

MARY—CO-REDEMPTRIX AND MEDIATRIX OF ALL GRACE

THE nature of Mary's mediation in the salvation of the human race is the core of the present-day mariological controversy. The seminar purposed to outline the modern state of the question and to discuss some of the cardinal problems of Marian soteriology.

MARY—CO-REDEMPTRIX

The title "Co-Redemprix" connotes Mary's cooperation or association with Christ the Redeemer in the salvation of mankind. There can be no doubt that Mary in some way cooperated in the work of redemption. Some restrict her participation in objective redemption to remote cooperation both in the physical and moral orders and concede her the title of Co-Redemprix only in a broad sense. Others, while freely granting remote physical cooperation vindicate for the Mother of God immediate moral cooperation in the redemptive acts of Christ and attribute to her the title of Co-Redemprix in the strict sense of the word. Discussion pivoted on the following problems of cooperation: (1) what constitutes immediate (proximate) and mediate (remote) cooperation? (2) what is physical, what moral cooperation?

In order to claim for the Blessed Virgin a part in objective redemption we must be able to designate some acts, either physical or moral, or both, which exerted an influence either on the redemptive acts of Christ or on the effects of redemption. Discussion centered on three acts: Mary's consent to the Incarnation of the Redeemer, her maternal offices to the Child Jesus, and her compassion. These acts raised the queries: (1) was Mary's consent to the Incarnation of the Redeemer physical or moral cooperation? (2) was this consent remote or proximate cooperation? (3) what was the object of the consent and the tendency of the act? (4) did Mary's maternal care of the Child Jesus constitute mediate or immediate cooperation?

Christ consummated our redemption by His passion. Did Mary

cooperate in our redemption by her compassion? Christ worked out our salvation *per modum meriti, per modum satisfactionis, per modum sacrificii et per modum redemptionis*. Did Mary's cooperation follow the modalities of Christ's salutary work? Mary certainly merited and satisfied for men; she offered the death of her Son in sacrifice for the salvation of mankind; she offered her Son and her own sufferings as a ransom to God for the redemption of man. Mary's intimate association with Christ in those acts (merit, satisfaction, sacrifice, and ransom) by which Christ consummated our salvation prompted the discussion of the following points: (1) when did the work of redemption begin? (2) did Mary by her compassion cooperate proximately or remotely? (3) did Mary's cooperation produce its effects in the order of objective redemption or in the order of subjective redemption? what is the criterion for determining to what order Mary's cooperation belongs?

MARY—MEDIATRIX OF ALL GRACES

Christ is Mediator between God and man by reason of His twofold office of Redeemer and Advocate. His intercessory power derives from His redemptive work. Mary's title of Mediatrix of All Graces rests at least upon her mediation in the dispensation of grace, while some would extend her mediation to immediate cooperation in objective redemption. Mary's mediation in the dispensation of grace is honored in the liturgy on May 31. This mediation became the subject of the following questions: (1) does Mary proximately and actually cooperate in the distribution of every grace? to what kind of causality does the cooperation of Mary in the dispensation of grace belong? when did Mary begin to exercise the prerogative of the dispensation of grace?

The problems were presented and the discussion was led by Rev. Clement J. Fuerst, S.J. Participants in the discussion were: Rev. Edward A. Wuenschel, C.S.S.R., Rev. Albert J. Kleber, O.S.B., Rev. Charles B. Crowley, O.P., Rev. John F. Sweeney, S.J., and Rev. John P. Haran, S.J. Rev. Joseph M. O'Leary, C.P., acted as secretary.

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