

Question: Several Roman Pontiffs, the Church's Saints and even Jesus Christ in Church-approved prophetic revelations use the expression "Co-redemptrix" in relation to the Blessed Virgin. Since this expression is contained in several Church publications in circulation today, many of which bear the official seals of Magisterial approval, can we continue to read and learn from these works?

Answer: Before offering a theological response, I wish to emphasize that my addressing this matter is a duty the Church requests of her "qualified theologians" and is contained in the CDF's Instruction, *Donum Veritatis, On the Ecclesial Vocation of the Theologian*, arts. 20 and 30. To the extent that the theologian's vocation and duty require him "to investigate and explain the doctrine of the Faith" and "to preserve the sacred deposit of revelation, to examine it more deeply, to explain, teach, and defend it for the service of the People of God and for the whole world's salvation,"¹

In answer to the above question, yes one may, and is in fact encouraged to continue to read and learn from those publications containing the statements of the Roman Pontiffs, the Church's saints and her approved prophetic literature, which include references to Mary as "Co-redemptrix." The reason is as follows.

"Co-redemptrix" in the Strict and Subordinate sense

First, I wish to emphasize that *Mater Populi Fidelis* constitutes a "doctrinal note" from the Dicastery for the Doctrine of Faith (DDF), and not an official papal statement or teaching on faith and morals. Of the four levels of Magisterial teaching authority, this document constitutes a lower level teaching.²

Second, the "Presentation" section of the document released on Nov. 4, 2025, *Mater Populi Fidelis*, stresses the different "senses" in which Mary's titles may be used. There are two principal senses in which the title "Co-redemptrix" has been understood throughout the centuries. The first is the "strict sense" [*condign merit*] (*Mater Populi Fidelis*, nn. 24, 47, 52), which constitutes the Church's official usage of this title. The second is the "subordinate sense"

¹ International Theological Commission, *the Ecclesiastical Magisterium and Theology*, Libreria Editrice Vaticana, 1975.

² The first level of Magisterial teaching constitutes a *Solemn Definition* of a Council or the Pope with or without the bishops (cf. *Lumen Gentium*, 25); the second level constitutes a teaching of the bishops in union with the Pope who teach Christ's doctrine infallibly (Ibid.); the third level constitutes a teaching on matters of doctrine exercised by the Pope through the ordinary Magisterium when passing judgment on a previously debated matter (cf. *Humani Generis*, 20); the fourth level constitutes a teaching of the Pope even when he is not defining, but teaching in such a way that the judgments made by him are sincerely adhered to according to his expressed mind and will, which is clear either from the nature of the documents, or from the repeated presentation of the same doctrine, or from the manner of speaking (*Lumen Gentium*, 25). It is noteworthy that "*the terminology employed... by the Teaching Authority of the Church itself is capable of being perfected and polished; and we know also that the Church itself has not always used the same terms in the same way*" (*Humani Generis*, 16).

[*congruous merit*] that conveys Mary's "participated mediation" of Christ's merits to all mankind (Ibid., nn. 25, 33, 48, 54, 71), and which constitutes the unofficial and popular usage of this title. While the Church emphasizes the inappropriateness of the title 'Co-redemptrix' in the 'strict sense', it nonetheless permits its usage in the 'subordinate sense' through the aforesaid publications that promote this title.

1) With respect to the strict sense, the title "Redeemer" and the work of Redemption applies exclusively to Jesus Christ, the "one mediator between God and the human race" (1 Tim. 2:5). *Mater Populi Fidelis* states:

"There is salvation in no one else [other than Jesus Christ], for there is no other name under heaven given among men by which we must be saved' [Acts 4:12] Strictly speaking, we cannot talk of any other mediation in grace apart from that of the incarnate Son of God...

When Saint Thomas Aquinas asks whether anyone can merit for another, he answers that 'no one can merit for another his first grace, save Christ alone' [Augustine, Sermo 23/A: CCSL 41, 322]. No other human being can merit it in the strict sense (de condigno), and on this point, there can be no doubt: "no one can be just unless the merits of the Passion of our Lord Jesus Christ are imparted to him" [Thomas Aquinas, Summa Theologiae, I-II, q. 114, a. 6]" (Mater Populi Fidelis, nn. 22, 24, 47).

