

Mary Is Mediatrix and Co-Redemptrix



R. J. M. I.

By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam



*Dedicated to the Blessed Virgin Mary under the titles
of
Mediatrice and Co-Redemptrix*

Original version: 6/2006; Current version: 2/2016

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TABLE OF CONTENTS

BEWARE OF THOSE WHO TAKE TEACHINGS OUT OF CONTEXT.....	7
FAITH WITHOUT WORKS	7
ALL MEN HAVE SINNED	7
DO NOT TRUST ANY MAN - INVESTIGATE WHAT THE CATHOLIC CHURCH TEACHES	9
THE BLESSED VIRGIN MARY IS MEDIATRIX	9
THE BLESSED VIRGIN MARY IS CO-REDEMPTRIX	11

Beware of Those Who Take Teachings Out of Context

Beware of heretics who, like Protestants, take Bible verses out of context to defend their heresies. Also beware of so-called Catholics who take out of context not only Bible verses but also papal teachings to defend their heresies and other errors. Just because a Bible verse seems to teach one thing does not mean there are no exceptions or that it means what the reader thinks it means. One proof of this is the many different interpretations of a Bible verse by the many different Protestant sects. They all think they have it right, but they all differ in their interpretations.

Faith without works

The heretic Martin Luther took out of context the following Bible verse to defend his heresy that men can be saved by faith without good works: *“For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.”* (Romans 10:9) If this verse is quoted alone without reference to other Bible verses, one can be led to believe that men can be saved by faith alone and hence without good works.

However, to believe this heresy, one must ignore many other Bible verses, apostolic tradition, and infallible papal decrees that refute this heresy by teaching that men need faith and good works to be saved. Contradicting the heretical interpretation of Romans 10:9, Mark 16:16 teaches that men must not only believe in Jesus Christ but also be baptized to be saved: *“He that believeth and is baptized shall be saved.”* Getting baptized is itself a good work. And many other Bible verses teach that men must not only believe in Jesus and get baptized but also do other good works to be saved: *“If thou wilt enter into life, keep the commandments.”* (Mt. 19:17) *“Faith without works is dead.”* (James 2:26) *“With fear and trembling work out your salvation.”* (Phil. 2:12) *“Behold, I come quickly: and my reward is with me, to render to every man according to his works.”* (Apoc. 22:12) *“Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.”* (Mt. 7:21) Hence beware of heretics who quote individual Bible verses out of context to defend their heresies.

All men have sinned

Romans 5:12 teaches that “Wherefore as by one man sin entered into this world and by sin death: and so death passed upon all men, in whom all have sinned.” Because this verse does not mention Jesus and Mary as exceptions, one can use this verse alone to try to prove that Jesus and Mary had sin. The word “all” in this case is not to be taken literally because the Bible teaches elsewhere that Jesus had no sin:

“For we have not a high priest [Jesus] who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.” (Heb. 4:15)

“Christ... did no sin.” (1 Pt. 2:21-22) “Christ ... knew no sin.” (2 Cor. 5:21)

The word “all” is also used in the Bible to not mean literally all. For example, the Book of Wisdom teaches that all men were born from the mother’s womb:

“In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring. And being born I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do. I was nursed in swaddling clothes, and with great cares. For none of the kings had any other beginning of birth. **For all men** have one entrance into life, and the like going out.” (Wis. 7:2-6)

Yet the word “all” is not literal because Adam and Eve were not born from a mother’s womb. The Book of Genesis says that all flesh upon earth was corrupted:

“And when God had seen that the earth was corrupted (for **all flesh** had corrupted its way upon the earth,)” (Gen. 6:12) “Behold I will bring the waters of a great flood upon the earth, **to destroy all flesh**, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed.” (Gen. 6:17)

Yet the word “all” is not literal because Noe and his seven family were just and hence God saved them during Great Flood. He did not destroy them:

“These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God.” (Gen. 6:9)

The Book of Deuteronomy says that all of the generation of men who left Egypt died in the desert and thus did not enter the Promised Land:

“And the time that we journeyed from Cadesbarne till we passed over the torrent Zared, was thirty-eight years: until all the generation of the men that were fit for war was consumed out of the camp, as the Lord had sworn.” (Deut. 2:14)

Yet the word “all” is not literal because Josue and Caleb, who left Egypt with Moses, entered the Promised Land, the only two of all that left Egypt.

