

## VII. Mary as “Co-Redemptrix” – “co-redeemer” and “Mediatrix” – a mediator through whom believers receive all graces and thanks to whom the Holy Spirit was sent.

### 1. Teaching of the Catholic church.

#### 1.1. Mary as the “co-redeemer” and the one who brought salvation.

According to the teaching of the Catholic church Mary partook in the redeeming work of Christ and together with Him saved the human race. In the Catholic church she is often called “Co-Redemptrix” – “co-redeemer” – and this title has been given to her also by the popes, including Pius XI and John Paul II.

As the blessed Virgin Mary does not seem to participate in the public life of Jesus Christ, and then, suddenly appears at the stations of his cross, she is not there without divine intention. She suffers with her suffering and dying son, almost as if she would have died herself. For the salvation of mankind, she gave up her rights as the mother of her son and sacrificed him for the reconciliation of divine justice, as far as she was permitted to do. Therefore, one can say, she redeemed with Christ the human race.  
Benedykt XV, 1918, *Inter Soldalica*

By necessity, the Redeemer could not but associate [non poteva, per necessità di cose, non associare] his Mother in his work. For this reason we invoke her under the title of Coredemptrix. She gave us the Savior, she accompanied him in the work of Redemption as far as the Cross itself, sharing with Him the sorrows and the agony and in the death in which Jesus consummated the Redemption of mankind.  
Pius XI, Allocution to Pilgrims from Vicenza, Italy, November 30, 1933 (from *L'Osservatore Romano*, December 1, 1933, p. 1.)

Crucified spiritually with her crucified Son (cf. Galatians 2:20), she contemplated with heroic love the death of her God, she “lovingly consented to the immolation of this victim born of her” (*Lumen Gentium*, 58).... At Calvary with the sacrifice of her Son that led to the foundation of the Church...Having suffered for the Church, Mary deserved to become the mother of all the disciples of her Son....Mary’s role as Co-redemptrix did not cease with the glorification of her Son.  
John Paul II, Homily at the Sanctuary of Our Lady of Alborada, Guayaquil, Ecuador, January 31, 1985 (from *L'Osservatore Romano*, English edition, March 11, 1985, p.7)

This union, which is manifested, from the time of the Saviour's miraculous conception, in the Mother's participation in her Son's mission and especially in her association with his redemptive sacrifice, cannot fail to require a continuation after death. Perfectly united with the life and saving work of Jesus, Mary shares his heavenly destiny in body and soul.  
John Paul II, general audience, July 2, 1997, §3

The Assumption is therefore the culmination of the struggle which involved Mary's generous love in the redemption of humanity and is the fruit of her unique sharing in the victory of the Cross.  
John Paul II, general audience, July 2, 1997, §4

“This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation . . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix” (*Lumen gentium*, 62).  
Catechism of the Catholic Church, §969

O Virgin most holy, none abounds in the knowledge of God except through thee; none, O Mother of God, attains salvation except through thee; none receives a gift from the throne of

mercy except through thee” (St. Germanus of Constantinople, Oratorium II, in *Dormitione B.M.V.*).  
Leon XIII, 1895, *Adiutricem*, §9

The Catholic church also teaches that it is Mary who offered Jesus and it is thanks to her that the Holy Spirit was sent – “She it was through her powerful prayers obtained that the spirit of our Divine Redeemer, already given on the Cross, should be bestowed, accompanied by miraculous gifts, on the newly founded Church at Pentecost” (Pius XII, 1943, *Mystici Corporis Christi*, §110).