In his October 1, 1997 General Audience Pope Saint John Paul further articulated this truth when affirming:

"Mary's maternal mediation does not obscure the unique and perfect mediation of Christ. Indeed, after calling Mary 'Mediatrice,' the Council is careful to explain that this 'neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator' (Lumen Gentium, n. 62). And on this subject it quotes the famous text from the First Letter to Timothy: 'For there is one God and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all' (1 Tim. 2:5-6)... The Blessed Virgin's salutary influence on men... flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it and draws all its power from it."

2) With respect to the subordinate sense, the title 'Co-redemptrix' has been imparted to the Blessed Virgin Mary by numerous Roman Pontiffs and saints whose publications are in circulation throughout the Christian world.

Those who assert that this DDF 'doctrinal note' opposes Pope Leo XVI's predecessors by prohibiting all reference to the title Co-redemptrix in relation to Mary, express their lack of competency in matters pertaining to doctrine. Much like Jesus who did not come to abolish the

law and the prophets (Mt. 5:17), this doctrinal note did not abolish the title Co-redemptrix that was invoked by his predecessors, but clarified its usage.

Christ's Redemptive Plan awaits its Completion in Souls

Before delving into the papal, hagiographic and prophetic iterations on Mary's Co-redemptive office, consider the dynamic of Christ's redemptive grace (condign merits) and Mary's subordinate participation therein (congruous merits). St. John Eudes offers a timely distinction between Christ's Redemption plan that he completed within himself, and that awaits its completion within the members of his mystical Body. He writes:

"We must strive to follow and fulfill in ourselves the various stages of Christ's plan [of Redemption] as well as his mysteries, and frequently beg him to bring them to completion in us and in the whole Church. For the mysteries of Jesus are not yet completely perfected and fulfilled. They are complete, indeed, in the person of Jesus, but not in us, who are his members, nor in the Church, which is his mystical body. The Son of God wills to give us a share in his mysteries and somehow to extend them to us. He wills to continue them in us and in his universal Church. This is brought about first through the graces he has resolved to impart to us and then through the works he wishes to accomplish in us through these mysteries. This is his plan for fulfilling his mysteries in us. For this reason Saint Paul says that Christ is being brought to fulfillment in his Church and that all of us contribute to this fulfillment, and thus he achieves the fullness of life, that is, the mystical stature that he has in his mystical body, which will reach completion only on judgment day. In another place Paul says: I complete in my own flesh what is lacking in the sufferings of Christ [Col. 1:24].

This is the plan by which the Son of God completes and fulfills in us all the various stages and mysteries. He desires us to perfect the mystery of his incarnation and birth by forming himself in us and being reborn in our souls through the blessed Sacraments of Baptism and the Eucharist. He fulfills his hidden life in us, hidden with him in God. He intends to perfect the mysteries of his Passion, death and Resurrection, by causing us to suffer, die and rise again with him and in him. Finally, he wishes to fulfill in us the state of his glorious and immortal life, when he will cause us to live a glorious, eternal life with him and in him in heaven.

In the same way he would complete and fulfill in us and in his Church his other stages and mysteries. He wants to give us a share in them and to accomplish and continue them in us. So it is that the mysteries of Christ will not be completed until the end of time, because he has arranged that the completion of his mysteries in us and in the Church will only be achieved at the end of time.³

³ Treatise of St. John Eudes, *On the Kingdom of Jesus* (Pars 3, 4: Opera Omnia 1, 310-312).

Like Jesus Christ, Mary, the immaculate and sinless virgin completed within herself whilst on earth the redemptive plan of Christ through her unceasing correspondence to his redemptive grace. However, the same may not be said of her children for whom she continuously intercedes before God's throne. The progressive unfolding of Christ's plan of Redemption – completed within himself and awaiting its completion in all souls – is further bolstered by the Servant of God Fr. Walter Ciszek who wrote:

