpreted in accordance with this teaching office*. Nor should it be overlooked that Pius XII himself, in the Encyclical *Ad Caeli Reginam* (*AAS* 46 [1954] 628) cited the highly disputed works of St. Ephraem, the *Hymns* and *Orations*, but without thereby guaranteeing the authenticity of those works. What should be carefully examined and weighed, therefore, is not the individual notes (given here only temporarily, and of only secondary importance) but the individual statements in the draft, which offers, not (as is clear from the draft itself) any new dogma but the solid and sound doctrine of the Church's teaching office.

IV. When the individual statements in this very brief draft on the Mother of God are compared with some of the texts which we have adduced from the many important Marian documents of the Roman Pontiffs, it will be immediately clear that:

1) There is not a single view in the Draft that has not been stated by the Supreme Pontiffs.

2) Various errors that are being spread today about the most Blessed Virgin are rejected, in a way that does the truth in love. Thus, for example, these mistaken opinions are corrected:

a) that the Blessed Virgin Mary's virginity *in partu* is univocal and identical to, has no other element than, her virginity *ante partum*;

b) that the most Blessed Virgin was at the time of the Annunciation quite ignorant that the Son she was to conceive was God;

c) errors are rejected: that of the "maximalists," who either speak as if the Blessed Virgin redeemed us in almost the same way as Christ or say that Mary did not die or was not redeemed, and that of the "minimalists," who write as if the Mother of God were a member of the Church in the same sense as the other children of Adam...

3) Although, with regard to the topics treated, "the complete and integral Catholic doctrine is presented and set forth" ("Instruction of the Holy Office on the Ecumenical Movement," *AAS* 42 [1950] 144), we have kept the separated brethren and their ways of thinking in mind. Therefore:

a) Expressions and words used by the Supreme Pontiffs have been omitted which, although most true in themselves, may be more difficult for the separated brethren (Protestants) to understand. Among such words are the following: "Co-redemptrix of the human race" (St. Pius X, Pius XI); "Reparatrix of the whole world" (Leo XIII); "She renounced her maternal rights over her Son for the world's salvation" (Benedict XV, Pius XII); "She can truly be said with Christ to have redeemed the human race" (Benedict XV); etc.

b) It is stressed that one must consider the economy of our salvation, *not in terms of what it could be*, but in terms of what God willed this economy to be (see the remark of Leo XIII about the Church in *Satis cognitum* (Dz 1954);

c) It is explained how the mediation of the Blessed Virgin, so far from opposing the mediation of Christ, instead exalts and honors it; also how devotion to Mary in no way detracts from the worship due to God and to Christ; etc.

d) On the basis of arguments that have been drawn from theological reason, copiously expounded by *the Greek Fathers*, and taken up again in *Munificentissimus Deus*, the dogmas of the Immaculate Conception and the Assumption, are explained in such a way that at least the fact of this double privilege of Mary may appear obvious and reasonable to any Christian mind.

e) All the faithful are invited to pour out united prayers to the Patroness of Christian Union so that at last that mandate of Christ can be fulfilled: "that there be one fold and one Shepherd!"

V. The notes and comments that follow are designed *only* to assist a right judgment of the text of this Constitution. In the definitive text, approved by the Fathers, it may be that, along with the citations of Scripture, only very few of the citations will be kept, in order also to prevent a dogmatic schema from looking like a doctoral thesis.

Notes

¹ Pius IX, Bull *Ineffabilis Deus* (*Acta*, part I, vol. I, 599): "the very words with which the divine Scriptures speak of the uncreated Wisdom and describe his eternal origin are often used in the Church's offices and in the sacred Liturgy and transferred to the very beginnings of that Virgin which were fore-ordained in one and the same decree with the incarnation of the Divine Wisdom."

Leo XIII, Encyclical *Augustissimae Virginis* (*Acta* XVII, 285): "From eternity [God] ordained that she would become the Mother of the Word who was to assume human flesh; thus among all the beautiful things that would exist in the threefold order of nature, grace and glory, he so distinguished her that the Church rightly applies to her the words: 'I came forth from the mouth of the Most High, the firstborn before every creature'" (Eccl 24:5).

Pius XII, Apostolic Constitution *Munificentissimus Deus* (*AAS* 42 (1950) 768): "From all eternity and by one and the same decree of predestination the august Mother of God is united in a mysterious way with Jesus Christ..."

² St. Augustine, *De sancta virginitate*, VI, 6; PL 40, 399; CSEL, 41, 240.

³ St. Augustine, Sermon 25, *De verbis Evangelii Matthaei XII*, 41-40, 7; PL 46, 938: "Mary is a portion of the Church, a holy member, an excellent member, a supereminent member, but, nonetheless, a member of the whole body."

⁴ St. Ambrose, *In Luc.* II, 7; PL 15, 1555 (1635-36), CSEL 32/4, 45: Mary "was betrothed, but she was a virgin because she is a type of the Church." See St. Augustine, Sermon 213, 7; PL 38, 1064: The Church is "very like Mary." (See G. Morin, *S. Aurelii Augustini Tractatus sive Sermones inediti ex cod. Guelferbyitano 4096* (Munich 1917) 7); St. Augustine, Sermon 25, *De verbis Ev. Matthaei XII*, 41-50; PL 46, 938: "The Virgin Mary went before as a type of [the Church]; see M. Denis, *Sancti Aurelii Augustini Hipponensis Episcopi Sermones inediti adiunctis quibusdam dubiis* (Vienna 1792), 116-24; G. Morin, *Miscellanea Agostiniana* (Rome 1930) 163.

⁵ See Leo XIII, Letter *Adiutricem populi* (*Acta*, XV, 302): "...truly Mother and teacher of the Church and Queen of the Apostles"; Benedict XIV, Bulla aurea *Gloriosae Dominae* (*Documentos Marianos*, n. 210): "Taught by the Holy Spirit, the Catholic Church has always professed her to be a most loving Mother."

⁶ St. Augustine, *Quaestiones octoginta tres*, q. 11; PL 40, 14; *De Trinitate*, I, 13, c. 18; PL 42, 1032; Innocent III, *Sermon 28, on the Assumption*; PL 217, 581: "It was necessary that, as death came into the world through a woman, so through a woman life would return to the world. Thus

what Eve condemned Mary saved, so that where death had arisen life would rise again..."; Pius XII, Encyclical *Ad caeli Reginam* (AAS 46 [1954] 634-35): "In the achievement of spiritual salvation, Mary was by God's will associated with Christ, the principle of salvation, and indeed in a way similar to Eve's association with Adam, the principle of death, so that it can be said that the work of our salvation was accomplished through a certain 'recapitulation' (St. Irenaeus, *Adversus Haereses*, V, 19; PG 7, 1175B) in which, as the human race was bound over to death by a virgin, so also was it saved by a virgin..."

⁷ Alexander VII, Bull *Sollicitudo omnium Ecclesiarum*, used the formula: "Her soul from the first moment of its creation and infusion in her body was by a special grace and privilege of God, in view of the merits of Jesus Christ her Son, *Redeemer* of the human race, preserved immune from the stain of original sin" (see *Virgo Immaculata*, in *Acta Congressus Mariologici-Mariani*, celebrated in Rome in 1954, II (Rome 1956) 219; Pius IX, Bull *Ineffabilis Deus* (*Acta*, I/I, 602). In this same Bull it is said: "Everyone knows how anxious Bishops have been openly and publicly to profess, even in ecclesiastical assemblies themselves, that the Most Holy Mother of God, the Virgin Mary, by virtue of the merits of Christ our Lord, Savior of mankind, never lay under original sin, but was preserved free from the original stain and THEREFORE was *redeemed in a more sublime manner*" (V. Sardi, *La solenne definizione del dogma dell'Immacolata Concepciono* (Rome 1905), II, 106). In the *Instrument for the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin Mary*, it is said: "*full of grace, blessed among women*, that is, utterly preserved from original stain, AND THEREFORE REDEEMED IN A MORE SUBLIME WAY" (Sardi, II, 454).