For the salvation of mankind, she gave up her rights as the mother of her son and sacrificed him for the reconciliation of divine justice, as far as she was permitted to do. Therefore, one can say, she redeemed with Christ the human race.  
Benedykt XV, 1918, *Inter Soldalica*

It was she, the second Eve, who, free from all sin, original or personal, and always more intimately united with her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by his unhappy fall, and her mother's rights and her mother's love were included in the holocaust. Thus she who, according to the flesh, was the mother of our Head, through the added title of pain and glory became, according to the Spirit, the mother of all His members. She it was through her powerful prayers obtained that the spirit of our Divine Redeemer, already given on the Cross, should be bestowed, accompanied by miraculous gifts, on the newly founded Church at Pentecost;  
Pius XII, 1943, *Mystici Corporis Christi*, §110

## **1.2. Mary as the mediator through whom believers receive all graces.**

The Catholic church teaches that since Mary partook in the work of redemption, she is also a mediator through whom believers receive all graces.

Yes, we fly to thee, we miserable children of Eve, O holy Mother of God. To thee we lift our prayers, for thou art the Mediatrix, powerful at once and pitiful, of our salvation. Oh, by the sweetness of the joys that came to thee from thy Son Jesus, by thy participation in His ineffable sorrows, by the splendours of His glory shining in thee, we instantly beseech thee, listen, be pitiful, hear us, unworthy though we be!  
Leon XIII, 1894, *Iucunda Semper Expetatione*, §8

Our soul overflows with joy and our tongue with exultation. We give, and we shall continue to give, the humblest and deepest thanks to Jesus Christ, our Lord, because through his singular grace he has granted to us, unworthy though we be, to decree and offer this honor and glory and praise to his most holy Mother. 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; in her who has destroyed all heresies and snatched the faithful people and nations from all kinds of direst calamities; in her do we hope who has delivered us from so many threatening dangers.  
Pius IX, 1854, *Ineffabilis Deus*

The foundation of all Our confidence, as you know well, Venerable Brethren, is found in the Blessed Virgin Mary. For, God has committed to Mary the treasury of all good things, in order that everyone may know that through her are obtained every hope, every grace, and all salvation. For this is His will, that we obtain everything through Mary.  
Pius IX, 1849, *Ubi Primum*, §5

The role of Mary as the mediator is in the Catholic church so pivotal that the pope Leon XIII in his encyclical *Octobri Mense* (1891) wrote that “as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother”.

With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for mercy and truth were created by Jesus Christ (John 1:17). Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother.

Leon XIII, 1891, *Octobri Mense*, §4

## **2. The teaching of the scripture.**

### **2.1. Only Christ is the Redeemer and only He as the God-man could have accomplished redemption.**

The teaching about salvation has been discussed above (chapter III, point 3.2.1), so only key points will be given here:

1. We are all sinners and we are for this reason unable to pay for our own sin. Everything we do is tainted with sin and cannot be accepted by a perfectly righteous God.
2. God, in His mercy, sent His Son to pay for our sin. During the three hours of darkness Christ took the punishment for all the sins committed in the history of humanity on Himself (Matthew 27:35; Mark 15:33-34; Luke 23:44).
3. Since we are all sinners and we are not able to pay for our own sin, no man could have participated in the redemptive sacrifice of Jesus Christ. The condition of the acceptability of the sacrifice for sin was its absolute perfection and freedom from all sin. Only Christ could have fulfilled this condition.
4. In order to pay for the sins of all humanity, a sacrifice was needed that would have been not only free from any blemish, but also one that would cover every sin ever committed by every human being – from the beginning of humanity until its end. The sacrifice thus not only had to be perfect, but it had to cover the entire human race – the number of people and sins committed by them is beyond our understanding. This sacrifice must have thus come from God and that’s why God became man (John 1:14) – there was no other way to redeem humanity. No man can pay for his own sin and all the more for the sin of another (Psalm 49:7-8).
5. There is no mention in either the Old or the New Testament of anyone participating in the redemptive sacrifice which Christ has offered Himself up for on our behalf and no verse speaking of His sacrifice mentions anyone else. The work of redemption could only have been done by the God-man, Jesus Christ.
6. Describing Mary as “co-redemptrix” – a “co-redeemer” – obviously devoid of any biblical basis – is a distortion of the most fundamental teaching of the scripture. It is a grave error in which we ascribe to Mary participation in a work which only God could have done and which He did in Christ. Ascribing to man a prerogative that only belongs to God is idolatry.
7. We can only be saved by accepting Christ’s payment for our sin through faith. We are thus saved “by grace” – because it is God who in His mercy made the payment in the Person of His Son and does not demand this payment from us; “through faith” – because it is by putting our faith in Christ that we accept His sacrifice for our sins (Ephesians 2:8-9). Every man needs a Saviour and Mary needed Him too (Luke 1:47; see chapter IV).