“Christ's life and suffering were redemptive; his 'apostolate' in the scheme of salvation was to restore the original order and harmony in all creation that had been destroyed by sin. His perfect obedience to the Father's will redeemed man's first and continuing disobedience to that will. “All creation,” said St. Paul, ‘groans and labors up till now,’ awaiting Christ's redemptive efforts to restore the proper relationship between God and his creation. But Christ's redemptive act did not of itself restore all things, it simply made the work of redemption possible, it began our redemption. Just as all men share in the disobedience of Adam, so all men must share in the obedience of Christ to the Father's will. Redemption will be complete only when all men share his obedience... The notion that the human will, when united with the divine will, can play a part in Christ's work of redeeming all mankind is overpowering. The wonder of God's grace transforming worthless human actions into efficient means for spreading the kingdom of God here on earth astounds the mind and humbles it to the utmost, yet brings a peace and joy unknown to those who have never experienced it, unexplainable to those who will not believe.”⁴

Pope Saint John Paul II stated in his 1984 Apostolic Letter *Salvifici Doloris*, nn. 24-25:

“The mystery of the Church is expressed in this: that already in the act of Baptism, which brings about a configuration with Christ, and then through his Sacrifice – sacramentally through the Eucharist – the Church is continually being built up spiritually as the Body of Christ... For, whoever suffers in union with Christ... not only receives from Christ that strength already referred to but also ‘completes’ by his suffering ‘what is lacking in Christ's afflictions’... The sufferings of Christ created the good of the world's redemption. This good in itself is inexhaustible and infinite. No man can add anything to it. But at the same time, in the mystery of the Church as his Body, Christ has in a sense opened his own redemptive suffering to all human suffering. In so far as man becomes a sharer in Christ's sufferings – in any part of the world and at any time in history – to that extent he in his own way completes the suffering through which Christ accomplished the Redemption of the world.”

To summarize this dynamic, one may affirm that while no human person can merit salvation *condignly* (which is exclusive to Christ's work of Redemption), all humans can obtain merit *congruously* (through the consent and cooperation of their free will that leads to their

⁴ Fr. Walter Ciszek, *He Leadeth Me*, San Francisco: Ignatius Press, 1995, pp.116-117.

sanctification and salvation). Mary, the first creature to be redeemed by Christ,⁵ obtained from him all the graces necessary (*condign* merit) for completing his aforesaid ‘plan’ within herself on earth (*congruous* merit), and of assisting him in mediating grace to all souls.⁶ Thus the *condign* merits of Christ’s Redemption obtained for all, are requited by the *congruous* merits of Mary and the Christian faithful – of whom Mary is the “New Eve”⁷ in the new order of grace – for their sanctification and salvation.

Papal Statements on Mary the Co-redemptrix who is ‘subordinate’ to Christ

It is within this context of the work of Redemption, wrought and completed by and in Christ and awaiting its completion in souls, that the following papal statements of Mary’s subordinate office of Co-redemptrix is to be understood by the Christian faithful.

On July 18, 1885, Pope Leo XIII approved a prayer of praises (laudes) to Jesus and Mary in which Mary is referred to as “the Co-redemptrix of the world” (*corredentrica del mondo*).⁸

In his Apostolic Letter of 1918 *Inter Sodalicia* Pope Benedict XV wrote: “*For with her suffering and dying Son, Mary endured suffering and almost death. She gave up her Mother’s rights over her Son to procure the salvation of mankind, and to appease the divine justice, she, as much as she could, immolated her Son, so that one can truly affirm that together with Christ she has redeemed the human race. But if for this reason, every kind of grace we receive from the treasury of the redemption is ministered as it were through the hands of the same Sorrowful Virgin, everyone can see that a holy death should be expected from her, since it is precisely by this gift that the work of the Redemption is effectively and permanently completed in each one.*”

On November 30, 1933, Pope Pius XI declared: “*Due to necessity, the Redeemer could not but join his Mother to his work, and for this reason we invoke her under the title of Co-redemptrix. She gave us the Saviour, she nurtured him for the work of Redemption, even to the point of sharing beneath the Cross his agonizing sorrows and death in which Jesus consummated the [work of] Redemption for all mankind. It is precisely beneath the Cross, in the last moments of his life that the Redeemer proclaimed her our mother and universal mother*”.⁹

⁵ *Mater Populi Fidelis*, Libreria Editrice Vaticana, Oct. 7, 2025, n. 14.

⁶ Just as the Church, instituted by Christ, is instrumental in mediating the merits of Jesus, Mary and the saints to her members through the administration of the Sacraments, the partial and plenary indulgences and so on, so Mary is instrumental in mediating grace to all souls.