Pius XII, Encyclical *Fulgens corona* (AAS 45 [1953] 581): "We readily see that Christ the Lord truly redeemed his divine Mother in the most perfect way when in view of his merits she was preserved by God immune from any hereditary stain."

⁸ In Luke ch. 1, the divine maternity is proposed (vv. 30-33), Mary states her difficulties and the angel resolves them (vv. 34-37), and then Mary assents (v. 38).

St. Leo the Great, *Sermon 21* (PL 54, 191): "The royal virgin of David's line is chosen who, about to become pregnant with the divine fetus, conceived her divine and human child in her mind before she conceived him in her body."

Innocent III, *Sermon 12*, on the Purification (PL 217, 506): "When this was done, the Holy Spirit came immediately and prepared the triple way before the face of the Lord. The first was her virginal consent..."

Leo XIII, Encyclical *Octobri mense* (*Acta*, XI, 303): "When the eternal Son of the Father chose to take on a human nature for the redemption and glory of man and thus was about to enter a sort of mystical marriage with the whole human race, he did not do so until there was the completely free consent of the designated Mother, who in a certain way represented the human race."

Leo XIII, Encyclical *Iucunda semper* (*Acta*, XIV, 307): "The eternal Son of the Father stooped down to earth, becoming a man when the Virgin consented and conceived by the Holy Spirit."

Leo XIII, Encyclical *Octobri mense* (ASS 24 [1891] 195. That the Virgin's consent was utterly free is affirmed by a very large number of saints, Fathers and theologians.

See I. M. Bover, *Deiparae Virginis consensus corredemptionis ac mediationis fundamentum* (Madrid 1942) 245-48.

⁹ According to the teaching of the Roman Pontiffs, the "*Fiat*" of the Virgin at the Annunciation was the origin of the mission and glory of the Blessed Virgin Mother and Queen. Mary was aware that she was conceiving the Word of God; she was aware of her place and role as the Mother of the Redeemer and of men; she answered the angel promptly and in the name of all humanity, making possible the passion, death and resurrection of Christ; with this "FIAT" she became the *spiritual mother of men*;" see *Notre-Dame*, "Les enseignements pontificaux", p. [73], n. 701, 741, 214, 372, 381, 230, 648.

St. Leo the Great, *Sermon 6 on the Nativity of the Lord*; PL 54, 213: "The generation of Christ is the origin of the Christian people, and the birthday of the Head is the birthday of the body."

Leo XIII, Apostolic Letter *Parta humano generi* (*Acta*, XXI, 158): "Oh how sweet, how pleasing the angel's greeting was to the Blessed Virgin, who at the moment Gabriel greeted her, **KNEW THAT SHE HAD CONCEIVED THE WORD OF GOD BY THE HOLY SPIRIT.**" Leo XIII, Encyclical *Fidentem piumque* (*Acta*, XVI, 282-83): "She it was who brought a Savior to men when they were rushing towards eternal ruin; she it was who *in the name of all human nature* received through her wonderful consent the angel's announcement on earth of the mystery of peace...; whence shine forth the merits of Mary in the work of our reconciliation and salvation."

St. Pius X, Encyclical *Ad diem illum* (*Acta*, I, 152-53): "Was not Mary Christ's Mother? Well, then she is our Mother also.... The Virgin did not conceive the Son of God only so that by receiving a human nature from her, he would become man, but also so that through the nature he received from her he might become the Savior of mortal men.... In the same womb of the most chaste Mother, therefore, Christ both took flesh upon himself and united to himself a *spiritual* body formed of those who *were to believe in him*. In this way it can be said that, carrying the Savior in her womb, Mary also carried there all those whose life was contained in the life of the Savior. All of us, therefore, who are united to Christ and, in the words of the Apostles, are *members of his Body, of his flesh and bones*, have come forth from the womb of Mary, like a body united to its head. This is the spiritual and mystical reason why we are called children of Mary and she is called the Mother of us all...."

Pius XII repeated the same idea in his sermon to the Canadian Marian Congress, 19 June 1947 (*AAS* 39 [1947] 268-70). Pius XII, Encyclical *Mystici Corporis* (*AAS* 35 [1943] 247-48): "It was she who gave birth to Christ the Lord who already in her womb was endowed with the dignity of being the Head of the Church... She is, therefore, the most holy Mother of all the members of Christ." *Ibid.*, 247: "'In the name of the whole human race' she gave her consent for a 'spiritual marriage to take place between the Son of God and human nature.'"

I. M. Bover, *op. cit.*, takes more than 350 pages to try to prove that the consent of the Virgin Mother of God is the foundation of her co-redemption and mediation. And indeed the angel announced to the Virgin not only the divine maternity but also the salvation of man, and the Virgin's reply to the angel also intended and looked to this salvation. The Incarnation, furthermore, is the beginning of salvation and the divine maternity was by divine providence ordered towards human salvation and bore a formally salvific fruit.

St. John Damascene, *Homilia 1 in Nativ. B.V.M.*; PG 96, 671: "By obeying the divine will, Mary deceived the deceiving serpent and brought immortality into the world."

The words of St. Leo are well known: The Virgin conceived "in her mind before she did so in her body," *Sermo in Nativ. Domini*, c. 1; PL 54, 191.

See also St. Augustine, *Sermo 215*, 4; PL 38, 1074: She consented to the incarnation of the Savior who "would save his people from their sins" (Mt 1:21).

It is known that Catholic authors do not agree with regard to the various patristic texts which Bover adduces. This particularly applies to the works of St. Ephraim of whom Ricciotti (*S. Efram Siro...* [Rome 1925] 91) quite rightly remarks: "To deal with the writings of St. Ephraim is like sailing on to a sea whose shores have not yet all been explored and on whose surface one glimpses many dangerous reefs; the sea is the quantity of the writings, the shores are their number, and the reefs are the interpolations and false ascriptions."

¹⁰ See Lk 2:1-7; 2:16-20; 22:22-38; Mt 1:20-23; 2:11,13-15; Jn 19:25-27.

Leo XIII, *Parta humano generi*, l.c., 159: Mary "not only was present at the mysteries of our Redemption, she took part in them." Leo XIII, *Iucunda semper*, l.c., 307: "For when she presented herself to God as a handmaid to become a mother and totally dedicated herself to God along with her Son in the temple, by both acts even then (!) she was his partner in the burdensome expiation for the sake of the human race."

St. Pius X, *Ad diem illum* (*Acta*, I, 150): "It is quite necessary to acknowledge that his Mother was a participant in the divine mysteries and in some way their guardian and that on her, as on the

foundation that is after Christ most noble, the building of the faith of all ages is constructed."

¹¹ Speaking of Mary beneath the Cross, the Supreme Pontiffs say that Mary was exercising the acts of faith, hope and charity, so united by love to the pains of Christ that there is a connection between the compassion of Mary and the redemption; she renounces her maternal rights and offers a maternal sacrifice and becomes our spiritual mother. In brief: the compassion of Mary has a connection to the redemption in such a way that she therefore deserves to be called *co-redemptrix* and the effects are considered to be at once the fruits of the redemption of Christ and of the compassion of Mary. Some texts:

Leo XIII, *Iucunda semper* (*Acta*, XIV, 307-308): "She was his associate in the burdensome expiation for the human race, and that is why there is no doubt that in her soul she also shared greatly in the most bitter anxieties and agonies of her Son. It was, moreover, in her presence and before her eyes that the divine sacrifice was to be accomplished whose victim she had so generously nourished of herself... *Stabat iuxta crucem Iesu Maria, Mater eius*, and she, moved by immense love for us, in order to receive us as her children, herself offered her Son to the divine justice, dying with him in her heart, pierced by a sword of pain."

St. Pius X, *Ad diem illum* (*Acta*, I, 153): "The Most Holy Mother of God is not to be praised only for having provided *the material of her flesh for the Only Begotten God who was to be born with human members* and that thereby she prepared a victim for the salvation of men; it was also her role to protect and to nourish this victim and at the proper time to bring him to the altar."