Mary did not participate in Christ's mission of salvation, as the Catholic church teaches – Mary's role was about giving Christ His human body, but giving the human body to the Redeemer in no way makes her a "co-redeemer".<sup>1</sup>

The teaching of the scripture, frequently discussed in this work, is very clear. We are saved by grace through faith in Jesus Christ. The scripture nowhere mentions Mary "bringing us the gifts of eternal salvation" since such does not take place.

## **2.2. The only mediator between God and man is the God-man, Jesus Christ.**

The teaching that Mary in some way meditates between us and God as "mediatrix", that she leads to Christ or intercedes for us is false and directly contradicts the scripture.

The Word of God says plainly that there is only one Mediator between God and man – the God-man Jesus Christ. Not two or three, not Jesus together with His mothers or anyone else. The testimony of the scripture is clear.

**5** For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, **6** who gave Himself as a ransom for all, the testimony *given* at the proper time.  
1 Timothy 2:5-6 NASB

Only Jesus Christ is the Way that leads to God.

**6** Jesus \*said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me".  
John 14:6 NASB

It is Jesus Christ who intercedes for us as a Mediator.<sup>2</sup>

**22** so much the more also Jesus has become the guarantee of a better covenant.  
**23** The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, **24** but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. **25** Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.  
Hebrews 7:22-25 NASB

And it is only to Him that we must look.

**2** fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.  
Hebrews 12:2 NASB

Christ is thus the only Mediator between us and God, the only Way that leads to Him and it is only thanks to Him that we now have a direct access to God the Father. The scriptures do not point to any other mediators.

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1 Just as passing a paintbrush to a painter doesn't make us co-authors of a painting.  
2 Also the Holy Spirit intercedes for us in our prayers, helping us to ask God for what is in accordance with His will:

**26** In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;  
Romans 8:26 NASB

The Catholic church attempts to introduce their false doctrine of Mary as the mediator and the one who allegedly intercedes for us in such a way as to avoid a direct contradiction with the above teaching of the scripture and so describes her as the one who “shows the way” to Christ and is a “sign” pointing to Him (!).

Mary gave her consent in faith at the Annunciation and maintained it without hesitation at the foot of the Cross. Ever since, her motherhood has extended to the brothers and sisters of her Son “who still journey on earth surrounded by dangers and difficulties” (*Lumen gentium*, 62). Jesus, the only mediator, is the way of our prayer; Mary, his mother and ours, is wholly transparent to him: she “shows the way” (*hodigitria*), and is herself “the Sign” of the way, according to the traditional iconography of East and West. Catechism of the Catholic Church, §2674<sup>3</sup>

According to the Catechism the basis for this teaching is supposed to be provided by “the traditional iconography of East and West” (!).

Christ Himself tells us, however, to believe in Him and come to Him and nowhere does He mention that we should do it through His mother or any other mediator, agent, signpost or guide.

**1** “Do not let your heart be troubled; believe in God, believe also in Me. **2** In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. **3** If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.”  
John 14:1-3 NASB

Jesus says “believe in Me” and not “believe in Me – through my mother/led by my mother/through the signpost of my mother”.

**16** “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”  
John 3:16 NASB

**36** “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”  
John 3:36 NASB

**28** “Come to Me, all who are weary and heavy-laden, and I will give you rest.”  
Matthew 11:28 NASB

Jesus says “Come to me” and not “Come to me – through my mother who is the sign that leads to me”. Above the words of Christ in this matter the Catholic church, however, puts “the traditional iconography of East and West”.

