

January 8, 2021. Our Lady of Prompt Succor, pray for us!

Ivan,

Praised be Jesus, Mary, and St. Joseph now and forever. Thank you for sending your second email with the information regarding your research and questions concerning the subjects of the Blessed Virgin Mary being the Mediatrix of All Graces and Co-Redemptrix and the necessity of Mary for salvation.

As mentioned in my first reply email to you, some other people previously wrote to me condemning all popes and everyone else who considers Mary as the Co-Redemptrix. Their opening statement, so to speak, in rejecting the belief that Mary is the Co-Redemptrix is stated thus: "If the Blessed Virgin took part in the act of Redemption, we would have to conclude that she had a part in saving herself, which is contrary to the teaching of the Church."

Here is the information they sent me, giving their reasons why they do not believe that Mary is the Co-Redemptrix:

**Dogmatic Teaching against Co-Redemptrix**

(If the Blessed Virgin took part in the act of Redemption, we would have to conclude that she had a part in saving herself, which is contrary to the teaching of the Church.)

**Christ is Sole Redeemer: St. Luke 1:46-47** *"And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior."*

**Pope Eugene IV, *Cantate Domino*, Council of Florence, Session 11, 1442:** *"It firmly believes, professes and preaches that never was anyone, conceived by a man and a woman, liberated from the devil's dominion except by faith in our lord Jesus Christ, the mediator between God and humanity, who was conceived without sin, was born and died. He alone by his death overthrew the enemy of the human race, canceling our sins, and unlocked the entrance to the heavenly kingdom, which the first man by his sin had locked against himself and all his posterity."*

**Pope Pius IV, Council of Trent, Sess. 25, On Invocation, Veneration and Relics of Saints, and on Sacred Images:** *"...the saints, who reign with Christ, offer up their prayers to God for me; and that it is good and useful to invoke them suppliantly and, in order to obtain favors from God through His Son Jesus Christ our Lord, Who alone is our Redeemer and Savior...But if anyone should teach or maintain anything contrary to these decrees, let him be anathema."*

**Council of Trent, Session 5, Decree Concerning Original Sin, Paragraph 3, 1546 A.D:** *"If anyone asserts, that this sin of Adam, ... is taken away either by the powers of human nature, or by any other remedy than the merit of the one mediator, our Lord Jesus Christ, who hath reconciled us to God in His own Blood, made unto us justice, sanctification, and redemption... let him be anathema."*

**Pope Pius IX, *Ineffabilis Deus*, Dec. 8, 1854:** *"Mary, the most holy Mother of God, by virtue of the foreseen merits of Christ, our Lord and Redeemer, was never subject to original sin, but was completely preserved from the original taint, and hence she was redeemed in a manner more sublime."*

**Ordinary Magisterial Teaching that Interprets the Dogma: St. Thomas Aquinas, *Summa Theologiae*, Pt. I-II, Q. 81, A. 5:** *"...On the contrary, The Apostle says (Rom. 5:12): By one man sin entered into this world. Now if the woman would have transmitted original sin to her children, he should have said that it entered by two, since both of them sinned, or rather that it entered by a woman, since she sinned first... I answer that, therefore original sin, is contracted, not from the mother, but from the father: so that, accordingly, if Eve, and not Adam, had sinned, their*

children would not contract original sin: whereas, if Adam, and not Eve, had sinned, they would contract it.”

**St. Thomas Aquinas, *Summa Theologiae*, Pt. III, Q 1, Art. 2: Whether it was necessary for the restoration of the human race that the Word of God should become incarnate? Reply to Objection 2:** *"Satisfaction may be said to be sufficient in two ways---first, perfectly, inasmuch as it is condign, being adequate to make good the fault committed, and in this way the satisfaction of a mere man cannot be sufficient for sin, both because the whole of human nature has been corrupted by sin, whereas the goodness of any person or persons could not be made up adequately for the harm done to the whole of the nature; and also because a sin committed against God has a kind of infinity from the infinity of the Divine majesty, because the greater the person we offend, the more grievous the offense. Hence for condign satisfaction it was necessary that the act of the one satisfying should have an infinite efficiency, as being of God and man.*

