

## Marian Studies

---

Volume 37 *Proceedings of the Thirty-Seventh National Convention of the Mariological Society of America held in Tampa, FLA.*

---

Article 16

1986

### Schema of the Dogmatic Constitution on the Blessed Virgin Mary, Mother of God and Mother of Men (1962: in Latin and English)

Mariological Society of America

Follow this and additional works at: [https://ecommons.udayton.edu/marian\\_studies](https://ecommons.udayton.edu/marian_studies)



Part of the [Religion Commons](#)

---

#### Recommended Citation

Mariological Society of America (1986) "Schema of the Dogmatic Constitution on the Blessed Virgin Mary, Mother of God and Mother of Men (1962: in Latin and English)," *Marian Studies*: Vol. 37, Article 16. Available at: [https://ecommons.udayton.edu/marian\\_studies/vol37/iss1/16](https://ecommons.udayton.edu/marian_studies/vol37/iss1/16)

This Article is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in Marian Studies by an authorized editor of eCommons. For more information, please contact [mschlangen1@udayton.edu](mailto:mschlangen1@udayton.edu), [ecommons@udayton.edu](mailto:ecommons@udayton.edu).

## Appendix I (Latin)

### SCHEMA CONSTITUTIONIS DOGMATICAE DE BEATA MARIA VIRGINE MATRE DEI ET MATRE HOMINUM\*

1. [*De arcta necessitudine inter Christum et Mariam iuxta Dei Beneplacitum*]. Immensae bonitatis Creator omnium sapientissimus Deus, qui omnimoda fruebatur libertate in determinanda via ac ratione qua generis humani liberatio a se perageretur, ab aeterno uno eodemque decreto cum divinae Sapientiae incarnatione beatissimam Virginem praestituit, ex qua Verbum caro factum, in plenitudine temporis (cf. Gal. 4, 4) nasceretur. Cum autem Sacrae Litterae, sive diserte sive implicite, Mariam cum Iesu artissimo et indissolubili vinculo coniunctam inde a praeanuntiatione prophética (cf. Gen. 3, 15; Is. 7, 14; Mt. 1, 23) ac virginali conceptione (cf. Mt. 1, 18-25 et Lc. 1, 26-38), veluti ante oculos proponant, plane congruit ut Ecclesia quae a Spiritu Sancto assistitur et ad ea plene percipienda clareque intelligenda, quae in sacris Fontibus obscure et veluti implicite latent, secure ducitur (cf. Io. 14, 26) atque ab errore praeservatur (cf. Mt. 16, 18; 28, 18-20; Io. 14, 16; 15, 20)—, dum divini Redemptoris mysteria illustrat, mysterium quoque Dei Matris clariorem in lucem proferat.

Haec autem alma Parens, quae « cooperata est caritate ut fideles in Ecclesia nascerentur », non modo « supereminens » pro-

\*From: *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi*, vol. I, pt. IV (The Vatican, 1971), pp. 92-97. The Latin text (1962) is there followed by some commentary on the sources of the document, as well as with notes which were added to the text (pp. 98-121); these pages are not included here or in the accompanying English translation.

## Appendix I (English)

### SCHEMA OF THE DOGMATIC CONSTITUTION ON THE BLESSED VIRGIN MARY, MOTHER OF GOD AND MOTHER OF MEN\*

1. [On the intimate connection between Christ and Mary according to the will of God]. The most wise God, Creator of the immense goodness of all things, Who enjoyed complete freedom in determining the way and means by which the liberation of the human race would be accomplished by Him, in the one and the same eternal decree preordained, together with the Incarnation of the Divine Wisdom, the most blessed Virgin, from whom the Word made flesh would be born in the fullness of time. Since, moreover, the Sacred Scriptures, whether explicitly or implicitly, place before our eyes, as it were, Mary as joined with Jesus by an intimate and indissoluble bond from the time of the prophetic "protoevangelium" (cf. Gen. 3:15; Is. 7:14; Mt. 1:23) and the virginal conception (cf. Mt. 1:18-25) and Lk. 1:26-38f), it is clearly fitting that the Church—which is assisted by the Holy Spirit to perceive fully and understand clearly those things which lie hidden in the Sacred Fonts obscurely and, as it were, implicitly, and which is securely led (cf. Jn. 14:26f) and preserved from error (cf. Mt. 16:18; 28:18-20; Jn. 14:16; 15:20)—while she illustrates the mysteries of the Divine Redeemer bring into a clearer light the mystery of the Mother of God.