“In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me, shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the son of Jephone, and Josue the son of Nun.” (Num. 14:29-30)

Likewise, even though several Bible verses say “all have sinned” the word “all” is not literal because there are two exceptions, Jesus and Mary. Many times the prophets say that none is good and all are evil, such as King David said:

“The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together: there is none that doth good, no not one.” (Ps. 13:2-3)

Yet the word “all” is not literal. It means almost all because King David, Nathan the Prophet, and others were good and holy.

Therefore the verse “*all have sinned*” in Romans 5:12 does not literally mean all men sinned, as proved by these other Bible verses in which the word “all” means almost all and thus not literally all. The exceptions, then, to all have sinned are Jesus and Mary, both of whom had not sin. While Jesus’ sinlessness is mentioned in the Bible, Mary’s sinlessness is mentioned by the oral traditions of the Church Fathers and popes of the Catholic Church. Beware, then, of the heretics who use Romans 5:12 without reference to other Bible verses and the oral tradition of the Catholic Church to defend their heresy that Mary had sin or even worse that Jesus had sin.

Beware also of so-called Catholics who take papal teachings or apostate antipopes’ teachings out of context to defend their heresies and other errors. For instance, one can

quote apostate Antipope Clement XIII's following teaching out of context to try to prove that he is teaching that Mary had sin:

Apostate Antipope Clement XIII, A Quo Die, 1758: "8. ...Let us not think that our true, solid, and serious glory comes from the lips of men. We have all sinned, and we all need the glory of God (Rom. 3:23)."

If Clement literally meant that all men have sinned, then Jesus would be included because Jesus was not only God but also man. Hence, he is not teaching that literally all men have sinned and thus leaves the exceptions of Jesus and Mary. These dogmas are so well taught elsewhere that he did not see any need of mentioning it here. Hence papal teachings, like Bible verses, can also be taken out of context by bad-willed men to defend their heresies and other errors.

Do not trust any man - Investigate what the Catholic Church teaches

Obstinate heretics always lie and deceive by deliberately taking things out of context while hiding evidence that proves them wrong. To defend their heresies, they can endlessly repeat Romans 10:9 and Romans 5:12 without reference to other Bible verses, apostolic tradition, or infallible papal decrees. This causes slothful people to believe these heresies because they do not investigate further. Do not trust any man! Thoroughly learn what the Catholic Church teaches by investigating sources and making sure all the pertinent information about a topic is presented.

The Blessed Virgin Mary Is Mediatrix

Therefore I warn the readers to beware of those who, like Protestants, take Bible verses out of context to try to deny the Blessed Virgin Mary her titles of Mediatrix and Co-Redemprix. Especially beware of so-called Catholics who take out of context not just Bible verses but also popes,' Church Fathers,' and others' teachings to defend their heresies and other errors.

Heretics take out of context the following Bible verse to try to prove that between men and Jesus there are no mediators, such as the Blessed Virgin Mary, good angels, the Catholic Church, saints, and other Catholics: "*There is one God: and one mediator of God and men, the man Christ Jesus.*" (1 Timothy 2:5) Jesus is the one mediator between men and God the Father. However, Jesus never said that there would be no mediators between men and Him, God the Son. Many Bible verses prove that the Catholic Church and Catholics mediate between men and Jesus.

Jesus tells men to hear His Church, the Catholic Church: "*If he will not hear the church, let him be to thee as the heathen and publican.*" (Mt. 18:17) If Jesus were the only mediator, then He would be contradicting Himself by telling men that they must hear and obey His Catholic Church. If men must hear and obey the Catholic Church to be saved, it follows that men must hear and obey the rulers of the Catholic Church. Indeed, Jesus tells men that they cannot come directly to Him but must go to the apostles and their successors as mediators to learn about Him and what they must believe and do to be saved. Before Jesus ascended into heaven, He commissioned His apostles to teach, rule,

sanctify, and heal in His name. Jesus said to the apostles, “Go ye into the whole world and preach the gospel to every creature... and these signs shall follow them that believe: In my name they shall cast out devils... They shall lay their hands upon the sick: and they shall recover.” (Mk. 16:15-18) “Going therefore, teach ye all nations... Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.” (Mt. 28:19-20) Notice that Jesus is not just giving this authority and power to the original apostles but also to their faithful successors (Catholic bishops) until the consummation of the world. Christ is so intimately united to the apostles and their faithful successors that Jesus says to them, “He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.” (Lk. 10:16) If Jesus is the only mediator, He should have told men to come directly to Him only and thus to hear, obey, be sanctified, and be healed only by Him directly.