Benedict XV, Apostolic Letter *Inter sodalicia* (*AAS* 10 [1918] 182): "As she suffered and almost died together with her suffering and dying Son, so she renounced her maternal rights over her Son for the salvation of the human race, and to placate the divine justice as far as she could, she sacrificed her Son so that it can rightly be said that along with Christ she redeemed the human race."

Pius XI, Encyclical *Miserentissimus Redemptor* (*AAS* 20 [1928] 178): "May the most gracious Virgin Mother of God look kindly, she who, because she gave us Jesus the Redeemer, nourished him, and at the Cross offered him as a victim, by reason of her mysterious union with him and utterly singular grace, became and is piously called the Reparatrix."

Pius XII, *MC* (*AAS* 35 [1943] 247): "It was she who, free from all sin, original or personal, always most intimately united with her Son, offered him on Golgotha, along with the holocaust of her maternal rights and maternal love, like a new Eve, for the sake of the children of Adam, stained by his wretched fall."

Many other statements of theologians, besides the testimonies of Sts. Robert Bellarmine and Peter Canisius, could also be adduced.

¹² It is known that many Vicars of Christ constantly and deliberately affirmed that Jesus Christ ordained that his Mother be also our Mother and by that solemn testament handed on by John (see Jn 19:26-27) left her to us in the person of the beloved disciple; see D. Unger, "The Meaning of John 19:26-27 in the Light of Papal Documents," *Marianum* 21 (1959) 186-221, which adduces testimonies of Benedict XIV, Pius VIII, Gregory XVI, Pius IX, Leo XIII, Benedict XV, Pius XI, Pius XII. From these many testimonies. Here are only a few:

Leo XIII, *Octobri mense* (*ASS* 24 [1891-92] 196): "... such Jesus proclaimed her from the cross when he entrusted to her care and love the whole human race in the person of John the disciple."

Leo XIII, Apostolic Epistle *Amantissimae voluntatis* (*ASS* 27 [1894-95] 592): "...the Most Holy Mother of God, whom Christ himself left to the human race as a mother."

Leo XIII, Encyclical *Adiutricem populi* (*ASS* 28 [1895-96] 130): "The mystery of Christ's great love for us is also made clear by the fact that as he was dying he willed to leave his Mother to his disciple John in that memorable testament: 'Behold your son.' But in John, as the Church has always understood, Christ meant to personify the human race and especially those who would unite themselves to him by faith."

Benedict XV, *Inter Sodalicia* (*AAS* 10 [1918] 182): "...the sorrowing Virgin was constituted

by Christ the Mother of all men."

Pius XI, Apostolic Letter *Explorata res* (AAS 15 [1923] 104): "The sorrowing Virgin participated with Christ in the work of redemption and, constituted Mother of men, she embraces those commended to her by the testament of divine charity..."

Pius XI, Encyclical *Lux veritatis* (AAS 23 [1931] 514): "... such Jesus proclaimed her from the cross when he entrusted to her care and love the whole human race in the person of John the disciple" [a citation of Leo XIII, above].

Pius XII, *Fulgens corona* (AAS 45 [1953] 584): "...our Mother Mary can have no greater desire or greater joy than to see those whom beneath the Cross she received as children in place of her own Son..."

Pius XII, *Epist. ad Em.mum Card. Al. Maglione*, 15 April 1942 (AAS 34 [1942] 126. Pius XII, *Alloc. to participants in the International Meeting of the Sodality of the Children of Mary Immaculate*, 17 July 1954 (AAS 46 [1954] 494.

John XXIII, Radio Message to the Seventh Marian Congress of France, (*OssRom*, 10-11 July 1961): "Holy Scripture, in that luminous text,...which leads you...to the sublime summit of Marian theology: Jesus high on the Cross, at his feet Mary, his Mother, and John, the beloved disciple..."

John XXIII, *L'omaggio dei redenti alla Madre celeste* (*OssRom*, 8 September 1960): "The New Testament might be said to begin with the words of the divine Legate: 'The Angel of the Lord declared unto Mary.' At the end, at the heights of God's communication with humanity, there is Jesus, the Redeemer of the world, who, just before he died on the cross, entrusted Mary to the Apostle John, saying to him: 'Behold your Mother.' Recommending the disciple to Mary, he added: 'Behold your son.' The testament of the Lord is the seal, the greatest manifestation of the life of holy Church... In the life of the Christian, then, everything is illuminated by this heart-touching note: Mary our Mother."

See A. Kerrigan, "Jo. 19:23-27 in the Light of Johannine Theology and the Old Testament," *Antonianum* 35 (1960) 369-416.

¹³ See Acts 1:14; 2:1-4; Leo XIII, Encyclical *Superiore anno* (*Acta* IV, 124): "We should also consider the example of the Apostles, who awaited the supreme gift of the promised Spirit Paraclete by persevering unanimously in prayer with Mary, the Mother of Jesus."

Leo XIII, *Adiutricem populi* (*Acta*, XV, 302): "As the Church has always understood, Christ personified the human race in John.. She assumed and generously fulfilled this unique and burdensome role whose beginnings were consecrated in the Cenacle. She wondrously nourished the beginnings of the Christian people by the sanctity of her example, the authority of her counsels, the gentleness of her encouragement, the efficacy of her prayers. She was truly the Mother of the Church, Teacher and Queen of the Apostles, to whom she also communicated what she had learned from the divine oracles that 'she kept in her heart.'"

Leo XIII, *Iucunda semper* (*Acta*, XIV, 308): "Because the mystery of human redemption was not accomplished before the coming of the Holy Spirit Christ had promised, we contemplate her in the memorable Cenacle, where, praying with and for the Apostles with ineffable groaning, she prepared for the Church the fullness of that same Spirit, Christ's supreme gift, a treasure that will never fail."

Pius XII, *Mystici Corporis* (AAS 35 [1943] 248): "She it was who through her most powerful prayers obtained that the Spirit of our Divine Redeemer, already given on the Cross, should be bestowed, along with miraculous gifts, on the new-born Church on Pentecost day."

¹⁴ Pius XII, *Ad caeli Reginam* (AAS 46 [1954] 625-40). In this Encyclical, which established the universal feast of Mary the Queen, the fact, titles, and nature of this Queenship are explained. The Queenship of Mary is derived from Sacred Scripture (Lk 1:30-35), from tradition, from theological reason: that is, from the divine motherhood and from her partnership with Christ the King. See pp. 634ff: "In the achievement of spiritual salvation, Mary was by God's will associated with Christ, the principle of salvation, and indeed in a way similar to Eve's association with Adam, the principle of

death. It can be said, then, that the work of our salvation was accomplished through a certain 'recapitulation' in which, as the human race was bound over to death by a virgin, so also was it saved by a virgin; if, moreover, it can be said that this most glorious Lady was so the beloved Mother of Christ that 'she was made a partner in the redemption of the human race,'... it is no doubt possible to conclude that just as Christ, the new Adam, must be called a King, not only because he is the Son of God, but also because he is our Redeemer, so, analogously, the Most Blessed Virgin is Queen not only because she is the Mother of God, but also because she is associated, like a new Eve, with the new Adam." P. 635: "There is no doubt that Mary Most Holy surpasses in dignity all created things and that she has a primacy over them all."

¹⁵ On the "minimalistic" tendency even among some Catholics, who prefer the so-called "ecclesiological" way, see for example J. Pinski, *Grundsätzliche und praktische Erwägungen zur christlichen Verkündigung im Marianischen Jahr* (Berlin 1954); J.R. Geiselman, "Marien-Mythos und Marien-Glaube," in *Maria in Glaube und Frömmigkeit...*, 1954, 39-91.

Pius XII, Radio-message to participants in the International Mariological and Marian Congress (AAS 46 [1954] 679): "Although it is true that the Most Blessed Virgin is also, as we are, a member of the Church, it is no less true that she is a *quite singular* member of the Mystical Body of Christ."