⁷ *Ibid.*, n. 9.

⁸ *Acta Sanctae Sedis* [ASS] 18 [1885] p. 93.

⁹ cit. in *Insegnamenti Pontifici* – 7. Maria SS., 2a edizione aggiornata, Edizioni Paoline, Roma 1964, p. 242; cf. *L’Osservatore Romano*, 1° dicembre 1933. Original Italian text: “*Il Redentore non poteva, per necessità di cose, non associare la Madre Sua alla Sua opera, e per questo noi la invochiamo col titolo di Corredentrica. Essa ci ha dato il Salvatore, l’ha allevato all’opera di Redenzione fin sotto la Croce dividendo con Lui i dolori dell’agonia e della morte in cui Gesù consumava la Redenzione di tutti gli uomini. E proprio sotto la Croce, negli ultimi momenti della Sua vita il Redentore la proclamava madre nostra e madre universale.*”

Pope Pius XI taught in his letter, *Explorata re*: “...and those who enjoy the assistance of the Blessed Virgin, especially at the last moment, will not incur eternal death. This opinion of the Doctors of the Church, in keeping with the sentiment of the Christian people and constantly verified by long experience, is based above all on the fact that the Virgin of Sorrows took part with Jesus Christ in the work of Redemption.”¹⁰

Pope Pius XI also stated: “You young people [Spanish pilgrims] ought to associate yourselves with the thoughts and desires of our Blessed Lady, who is our Mother and Co-redemptrix. You too must make every effort to be co-redeemers and apostles in the spirit of Catholic Action.”

He added in his “Prayer of the Solemn Closing of the Redemption Jubilee,” April 28, 1933, “O Mother of love and mercy who, when thy sweetest Son was consummating the Redemption of the human race on the altar of the cross, did stand next to Him, suffering with Him as a Co-redemptrix... preserve in us, we beseech thee, and increase day by day the precious fruit of His Redemption and the compassion of His Mother.”

In his Papal Encyclical of 1943 *Mystici Corporis Christi* Pope Pius XII stated, “He [Christ] willed to do so only through a visible Church made up of men, so that through her all might cooperate with him in dispensing the graces of Redemption. As the Word of God willed to make use of our nature, when in excruciating agony He would redeem mankind, so in the same way throughout the centuries He makes use of the Church that the work begun might endure.”

Vatican Council II document *Lumen Gentium*, 61-63 declared: “Predestined from eternity by that decree of divine providence which determined the incarnation of the Word to be the Mother of God, the Blessed Virgin was on this earth the virgin Mother of the Redeemer, and above all others and in a singular way... cooperated by her obedience, faith, hope and burning charity in the work of the Saviour in giving back supernatural life to souls. Wherefore she is our mother in the order of grace... Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix (cf. Eph. 1:11-12; 1 Cor. 12:4 Gal. 5:22). This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator (Rev. 22:17).”

Pope Saint John Paul II stated in his 1984 Apostolic Letter *Salvifici Doloris*, 25: “At the side of Christ, in the first and most exalted place, there is always his Mother through the exemplary testimony that she bears by her whole life to this particular Gospel of suffering. In her, the many and intense sufferings were amassed in such an interconnected way that they were not only a proof of her unshakeable faith but also a contribution to the redemption of all.”

¹⁰ Acta Apostolicæ Sedis, 15, 1923, p. 104.

On no less than seven occasions Pope Saint John Paul II publicly referred to Mary as the “Co-redemptrix.”¹¹ In 1994 he stated: “To Our Lady, the Co-redemptrix – St. Charles turned with singularly revealing accents. Commenting on the loss of the twelve-year-old Jesus in the Temple, he reconstructed the interior dialogue that could have run between the Mother and the Son, and he added, ‘You will endure much greater sorrows, O blessed Mother, and you will continue to live; but life will be for you a thousand times more bitter than death...’”

On March 11, 1985 he stated: “May Mary our Protectress, the Co-redemptrix, to whom we offer our prayer with great outpouring, make our desire generously correspond to the desire of the Redeemer.”

On January 31, 1985 he stated: “Mary’s role as Co-redemptrix did not cease with the glorification of her Son.”