Protestants’ own actions condemn their heretical interpretation. Every time a Protestant asks another man to pray for him, he is asking that man to mediate for him before God. In many Bible verses the apostles and disciples ask other men to mediate for them before God by asking them to pray for them. St. Paul says, “brethren, pray for us...” (2 Thess. 3:1) St. James says, “Pray one for another, that you may be saved.” (Ja. 5:16)

There are many other Bible verses that prove there are mediators between men and Jesus, and Jesus then mediates before God the Father—hence Jesus is the one and only mediator between men and God the Father. (See my letter *The One Church, Infallibility, and Mediation*.)

Because the Blessed Virgin Mary is the Mother of God and the highest exalted creature that God has or ever will create, God decrees that all mediation between men and Jesus must go through Mary. Jesus came to earth through Mary and hence men must go to Jesus through Mary:

Imprimatured Book: “Mary... God has made her queen of heaven and earth, leader of his armies, keeper of his treasures, dispenser of his graces, worker of his wonders, restorer of the human race, mediatrix on behalf of men, destroyer of his enemies, and faithful associate in his great works and triumphs...”

“But have we no need at all of a mediator with the Mediator himself? Are we pure enough to be united directly to Christ without any help? ... We need a mediator with the Mediator himself and the Mary is the one most able to fulfil this office of love. Through her, Jesus came to us; through her we should go to him...”

“All true children of God have God for their father and Mary for their mother; anyone who does not have Mary for his mother, does not have God for his father. This is why the reprobate, such as heretics and schismatics, who hate, despise or ignore the Blessed Virgin, do not have God for their father though they arrogantly claim they have, because they do not have Mary for their mother. Indeed if they had her for their mother they would love and honour her as good and true children naturally love and honour the mother who gave them life. An infallible and unmistakable sign by which we can distinguish some heretics, men of false doctrine, as enemies of God from God’s true friends is that these heretics show nothing but contempt and indifference for our Lady. They endeavour by word and example, openly or insidiously, sometimes under specious pretexts, to belittle the love and veneration shown to her.”

Consequently Mary is called the Mediatrix because nothing comes from men to Jesus or from Jesus to men unless it passes through Mary, who is compared to a neck that connects the head, who is Christ, to the body, which is the Catholic Church:

Apostate Antipope Pius X, *Ad Diem Illum Laetissimum*, 1904: “13. It cannot, of course, be denied that the dispensation of these treasures is the particular and peculiar right of Jesus Christ, for they are the exclusive fruit of His Death, who by His nature is the mediator between God and man. Nevertheless, by this companionship in sorrow and suffering already mentioned between the Mother and the Son, it has been allowed to the august Virgin to be the most powerful Mediatrix and advocate of the whole world with her Divine Son. The source, then, is Jesus Christ ‘of whose fullness we have all received’ (John 1:16)... But Mary, as St. Bernard justly remarks, is the channel; or, if you will, the connecting portion the function of which is to join the body to the head and to transmit to the body the influences and volitions of the head—We mean the neck. ‘Yes,’ says St. Bernardine of Sienna, ‘she is the neck of Our Head, by which He communicates to His mystical body all spiritual gifts.’”

Apostate Antipope Pius IX, *Ineffabilis Deus*, 1854: “The most Blessed Virgin... is the most powerful Mediatrix and Conciliatrix in the whole world.”

St. Andrew Roman Missal, 1956, p. 1821: “May 31 – The B.V.M. Mediatrix of All Graces: *A Feast and Mass granted by apostate Antipope Benedict XV to many Dioceses.*”

And nothing comes from men to God the Father and from God the Father to men unless it passes through Jesus, the one mediator before God the Father—thus upholding the correct interpretation of 1 Timothy 2:5: “*There is one God: and one mediator of God and men, the man Christ Jesus.*”

Apostate Antipope Leo XIII, *Octobri mense*, 1891: “Nothing is imparted to us except through Mary... No one can approach the highest Father except through the Son, so no one can approach the Son except through His Mother.”¹

Apostate Antipope Leo XIII, *Fidentem*, 1896: “Mary... is worthy and quite acceptable as the Mediatrix to the Mediator.”²

The Blessed Virgin Mary Is Co-Redemptrix

Just as the Blessed Virgin Mary is the Mediatrix, she also is the Co-Redemptrix or Co-Redeemer. The principle is the same. Just as Mary’s title of Mediatrix does not deny Jesus Christ’s title as sole mediator before men and God the Father, Mary’s title of Co-Redeemer does not deny Jesus Christ’s title as the sole redeemer whose sacrifice remits sins and thus redeems men:

“In whom we have redemption through his [Jesus’] blood, the remission of sins.”
(Eph. 1:7)

¹ Apostate Antipope Leo XIII, *Octobri mense*, on the Rosary, Sept. 22, 1891; ASS 24 (1891), 196 f. AL V 10; D. 1940a.