¹⁶ In Christian antiquity Mary was often called Eve, a title drawn, it seems, from the principle of recirculation or parallelism between Mary and Eve. A testimony is already present in St. Justin (*Dialogue with Trypho*, 100; PG 6, 710): "And since we read that he was the Son of God...and that he was made man of a Virgin so that the disobedience that began from the serpent might be destroyed by the same means." On the basis of the same principle, St. Irenaeus explicitly calls Mary the *cause of the salvation* of the whole human race (*Adv. Haer.*, III, c. 24,4; PG 7, 959). After the Council of Ephesus the same title of *Mediatrix* or, in Greek, *Mesites* or *Mesetria*, was attributed to Mary. In an ancient author (some say of the fifth, but certainly before the seventh century), it is said: "She is the Mediatrix of heaven and earth, who accomplished the union in her nature" (*Homilia V de laudibus S. Mariae Deiparae*; PG 43, 491). This title became ever more common, as can be seen in St. Andrew of Crete (PG 97, 866), St. Germanus of Constantinople (*In Dormitione B.V. Mariae*; PG 98, 362, 369), St. John Damascene (*In Annuntiatione B.V. Mariae*; PG 96, 659), etc. Nor were there lacking Fathers who hailed Mary as "*Helper of the Redeemer*" (see *Encomium in Dormitione S. Dominae Nostrae*; PG 86, 3294) or *mother of the living*, citing Gen 3:15 (S. Epiphanius, *Adversus haereses*, 78; PG 42, 727).

All of this has been developed by theologians and by Supreme Pontiffs and a vocabulary has been created in which Mary is called now *the spiritual Mother of men*, now *Queen of heaven and earth*, elsewhere the *New Eve*, *Mediatrix*, *Dispenser of all graces*, and even *Co-redemptrix*. For the title "Queen," see note 14; for the title "Spiritual Mother", "Mother of men," see note 12. As for the title "Co-redemptrix," "Partner of Christ the Redeemer," a few things can be added here.

The title "Redemptrix" appears already in the tenth century: "Holy Redemptrix of the world, pray for us." When this title became common in the fourteenth and fifteenth centuries and the immediate cooperation of the Blessed Virgin in the work of our redemption is already understood, the prefix "co-" is added, and thus the Mother of God is called "Co-redemptrix," while Christ continues to be called "Redeemer." From the seventeenth century on, the title "Co-redemptrix" becomes very common not only in works of piety and devotion, but also in countless theological treatises (see J. Carol, *De corredemptione Beatae Virginis Mariae* [Rome 1950] 482).

As for the Roman Pontiffs, it occurs in some texts of St. Pius X and of Pius XI, in less important contexts; see ASS 41 (1908) 409; AAS 6 (1914) 108ff; *L'Osservatore Romano*, 29-30 April 1935.

Pius XII deliberately wished to avoid this expression and frequently used the formulas: "Partner of the Redeemer," "Generous Partner of the Redeemer," "Kind Partner of the Redeemer," "Partner in the work of divine Redemption."

The participation of Mary with Jesus in the economy of our salvation is very often extolled by the Supreme Pontiffs: "to the great Mother of God, participant in the repairing of the human race" (Leo XIII, *Ubi primum*; *Acta*, XVIII, 161); Pius XI (*OssRom*, December 1, 1933): "The Redeemer, by necessity, could not but have associated his Mother in his work, which is why we invoke her under the title of 'Co-redemptrix;'" Pius XII, *Ad caeli Reginam* (*AAS* 46 [1953] 634): "If Mary, in obtaining spiritual salvation was by God's will *associated* with Jesus Christ, the principle of that salvation...".

Besides the titles adduced, there are countless others by which the faithful hail Mary.

Leo XIII, Encyclical *Supremi Apostolatus* (*Acta*, III, 282): "Ancient and modern history and the more sacred annals of the Church bear witness to public and private supplications addressed to the Mother of God, to the help she has granted in return, and to the peace and tranquillity which she had obtained from God. Hence her illustrious titles of helper, consoler, mighty in war, victorious, and peace-giver."

See Pius VI, *Auctorem fidei* (*Documentos Marianos*, #230): "The doctrine which prohibits images, especially of the Blessed Virgin, being distinguished by any titles besides designations that are analogous to mysteries of which the Scriptures expressly speak; as if one may not ascribe to images the other pious designations which the Church approves and recommends even in its public prayer: rash, offensive to pious ears, harmful to the veneration owed especially to the Virgin."

¹⁷ The Appendix to volume II of the *Acta et Documenta Concilio Vaticano II Apparando*, 131-40, reveals that *more than 500* Bishops and Prelates from all five parts of the world asked for a solemn definition of some social role of the Blessed Virgin, and especially of her universal mediation of grace. Indeed, as P. De Aldama wrote, *Sacrae Theologiae Summa*, III (Madrid 1956) 419: "That the Blessed Virgin Mary is mediatrix in some true sense, and this on a quite distinct ground from that of the saints, is *de fide* from the ordinary magisterium. That the title of Mediatrix is rightly used is *certain from the multiple use of Roman Pontiffs and the Liturgy*, nor may one doubt about the matter." And again, p. 427: "That the Mediation of Mary in the dispensation of graces is utterly special and far surpasses the mediation of the saints seems to be *de fide* from the ordinary magisterium. That this refers to all graces in a general way is at least *Catholic doctrine*." Other approved authors speak in the same way.

Here are some testimonies from papal documents: Pius IX, *Ineffabilis Deus* (*Acta*, I/I, 617): "The world's most powerful Mediatrix and Reconciler with the Only-begotten Son."

Leo XIII, *Supremi Apostolatus* (*Acta*, III, 280-81): "...the great Virgin Mother of God, mediator of our peace and administrator of heavenly graces, who was placed at the very heights of power and glory in heaven so that she might grant men the help of her protection as they struggle through labors and dangers towards that eternal city."

Leo XIII, *Iucunda semper* (*Acta*, XIV, 309): "... that law of mercy and prayer of which we have spoken and which St. Bernardine of Siena formulated in these terms: 'Every grace which is communicated to this world comes in three steps: from God to Christ, from Christ to the Virgin, from the Virgin to us it is dispensed in most orderly fashion.'"

Leo XIII, *Adiutricem populi* (*Acta*, XV, 303): "... she is Our Lady, Reparatrix of the whole world, Dispenser of the gifts of God." *Ibid.*: "... she who cooperated in the accomplishment of the mystery of human redemption now also cooperates in the dispensing of the grace which flows from it for all time."

Leo XIII, *Fidentem piunique* (*Acta*, XVI, 283): "She it is from whom Jesus was born, his true Mother, and for this reason a worthy and most welcome Mediatrix with the Mediator."

Leo XIII, *Parta humano generi* (*Acta*, XXI, 159-60): "Thus may the most powerful Virgin Mother, who once "cooperated by her charity that believers be born in the Church," now also be the intermediary of our salvation."

St. Pius X, *Ad diem illum* (*Acta*, I, 153-54): "But by this communion of sorrows and of will between Mary and Christ, she deserved to become most worthily the Reparatrix of the lost world and therefore the Dispenser of all the gifts which Jesus acquired for us by his death and blood.... Because,

as we said, of this participation of the Mother in her Son's sorrows and anguish, it was granted to this August Virgin that she be the most powerful Mediatrix and Reconciler with her Only Begotten Son."

Benedict XV, *Inter sodalicia* (AAS 10 [1918] 182): "The graces of every sort that we receive from the treasure of Redemption are administered by the hands of that sorrowing Virgin."

Pius XI, Encyclical *Miserentissimus* (AAS 20 [1928] 178): "Trusting in her intercession with Jesus, 'the one Mediator of God and men,' who wished to associate his own Mother with himself as the advocate of sinners, as the Dispenser and Mediatrix of grace..."

