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Mariology

Co-Redemptrix: the fifth dogma that paves the way for peace

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The restoration of peace both globally and in the Church will not happen until the *Holy See solemnly acknowledges Mary, the Spiritual Mother of all humanity, as the ultimate God-given remedy for the ubiquitous challenges facing both the Church and the world.*

St. Augustine teaches that Mary is “clearly the mother of the members of Christ…since

she has, by her charity, joined in bringing about the birth of believers in the Church, who are members of its head." St. Augustine gives Our Lady the fifth century title, "co-operator" in the Redemption to capture Mary's unique role with Jesus in human Redemption. Augustine's famous maxim, "God creates us without us, but he does not will to save us without us" also underscores the imperative for free, active, and dynamic cooperation with God's grace for human salvation, a role which Mary fulfills in an unparalleled way.

We must be careful of expressions like "Jesus alone saved the world" or Jesus is our "sole Redeemer." This is not the language of Vatican II. Without question, Jesus is our only divine and human Redeemer and Mediator, whose infinite sacrifice of love on Calvary makes our human participation in Redemption possible. However, expressions that exclude human cooperation, especially the unique human cooperation of Mary in the work of Redemption, reflect a more Protestant "solus Christus" view of Redemption, as opposed to an authentically Catholic doctrine of Redemption, one which calls all Christians to be "co-workers with God" (St. Paul, 1 Cor 3:9).

1 Timothy 2:5, which reads "For there is one God and one mediator between God and man, the man Christ Jesus," can never be legitimately quoted against subordinate human mediation, let alone Mary's unique maternal mediation. As Vatican II (*Lumen Gentium*) and St. John Paul teach, St. Paul condemns only parallel or competitive mediation to that of Jesus the one Mediator, but never human participation precisely in that one Mediation. All who pray (cf 1 Tim 2:1) participate in Christ's one mediation, and so does Mary beyond all others. Mary, in fact, mediates the One Mediator to us. She mediates all graces, both Jesus who is uncreated grace, and all redemptive graces from Christ to fallen humanity.

Second century Mariology acknowledges Mary as an undeniable active cause in our salvation. St. Irenaeus calls her the "cause of salvation for herself and the whole human race." *Lumen Gentium* confirms that Our Lady has an active, not passive, role in human salvation; it further teaches that Mary "associated herself with his sacrifice" and "lovingly consented to the immolation of the victim born of her;" and "in a wholly singular way cooperated with her faith, hope, and burning charity in the work of the Savior in restoring supernatural life to souls." St. John Paul will add:
"The collaboration of Christians in salvation takes place after the Calvary event…Mary, instead cooperated during the event itself and in the role of mother; thus her cooperation embraces the whole of Christ's saving work… she *collaborated in the obtaining of the graces of salvation for all humanity…*" (April 9, 1997).

This is why Mary alone has traditionally merited the title of human Co-redemptrix with Jesus, the divine Redeemer.

Unfortunately, *Mater Populi Fidelis* (MPF), the Dicastery for the Doctrine of the Faith's Doctrinal Note (Nov. 5, 2025), fails to present this rich Papal Magisterial teaching on Mary, thus leading to global confusion, debate, and even shock, which continues today. The 1990 Vatican document, *Donum Veritate* 31 states that "the theologian has the duty to make known to Magisterial authorities problems raised by the teaching in itself…", while Canon law likewise instructs the laity that they "have the right and *even at times the duty* to manifest to the sacred pastors their opinions which pertain to the good of the Church…" (canon 212:2).

In this spirit of ecclesial duty, we identify three areas in MPF which we believe need substantial clarification and modification.
First, the disciplinary directive, "it is always inappropriate to use the title, Co-redemptrix" (n.22), requires significant correction: the Co-redemptrix title dates back to the 14th century; it has been used or approved by popes Leo XIII, Pius XI, and St. John Paul II on at least 12 occasions, and incorporated by a litany of saints and mystics, including St. Pio, St. Teresa of Calcutta, St. Maximilian Kolbe, St. Jose Maria Escriva, and Sr. Lucia of Fatima.
Secondly, the perennial Catholic doctrine of Mary as the Mediatrix of all graces, that every redemptive grace of Jesus comes to us through the mediation of Mary, is specifically rejected. This directly contradicts four centuries of explicit papal teachings, from Benedict XIV to Pope Francis. MPF both rejects six papal encyclical teachings and leaves out the entire papal tradition supporting Mediatrix of all graces.
Thirdly, MFP fails to teach Mary's active and meritorious role at Calvary, positing her only as a passive "witness of faith." This, once again, omits both authentic papal and conciliar teaching.

St. John Henry Newman *instructs Catholic Hierarchy to listen specifically to the laity* *when it comes to discerning authentic Marian development of doctrine and devotion*. In the last 100 years, an *estimated 12 million petitions have been sent to the Holy See requesting the solemn definition of Mary as Spiritual Mother of all humanity*, including her roles of coredemption and mediatrix of all graces.

Is now not the best time, amidst the unprecedented crises threatening the world and the Church for the Holy Father and the Holy See to take seriously the wisdom of St. John Henry Newman, and with an authentic open heart, to prayerfully consider the voice of the People of God for a solemn papal definition of Mary as the world's Spiritual

Mother?

Confusion abounds; dogmas clarify. The solemn papal recognition that Mary is Mother of humanity would fully activate her powerful maternal effects of grace and peace for a troubled world. It is the key that unlocks the Triumph of her Immaculate Heart.