On October 6, 1991 he stated: “Brigitte [of Sweden] looked to Mary as her model and support in the various moments of her life.... She invoked her as the Immaculate Conception, Our Lady of Sorrows, and Co-redemptrix, exalting Mary’s singular role in the history of salvation and the life of the Christian people.”

On May 29, 1996 he stated: “Mary, the woman... was associated in a unique way in the work of mankind’s reconciliation with God... as the highest model of cooperation in the work of salvation... The ‘Yes’ of the Annunciation constituted not only the acceptance of the offered motherhood, but signified above all Mary’s commitment to service of the mystery of the Redemption... her participation was real... Mary agreed to collaborate in the whole work of mankind’s reconciliation with God, just as her Son would accomplish it.”

The teachings of Church’s Saints and Exemplars on Mary the Mediatrix and Co-redemptrix who is subordinate to Christ

In addition to the scores of saints who extolled Mary’s role, which is subordinate to Christ in the work of redemption and salvation,¹² noteworthy is the Servant of God Luisa Piccarreta to whom Jesus revealed:

¹¹ John Paul II, General Audience (10 December 1980): Insegnamenti III/2 (1980), 1646; General Audience (8 September 1982): Insegnamenti V/3 (1982), 404; Angelus (4 November 1984): Insegnamenti VII/2 (1984), 1151; Homily at the Shrine of Our Lady of the Dawn in Guayaquil (Ecuador) (31 January 1985): Insegnamenti VIII/1 (1985), 319; Angelus (31 March 1985): Insegnamenti VIII/1 (1985), 890; Address to the Pilgrims of the “Opera Federativa Trasporto Ammalati a Lourdes” (24 March 1990): Insegnamenti XIII/1 (1990), 743; Angelus (6 October 1991): Insegnamenti XIV/2 (1991), 756. However, after the then Congregation for the Doctrine of the Faith’s Feria IV of 21 February 1996, Saint John Paul II stopped using the title “Co-redemptrix.”

¹² St. Ephraem of Syria (306-373) taught that Mary is the only virgin chosen to be the instrument of our salvation and called her the “dispensatrix of all goods.”

“In addition to Me, there is My heavenly Mother, who received the unique mission of being the Mother of the Son of God, and the office of Co-Redemptrix of mankind. On account of the mission of her divine motherhood, she was enriched with so much grace that all other creatures combined, both in heaven and on earth, will never be able to match her. But this was not enough to draw down the Word into her maternal womb; it was necessary that she embrace all creatures by loving them, making reparation for them and adoring the Supreme Majesty on their behalf. By this means, she alone accomplished in herself everything that all human generations should offer to God. In this way, in her virginal heart she had an inexhaustible

Theodosius of Ancyra (446) called Mary as the “Mother of the Economy” and the “dispensatrix of good things.”

The Patriarch Proclus of Constantinople (+ 446) referred to Mary as the “Mother of Salvation.”

St. Cyril of Alexandria (+ 444) affirmed: “Hail, Mary, Mother of God, by whom all faithful souls are saved.”

St. Germanus, the Patriarch of Constantinople (634-733) stated: “No one is saved except through you, O Theotokos; no one secured a gift of mercy, save through you . . . in you all peoples of the earth have obtained a blessing.”

St. Andrew of Crete (660-740) referred to Mary as the “*Mediatrice of the law and grace*,” as “*the mediation between the sublimity of God and the abjection of the flesh*” and as “*the first reparation of the first fall of the first parents.*”

St. John of Damascus (675-749) spoke of Mary fulfilling the “*office of Mediatrice.*”

St. Anselm (1033-1109) declared: “God is the Father of all created things, and Mary is the Mother of all re-created things. God is the Father of the constitution of all things, and Mary is the Mother of the restitution of all things . . . For God generated him through whom all things were made, and Mary gave birth to him through whom all things were saved.”

In his Christmas vigil sermon, St. Bernard of Clairvaux (1090-1153) related: “God wished us to have nothing that would not pass through the hands of Mary.” He also affirmed, “As every mandate of grace that is sent by a king passes through the palace-gates, so does every grace that comes from heaven to the world pass through the hands of Mary.”