Pius XII, Letter to Cardinal Maglione (AAS 32 [1940] 145): "Since, as St. Bernard says, 'It is God's will that we receive all through Mary,' let all take refuge in Mary, bring their prayers, tears, sorrows to her most holy altar, and beg relief and solace from her. What, as history shows, our ancestors did, in times of fear and doubt, with great fruit, we also, trustingly following their example, should not cease to do in the very pressing dangers we face. For the Blessed Virgin enjoys such great grace with God, such great power with her only Son, that whoever is in need and does not go to her is, as Dante said, like someone trying to fly without wings. She is the most powerful Mother of God and, most sweetly of all, our most loving Mother..."

Sometimes the Virgin is said to be the Mediatrix with the Mediator, sometimes with God. The Constitution uses both expressions. It says that she intercedes through Christ, here following Trent's statement about the intercession of the saints: "It is a good and useful thing to invoke the saints humbly and to have recourse to their prayers and to their efficacious help to obtain favors from God through his Son Jesus Christ our Lord who alone is our Redeemer and Savior" (Decree on Purgatory; D 984). The Fathers thus speak of "obtaining favors through Christ". Thus the Blessed Virgin and the other saints intercede mediately, that is, through Christ, and this is why the Church ends all its prayers with the words: "Through our Lord Jesus Christ..."

¹⁸ See Rm 1:10; Eph 1:15; Phil 1:3-4; Col 1:3,9; 1 Th 1:2-3; 2 Tim 1:1.

¹⁹ See Rm 15:30; 2 Cor 1:11; Eph 6:18-19; 1 Th 5:25; 2 Th 3:1; Hb 13:18.

²⁰ Leo XIII, Encyclical *Fidentem piumque* (Acta XVI, 282): "To be sure, the name and role of the perfect Reconciler belong to none other than to Christ, who, himself both man and God, restored the human race in grace to the Supreme Father.... But if, as the Angelic Doctor teaches, 'there is nothing to prevent others being called in some respects mediators between God and men to the degree that they cooperate, dispositively or ministerially, in uniting man with God,' as do angels and saints, prophets and priests of both Testaments, then clearly the same title and honor belong more fully to the heavenly Virgin. For it is impossible to think that anyone could in the past have done or could in the future do as much as she did in reconciling man with God..."

Pius XII, *Fulgens corona* (AAS 45 [1953] 581-82): "It is unjust, therefore, for not a few non-Catholics and innovators to criticize our devotion to Virgin Mother of God on the grounds that it takes something away from the worship owed to the one God and to Jesus Christ. Instead, the love and veneration which we show to our heavenly Mother without a doubt redound to the glory of her divine Son, not only because all graces and all gifts, even the highest of them, derive from him as from their primary source, but also because 'children are the glory of their parents.'"

Pius XII, Address to Participants in the International Meeting of the Sodality of the Children of Mary Immaculate (AAS 46 [1954] 492): "It was in order to become the Mother of God that she received from her divine Son all the gifts of nature and of grace. This is why devotion to the Virgin, at least if it is properly understood, far from taking away from the glory of God, redounds immediately to him, the Author of all good, who has willed that she be so great and so pure."

²¹ While there is no difficulty in admitting that Mary is the mediatrix of all graces insofar as she was associated with Christ in acquiring them (abstracting from the question whether she did this *immediately* or *mediately*, *directly* or *indirectly*, *by active reception* or in some other way...), various questions arise if we move to Mediatrix with regard to the *distribution* of graces, particularly with

regard to their *universality*. That Mary can procure all graces for us is clear. But that *no grace is given unless Mary intervenes* is another matter: here enters the question of *direct* and *indirect* intervention, of the Old Testament, and of the graces that are conferred in the Sacraments. In all these and other questions freedom of discussion ought to be granted to Catholic schools, stating in very general fashion that in all graces that are conferred the maternal charity of Mary is present, at least in the sense of St. Augustine, adduced at the beginning: "She cooperated in charity that believers were born in the Church" and will always be born. In *Octobri mense* (*ASS*, XXIV, 195), Leo XIII used the formula: "...from the great treasury of every grace which the Lord brought, nothing at all is granted to us, by God's will, except through Mary...". In the Subcommission there were some who wished to use this formulation in the Constitution. This exclusive formula certainly has a basis in papal documents and in the teaching of theologians. But it seemed better to use the general formula expressed by the same Leo XIII in *Parta humano*, adduced above (see *ASS*, XXXIV, 195): "The Virgin Mother who once cooperated in charity that the faithful be born in the Church, is now also the means and agent of our salvation."

²² This is what more than a few Protestants mistakenly think; see P. Maury, *Le protestantisme et la Vierge Marie* (Paris 1950), 65; C. Balić, "La mariologia es punto de convergencia o de divergencia para la union? in *Ante el II Concilio Ecuménico Vaticano* (Burgos 1960) 232-50; idem, "Maria e il movimento ecumenico," in C. Boyer, *Il problema ecumenico oggi* (Brescia 1961) 547-62.

²³ Pius IX, *Ineffabilis Deus*; D 1691.

²⁴ Trent, Decree on Justification; D 833. St. Augustine, *On Nature and Grace*, c. 36, n. 42; PL 44, 167: "Except, therefore, for the holy Virgin Mary, of whom, out of respect for the Lord, I do not wish to raise any question at all when it is a matter of sins--for how do we know what abundant grace to overcome sin completely was given to her who deserved to conceive and to give birth to him who was without sin? Except, then, for the Virgin, if we could assemble all the holy men and women while they lived here and were to ask them whether they were without sin, what do we think they would reply?"

Leo XIII, *Iucunda semper* (*Acta*, XIV, 310): "We hail her as the one who found grace before God, who singularly was by him 'full of grace,' whose abundance flowed out to all."

Pius XII, *Ad caeli Reginam* (*AAS* 46 [1954] 636): "Already in that first moment in time, when she was conceived, she was filled with such an abundance of graces as to surpass the grace of all the Saints."

²⁵ See Dz 6, 13, 20, 111A, 144, 148, 214, 218, 256, 190, 429.

²⁶ The *Sacramentarium Gregorianum*, which Hadrian I sent to Charlemagne between 784 and 790, has the following prayer for the day of the Assumption: "Venerable to us is this feast day, O Lord, on which the holy Mother of God underwent temporal death but could not be held down by the bonds of death, she who had borne your Son Our Lord Incarnate;" see C. Balić, *Testimonia de assumptione beatae Virginis Mariae ex omnibus saeculis*, I (Rome 1948) 155.

That the Most Blessed Virgin underwent a temporal death and rose in the likeness of her Son is a very ancient and very common doctrine of the Church. More than a third of the petitions that were sent to the Holy See asking that the Assumption be defined asked also for a definition of the death of the Mother of God; half of those petitions affirmed a close relationship between her death and Assumption. But in recent years the view began to be spread that the Blessed Virgin departed [*abiit*] but did not die [*obiit*]. This view rested in particular on a private report from which it was deduced that the Vicar of Christ himself (Pius XII) did not hold the Church's traditional view on the matter. Here is what recent Roman Pontiffs have thought about the matter: Pius XI and John XXIII teach that the Blessed Virgin died, and this was taught at least implicitly by Pius XII.

Pius XI, Alloc. for the Canonization of Blessed Thouret (*OssRom*, 16 August 1933, 1): "In

constant prayer we should make Mary our daily Mediatrix, our true Advocate, so that we may hope that she, assumed in glory into heaven, at the hour of our death, can be our Advocate before the divine goodness and mercy, for she herself also made this passage, possessing not the grace of creation but the grace of redemption, which did not confer true and proper immortality."

John XXIII (*OssRom* 1 October 1961): "The sweet image of Mary radiates and burns in supreme exaltation. How lovely the scene of the Dormition of Mary as the Christians of the East contemplate it. She lies in the placid sleep of death with Jesus at her side, who holds close to his chest like a baby the soul of the Virgin to indicate the wonder of her immediate resurrection and glorification.... The Mystery of the Assumption keeps us familiar with the thought of our own death."