**Catechism of the Council of Trent, Part III The Decalogue, The First Commandment, It is Lawful to Honor and Invoke the Saints, Objections Answered:** *True, there is but one Mediator, Christ the Lord, Who alone has reconciled us to the heavenly Father through His blood, and who, having obtained eternal redemption, and having entered once into the holies, ceases not to intercede for us. But it by no means follows that it is therefore unlawful to have recourse to the intercession of the Saints. If, because we have one Mediator Jesus Christ, it were unlawful to ask the intercession of the Saints, the Apostle would never have recommended himself with so much earnestness to the prayers of his brethren on earth. For the prayers of the living would lessen the glory and dignity of Christ's Mediatorship not less than the intercession of the Saints in heaven.*

**The Sincere Christian, Vol. 1, Works of the Right Rev. Bishop Hay of Edinburgh (1729-1811), Ch. VI, Of the Promise of a Redeemer:**

**Q. 3 Why could (man) not satisfy the justice of God for the offence he had committed against Him? A.** *Because, considering on the one hand the vileness of man, who of himself is a mere nothing; and, on the other, the infinite Majesty of God, whom this nothing had so grievously injured, the malice of the offence was in a manner infinite; and therefore the Divine justice required a satisfaction of infinite value to equal the offence, and make the offender's peace. Now man, a poor sinful creature, was incapable of this in the smallest degree.*

**Q. 4 Why could not he of himself regain the grace of God? A.** *Because the grace of original justice, which he lost by sin, was a free gift of the goodness of God, to which man could have not right nor title, even when innocent, and was a gift of infinite value; but by his fall he was become positively unworthy of that or any other grace, and utterly incapable of doing anything that could move God to bestow it upon him.*

**Q. 5 Was it possible for the good angels to make man's peace with God, and bring a remedy to his evils? A.** *No. It was impossible for any mere creature, though ever so pure and holy, to satisfy for the offence committed by man in the manner the Divine justice required, or to obtain for him the grace he had lost by sin. None but God Himself could apply an effectual remedy to so great an evil.*

†††JMJ†††

It appears to me that many people think the Blessed Virgin Mary, of necessity, must be some kind of a goddess, or equal to God, to be a Co-Redemptrix. However, the reason Mary is Mediatrix of All Graces and Co-Redemptrix and the necessity of Mary for salvation is found in the very reasons that objectors bring forth of why Mary cannot be the Co-Redemptrix. Read again carefully the quote they provide from St. Thomas:

**St. Thomas Aquinas, *Summa Theologiae*, Pt. III, Q 1, Art. 2: Whether it was necessary for the restoration of the human race that the Word of God should become incarnate? Reply to**

**Objection 2:** *"Satisfaction may be said to be sufficient in two ways---first, perfectly, inasmuch as it is condign, being adequate to make good the fault committed, and in this way the satisfaction of a mere man cannot be sufficient for sin, both because the whole of human nature has been corrupted by sin, whereas the goodness of any person or persons could not be made up adequately for the harm done to the whole of the nature; and also because a sin committed against God has a kind of infinity from the infinity of the Divine majesty, because the greater the person we offend, the more grievous the offense. Hence for condign satisfaction it was necessary that the act of the one satisfying should have an infinite efficiency, as being of God and man.*

{1} Do you agree that “the satisfaction of a mere man cannot be sufficient for sin”?

{2} Do you agree that “a sin committed against God has a kind of infinity from the infinity of the Divine majesty”?

{3} Do you agree that “Hence for condign [well-deserved; fitting; adequate] satisfaction, it was necessary that the act of the one satisfying should have an infinite efficiency, as being of God and man”?

Now consider another objection they brought forth against Mary being the Co-Redemptrix:

**The Sincere Christian, Vol. 1, Works of the Right Rev. Bishop Hay of Edinburgh (1729-1811), Ch. VI, Of the Promise of a Redeemer:**

**Q. 3 Why could (man) not satisfy the justice of God for the offence he had committed against Him? A.** *Because, considering on the one hand the vileness of man, who of himself is a mere nothing; and, on the other, the infinite Majesty of God, whom this nothing had so grievously injured, the malice of the offence was in a manner infinite; and therefore the Divine justice required a satisfaction of infinite value to equal the offence, and make the offender's peace. Now man, a poor sinful creature, was incapable of this in the smallest degree.*

{4} Do you agree that “Now man, a poor sinful creature, was incapable of this in the smallest degree and the malice of the offence was in a manner infinite, and therefore, the Divine justice required a satisfaction of infinite value to equal the offence, and to make the offender's peace”?