St. Albert the Great (1200-1280) referred to Mary as “...the adjutrix of the Redemption by her co-passion. And just as the whole world is bound to God by His supreme Passion, so also it is bound to the Lady of all by her co-passion.” He added, “The Blessed Virgin is very properly called ‘gate of heaven,’ for every created or uncreated grace that ever came or will ever come into this world came through her.”

St. Bonaventure (1217-1274) related: “Just as they [Adam and Eve] were the destroyers of the human race, so these [Jesus and Mary] were its repairers.” He adds, “That woman (namely Eve) drove us out of Paradise and sold us; but this one [Mary] brought us back again and bought us.”

St. Bernardine of Siena (1380-1444) stated: “Every grace which is communicated to this world has a three-fold course. For, in accord with excellent order, it is dispensed from God to Christ, from Christ to the Virgin, from the Virgin to us . . . I do not hesitate to say that she has received a certain jurisdiction over all graces . . . They are administered through her hands.”

St. Gregory Palamas (1359) affirmed: “No divine gift can reach either angels or men, save through her mediation.”

St. Louis de Montfort (1673-1716) related: “It is by her that He [Jesus] applies His merits to His members, and that He communicates his virtues and distributes His graces. She is His mysterious canal; she is His aqueduct, through which He makes his mercies flow gently and abundantly.”

“...Mary, whom he has appointed to be... Treasurer of his riches, Distributor of his graces, Worker of his great miracles, Restorer of the human race, Mediatrice of men, Destroyer of God’s enemies, and faithful Companion of his great works and triumphs.”

St. Alphonsus de Liguori (1696-1787) affirmed: “God, who gave us Jesus Christ, wills that all graces that have been, that are, and will be dispensed to men to the end of the world through the merits of Jesus Christ, should be dispensed by the hands and through the intercession of Mary.”

current of love for God and for all souls. When the divinity found in this Virgin its requital of love for all [creatures], it felt enraptured and formed within [her] its conception, that is, the Incarnation of the Word.

And as she conceived Me, she took on the office of Co-Redemptrix and shared and embraced together with Me all the pains, substitutions, reparations and maternal love on behalf of all. In the heart of My Mother there was a fiber of maternal love for each soul. This is why, in truth and with justice, when I was on the Cross I declared her Mother of all. She excelled together with Me in love, in sufferings – in everything; she never left My side. If the Eternal One had not placed so much grace in her as to be able to receive from her alone the love of all, he would never have moved from heaven to come down to earth and redeem mankind. That is why to fulfill her mission as Mother of the Word it was necessary and fitting that she embrace and surpass everything” (L. Piccarreta, volume 17, May 1, 1925).

In Day 12 of the publication bearing multiple, official seals of Magisterial approval entitled, *The Virgin Mary in the Kingdom of the Divine Will*, Mary reveals to Luisa that her unique prerogative in the work of co-redemption emerged from the gift of “Living in the Divine Will,” whereby she was empowered by God’s Will to enter “within” every act of every creature of all time in order to establish within them a divine kingdom. To Luisa Mary reveals:

“Now, child of my Heart, from the moment my life on earth began to develop, the Divine Will extended its Kingdom in all of my acts. My prayers, words, steps, eating, sleeping and the little tasks with which I helped my mother, were animated by the Divine Will. And since I always carried you in my Heart, I called you, my child, into all of my acts. I called your acts to be together with mine so that in your acts too, even the most menial ones, the Kingdom of the Divine Will might be established.”¹³

Listen to how much I loved you. If I prayed, I called your prayers into mine, so that both my prayers and yours might receive one singular value of a Divine Will. If I spoke, with my words I called [into sequence] your words; if I walked, I called [into sequence] your steps; if I

¹³ The manner by which Mary called all the actions of all humans within her own, through which the Divine Will extended its kingdom in her soul, is poignantly described by our Lord in relation to the manner by which he did the same where he relates: “When I was on earth, did My hands not lower themselves to work the wood, hammer the nails and help My putative father Joseph? While I was doing this with My own hands and fingers, I created souls, while calling others back to life. I divinized and sanctified all human activity, imparting divine merit to each human action. In the movements of My fingers I called into sequence all the movements of your fingers and those of others... imparting to them the merit of My own life... By lowering Myself to all of these little and lowly actions that men do in their daily lives such as eating, sleeping, drinking, working... in all the actions that are indispensable to all humans, I formed a small divine little coin of incalculable value and made it flow throughout all human actions. So, if My Passion redeemed man, My hidden life provided each human action, even the most insignificant, with divine merit of infinite value” (L. Piccarreta, volume 11, August 14, 1912).