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3 It should also be noted at this point that it is equally erroneous to treat Mary as the mother of all believers which this paragraph of the Catechism also teaches:

Mary gave her consent in faith at the Annunciation and maintained it without hesitation at the foot of the Cross. Ever since, her motherhood has extended to the brothers and sisters of her Son “who still journey on earth surrounded by dangers and difficulties” (*Lumen gentium*, 62).

Mary is only the mother of Jesus and only in His humanity (see chapter I). The scripture doesn’t give any basis for the teaching that “her motherhood has extended to the brothers and sisters of her Son”. It is another false teaching forming a part of the idolatrous Marian cult in which Mary is ascribed a role that is not hers.

The teaching of the Catholic church, professedly only adding to the teaching of the scripture, in reality directly contradicts it. The Word of God says that we come to Jesus directly, whereas the Catholic church teaches that “no man goeth to Christ but by His Mother”.

Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother.

Leon XIII, 1891, *Octobri Mense*, §4

The words of pope Leon XIII are thus an outright heresy and a heresy pertaining to the most fundamental teaching of the entire scripture – about salvation in Jesus Christ and the way we obtain it.

Mary is not an advocate, helper, benefactress or mediatrix (Catechism of the Catholic Church, §969). The only Mediator is Christ and the Helper of believers is the Holy Spirit.

**16** “I will ask the Father, and He will give you another Helper, that He may be with you forever; **17** *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.”

John 14:16-17 NASB

The Greek word παράκλητος (*paraklētos*) literally means “one who appears in another’s behalf, mediator, intercessor, helper” (BDAG). It is the Holy Spirit who enables us to live according to the Word of God by allowing us to understand it and empowering us in fulfilling it.

### **2.3. Jesus offered Himself as the sacrifice for the sins of humanity, according to the will of God the Father.**

#### **2.3.1. God’s plan of redemption.**

The statement of Pius XII that it was Mary “who, free from all sin, original or personal, and always more intimately united with her Son, offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by his unhappy fall, and her mother's rights and her mother's love were included in the holocaust” (1943, *Mystici Corporis Christi*, §110) is false and is another example of ascribing to Mary a divine prerogative.

God had known that man would sin before He created him. God’s absolute righteousness demanded that every sin be punished which for a man would have meant condemnation and eternal death – the lake of fire (Romans 6:23; Revelation 20:14). Through His love towards us, however, God desired to forgive us and provide a way for us to be reconciled to Him. This is why in eternity past, before the world was created, God the Father decreed the payment for all the sins of humanity in the sacrifice of God the Son, Jesus Christ, whom He sent for us, giving us the possibility to be reconciled to Him by accepting this sacrifice through faith (cf. Matthew 26:28; Ephesians 1:4; Romans 8:28-30).

**17** If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay *on earth*; **18** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, **19** but with precious blood, as of a lamb unblemished and spotless, *the blood of Christ*. **20** For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you

1 Peter 1:17-20 NASB

**8** To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, **9** and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; **10** so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*. **11** This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,

Ephesians 3:8-11 NASB

**1** Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, **2** in the hope of eternal life, which God, who cannot lie, promised long ages ago. **3** but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior.

Titus 1:1-3 NASB

The Son existed from eternity past as God.

**1** In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was in the beginning with God.

John 1:1-2 NASB

He voluntarily humbled Himself, depriving Himself of His status in the ultimate act of humility, and became a man, receiving His body from the virgin Mary who conceived by the Holy Spirit.

**14** And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

John 1:14 NASB

**3** Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; **4** do not look out for your own interests, but for the interests of others. **5** Have this attitude in yourselves which was also in Christ Jesus, **6** who, although He existed in the form of God, did not regard being equal to God as something to rapaciously hold on to, **7** but emptied Himself by taking the form of a slave and being born in the likeness of men.<sup>4</sup> Being found in appearance as a man, **8** He humbled Himself by becoming obedient to the point of death, even death on a cross.