Moreover this loving Parent who "has cooperated by charity that the faithful may be born in the Church" not only is a "su-

\*English translation by Rev. James T. O'Connor of the initial *Schema Constitutionis Dogmaticae de Beata Maria Virgine Matre Dei et Matre Hominum* presented to the General Congregation XXXI on December 1, 1962.

susque singulare membrum Ecclesiae est, verum etiam eiusdem exemplar, immo et Mater dicitur.

Quapropter S. Synodus, postquam de Corpore Christi Mystico locuta est, superioribus documentis inhaerens Magisterii vivi Ecclesiae, unici authentici interpretis depositi revelati, opportunum censet summatim breviterque illustrare, tum locum quem Dei hominumque Mater in Ecclesia occupat, tum privilegia quibus Filius Matrem suam exornavit, tum nostra erga tam sublimem creaturam officia, ut scientia ac pietas marialis plane recteque florescant et praeiudicatae opiniones hac in re arceantur.

2. [*De munere beatissimae Virginis Mariae in oeconomia nostrae salutis*]. Cum igitur aeterni Patris Verbum hominis naturam ex muliere sumere voluerit ut, quemadmodum per feminam mors, ita et vita nobis per feminam oriretur, et sic liberatio ope utriusque sexus haberetur, non id ante perfecit quam designatae matris, ex praevisis meritis Christi sublimiore modo redemptae, libera acceptatio accessisset (cf. Lc. 1, 38), ut Filius Dei incarnatione eius quoque Filius ac novus Adam Salvatorque mundi fieret. Quo consensu, Maria, filia Aadae, facta est non tantummodo mater Iesu, unici divini Mediatoris ac Redemptoris, verum etiam cum eo et sub eo operam suam consociavit in humani generis redemptione peragenda. Huiusmodi autem Dei Genitricis salutaris consensus, unde et eius consortium in redemptionis opere perficiendo, a tempore virginalis conceptionis Iesu Christi usque ad eius mortem perseveravit, maxime vero tunc enituit, cum iuxta crucem, non sine divino consilio, stetit (cf. Io. 19, 25); vehementer cum Unigenito suo condoluit; eum ut pretium redemptionis nostrae, cum Ipso et per Ipsum magno animo obtulit; cumque demum ab eodem Christo Iesu in cruce moriente mater hominibus data est (cf. Io. 19, 26-27). Quoniam vero humanae redemptionis sacramentum non ante perfectum erit, quam promissus a Christo Spiritus Sanctus, in die Pentecostes, advenerit, Mariam una cum Apostolis in oratione in Caenaculo contemplantur perseverantem (cf. Act. 1, 14), suis quoque precibus effusionem Spiritus implorantem.

Cum itaque beatissima Virgo ab aeterno praedestinata ut esset Dei hominumque mater, divina Providentia sic disponente

pereminent" and completely singular member of the Church, but is also called exemplar and mother of the same Church.

Therefore the Holy Synod, after having spoken of the Mystical Body of Christ, adhering to previous documents of the living Magisterium of the Church which is the only authentic interpreter of the revealed Deposit, thinks it opportune to illustrate summarily and briefly the place which the Mother of God and of men occupies in the Church, as well as the privileges with which the Son has adorned His Mother and our duties toward so sublime a creature in order that Marian science and piety may fully and properly flourish and prejudicial opinions might be avoided in this matter.

2. [On the role of the most blessed Virgin Mary in the economy of our salvation]. Since, therefore, the Word of the Eternal Father willed to take the nature of man from a woman in order that just as death came from a woman so also life might arise for us through a woman and thus the liberation would be had by the work of each sex, He did not complete that work before there would be present the free acceptance of the designated mother who was redeemed in a more sublime manner because of the foreseen merits of Christ, so that the Son of God, by His Incarnation, would be the Son of Adam, the new Adam, and the Savior of the world. By her consent, Mary, the daughter of Adam, became not only the mother of Jesus, the unique divine Mediator and Redeemer, but also associated her work with him and under him in effecting the redemption of the human race. Moreover this saving consent of the Mother of God, whence her association (consortium) in achieving the work of redemption, lasted from the time of the virginal conception of Jesus Christ unto his death, and shone forth especially when she stood next to the Cross, not without Divine plan (cf. Jn. 19:25); she suffered greatly with her only-begotten; with Him and through Him she offered Him magnanimously as the price of our redemption; and finally she was given as mother to men by Christ as he died on the Cross. Because indeed the mystery of human redemption was not completed until the Holy Spirit, promised by Christ, would come on the day of Pentecost, we contemplate Mary persevering in prayer together