{5} Do you agree that “None but God Himself could apply an effectual remedy to so great an evil, and it was impossible for any mere creature, though ever so pure and holy, to satisfy for the offence committed by man in the manner the Divine justice required, or to obtain for him the grace he had lost by sin”?

{6} Do you agree that not even God Himself could apply an effectual remedy without a human nature?

{7} Do you agree that in the original sin of Adam it was Almighty God who was offended, and therefore, it was NECESSARY that an Almighty God make satisfaction for the offense?

{8} Do you agree that because it was a human being who offended Almighty God, it was therefore NECESSARY that a human being make satisfaction for the offense?

{9} Do you agree that consequently the only One who could make the NECESSARY satisfaction had to be both Almighty God and a human being?

{10} Do you agree that consequently Jesus Christ of NECESSITY had to receive the human nature from the Blessed Virgin Mary before even Jesus Christ as Almighty God could make the necessary satisfaction for Original Sin?

{11} Do you agree that the gates of heaven were closed to any human being enjoying the Beatific Vision unless condign, well-deserved, appropriate, suitable, fitting, adequate, and correct satisfaction for Original Sin was complete?

{12} Do you agree that because Almighty God planned, prearranged, and prepared from all eternity that the Blessed Virgin Mary would be the person from whom Jesus Christ would take His human nature, that therefore, it was an absolute NECESSITY that Mary was/is NECESSARY for anyone to enjoy the Beatific Vision for eternity – because without Jesus having this human nature, He could not redeem the human race, and without this redemption, no human could possibly be in heaven for eternity?

{13} Do you agree that St. Peter the Apostle and first Pope was only a human being, and yet, he was given the power to open and/or close the gate of heaven?

{14} Do you agree that St. Peter and his lawful Successors have been instruments of God to redeem many souls who otherwise would have been lost for eternity?

{15} Do you agree that in the sense that they have been instruments to redeem souls, they can be considered as Co-Redeemers?

{16} Do you agree that if God chose St. Peter to be a Co-Redeemer, in the sense explained above, that it is also possible for God to use the Blessed Virgin Mary as a Co-Redemptrix?

{17} Do you agree that in the plan of Almighty God it was NECESSARY that Jesus Christ founded an infallible Church, and that that infallible Catholic Church would have a visible head known as the Pope of the Catholic Church?

{18} Do you agree that the infallible Catholic Church founded by Jesus Christ is so NECESSARY for salvation that it is a dogma of faith that no one is saved outside of this infallible Catholic Church?

{19} Do you agree that the infallible Catholic Church has been in that sense the Co-Redemptrix working with the Redeemer to save those souls who will be saved for eternity?

{20} Do you agree that if Almighty God can use St. Peter and his lawful successors to be Co-Redeemers, and use the infallible Catholic Church to be, in a sense, a Co-Redemptrix to save souls,

then, do you see that Almighty God also used the Blessed Virgin Mary as a NECESSARY Co-Redemptrix to provide the Redeemer with the human nature He needed to be the Savior of mankind?

{21} Do you agree that the Catholic doctrine is that babies who do not receive water baptism will not enjoy the Beatific Vision for eternity?

Now consider a Catholic mother in labor delivering her child, and the only other person present is a Catholic midwife. Next, let us assume that, in this case, when the baby comes forth to receive his own Guardian Angel, the mother dies, and the midwife is well aware that there is a serious situation, and the baby is not healthy but is also in danger of death. Because of the serious situation, the Catholic midwife does what should be done and baptizes the infant baby and not long afterwards, that baby dies and goes into heaven.

{22} Do you agree that by baptizing the baby, the midwife was the NECESSARY means for that baby to enjoy the Beatific Vision for eternity?