² Apostate Antipope Leo XIII, *Fidentem*, on the Rosary, Sept. 20, 1896; AAS 29 (1896), 206; AL VI 214; D. 1940a.

Invalid *Council of Trent*: “Jesus Christ our Lord, who alone is our redeemer and Savior...”³

The Invalid Council of Trent uses the word “redeemer” to mean the one who redeems men from their sins and thus reunites them to God and offers them eternal life. However, the Bible also refers to other redeemers; but these redeemers did not effect the remission of sins. For instance, Moses was also called a redeemer: “*This Moses... God sent to be prince and redeemer, by the hand of the angel who appeared to him in the burning bush.*” (Acts 7:35)

Catholic Commentary on Acts 7: 35: “Christ is our Redeemer, and yet Moses is here called redeemer. So Christ is our Mediator and Advocate, and yet we may have Saints as our inferior mediators and advocates. (See Annot. 1 John 2:1)”

Hence Moses’ title as redeemer does not deny Christ’s title as the sole redeemer as referred to in the invalid Council of Trent because Trent’s use of the word “redeemer” is in reference to the ultimate redemption, the salvation of souls. The same applies to Christ’s title as sole mediator before God. This title does not mean there cannot be other mediators, such as the Blessed Virgin Mary and the good angels and the saints, all who are mediators between men and Christ. (See in this book [The Blessed Virgin Mary is Mediatrix](#), p. 9.) So, indeed, Moses was truly a redeemer, but an inferior redeemer to Christ. Moses’ title as redeemer was in reference to the temporary salvation of God’s chosen people from slavery and other hardships imposed on them by the Egyptians. Moses’ redemption also prepared God’s chosen people for the ultimate redemption when Christ died on the cross:

Catholic Commentary on Acts 7:35. **Redeemer:** No greater injury is done to God by calling Moses a *Redeemer* in this place than by calling him a *Mediator* in Galatians iii. 19. He is called a Redeemer in as much as he led forth, and preserved the people of God safe by the blood of a lamb, and this exhibited a figure of the true redemption, through the blood of Christ.”

Therefore the invalid Council of Trent’s reference to Jesus as the only redeemer must be taken in correct context or one might deny the Bible verse that says Moses is also a redeemer. Hence the Bible and popes never meant to teach that there cannot be other types of redeemers, such as Moses, or that there cannot be a co-redeemer, such as the Blessed Virgin Mary.

Jesus is the sole redeemer who redeemed men from their sins. However, the redemption could not have happened without a woman who was worthy enough to conceive God in her womb so that the redemption could take place. This woman is the Immaculate Virgin Mary! Christ died for our sins, but without Mary there is no Christ to die for our sins. Christ’s death redeems men, but without Mary there is no Christ to redeem men. Therefore without Mary, there is no redemption. Hence Mary is truly and properly the Co-Redeemer! Christ redeemed men, but He could not have redeemed men without the help of Mary whose flesh He took and who offered her Son to God as Abraham offered Isaac. It is in this sense that Mary is truly the Co-Redeemer, which does not conflict with the Bible or infallible papal decrees when taken in correct context. Indeed, popes and other Catholics have taught that Mary is Co-Redeemer:

³ Invalid *Council of Trent*, sess. xxv, on Invocation, Veneration and Relics of Saints, and on Sacred Images; D. 984.

St. Anthony of Padua: “The first word [St. Anthony] uttered was the holy name of Mary... His most powerful and moving sermons were preached in her honor. In his writings are to be found the doctrines of her Immaculate Conception and glorious Assumption; and he never tired of speaking of her as the Mediatrix of All Graces, nor of dwelling upon her part in the redemption.”⁴

Imprimatured Book: “[Apostate] Bernard says, ‘That as a man and a woman cooperated in our ruin, so it was proper that another man and another woman should cooperate in our redemption; and these two were Jesus and his Mother Mary. There is no doubt that Jesus Christ alone was more than sufficient to redeem us; but it was more becoming that both sexes should cooperate in the reparation of an evil in causing which both had shared’ Hence Mary is the helper of redemption. Although God could create the world out of nothing, yet, when it was lost by sin, he would not repair the evil without the cooperation of Mary.