Philippians 2:3-8

**9** For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

2 Corinthians 8:9 NASB

**18** Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

Matthew 1:18 NASB

**34** Mary said to the angel, "How can this be, since I am a virgin?" **35** The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

Luke 1:34-35 NASB

He did it in order to be able to receive the punishment for sin and took God's righteous wrath upon Himself. God cannot suffer and so in order to pay for the sins of humanity Jesus had to become a man. His becoming a human being and His sacrifice on the cross have thus been decreed in eternity past.

**8** Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God, **9** who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, **10** but now has

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4 The fact that Christ became a man does not mean that He ceased to be God. This would be impossible and Christ could not cease to be who He was from eternity past – God cannot stop being God. Philippians 2:6-7 teaches us that Christ, apart from being God, also became a man and for the time of His earthly ministry He wilfully gave up His divine glory. We should also remember that God cannot suffer and so in order to pay for the sins of humanity Jesus had to become a man.

been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,  
2 Timothy 1:8-10 NASB

**18** knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, **19** but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ. **20** For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you  
1 Peter 1:18-20 NASB

Jesus thus offered Himself of His own volition, in accordance with God's will. For our salvation He willingly became a man and for our salvation He willingly paid on the cross for all our sins.

**11** "I am the good shepherd; the good shepherd lays down His life for the sheep. **12** He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters *them*. **13** *He flees* because he is a hired hand and is not concerned about the sheep. **14** I am the good shepherd, and I know My own and My own know Me, **15** even as the Father knows Me and I know the Father; and I lay down My life for the sheep. **16** I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd. **17** For this reason the Father loves Me, because I lay down My life so that I may take it again. **18** No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."  
John 10:11-18 NASB

**26** For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; **27** who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.  
Hebrews 7:26-27 NASB

**1** Therefore be imitators of God, as beloved children; **2** and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.  
Ephesians 5:1-2 NASB

**13** For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **14** how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?  
Hebrews 9:13-14 NASB

**12** but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,  
Hebrews 10:12 NASB

Hebrews 9:14 also teaches us that Christ offered Himself as a sacrifice to God "through the eternal Spirit" – the Holy Spirit enabled Christ to go through the ordeal in which He was consumed by the fire of the righteous wrath of the absolutely holy God for every sin committed in the history of humanity and by which He has paid for all these sins. This ordeal of the three hours of darkness (Matthew 27:45; Mark 15:33-34; Luke 23:44) is inconceivable for us.

Only this perfect plan of God allowed a harmony between His perfect righteousness and His love and only this plan made the salvation of man possible. In this plan we see the perfect unity between God the Father, God the Son and God the Holy Spirit.

The words of Pius XII, according to which it was Mary who offered Christ, are thus a lie and a heresy. God the Father decreed in eternity past to send God the Son as a sacrifice for the sins of all humanity. God the Son freely accepted the role of the Servant and became a man for us in order to pay for our

sin. He sacrificed Himself for us of His own accord. God the Holy Spirit enabled the execution of this plan, giving miraculous conception to Mary (Matthew 1:18; Luke 1:34-35), guiding and empowering Jesus in His ministry (Luke 4:1-2, 4:18-19; Matthew 12:18, 12:28; John 3:34, etc.) and finally sustaining Him during the ordeal of redemption (Hebrews 9:14). The role of Mary was limited to giving Christ His human body. She did not participate in decreeing God's plan of salvation in eternity past and when Christ became a man she had no authority to say anything about Him offering Himself as a sacrifice for us. She has in fact displayed her lack of understanding for the redemptive mission of her Son on numerous occasions (Mark 3:20-35; Luke 2:25-33, 2:41-50; John 2:1-4; see chapter V, point 3, analysis of paragraphs 38 and 39) and she obviously had absolutely no part in the sacrifice of Christ on the cross.