Card. A. Ottaviani, in *Acta Pontificiae Academiae Mariana Internationalis*, I (Rome 1961) 63: "One should not confuse the authoritative magisterium with uncontrolled rumors and fantasies which attribute to one or another Supreme Pontiff an idea or an expression that cannot be verified. The rumor has been spread, for example, that the late Pontiff, Pius XII, expressed his preference for the view of those who maintain that the Assumption of the Virgin was not an anticipated resurrection, but a transferral into heaven without a death on this earth: "*abiit et non obiit*." As far as I know, the late Pontiff was not of this view; in fact, the opposite was true. This view, moreover, would take something away from that cooperation because of which the Virgin is called *Alma Socia Redemptoris*. How could she not undergo death, even if she did not have to, if her own divine Son willed to do so? Instead, it is a beautiful thing to see in all phases of the redemptive cycle the parallel in the events that linked the Mother and the divine Son! Pius XII alluded to this in *Munificentissimus Deus* when he said: 'In the same way it was not difficult for them [i.e., the faithful] to admit that the great Mother of God, like her only begotten Son, had departed from this life.'"

The very ancient and constant tradition on which the doctrine of East and West rests concerning the death of the Blessed Virgin Mary is not "merely historical" but also, indeed above all, "theological," that very tradition which "by itself" Pius XII gave as a most certain argument for dogmatically defining the truth of the Assumption. And if the force of this Tradition in the case of the death of the Blessed Virgin is reduced to nothing, then, as J. Colosio quite rightly wrote: "For consistency we would like to see these theologians apply the same criterion to so many other similar cases... and then we would find that we would have to reform either certain parts of the common doctrine or their incorrect criterion on the question of tradition;" "Due pubblicazioni su Dionigi Areopagita," *Rivista di ascetica e mistica* 5 (1960) 202.

²⁷ In the Christian tradition various reasons are adduced to illustrate the fact of the death of the Blessed Virgin Mary; see C. Balić, *Testimonia de assumptione Beatae Virginis Mariae ex omnibus saeculis*, II (Rome 1950), "Index analyticus," 496-99.

"...it was not fitting for the Son of God to have an immortal Mother, since he himself was mortal;" St. Bonaventure, *In III Sent.*, d. III, a. 2, q. 3, ad 3 (Quarrachi ed., III, 78b).

Others, however, say that she died so that she might not perhaps seem greater than Christ (see Balić, *op. cit.*): "It was fitting that in this she would be like her Son" (Balić, *ibid.*, 239); "Whatever was in Christ simply as a man must also be attributed to the Blessed Virgin who also freely laid down her life and assumed the punishments lest she seem to be greater than Christ and so might cooperate in our redemption" (II, 94-95). Marellinus Siuri (who died in 1734), following Frances de Urrutygoiti (died 1682) report that a Spanish author who maintained the immortality of the Mother of God was condemned by the Holy Office: for the whole Church maintains that Mary underwent temporal death: "so that she might be made conform to her Son, it was fitting that as Jesus submitted to death for the redemption of the human race, so also his chosen Mother would likewise be subject to death in order to cooperate in the redemption." And the author adds: "And this motive of conformity with her Son I believe was of such importance to Mary that if she had the option, she would choose rather to die in order to be made conform to Christ than without death to be transferred to glory, and I think it would be so important to her Son that if in another order of things he had chosen to redeem the human race without his own death then he would have also made his Mother immune to death."

Of course, the fact of the Blessed Virgin's death must be admitted as certain, not because of these or similar reasons alone, but above all because of the constant and quite common consensus of the teaching and learning Church.

²⁸ Pius XII, *Munificentissimus Deus* (AAS 42 [1950] 770).

²⁹ Pius XII, Radio message to Participants in the International Mariological-Marian Meeting, 24 October 1954 (AAS 46 [1954] 679): "The Blessed Mother of God, who herself also descended from Adam, had no privilege and no grace that she did not owe to her Son, the Redeemer of the human race; and therefore, marvelling at and rightly celebrating the wondrous gifts of the Mother, we marvel at and celebrate the Son's divinity, goodness, love and power, and whatever we do in praise of the Mother, so graced by him, will never displease the Son."

³⁰ Pius IX, *Ineffabilis Deus* (Acta, I/I, 598): "...that Mother so venerable to whom God the Father willed to give his only Son, begotten of his heart, equal to himself, and whom he loves as himself; and to give him in such a manner that he is by nature one and the same common Son of God the Father and of the Virgin; her whom the Son chose substantially to be his Mother and from whom the Holy Spirit willed and effected that the One from whom he himself proceeds should be conceived and born."

³¹ In the profession offered by Nicephorus, Patriarch of Constantinople, and accepted by Leo III, the bodily integrity of the Blessed Virgin in her delivery is clearly affirmed: "...the Virgin, who gave birth in a supernatural and ineffable manner, he preserved as a virgin after the birth, with her natural virginity in no way changed or weakened." In the Epistle of St. Leo, which the Fathers of the Fourth Ecumenical Council received, proclaiming that Peter had spoken through Leo, we read: "Born by a new nativity, because the UNVIOLATED VIRGINITY did not know concupiscence and provided the material of flesh.... That the birth was wondrous does not mean that he was of a different nature from ours" (D 144).

In the Lateran Council held under Martin I (which, although it is not ecumenical in the technical sense, nonetheless expresses the mind of both the Latin and the Greek Church), anyone who refuses to confess the virginity in childbirth is explicitly condemned with an anathema: "If anyone does not follow the holy Fathers in properly and truly confessing that the holy Mother of God, the ever-Virgin and immaculate Mary, did not in these last times conceive, without seed, the very Word of God who was born of the Father before all ages and give birth to him INCCORRUPTIBLY, with her virginity unbroken and permanent even after childbirth, let him be condemned" (D. 256).

St. Ambrose, *De institutione Virginis et S. Mariae virginitate perpetua*, c. 8; PL 16, 334: "The door of Mary, therefore, through which Christ entered this world, when he was brought forth in the virginal birth, did not break the virginal generative members. The enclosure of modesty remained chaste and the signs of integrity remained inviolate, when he came forth from the virgin..."

The same thing is also taught by St. Augustine, *Epist. 137 ad Volusianum*, c. 2, n. 8; PL 33, 319; St. Jerome, *Epist. 48*, 21; PL 22, 510; and by many other Fathers. These testimonies of the Christian Tradition Petavius expressed in few words: "From the Fathers it is to be held as certain that the whole Catholic Church professes that the Most Blessed Virgin retained unimpaired and integral in childbirth whatever it is that distinguishes virgins from married women;" *De Incarnatione*, l. 14, c. 6; *Opera Omnia*, VII (Paris 1876) 76.

And it is commonly taught that this doctrine is to be held with divine and Catholic faith. But some modern authors think that the virginity of the Blessed Virgin in childbirth does not consist in this incorruptibility; they say that her virginity in childbirth is the same thing as her virginity before childbirth; see A. Mitterer, *Dogma und Biologie der heiligen Familie* (Vienna 1952), 122-24; J. Galot, "La virginité de Marie et la naissance de Jésus," *Nouvelle Revue Théologique* 92 (1960) 449-70.

³² The Preface for the Blessed Virgin Mary.

³³ St. Germanus of Constantinople, *In Sanctae Dei Genitricis dormitionem, Sermo 1*; PG 98, 346-47: "Nor could it be that you who were the vessel that held God could become a dead body dissolving into dust" (347). "According to the Scriptures, you are beautiful, and that virginal body of yours is all-holy, all-chaste, entirely God's dwelling-place, so that it is free from dissolution into dust" (346). "Because he who was emptied out in you was God from the beginning, in life older than the ages, so it was fitting that the Mother of Life would become a partner of Life, that she would fall asleep as if in a dream, and would undergo the transferral and the awakening in the manner of the Parent of Life."

