

# Mary's Cooperation

## in her earthly life

- During the entire course of her earthly life, the Blessed Virgin cooperated in the sacrifice of her Son. First of all, the free consent that she gave on Annunciation day was necessary for the accomplishment of the mystery of the Incarnation.

- God had waited for the consent of humanity through the voice of Mary. By this free fiat, she cooperated in the sacrifice of the cross, since she gave us its Priest and Victim.



- She also cooperated in it by offering her Son in the Temple, as a most pure host, at the moment when the aged Simeon saw, by prophetic light, that this Child was the "Salvation".

- Enlightened by the prophecy of Simeon, Mary offered her Son, and began to suffer deeply with Him when she heard the holy old man tell her that He would be a sign which would be contradicted and that a sword would pierce her soul.

The mystery of Mary, Co-Redemptrix with the Redeemer, is continued during Holy Mass. As she stood beneath the Cross of her Son at Calvary, so she is spiritually present when Jesus renews his sacrifice on the altar.



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# Immaculata Co-Redemptrix



**At Calvary, the Mother of Jesus  
becomes, through her suffering  
with the Redeemer, the Mother  
of all peoples**

## Title

# Co-Redemptrix

- The term Co-Redemptrix refers to a subordinate but essential participation by the Blessed Virgin Mary in redemption, notably that she gave free consent to give life to the Redeemer, to share his life, to suffer with him under the Cross, to offer his sacrifice to God the Father for the sake of the redemption of mankind.
- Mary's cooperation in Jesus' redeeming death (Co-Redemption) opened her to continuing her service to the Mystical Body of Christ as the Mediatrix of sanctifying grace. As the Mother of the disciple whom Jesus loved, and by extension, Our Mother, Our Blessed Mother had on Calvary, and still has in Paradise overflowing concern for her sons and daughters, caring for all her children and especially those who approach her.



- Father Faber says: "Our Blessed Lord is the sole Redeemer of the world in the true and proper sense of the word, and in this sense no creature whatsoever shares the honour with Him, neither can it be said of Him without impiety that He is Co-Redeemer with Mary. ...in a degree to which no others approach, our Blessed Lady cooperated with Him in the redemption of the world."
- Fr. Paul Phillippe says: "The association of the Blessed Virgin Mary with the Redeemer, her Son, involves a participation that is even direct and immediate, although mysterious, in the redemptive work of Jesus Christ. And so the title Co-Redemptrix is justified."

## Co-Redemptrix in the writings of St. Maximilian

- St. Maximilian was not only diffusing and defending the truth of the Blessed Virgin Mary's Mediatrix, but was writing, praying, and ardently longing for the solemn dogmatic definition of Mary as Mediatrix of salvation (Co-Redemption) and Mediatrix of all graces.
- "Son and Mother labour together in originating the life of grace (Redemption and Co-Redemption) and in distributing that life to men."



- By her very presence at the Crucifixion, Mary participated in the sacrificing of Jesus by His Father and consequently in Jesus' sacrificing of Himself to His Father, and by this heart-rending experience sorrowful collaboration she earned the title of Co-Redemptrix.
- "In the divine plan of salvation, Mary is the New Eve who collaborates together with the New Adam, Jesus her Son, in the Redemption of man. Mary's cooperation is subordinate to that of Christ the Redeemer. (...) Mary participates in the Redemption, that is, in the distribution of the graces of salvation to each person in the course of time right up to the coming of the Lord in glory, and in this way Mary fully realizes her maternity with her maternal compassion on Calvary."

## Mary's Cooperation in the Sacrifice of the Cross

- Mary cooperated in the sacrifice of Christ, especially at the foot of the Cross, uniting herself to Our Lord Jesus Christ.
- At the moment when her Son was about to die on the Cross, apparently defeated and abandoned, Our Lady did not cease for a moment to believe that He was the Word made flesh, the Saviour of the world, who would rise in three days as He had predicted. This was the greatest act of faith and hope ever made; after Christ's act of love, it was also the greatest act of love.
- She was, in a sense, nailed to the Cross by her love for Him. She was thus the Co-Redemptrix, that with Christ, through Him, and in Him, she bought back the human race.



- All that Christ merited for us on the cross in strict justice, Mary merited for us by congruous merit, based on the charity that united her to God. Christ alone, as head of the human race, could strictly merit to transmit divine life to us.

St. Pius X wrote:

*Mary, united to Christ in the work of salvation, merited de congruo for us what Christ merited for us de condigno.*