### **2.3.2. Sending of the Holy Spirit.**

False is also the statement that it is thanks to Mary that the Holy Spirit was sent – “She it was through her powerful prayers obtained that the spirit of our Divine Redeemer, already given on the Cross, should be bestowed, accompanied by miraculous gifts, on the newly founded Church at Pentecost” (Pius XII, 1943, *Mystici Corporis Christi*, §110).

It is God the Father together with our Lord, Jesus Christ – in His name and on His request – sent the Holy Spirit.

**16** “I will ask the Father, and He will give you another Helper, that He may be with you forever; **17** *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you.”  
John 14:16-17 NASB

**26** “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. **27** Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.”  
John 14:26-27 NASB

**26** “When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me,”  
John 15:26 NASB

**7** “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”  
John 16:7 NASB

Mary is also nowhere mentioned in the context of the believers receiving any other graces – we receive all grace only through Christ.

**14** And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. **15** John \*testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” **16** For of His fullness we have all received, and grace upon grace.  
John 1:14-16 NASB

Again the work of God is falsely attributed to Mary and so we are again dealing with idolatry.

Mary is not a “co-redemptrix” – a “co-redeemer”. She played no part in the sending of the Holy Spirit and she does not mediate as a “mediatrix” in the believers receiving any other graces. The teaching of the Catholic church is false, directly contradicts the teaching of the Word of God and ascribes divine prerogatives to a man, which equates to idolatry.

### 3. Summary.

1. All men are sinners unable to pay for their own sin. In order to perform the work of redemption it was necessary that God become a man. Only in this way was it possible to offer a perfect sacrifice that would pay for all the sins in the history of humanity.
2. Describing Mary as “Co-Redemptrix” – a “co-redeemer” is a distortion of the most fundamental teaching of the scripture. It is a grave error in which ascribed to Mary is the participation in a work which only God could have done and which He did in Christ. Attributing to man a prerogative that only belongs to God is idolatry.
3. The teaching that Mary in some way meditates between us and God as “mediatrix”, that she leads to Christ or intercedes for us is false and directly contradicts the scripture which clearly says that there is only one Mediator between God and man – the God-man Jesus Christ. Only He is the Way that leads to God. The scripture point to any other mediators.
4. The Catholic church attempts to introduce their false doctrine of Mary as the mediator and the one who allegedly intercedes for us in such a way as to avoid a direct contradiction with the above teaching of the scripture and so describes her as the one who “shows the way” to Christ and is a “sign” pointing to Him. According to the Catechism the basis for this teaching is supposed to be provided by “the traditional iconography of East and West”. Christ Himself tells us, however, to believe in Him and come to Him and nowhere does He mention that we should do it through His mother or any other mediator, agent, signpost or guide.
5. The teaching of the Catholic church, professedly only adding to the teaching of the scripture, in reality directly contradicts it. The Word of God says that we come to Jesus directly, whereas the Catholic church teaches that “no man goeth to Christ but by His Mother”. The words of pope Leon XIII – that “as no man goeth to the Father but by the Son, so no man goeth to Christ but by His Mother” (Leon XIII, 1891, *Octobri Mense*, §4) are thus false.
6. The scripture nowhere mentions Mary having any involvement in offering Christ. She did not participate in decreeing God’s plan of salvation in eternity past and when Christ became a man she had no authority to say anything about Him offering Himself as a sacrifice for us. She obviously had absolutely no part in the sacrifice of Christ on the cross. The words of Pius XII, according to which it was Mary who offered Christ (Pius XII, 1943, *Mystici Corporis Christi*, §110), are thus false.
7. False is also the statement of Pius XII that it is thanks to Mary that the Holy Spirit was sent (Pius XII, 1943, *Mystici Corporis Christi*, §110). It is God the Father together with our Lord, Jesus Christ – in His name and on His request – sent the Holy Spirit. The scripture nowhere mentions any involvement of Mary and we are here dealing with an idolatrous papal invention.
8. Mary is also nowhere mentioned in the context of the believers receiving any other graces – we receive all grace only through Christ.

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**See also:**

<https://www.gotquestions.org/Mary-redemptrix-mediatrix.html>