

INTERVIEW WITH MIRAVALLE

Catholic faithful push for the dogma of the Coredemptrix

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If a title needs to be explained it does not imply it should be set aside, especially when it has been used by popes, saints, and doctors of the Church, and when there is a *sensus fidelium* that has already been expressed in numerous petitions to the Holy See. This is

emphasised by Mark Miravalle, a theologian and holder of the 'St John Paul II' Chair of Mariology at Franciscan University of Steubenville in Ohio, USA, where he has taught since 1986.

A lecturer and author of over twenty books on Mariology and spiritual theology, Miravalle is president of Vox Populi Mariae Mediatrixi, a movement that seeks the dogmatic recognition of Mary as the spiritual Mother of humanity through the joint definition of the titles of Co-Redemptrix, Mediatrix, and Advocate.

Daily Compass / La Nuova Bussola Quotidiana interviewed Miravalle about *Mater populi fidelis*, the doctrinal note published on November 4, 2025, in which the Dicastery for the Doctrine of the Faith expresses its criticism of the use of the titles Co-Redemptrix and Mediatrix of all graces.

Professor Miravalle, the Dicastery for the Doctrine of the Faith has published a doctrinal note stating that «it would not be appropriate [then changed to «it is always inappropriate] to use the title "Co-redemptrix"» because «this title risks obscuring Christ's unique salvific mediation». You had already addressed this and other objections in an essay in 2001. Does speaking of Co-redemptrix mean putting Mary on the same level as Jesus or obscuring the Redeemer?

First, I would like to commend the DDF document in its efforts to guarantee the absolute and infinite primacy of Jesus Christ as our only divine Redeemer and Mediator, but it is also appropriate to acknowledge and to honour the unparalleled human participation by Mary, the Mother of Jesus, in the historic accomplishment of Redemption.

As evidenced by the multiple instances that popes, saints, blessed, theologians and mystics have all used the Co-redemptrix title for the better part of a millennium to accurately convey Our Lady's singular subordinate role with and under Jesus in the Redemption, the designation of the title itself as "not being appropriate" has caused significant confusion, particularly among the faithful. While it is always important to clearly define the truths about Mary, the title has never been used in Catholic Tradition or the Papal Magisterium to place Mary on the level of divinity as parallel to Jesus. To do so would be heresy and blasphemy.

We would not want to maintain that the seven, for example, were not appropriate, let alone the Teresa of Calcutta, St. John Henry Newman, St. Gemma Galgani, St. Maximilian Kolbe, Sr. Lucia, contemporary saints and mystics.

The DDF document states as a reason to no longer repeated explanation and is therefore «unhelpful». Likewise require repeated explanation, such as God, Transubstantiation and Papal Infallibility,



Since the earliest Christian centuries, the Fathers and Doctors of the Church have exalted Mary's role as the "New Eve". How does this title relate to the doctrine of co-redemption?

The first theological model of Mary was precisely her role as the New Eve. Simply put, second century Church doctor, St. Irenaeus, teaches that as Eve was secondary though instrumental with Adam in the fall of the human race, so Mary, the Second or New Eve, was secondary though instrumental with Jesus Christ, the New Adam, in the restoration of grace for humanity. St. Irenaeus further states, as quoted by the Second Vatican Council, that Mary «being obedient, became the cause of salvation for herself and for the whole human race» (*Lumen Gentium*, 56). This is precisely the same essential role of Mary's subordinate role with Jesus in Redemption, which up to the present time has been traditionally denoted in the Co-redemptrix title.

Another recurring objection is that the title of Co-redemptrix would hinder ecumenism and that therefore the Second Vatican Council preferred not to use this title. But what does Vatican II tell us about Mary?

It is important to note that the 1962 draft of the Marian document at Vatican II as produced by the Holy Office included the Co-redemptrix title, but a sub-commission of theologians omitted it, after stating the title was «absolutely true in itself» but could be easily misunderstood by our separated brethren, the Protestants. While we must certainly be authentically concerned about Christian unity as Catholics, it is also important, as St. John Paul II teaches in *Ut Unum Sint*, his document on ecumenism, that Christian unity can never be sought at the expense of minimizing the full doctrine and truth of the Church, and this includes the full truth about Mary and her unparalleled human participation in Christ's work of Redemption. We must remember that Our Lady is in fact the Mother of Christian unity, and not its obstacle. Christian unity will come through her, and hence the imperative for the Church to always tell the whole truth

about her, including her unique role in Redemption.

The Dicastery also expresses reservations about the title of Mediatrix of All Graces, since «she [Mary], the first redeemed, could not have been the mediatrix of the grace that she herself received». But if we look at the whole doctrine of the Church on Mary, does this statement by the Dicastery withstand scrutiny?

The perennial Papal Magisterial teaching on the doctrine of Mary as Mediatrix of all graces repeatedly stated that all redemptive graces of Jesus come to fallen humanity through the secondary mediation of Mary, and does not refer to Mary's own Immaculate Conception. This use of the Mediatrix of all graces title and its subsequent doctrine has been consistent papal teaching from Benedict XIV in 1749 to Pope Leo's use of the title, Mediatrix of graces on August 15, 2025 ([Letter to cardinal Christoph Schönborn](#)). Leo XIII, for example, calls Mary «the Dispenser of all heavenly gifts» (*Adiutricem populi*) along with a direct instruction on how, due to her close association with Jesus in the process of human salvation, she likewise has a close association with him in the dispensation of grace.

It would be important for a DDF document to reflect this perennial teaching, so as to not create confusion among the People of God that a “new doctrine” was being introduced which runs contrary to perennial papal teaching. Unfortunately, the document does not explicitly reference the four centuries of papal teaching on Our Lady's doctrine and role of Mediatrix of all graces.

One last fundamental objection: there are those who believe that the doctrine of Marian co-redemption is absolutely correct, but that today there are no reasons for a solemn dogmatic proclamation of Mary as Co-redemptrix, Mediatrix, and Advocate. What do you think?

I believe the present confusion being voiced internationally about the authentic role of Mary in unique cooperation with and under Jesus, as well as her subsequent secondary mediation of grace and universal advocacy, as well as the renewed questions now dominating social media concerning this new DDF document gives in itself a new and vibrant impetus for an eventual solemn definition of Mary's function as the world's Spiritual Mother. Prayers and petitions will continue to our Holy Father in humble requestion for a definitive dogmatic statement as to precisely what Mary is and what she is not in the sources of Divine Revelation. Clearly, she is not divine — she is not a goddess. She is in fact a spiritual mother who suffers, nourishes and intercedes for the human family in a time when humanity truly needs the full activation of her motherly power of graced intercession on our behalf. This, I believe, would be the historic fruit of

a fifth Marian dogma, and there are approximately 8 million faithful from 150 countries, as well as 700 bishops and cardinal, who agree and have sent their petitions to the Holy See precisely within the last 30 years precisely for this solemn proclamation.

St. John Henry Cardinal Newman, newly made Doctor of the Church, taught that Church authority should consult the laity when discerning matters of doctrinal development, including those concerning Mary. I pray that the Holy See would truly enact an authentic and dynamic synodality by listening and dialoguing with the faithful in the ultimate determination of a potential fifth Marian dogma.