“That Mary cooperated in our salvation in three ways; first, by having merited by a merit of congruity the Incarnation of the Word; secondly, by having continually prayed for us whilst she was living in this world; thirdly, by having willingly sacrificed the life of her Son to God. For this reason our Lord has justly decreed, that as Mary cooperated in the salvation of man with so much love, and at the same time gave such glory to God, so all men through her intercession are to obtain their salvation.

“Mary is called the cooperator in our justification; for to her God has entrusted all graces intended for us; and therefore [apostate] Bernard affirms, ‘that all men, past, present, and to come, should look upon Mary as the means and negotiator of the salvation of all ages.’ ...And shall we scruple to ask her to save us, when ‘the way of salvation is open to none otherwise than through Mary?’ as a certain author remarks. And before him another author, speaking of Mary, says, ‘No one is saved but through thee.’ ...And as we have access to the Eternal Father, says [apostate] Bernard, only through Jesus Christ, so have we access to Jesus Christ only through Mary: ‘By thee we have access to the Son, O blessed finder of grace, bearer of life, and mother of salvation, that we may receive Him by thee, Who through thee was given to us.’”

Apostate Fr. Michael Muller, *The Sinner’s Return to God*: “I [God] am the eternal Wisdom. I have come upon earth only through Mary; through her I have effected the redemption of mankind.”⁵

Apostate Antipope Pius IX, *Ineffabilis Deus*, 1854: “All our hope do we repose in the most Blessed Virgin—in the all fair and immaculate one who has crushed the poisonous head of the most cruel serpent and brought salvation to the world: in her who is the glory of the prophets and apostles, the honor of the martyrs, the crown and joy of all the saints; in her who is the safest refuge and the most trustworthy helper of all who are in danger; in her who, with her only-begotten Son, is the most powerful Mediatrix and Conciliatrix in the whole world; in her who is the most excellent glory, ornament, and impregnable stronghold of the holy Church.”

Apostate Antipope Pius X, *Ad Diem Illum Laetissimum*, 1904: “6. Could not God have given us, in another way than through the Virgin, the Redeemer of the human race and the Founder of the Faith? Hence whenever the Scriptures speak prophetically of the grace which was to appear among us, the Redeemer of mankind is almost invariably presented to us as united with His mother. ...Now the Blessed Virgin did not conceive the Eternal Son of God merely in order that He might be made man taking His human nature from her, but also in order that by means of the nature assumed from her He might be the Redeemer of men. ... 12. Moreover it was

⁴ *Saints to Know and Love*, by apostate Slaves of the Immaculate Heart of Mary, St. Anthony of Padua.

⁵ Apostate Fr. Michael Muller, *The Sinner’s Return to God*, c. x, The Power and Mercy of the Blessed Virgin Mary, p. 223.

not only the prerogative of the Most Holy Mother to have furnished the material of His flesh to the Only Son of God, Who was to be born with human members, of which material should be prepared the Victim for the salvation of men; but hers was also the office of tending and nourishing that Victim, and at the appointed time presenting Him for the sacrifice. ... When the supreme hour of the Son came, beside the Cross of Jesus there stood Mary His Mother, not merely occupied in contemplating the cruel spectacle, but rejoicing that her Only Son was offered for the salvation of mankind, and so entirely participating in His Passion, that if it had been possible she would have gladly borne all the torments that her Son bore. And from this community of will and suffering between Christ and Mary she merited to become most worthily the Reparatrix⁶ [Co-Redeemer] of the lost world and Dispensatrix of all the gifts that Our Savior purchased for us by Death and by His Blood...

“14. We are...very far from attributing to the Mother of God a productive power of grace—a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of redemption, she merits for us ‘de congruo,’ in the language of theologians, what Jesus Christ merits for us ‘de condigno,’ and she is the supreme Minister of the distribution of graces.”