hisce in terris Christi passibilis fuerit generosa socia in gratia pro hominibus acquirenda, caelestium quoque gratiarum administra et dispensatrix iure meritoque salutatur.

Hinc sequitur Mariam, quae in corpore Christi mystico condescendo partem habuit, quaeque assumpta in caelum ac Regina a Domino constituta, erga omnes maternum gerit animum, super omnes per Filium suum obtinere quemdam primatum, ac proinde non, uti quidam aiunt, « in peripheria », sed in ipsomet « centro » Ecclesiae sub Christo collocari.

3. [*De titulis quibus consociatio Beatae Virginis Mariae cum Christo in oeconomia nostrae salutis exprimi solet*]. Quoniam in cooperatione Matris Dei cum Christo, novae veluti Hevae cum novo Adamo, in humanae redemptionis peragendo opere, multiplices variique tituli, quibus Magisterium Ecclesiae, veneranda Traditio fideliumque pius sensus Beatissimam Virginem salutare consueverunt, tamquam solido fundamento, radice ac principio nituntur, nefas est dicere, eosdem titulos, in sensu Ecclesiae intellectos, vacuos inanesque esse, immo Sacris Litteris adversari. Ita non immerito ab Ecclesia beatissima Virgo gratiarum Mediatrix nuncupatur. Quod si hisce in terris S. Paulus Apostolus sine intermissione in orationibus memor erat fidelium, et instanter subsidium precum eorum pro se poscebat, multo magis expedit iuvatque ut nosmetipsos commendemus precibus seu intercessionem eiusdem beatissimae Virginis Mariae. Ipsa enim, strictius intimiusque quam alia quaelibet pura creatura, immo modo unice sibi proprio, Deo et Christo, Filio Dei et Filio suo, copulatur; vehementius item quam quae maxime ex puris creaturis Deum diligit ab Eoque vicissim diligitur; ut mater Salvatoris (cf. Lc. 1, 31), gladio transfixa anima (cf. Lc. 2, 35), sub cruce in Filio suo pro omnium salute moriente experta est amorem Dei in amore hominum quodammodo summum fastigium attingere (cf. Io. 19, 25-27). Tot igitur tantisque titulis fulta, suo amore continuo apud Deum et Christum pro nobis intercedit, et quia eius intercessio totam suam vim et efficaciam haurit ex sacrificio cruento Filii sui benedicti, haec eius mediatio minime efficit ut unus Mediator Dei et hominum desinat esse homo Christus Iesus (cf. 1 Tim. 2, 5), sicut ex eius bonitate non sequitur, ut

with the Apostles (cf. Acts 1:14) in the Cenacle, imploring by her prayers the pouring forth of the Spirit.

Since therefore the most blessed Virgin, predestined from eternity to be the mother of God and of men, was here on earth the generous associate of the suffering Christ in acquiring grace for men—divine providence disposing it thus—she is rightly and duly greeted as also the administratrix and dispensatrix of heavenly graces.

Hence it follows that Mary, who had a part in establishing the mystical body of Christ, and who, having been assumed into heaven and made Queen by the Lord, bears toward us a maternal spirit, has obtained, through her Son, a certain primacy over all and therefore is not, as some say “on the periphery” but is placed in the very center of the Church under Christ.