{23} Do you agree that, in that sense, the midwife was the co-redemptrix for that baby by redeeming it from being deprived of the Beatific Vision for eternity?

{24} Do you agree that the midwife was in no way a God or a goddess but only a human being?

{25} Do you agree that although God is Almighty, and we read in Sacred Scripture that nothing is impossible to God, it is still impossible for God to cease to exist; or to commit sin; or to create a rock bigger than He can lift; or have someone spend eternity in both heaven and hell; or allow someone to leave hell after a certain amount of time and go to heaven for the rest of eternity; or allow anyone to enjoy the Beatific Vision for eternity who does not die in the state of Sanctifying Grace; or to be able to make satisfaction for the original sin of Adam without having both a human and divine nature?

{26} Do you agree that it was impossible for Jesus Christ to have a human nature unless He received that human nature from the Blessed Virgin Mary, who was totally and solely a human being, and in no way a goddess with any type of a divine nature?

{27} Do you agree that because it was NECESSARY that Jesus Christ have both the human and divine nature to be our Redeemer, that it was also NECESSARY that the Blessed Virgin Mary corresponded with the grace of God and became the Co-Redemptrix by providing the NECESSARY human nature to that Redeemer?

{28} Do you agree that no one from the Old Testament time or the New Testament time could ever go to Jesus Christ in heaven to enjoy the Beatific Vision for eternity unless Jesus Christ had made the necessary satisfaction for the Original Sin of Adam?

{29} Do you agree that because Jesus Christ could not make this necessary satisfaction without the consent and cooperation of the Blessed Virgin Mary, that in that sense no one from the Old Testament time, or the New Testament time, could/can go to Jesus Christ in heaven without Mary the Co-Redemptrix?

{30} Do you agree that Jesus Christ could not be Jesus our Savior and Redeemer unless He had taken His human nature from the Blessed Virgin Mary?

{31} Do you agree that because we could not have the Redeemer without the Blessed Virgin Mary being the Co-Redemptrix, through whom Jesus received His human nature, that the Blessed Virgin Mary is indeed the NECESSARY instrument, and in that sense, the Co-Redemptrix that brought about the salvation of the human race?

Remember the statements of those who do not believe Mary is the Co-Redemptrix: “If the Blessed Virgin took part in the act of Redemption, we would have to conclude that she had a part in saving herself, which is contrary to the teaching of the Church.”

{32} Do you agree that Almighty God gives every reasoning being a free will?

{33} Do you agree that every human being who goes to hell for eternity does so because he used his free will to do his own will contrary to God’s will, and committed a mortal sin and died in that state?

{34} Do you agree that each human being who will spend eternity in heaven does so because he uses his free will to do God’s will, and thereby, cooperates in saving himself?

{35} Do you agree that just as invincible ignorance will neither save anyone nor damn anyone, so likewise, no one can save their immortal soul without the proper use of their free will?

{36} Do you agree that, therefore, it follows, as the correct conclusion, that everyone who goes to heaven does so by having a part in the salvation of himself?

{37} Do you agree that consequently, in opposition to the beliefs of those who say that Mary is not the Co-Redemptrix, the Blessed Virgin Mary had a particularly, singularly, exceptionally important, and NECESSARY part to play in saving Herself and all of mankind who will enjoy the Beatific Vision for eternity?

{38} Do you agree that it would be a good thing to share this letter with many others, and those who do NOT believe the Blessed Virgin Mary is the NECESSARY Co-Redemptrix should send their answers to the 40 questions between these kinds of brackets {} to explain their reason(s) why?

{39} Do you agree that those who do not believe Jesus Christ founded an INFALLIBLE Church that is One, Holy, Catholic, and Apostolic should provide their answers to the questions between these kinds of brackets {} in the article found at <https://jmjsite.com/f/i.pdf>?

{40} Do you agree that those who believe the Vatican II Conciliar Novus Ordo sect and/or the Traditionalist Movement sects are the Catholic Church should provide their answers to the questions between these kinds of brackets {} in the articles found at <https://jmjsite.com/f/cr.pdf> and <https://jmjsite.com/f/my-petition-for-spiritual-help.pdf>?

In Jesus, Mary, and St. Joseph,  
Patrick Henry