St. John Damascene, *Homilia 2 in dormitione B.V.M.*, n. 14; PG 96, 741; see C. Balić, *Testimonia de assumptione B.V. Mariae ex omnibus saeculis*, I (Rome 1948) 89: "It could not be that that divine dwelling-place...could be bound up in the depths of the earth, but just as that holy and incorrupt body [taken] from her and hypostatically united to the Word of God rose from the grave on the third day, so also she was taken from the grave and the Mother traveled to her Son... It was *necessary* that she who had given lodging in her womb to the Word of God should be taken into the tabernacles of her Son... It was *necessary* that she who had kept her virginity intact in childbirth should keep her body incorrupt even after her death. It was *necessary* that she who had carried the Creator as a child at her breast should dwell in the divine mansions. It was *necessaary* that the spouse whom the Father had taken to himself should live in the heavenly bridal chambers. It was *necessary* that she who had seen her Son upon the Cross and who had there received into her heart the sword spared her at his birth should look upon him as he sits with his Father. It was *necessary* that the Mother of God should possess what belongs to her Son and that every creature should honor her as the Mother and the Handmaid of God."

Cf. Pius XII, *Munificentissimus Deus* (AAS 42 [1950] 758ff, where proofs from the Fathers and theologians are adduced, among which that of St. Robert Bellarmine, who said: "And who, I ask, could believe that the ark of holiness, the dwelling-place of the Word of God, the temple of the Holy Spirit, could be reduced to ruin? My mind is filled with horror at the very thought that this virginal flesh, which had begotten God, had given birth to him, had nourished and carried him, could have been turned to ashes or been given over to the worms for food" (766). And St. Francis de Sales added: "What son would not bring his mother back to life and would not bring her into paradise after her death, if he could?" (*Ibid.*) And St. Alphonsus concludes: "Jesus did not wish to have the body of Mary corrupted after death, since it would have redounded to his own dishonor to have her virginal flesh, from which he had himself assumed flesh, reduced to dust" (*Ibid.*).

³⁴ Pius IX, *Ineffabilis Deus* (Acta, I/I, 597-98): "Wherefore, far beyond all the angelic spirits and all the saints, he so wonderfully endowed her with the abundance of all heavenly gifts, drawn from the treasure of divinity, that she might be ever free from every stain of sin, and, all fair and perfect, should bear before her that fullness of innocence and holiness than which, under God, none greater is understood and which, except God, no one can reach, even in thought;" Pius XII, *Ad caeli Reginam* (AAS 46 [1954] 635): "There is no doubt that Most Holy Mary surpasses in dignity all created things and that after her Son she has primacy over all;" see St. Bonaventure, *In III Sent.*, d. 9, a. 1, q. 3, in sol. (Ed. Quaracchi, III, 206a): "Because Mary has the most excellent name so that none more excellent can befit a mere creature, she is owed the honor not only of *dulia*, but of *hyperdulia*... Because she is the Mother of God, she goes before all creatures and is more worthy than they of honor and veneration."

³⁵ Pius VII, *Quod divino* (Documentos marianos, #235): "The divinely inspired prophecy of the Most Blessed and Glorious Mother of God, the Virgin Mary, that all generations would call her blessed was fulfilled, we know, not only in the early centuries of the Church, when temples were built in her honor and altars erected all over the world, but as the piety of the faithful towards our most loving Mother grew stronger every day and their devotion to the Dispenser of all graces grew

ever warmer, other monuments of piety would be added and especially by God's mysterious plan certain places would be established where certain miracles would occur by the Blessed Virgin's special intercession, as we know also happened in other places."

Pius XII, *Fulgens corona* (AAS 45 [1953] 582): "From the earliest days of the Church, this point of doctrine [i.e., on the devotion to the Blessed Virgin Mary] has become ever clearer and become ever stronger both among the sacred Pastors and in the minds and souls of Christians."

See the Decrees of Nicaea II and of Trent on the sacred images both of Christ, of "the spotless Holy Mother of God, Our Lady," and of the saints in general: "The honor given to them is directed to the prototypes which they represent" (Dz 302, 986).

³⁶ Benedict XIV, *Gloriosae Dominae* (*Documentos Marianos*, #210): "That by God's manifest will and the ever-truthful spirit of the Church devotion to Mary, the Glorious Lady, Mother of God, is greatly recommended and is as justly as it is fruitfully displayed by the faithful we consider to be so obvious that our Apostolic exhortations to enkindle the hearts of Christians to religious devotion to her might seem almost superfluous. For as almighty God chose this Virgin from among thousands, raised her at the angel's announcement to the ineffable dignity of divine motherhood, filled her with the gifts of his grace more abundantly than all other mere creatures, and adorned her with the most splendid crowns of glory above all the other works of his hand, so also the Catholic Church, instructed by the Holy Spirit's teaching, has always most zealously professed that she should be honored with the greatest respect both as the Mother of her Lord and Redeemer in heaven and as Queen of earth and that she should be approached with filial piety as the most loving Mother left to the Church by the last words of her dying Spouse."

Leo XIII, *Augustissimae Virginis Mariae* (*Acta*, XVII, 285): "Anyone who considers the great heights of dignity and of glory at which God has placed the most venerable Virgin Mary will easily understand how advantageous it is to public and private life that devotion to her should be zealously cultivated and more ardently spread."

Pius XII, Radio Message to the Faithful for a Marian meeting in Lujan, Argentina (AAS 39 [1947] 628): "Devotion to the Mother of God, prophesied by her when she said, 'All generations will call me blessed,' is a *fundamental element* of the Christian life... We honor her, then, acknowledging the splendor of her beauty, the elegance of her goodness and the irresistibility of her power; for the heights of her virtues and the incomparable dignity of her mission, we reverence her, proclaiming her greatness, manifesting our respect for her and begging her intercession; finally, we imitate her unflinchingly in so noble an undertaking..."

Pius XII, Apostolic Letter *Ex hoc* (AAS 42 [1950] 717): "As St. Bonaventure says, by the fact that the Virgin Mary was made the Mother of God she became the Mother of all creatures. That is why, countless temples have arisen throughout the world dedicated to so great a Mother, and the chief among them, recommended by greater gathering of the faithful, are usually adorned with greater dignity by the Roman Pontiffs' formal action."

John XXIII (*OssRom*, 18 August 1960): "Beside Jesus is Mary, his Mother. Shortly after the celebration of the Assumption, our filial sentiments turn with confidence and affection to so great a Mother for whom Catholics nourish the highest and most heartfelt devotion. Some people, already in the past, have wanted to criticize this sentiment as if it detracted from the adoration that is owed to God alone. But it is clear that Catholics venerate the Mother of Jesus with full enthusiasm, knowing full well that because of her prerogatives, her unique privilege of being the Mother of the Son of God made man, the gifts she received from the Lord, and her power of intercession, she is the earthly creature who comes closest to God... Thus we always carry Jesus in our hearts: the source of strength, of consolation, and of every comfort. In the same way we always have with us the image of Mary, and so great a Mother assists each of her children at the various moments of life; she helps them gain the goal assigned to them here below of knowing, of loving, and of serving the Lord, of practicing the virtues of charity and patience, especially in the trials that life brings us, always persisting in the assurance of eternal goods. And the wish of the common Father of souls is this: May Jesus and Mary save us and bless us always!"

³⁷ Pius XII, Radio message (*AAS* 46 [1954] 679): "Thus this discipline [i.e., Mariology] will be able to proceed on that middle path which avoids all false and immoderate exaggeration of the truth and distinguishes itself from those who are moved by empty fear that too much will be conceded to the Most Blessed Virgin or, as they sometimes say, that honoring and piously invoking Mary takes some honor or trust away from the divine Redeemer."

Pius XII, *Ad caeli Reginam* (*AAS* 46 [1954] 637): "In these and other questions relating to the Blessed Virgin, theologians and preachers should take care to avoid certain departures from the right path, lest they be drawn into two types of error. They should avoid views that lack a basis and exceed the truth in exaggerated words and also that excessive narrow-mindedness in considering the Mother of God's singular, utterly exalted, almost divine dignity, which the Angelic Doctor taught should be acknowledged 'from the infinite gift that is God.'"