3. [On the titles by which the association of the Blessed Virgin Mary with Christ in the economy of our salvation is accustomed to be expressed]. Because the multiple and various titles, by which the Magisterium of the Church, the Tradition which is to be venerated and the pious sense of the faithful are accustomed to salute the Most Blessed Virgin rest in root and principle, as on a solid foundation, on the cooperation of the Mother of God with Christ, as of the new Eve with the new Adam in effecting the work of human redemption, it is criminal (*nefas*) to say that these same titles, in the sense understood by the Church, are empty and inane and, what is more, opposed to Sacred Scripture. Thus not without cause is the most blessed Virgin called by the Church Mediatrix of graces. If on this earth St. Paul the Apostle was mindful of the faithful without interruption in his prayers and insistently asked the aid of their prayers for him, how much more necessary and helpful it is that we commend ourselves to the prayers of the same most blessed Virgin Mary. For she is joined more strictly and more intimately to God and to Christ, the Son of God and her Son, than is any other pure creature, indeed in a manner unique to her alone; likewise more intimately than any other pure creature she loves God and is likewise loved by Him; as the mother of the Savior (cf. Lk. 1:31), her soul pierced by a sword (cf. Lk. 2:35) she, under the

solus bonus desinat esse fons bonorum omnium, ipse Deus (cf. Mt. 19, 17, coll. Rom. 2, 4).

Licet enim inter subordinatos mediatores, quibus Sapientissimus Deus in oeconomia nostrae salutis uti voluit, nemo unus cogitari possit, qui reconciliandis Deo hominibus parem atque Dei Genitrix operam vel umquam contulerit, vel aliquando sit colaturus, tamen semper verum est Ipsam quoque in sua praedestinatione et sanctitate item atque in omnibus donis, a Christo dependere Eique omnino subesse.

Cum itaque haec humilis « Ancilla Domini », cui fecit « magna qui potens est » (cf. Lc. 1, 49), omnium gratiarum Mediatrix nuncupatur eo quod sociata fuit Christo in illis acquirendis, cumque advocata nostra et misericordiae mater ab Ecclesia invocatur, quoniam etiam nunc Christi gloriosi in caelis socia manens, pro omnibus per Christum intercedit, ita ut in omnibus gratis hominibus conferendis adsit materna caritas B. Virginis, nullo modo mediatio unci nostri Mediatoris, iuxta absolutam significationem verborum Apostoli (1 Tim. 2, 5): « Unus enim Deus, unus et mediator, Dei et hominum, homo Christus Iesus », obscuratur vel minuitur; immo haec Christi mediatio extollitur et honoratur. Maria enim in Christo est mediatrix, eiusque mediatio non ex aliqua necessitate, sed ex beneplacito divino et superabundantia ac virtute meritorum Iesu provenit, mediatione Christi innitur, ab illa omnino dependet ex eademque totam vim obtinet.

Quapropter Sacra Synodus theologos verbique divini praecones enixe hortatur ut sedulo adnitantur, studium imprimis Sacrae Scripturae et SS. Patrum ad sensum Magisterii Ecclesiae excolentes, in vera luce ponere munera et officia B. Virginis cum aliis dogmatibus connexa, potissimum vero quae spectent ad Christum, qui est centrum totius veritatis, sanctitatis et pietatis. Quo in labore semper servetur, ut dicitur, « analogia », seu dissimilis similitudo, quoties nomen aliquod aut officium simul de Christo et Virgine Maria praedicantur: etenim nullo modo Mater Dei aequiparanda est Christo.

4. [*De singularibus privilegiis Dei hominumque Matris*]. Maria Virgo a Deo, qui ineffabili eam prosecutus est amore, singular-



Cross, experienced in her Son, who was dying for the salvation of all, the love of God in order to reach in a certain way the highest degree in the love of men (cf. Jn. 19:25-27). Enriched by so many and such great titles, she intercedes with God and with Christ for us with her continuous love, and because her intercession draws all its force and efficacy from the bloody sacrifice of her beloved Son, this her mediation in no way brings it about that the one Mediator of God and men fails to be the man Christ Jesus (cf. I Tim. 2:5), just as it does not follow that from His goodness God Himself as the only good ceases to be the fountain of goods for all (cf. Mt. 19:17, coll. Rom 2:4).

For although among the subordinate mediators which the Most Wise God wished to use in the economy of our salvation no one is able to be thought of who in reconciling God to men has ever or ever will do a work equal to that of the Mother of God, nevertheless it is always true that She in her predestination and sanctity and likewise in all her gifts is dependent on Christ and completely subordinate to Him.