Apostate Antipope Benedict XV, *Inter solalicia*, 1918: “The Blessed Virgin suffered with her suffering Son and nearly died with Him when He died; she abdicated her maternal rights over her Son for the salvation of men, and so far as it appertained to her she immolated her Son to placate the divine justice; so that she may rightly be said to have redeemed the human race with Christ.”⁷

The Sources of Catholic Dogma, Denzinger: “In the decree of the Sacred Congregation of the Holy Office (section on indulgences), *Sunt quos amor*, June 26, 1913 (AAS 5 (1913) 363), he [apostate Antipope Benedict XV] praises the custom of adding to the name of Jesus the name of ‘His Mother, our coredeemtor, the blessed Mary’; cf. also the prayer enriched by the Holy Office with an indulgence, in which the Blessed Virgin Mary is called ‘coredempress of the human race.’ (Jan. 22, 1914; AAS 6 [1914] 108).”⁸

Apostate Antipope Pius XI, *Miserentissimus Redemptor*, 1928: “And now lastly may the most benign Virgin Mother of God smile on this purpose and on these desires of ours; for since she brought forth for us Jesus our Redeemer, and nourished Him, and offered Him as a victim by the Cross, by her mystic union with Christ and His very special grace she likewise became and is piously called a reparatress [Co-Redemptrix].”

Apostate Antipope Pius XI, *Auspicatus profecto*, 1933: “[Mary became the Mother of Jesus] in order that she might become a partner in the redemption of the human race.”⁹

Apostate Antipope Pius XI, *Explorata res*, 1923: “The Virgin participated with Jesus Christ in the very painful act of the redemption.”¹⁰

⁶ The Latin word “reparo” means to restore, renew, or purchase. Hence the pope refers to Mary as a partner with Jesus in renewing men to eternal life and restoring a fallen world by purchasing or redeeming men’s sin debt, which means Jesus is Redeemer and Mary is Co-Redeemer.

⁷ Apostate Antipope Benedict XV, Apostolic Letter, *Inter sodlicia*, March 22, 1918; AAS 10 [1918] 182; D. 1978a, footnote 2.

⁸ *The Sources of Catholic Dogma*, Denzinger, 1978a, footnote 2.

⁹ Apostate Antipope XI, epist. *Auspicatus profecto*: AAS XXV, 1933, p. 80.

¹⁰ Apostate Antipope Pius XI, Apostolic Letter, *Explorata res*, February 2, 1923; AAS 15 [1923] 104; D. 1978a, footnote 2.

Hence the Blessed Virgin Mary was a partner in the redemption—not an equal partner but a lesser partner. That is why she is called the Co-Redeemer and Jesus is called the Redeemer. Christ redeemed men from their sins but not without a partner from which He could take on human flesh. This partner, Mary, is correctly titled the Co-Redeemer because she played a vital role in the remission of men’s sins, while Jesus is the sole Redeemer whose death remitted men’s sins.

Just because Mary’s title has the word redeemer in it does not mean she usurps Jesus’ title as the sole redeemer whose death remitted men’s sins. For instance, just because the word President is in the title Vice-President does not mean the Vice-President is the President and that the President is not the sole President. The Vice-President is a lesser partner to the President, but he is not the President. Likewise, just because the word Redeemer is in Mary’s title Co-Redeemer does not mean the Co-Redeemer is the Redeemer who remitted sins. The Co-Redeemer (Mary) is a lesser partner to the Redeemer (Jesus Christ). So we say that Jesus’ death remitted men’s sins, but without the cooperation of Mary there is no remission of men’s sins.

In Reparation for Insults Offered to the Blessed Virgin Mary
(Taken from the Raccolta)

O blessed Virgin, Mother of God, look down in mercy from Heaven, where thou art enthroned as Queen, upon me, a miserable sinner, thine unworthy servant. Although I know full well my own unworthiness, yet in order to atone for the offenses that are done to thee by impious and blasphemous tongues, from the depths of my heart I praise and extol thee as the purest, the fairest, the holiest creature of all God’s handiwork. I bless thy holy Name, I praise thine exalted privilege of being truly Mother of God, ever Virgin, conceived without stain of sin, Co-Redemptrix of the human race. I bless the Eternal Father who chose thee in an especial way for His daughter; I bless the Word Incarnate who took upon Him our nature in thy bosom and so made thee His Mother; I bless the Holy Spirit who took thee as His bride. All honor, praise and thanksgiving to the ever-blessed Trinity who predestined thee and loved thee so exceedingly from all eternity as to exalt thee above all creatures to the most sublime heights. O Virgin, holy and merciful, obtain for all who offend thee the grace of repentance, and graciously accept this poor act of homage from me thy servant, obtaining likewise for me from thy divine Son the pardon and remission of all my sins. Amen.