³⁸ St. Pius X, *Ad diem illum* (*Acta*, 155-56): "No honor is more agreeable to Mary, none sweeter, than that we truly know and love Jesus Christ. Let there be celebrations of the faithful in the temples, let there be brilliant festivities, let there be civic ceremonies: all these things are effective ways of fostering piety. But unless the heart's will is there, we will have only forms which give only the appearance of religion. When the Virgin sees this, she will justly use against us the rebuke of Christ: 'This people honors me with their lips, but their heart is far from me.' For genuine devotion to the Mother of God must come from the heart... Everyone should, then, be convinced of this: if devotion to the Most Blessed Virgin does not keep him from sinning or does not inspire him to amend a guilty life, it is a false and deceitful piety, lacking its proper and natural fruit... Although the children of the Most Holy Mother should not fail to imitate any of her virtues, we desire the faithful to apply themselves above all to her principal virtues, the ones that are as it were the nerves and joints of Christian wisdom: faith, hope, and love for God and for men..."

Pius XII, Address for Canonization of Blessed Louis de Montfort (*AAS* 39 [1947] 413): "True devotion, that of the tradition, that of the Church, devotion that shows good Christian and Catholic sense, tends essentially towards union with Jesus, under Mary's guidance."

John XXIII, Letter to Card. Mimmi (*AAS* 52 [1960] 498): "Those who trust in the motherly protection of the Virgin Mother of God and wish to share in her triumphs, should know that they must be adorned with her virtues and maternal gifts so that they stand out as worthy children. For she exhorts her children to run in the odor of her ointments (Cant 1:3): 'I am the mother of fair love, and of fear, and of knowledge, and of holy hope... In me is all hope of life and virtue.'"

See St. Ambrose, *De virginibus*, II, c. 2, n. 15; PL 16, 210B: "Such was Mary that the life of that one person should be a lesson for all." St. Bonaventure, *Sermo I de Purificatione* (*Opera*, IX, 638A): "It is true that the glorious Virgin perfectly possessed all the virtues..."

³⁹ St. Augustine, *De sancta virginitate*, 3; PL 40, 398.

⁴⁰ In his Confession Peter Moghila writes: "All the Orthodox are bound to give due honor and reverence to the most Blessed Virgin who was made worthy to accomplish so great a mystery" (cf. M. Gordillo, *Mariologia Orientalis* [Rome 1954] 259); Ethiopians confess that "according to Sacred Scripture the Mother of God is to be honored" (*ibid.* 261). It is quite certain that in the Christian East the cult of the most Blessed Virgin by far surpasses the cult of the other Saints, even if the term "*hyperdulia*" is not used.

⁴¹ Leo XIII, *Fidentem piumque* (*Acta* XVI, 287); Leo XIII sent a poem to the Marian Congress at Lourdes (see *Documentos marianos*, #423):

Virgine favente, fiat unum ovile!
Auspicium felix! Orientis personat oras;
Vox lapsa e caelo, personat occiduas:
Una fides Christi, Pastor regat unus ovile,

Dispersas gentes colligat unus amor.
 Virgo, fave: errantes, ah! lumine mater amico
 Respice, et Unigenae iunge benigna tuo.

O happy omen! A voice from heaven resounds in East and West. May one faith in Christ, one Shepherd govern the flock. May a single love gather scattered peoples. O Virgin: favor those who, alas, are wandering. Oh! Look on them with a mother's love, and kindly join them to your only Son.

Pius XI, Encyclical *Ecclesiam Dei* (AAS 15 [1923] 581): "Another bond of reconciling unity with the Oriental Slavs is found in their singular devotion and piety towards the great Virgin Mother of God, which separates them from many heretics and brings them close to us."

⁴² Pius XI, Encyclical *Rerum Ecclesiae* (AAS 18 [1926] 83): "May Mary, the most holy Queen of the Apostles, kindly smile upon and favor the common efforts, she who, since on Calvary she had all men commended to her maternal heart, nourishes and loves those who do not know that they have been redeemed by Christ Jesus no less than those who happily enjoy the fruits of his redemption;" See R. Laurentin, "Lettre sur le problème de la maternité de Marie à l'égard des infidèles," in *L'Union Missionnaire du Clergé de France*, 13/4 (October 1953), 148-55.

⁴³ Leo XIII, *Adiutricem populi* (*Acta*, XV, 302ff); A. Bea, "'Erant perseverantes... cum Maria Matre Iesu... in communicatione fractionis panis' (Atti 1:14; 2:42)," in *Alma Socia Christi*, VI/I: "De B.V. Maria et SS. Eucharistia" (Rome 1952), 36-37: "Those years were first of all for the nascent Church a first precious, almost tangible experience of that maternal care and anxiety of the Mediatrix and Mother which were then, in the course of the centuries, to become ever more luminously manifest and which will manifest themselves to the end of time." See *L'Ausiliatrice nel domma e nel culto*, relazioni presentate al Congresso Mariologico Internazionale del 1950 (Turin 1950); *L'Immacolata Ausiliatrice*, relazioni commemorative dell'anno mariano 1954 (Turin 1955).

⁴⁴ Pius IX, *Ineffabilis Deus* (*Acta*., I/I, 617): "We rest in the most certain hope and confidence that this Most Blessed Virgin... will effect by her most powerful patronage that... all who are in error, their spiritual blindness dissipated, may return to the path of truth and justice and may become one fold and one shepherd;" Pius XII, *Munificentissimus Deus* (AAS 42 [1950] 769): "It is to be hoped that all the Christian faithful will be stirred to greater piety towards the heavenly Mother and that the souls of all those who glory in the Christian name will be moved to desire to participate in the unity of the Mystical Body of Jesus Christ."

⁴⁵ Leo XIII, *Fidentem piumque* (*Acta*, XVI, 287): "As the nascent Church was justly united in prayer with Mary as the noblest promoter and defender of unity, it is most appropriate that Catholics act in the same way today...; the practice of this prayer, then, should grow ever more fervent for the chief aim of unity. Nothing could be sweeter or more pleasing to Mary. United in the greatest fashion to Christ, she especially longs and desires that those who have been blessed by the same baptism will all come together in one faith and in perfect love of Christ and of one another.;" Pius XII, *Fulgens corona* (AAS 45 (1953) 590-91): "Those also who are separated from us by the ancient schism and whom we love with a father's heart, we invite to unite themselves to these common prayers and supplications, for we know that they hold the great Mother of Jesus Christ in highest veneration and celebrate her Immaculate Conception. May the Blessed Virgin Mary look upon all those who glory in the Christian name, linked at least by the bond of charity, and who humbly turn their eyes, hearts and prayers to her, praying for that light which brings light to minds from above and asking for that unity by which at long last there will be one fold and one shepherd."

⁴⁶ Mansi, *Conciliarum amplissima collectio*, IV, 1287-88. See Pius XI, *Lux veritatis* (AAS 23 [1931] 515): "Let them return to the common Father, whose judgment all the Fathers of the Council of Ephesus accepted and whom they unanimously hailed as the 'Guardian of the Faith.' Let them all return to Us who bear a wholly paternal love for them and who gladly make our own those most loving words in which Cyril strongly urged Nestorius that "the peace of the Churches be preserved, and the bond of love and harmony between God's priests remain unbreakable." And he refers to Mansi, IV, 891, where the words of Cyril can be found.

The designation of the Vicar of Christ as "Guardian of the Faith" and the comment about the acclamation of Celestine are found in Mansi, IV, 1287 (see 1288); see also Schwarz, *A.C.O.*, I, I/III, 57, l. 25: "All the most reverend bishops acclaimed together: "This is a right judgment. The whole Synod gives thanks to Celestine the new Paul, to Cyril the new Paul, to Celestine, guardian of the faith, to Celestine who is in harmony with the Synod. One Celestine, one Cyril, one faith of all the world."