Since therefore this humble "handmaid of the Lord," whom He who is mighty has made great (cf. Lk. 1:49), is called the Mediatrix of all graces because she was associated with Christ in acquiring them and since she is invoked by the Church as our advocate and as mother of mercy—because, remaining even now the associate of the glorious Christ in heaven, she intercedes for all through Christ in such a way that in conferring all graces on men there is present the maternal charity of the Blessed Virgin—in no way is the mediation of the unique Mediator obscured or diminished, according to the absolute significance of the words of the Apostle (I Tim. 2:5): "There is one God and one mediator of God and men, the man Christ Jesus"; rather this mediation of Christ is extolled and honored. For Mary is mediatrix in Christ, and her mediation is not from any necessity but from the divine good pleasure and from the superabundance and power of the merits of Christ; it depends on that power completely and obtains all its power from it.

Therefore the Sacred Synod exhorts theologians and preachers of the divine word to strive sedulously, cultivating the study of the Scriptures especially and of the holy Fathers according to the

ibus omnino privilegiis ornata est: mirabilis quippe fuit in suo ortu, ob immaculatam conceptionem; mirabilis in sua vita, cum expers omnis culpae personalis, insimul mater semperque, mente et corpore, virgo extiterit; mirabilis denique in suo exitu, quia etsi secundum antiquam et venerabilem traditionem mortem subiit temporalem, quo plenius Filio suo assimilaretur, nexibus tamen mortis cum deprimi minime potuisset, corpore et anima gloriose in caelum assumpta est.

Quae singularia privilegia aliaque dona gratiae a Christo Redemptore profluentia ita in eius honorem redundant ut nequeamus Matris excelsa dona contemplari quin ipsius Filii divinitatem, bonitatem, amorem, omnipotentiam miremur atque celebremus. Siquidem iniuria matris afficit filium, ita et gloria matris in filium redundat: proinde, cum Maria singularem affinitatem habuerit cum Filio suo, decuit ut ex praevisis meritis perfectissimi Redemptoris, auctoris omnis sanctitatis, — qui in hunc mundum venit ut peccatum destrueret, — in primo instanti conceptionis ab omni labe peccati originalis praeservaretur immunis, gratisque ac donis longe ante omnes angelicos spiritus cunctosque sanctos ornaretur ut revera Mater Dei, filia Patris, sacrarium Spiritus Sancti, omnibus creaturis dignitate praecelleret. Omnino quoque oportebat, ut Filius, qui peculiari dilectionis affectu Matrem prosequebatur — quique voluit corporalem integritatem Matris in ipsomet partu incorruptam atque illibatam manere, ita ut « virginitatis gloria permanente lumen aeternum mundo » effunderet — illud sacratissimum virgineum corpus, augustum divini Verbi tabernaculum, templum Dei, totum sanctum, totum castum, in cinerem resolvi non pateretur.

5. [*De cultu erga beatissimam Virginem Mariam*]. Quoniam igitur beatissimae Virgini singularis competit excellentia, ita ut et ab Archangelo nuntio Dei « gratia plena » (Lc. 1, 28), et ab Elisabeth, Spiritu Sancto repleta, benedicta inter mulieres (cf. Lc. 1, 42) salutari meruerit, nihil mirum si, quemadmodum ipsamet de seipsa prophetavit « beatam me dicent omnes generationes » (Lc. 1, 48), cunctis a gentibus et ab universis ritibus, suffragiis saeculorum decursu continuo crescentibus, omni quidem cum laude « beata » praedicatur, colitur, amatur, invoca-

mind of the Magisterium of the Church, to bring into proper perspective the gifts and duties of the Blessed Virgin as they are joined with other dogmas, especially those which relate to Christ who is the center of all truth, of holiness and piety. In this work let there always be observed the "analogy [of faith]" as it is called, or the "unlike likeness," whenever some word or office is predicated simultaneously of Christ and the Virgin Mary: for in no way is the Mother of God to be equated with Christ.

4. [On the singular privileges of the Mother of God and of men]. The Virgin Mary has been adorned by completely singular privileges by God Who has treated her with ineffable love: she was admirable in her origin because of the immaculate conception; admirable in her life since she was lacking in all personal sin, remained a mother and at the same time always a virgin in mind and body; admirable finally in her demise because although according to an ancient and venerable tradition she underwent temporal death by which she was more fully assimilated to her son, she was gloriously assumed body and soul into heaven since she was by no means able to be held by the bonds of death.

