

Lumen Gentium Chapter VIII  
The Blessed Virgin Mary,  
Mother of God in the Mystery of Christ and the Church  
by  
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The mystery of Mary: God sent His Son born of a woman...that we might receive the adoption of sons (Gal. 4 4-5). Mary was redeemed by the merits of her Son. Jesus chose to take His flesh from Mary. By the mystery of God, she is Mother of the Son of God, and daughter of God the Father, and temple of the Holy Spirit. We are members of Jesus' Body (the Church). Mary is the mother of Jesus, we are members of His Body, so, she is our spiritual mother also. (This is affirmed at the foot of the cross Jn. 19:26.) This is a familial relationship. From LOH Vol. III, p 1644 Blessed Gueric of Igny, abbot said regarding Mary: "She is the only virgin mother and glories in having borne the Only-Begotten of the Father, embracing that same Only-Begotten of hers in all His members." Throughout this chapter Mary is alluded to as mother of the Church. Paragraph 53 states "she is the mother of the members of Christ...having cooperated by charity that the faithful might be born in the Church." She is the model of faith and charity. At the end of the third session of the Second Vatican Council, Pope Paul VI called Mary the Mother of the Church (Nov. 21, 1964). Mary is described in the Old Testament in Gen. 3:15 as her seed, Jesus will be the savior, and again in Isaiah 7:14 as a virgin shall conceive and bear a Son called Emmanuel. Among the early Church Fathers "the usage prevailed whereby they called the mother of God entirely free from all stain of sin. She is recognized as unique among women and noted that Angel Gabriel called her 'full of grace.' (Lk. 1:28)

Mary is our mother in the order of grace—she always unwaveringly cooperated with the will of God. In Lk. 1:48-49 Mary states "...henceforth all generations shall call me blessed, because He that is mighty hath done great things for me." Now in heaven she continues to bring us the gifts and grace and of salvation. Mary is intimately united with the church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ. She completely trusted God and obeyed His will, laying self aside. She is our model of obedience and gratitude toward God. After being assumed into heaven she has not put aside assisting us. She intercedes for us and graces are dispensed to us through her hands. No creature could ever be counted as equal with the Incarnate Word and Redeemer. The Church does not hesitate to profess the subordinate role of Mary. Mary's role as Mediatrix was by decision of the Father, not her status as a created being. (Para. 62)

Pope Pius X referred to Mary as the "neck" connecting the Head of the Mystical Body to the Members. Paragraph 54 emphasizes that the document does not have in mind to give a complete doctrine on Mary.