*did little human actions that are indispensable to all humans – such as taking water, sweeping, helping my mother prepare the wood to start the fire, and many other similar things – I called [into sequence] these same acts when you do them, so that they might receive the value of a Divine Will which would then extend its Kingdom in all of our acts.*¹⁴ And while calling you in every one of my acts, I called the Divine Word to descend to earth. Oh, how much I loved you, my child! I wanted [to reorder] your acts within mine to make you happy and allow you to reign together with me.”

In the True Life in God prophetic revelations that bear multiple, official Magisterial seals of approval that are in full force today, Jesus reveals the inestimable value of his Mother’s “Co-redempting Heart”:

“My beloved, come and learn: who has exalted Me most? I will tell you who exalted Me most: the New Eve has; yes! the Woman adorned with the sun, standing on the moon, with the twelve stars on Her Head for a crown; for I who made heaven and all that is in it, and earth and all it bears and the sea and all it holds have placed Her above all these things; the Queen of heaven is always in the presence of the Most High’s throne; no less than the height of heaven over earth is the greatness of Her Name; Her Name, wrapped in a robe of light; let the whole world bend their knee to Her who bears the Sacred Name: Mother of God; in her Immaculate womb She glorified Me by receiving Me, the unblemished Lamb, making a sanctuary for the Sanctuary; come and sing a new song in Her honour, let all who live on earth revere Her Immaculate Heart, the Altar in which I was conceived and became God-Man too; no one glorified Me as much as the Woman adorned with the sun...

have you not heard, creation, that I am the Heart of Her Heart? the Soul of Her Soul, the Spirit of Her Spirit? have you not heard that Our Two Hearts are united in One? consider My Redemptive Heart, consider Her Co-Redemptive Heart, consider the Delight of My Heart, rising like the dawn to brighten the earth in its darkness, consider the Queen’s Heart that shines on mankind brighter in Her radiance than all the constellations put together; more resplendent than the sun; radiant as My Glory because of Her unique perfection; consider the Tabernacle of your God; consider and esteem highly as I esteem My Throne” (TLIG message of March 20, 1996).

¹⁴ *Nota bene:* It was not the acts of Mary alone (*congruous* merit) that divinized all human actions and extended God’s kingdom in her soul, but principally those of the three divine Persons operating within her (*condign* merit) – specifically, the second Person of the Trinity. To Luisa Jesus relates this truth: “*I could have done the work of Redemption in very little time, and even with one single word, but during the course of many years, with many hardships and sufferings, I wanted to make man’s miseries My own. I wanted to apply Myself to many different actions, so that man might be completely renewed and divinized, even in the most menial tasks. Indeed, once man’s actions had been performed by Me who am God and Man, they received new splendor and were impressed with the seal of My divine works. My divinity, hidden within My humanity, wanted to lower itself to such depths as to subject itself to the course of human actions*” (L. Piccarreta, volume 3, January 12, 1900).

“She is the Queen of Heaven, She is My Mother and your Mother... She is the Vessel of the True Light, The Word, made flesh, and who lived among you, She is Grace in Grace... She is the Gate to Heaven, the One who shows Her children how to enter into My Kingdom, She is My Masterpiece, She is the Consoler of your Consoler, Co-Redemptress of your Redeemer, the Bride of My Holy Spirit” (TLIG message of November 11, 1993).

“Since sin entered the world through one man, and through sin, death; yet My plan of Redemption was to be laid out by Mary’s Co-Redemptive Heart, the second Eve, perfected in the Image of God, so that I, the New Adam, would find My Paradise in Her Immaculate Heart” (TLIG message of April 3, 1996).

In conclusion, the recent Magisterial document *Mater Populi Fidelis* does not change the history of the Church’s teaching on Mary Co-redemptrix, but clarifies the ‘strict’ and ‘subordinate’ usage of this title for the betterment of the Christian faithful.

I hope this information has been helpful.

Rev. J.L. Iannuzzi, STL, S.Th.D
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