These singular privileges and other gifts of grace, flowing from Christ the Redeemer, so redound to His glory that we are not able to contemplate the great gifts of the Mother without marvelling at and celebrating the divinity, the goodness, the love and the omnipotence of the Son. If indeed injuries to a mother affect a son, so the glory of the mother redounds to the Son; therefore, since Mary had a singular affinity with her Son, it was fitting that from the foreseen merits of the most perfect Redeemer, the author of all sanctity—Who came into this world to destroy sin—she should be preserved immune from the first instant of conception from all stain of original sin, and should be adorned with graces and gifts far above all the angelic spirits and all the saints so that in truth the Mother of God, the daughter of the Father, the temple of the Holy Spirit, would exceed in dignity all creatures. It was completely necessary that the Son,—Who adorned his Mother with particular love and Who willed the corporeal integrity of the Mother to remain incorrupt and unstained in childbirth itself, so that "the glory of her virginity

tur, eademque in exemplum ad imitandum proponitur. Tantum vero abest ut huiusmodi singularis cultus marialis cultui divino laetiae—quo Verbo Incarnato quemadmodum et Patri ac Spiritui Sancto adoratio exhibetur—detrimento sit, ut potius illi quam maxime faveat. Varias igitur formas pietatis erga Dei hominumque Matrem, quas Ecclesia, — intra limites sanae et orthodoxae doctrinae pro temporum et locorum conditionibus et pro indole ingenioque fidelium—, approbavit, ad id spectant ut, dum Mater honoratur, Filius, in quo aeterno Patri complacuit omnem plenitudinem inhabitare (cf. Col. 1, 19), rite noscatur, ametur, glorificetur eiusque mandata serventur; et sic per Christum, qui est « via et veritas et vita » (Io. 14, 6), homines ad Dei unius ac trini cognitionem supremamque adorationem perducantur.

Quam sanam, catholicam doctrinam Sacra Synodus consulto fortiterque docet eodemque tempore admonet Episcopos, ut sedulo invigilent theologis divini verbi praeconibus, ut ab omni falsa veritatis superlacione, quemadmodum et a nimia mentis angustia, in singulari Dei parentis dignitate consideranda abstineant.

Meminerint porro utriusque sexus fideles veram devotionem in quodam unius momenti affectu minime consistere, prorsusque respuant omnem vanam credulitatem; e contra firmiter teneant devotionem ex vera fide procedere, qua omnes, adducimur ad imitationem virtutum illius beatissimae Virginis, quae fuit « ancilla Domini » (Lc. 1, 38), humillima et oboedientissima, quaeque fidelissime servavit, ea « conferens in corde suo » (Lc. 2, 19), quaecumque ad Verbum Incarnatum pertinebant (cf. Lc. 2, 51), beata quia credidit (cf. Lc. 1, 45) salutata. Nihil enim materna propinquitas Mariae profuisset, « nisi felicius Christum corde quam carne gestasset ».

Quo debito honore ac reverentia Matrem Domini et Salvatoris nostri ipsos quoque haud paucos fratres separatos, potissimum vero Orientales, — qui fervido quodam impulsu in Deiparam peculiari modo colendam feruntur—prosequi, magnum Sacrae Synodo gaudium ac solatium affert.

Hinc manifesto patet perperam ac immerito exprobrari catholicae Ecclesiae erga Deiparam cultum, tamquam si exinde aliquid ex cultu uni Deo ac Iesu Christo debito subduceretur.

remaining she might pour out on the world the eternal light" — would not permit that most holy virginal body, the august tabernacle of the divine Word, the temple of God, completely holy and completely pure to be resolved into dust.

5. [On the cult rendered to the Most blessed Virgin Mary]. Therefore since the most blessed Virgin is possessed of a singular excellence, such 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 (cf. Lk. 1:42), it is not to be wondered at that, as she herself had prophesied concerning herself, "all generations will call me blessed" (Lk. 1:48), and that she is preached, cultivated, loved and invoked with all praise by all people and by all rites, the testimony growing continually with the passage of time, so that she is proposed as an example for imitation. This singular Marian cult is so far from being a detriment to the divine cult of worship — by which adoration is shown to the Word Incarnate as well as to the Father and Holy Spirit — that in fact it fosters that divine cult even more. The various forms of piety toward the Mother of God and of men which the Church — within the limits of sound and orthodox doctrine according to times and local conditions, the character and nature of the faithful — has approved, look to this, namely that, while the Mother is honored, the Son, in Whom the Eternal Father willed all fullness to reside (cf. Col. 1:19), is properly known, loved, glorified and his commandments observed; and thus through Christ, Who is the "way and the truth and the life" (Jn. 14:6), men might be led to a knowledge of and supreme adoration of the One and triune God.

This sound catholic doctrine the Holy Synod deliberately and forcefully teaches and at the same time warns bishops that they sedulously guard that theologians and preachers of the divine word abstain from every false exaggeration of the truth as well as from an extreme narrowness of mind when treating of the singular dignity of the begetter of God.

Let the faithful of each sex remember that true devotion by no means consists in a certain feeling of a moment and that it completely rejects all vain credulity; on the other hand let them

6. [*Maria Sanctissima Fautrix unitatis christianae*]. Maria, Mater et Virgo sanctissima, cum homines universos in Calvario haberit materno cordi commendatos, vehementer cupit ut non modo illi qui uno donati sunt baptisate unoque Spiritu aguntur, verum etiam illi qui se fuisse a Christo Iesu redemptos ignorant, una eademque, tum cum divino Salvatore tum inter se ipsos, fide et caritate cohaereant. Quapropter S. Synodus certa spe ac fiducia nititur fore ut haec Mater Dei hominumque, — quae intercessit (cf. Io. 2, 3) ut Verbum Incarnatum primum signum operaretur in Cana Galileae, ex quo crediderunt in eum discipuli eius (cf. Io. 2, 11), atque nuper ortae Ecclesiae adstitit, — patrocinio suo a Deo impetret ut tandem aliquando omnes in eundem gregem sub uno Pastore conveniant (cf. Io. 10, 16). Quamobrem omnes prorsus christifideles hortatur, ut preces supplicationesque ad hanc Fautricem unitatis, atque Adiutricem Christianorum, instanter effundant, ut, ipsa intercedente, divinus eius Filius cunctas familias Gentium, et praeprimis illos qui christiano nomine gloriantur, in unum Dei populum congreget, qui Christi Vicarium in terris, beati Petri Successorem, — quem in Ephesina Synodo, ubi sollemniter dogma maternitatis divinae sancitum fuit, unanimi plausu Patres « Custodem fidei » merito consalutarunt, — tamquam communem Patrem amanter agnoscat.

firmly hold that devotion proceeds from true faith, by which we are all led to imitate the virtues of that most blessed Virgin who was the "handmaid of the Lord" (Lk. 1:38), a most humble and most obedient handmaid who most faithfully preserved those things which pertained to the Word Incarnate, "pondering them in her heart" (Lk. 2:19) and so was greeted as "blessed because she believed" (Lk. 1:45). For no maternal closeness would have availed Mary "unless she had borne Christ more happily in her heart than in her flesh."

The due honor and reverence toward the Mother of the Lord and Savior with which not a few of the separated brethren, especially the Orthodox—who are moved by a certain fervent impulse to honor the Theotokos in a particular way—are adorned offers great joy and solace to this Sacred Synod.

6. [Most Holy Mary, Promoter of Christian Unity]. Mary, Mother and Virgin most holy, since she had commended to her maternal heart all men while on Calvary, vehemently desires that all cling together in faith and charity with the divine Savior and among themselves, not only those who have been given one Baptism and are led by One Spirit, but also those who do not know that they have been redeemed by Christ Jesus. Therefore this holy Synod, with sure hope and trust, is confident that it will happen that this Mother of God and of men—who interceded (cf. Jn. 2:3) that the Incarnate Word manifest His first sign at Cana of Galilee, at which his disciples believed in Him, and who assisted the newly-born Church—will beseech from God that at last all may come together in one flock under one Shepherd (cf. N. 10:16). Therefore all the Christian faithful are exhorted to pour out prayers and supplications constantly to this Promoter of unity and Help of Christians, so that, by her intercession, her Divine Son may gather all the family of nations, and especially those who glory in the name of Christian, into one people of God, who lovingly recognize as a common father the Vicar of Christ on earth, the successor of St. Peter, who was properly saluted as the "Custodian of the Faith" by the unanimous applause of the bishops at the Council of Ephesus where the doctrine of the divine maternity was solemnly sanctioned.