

A Scientist Researches Mary Coredemptrix

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As early as the fourth century, St. Augustine had recognized the responsibility of scientists, and in Book Five of his *Confessions*, he criticizes them thus: “It seems to me that the scientists were able to think clearly enough to form a clear judgment of the Universe, even though they could not penetrate through to its sovereign Lord. That is because such men fall into pride. They accurately predict the eclipse of the sun, then fall into a state of eclipse themselves. They neglect to investigate the source of the intelligence by which they conduct their research. Much of what the natural philosophers and scientists are saying about the Universe is true, but they show no interest in a devout search for the Truth who put the Universe together. So they fail to find Him, or if they do find Him, they do not honor Him as God or give thanks to Him.”

I have learned from Augustine and today this scientist has come to Rome to redress that situation. In an attempt to understand the mystery of Mary, apart from the Gospel narratives, both old and new, I researched the mystics who had been privileged to have been given the life of the Blessed Virgin and her Son. One such mystic, the Venerable Maria de Jesus de Agreda, a seventeenth century Franciscan nun, wrote a monumental four-volume history of the life of the Blessed Virgin, *La Ciudad de Dios* (The City of God).

She wrote that in the beginning God created the heavens and the earth. The angels were created for the empyrean heavens and He instructed them that they were to worship Him as their God. He then told them that the second Person of the Blessed Trinity would incarnate and assume human nature, raising it to the hypostatic union, and that they were to worship Him not only as God, but as God and man, the God-man. To this Satan vociferously objected. But God added yet a third precept, namely, that they were to accept as their superior, conjointly with the God man, the Mother of the Word and that this Woman was to be their Queen and the Queen of all creatures. He then presented her to them, not in reality, as she did not as yet exist, but as an image. It was a beautiful Woman, bright as the sun, standing on the moon, with twelve stars on her head for a crown. She was in a state of maternity as described by John in Revelation 12:1.

Lucifer and his confederates then rose to a higher pitch of pride and boastful arrogance. In disorderly fury, he aspired to be himself the head of all the human race and of the angelic orders, and that if there were to be a hypostatic union, it should be consummated in him. Above all, the decree constituting him inferior to the Mother of the Incarnate Word, he opposed with horrible blasphemies: "It is only I who will be like unto God," he added. "I will not serve."

It was then that Michael shouted in response: "Who is like unto God? I will serve." Then took place the great battle in heaven described by John in Revelation 12:7, when one third of the angelic corps were thrust down to earth. Isaiah 14: 12 -15 speaks of this fall of Satan: "*How did you come to fall from the heavens, Day Star, son of Dawn? How did you come to be thrown down to the ground ... You who used to think to yourself ... 'I will rival the Most High'. Now you have fallen to Sheol, to the very bottom of the abyss!*" And in the New Testament, Luke 10:18 records the words of Jesus Himself: "*I watched Satan fall like lightning from heaven.*"

And so, as Pope John Paul II stated in his encyclical *Redemptoris Mater*, in the mystery of Christ, Mary is ever present, *even before the creation of the world*, as the one whom the Father has chosen to be the Mother of His Son in the Incarnation.

In the fullness of time God formed Adam from the dust of the ground and placed him in the garden of Eden. He then said to him: "Of all the trees in the garden you may freely eat, but of the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat thereof, you will surely die." God then caused a deep sleep to fall upon Adam and took one of his ribs and closed up the flesh. One may well say that it was the first biblical record of anesthesiology and surgery by the Master Surgeon and the Great Physician. A companion was given to Adam. Adam then said: "This one is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man." He called her Eve meaning *Mother of the Living* (Genesis 2: 21 - 23).

Act 3 Scene 1 or Genesis 3:1. Enter the Serpent. Satan then tempted Eve first and said to her: "You surely will not die. For God knows that in the day you eat thereof, your eyes shall be opened and you shall be as gods knowing good and evil." Eve then ate of the fruit and gave it to

her husband and he did eat. Satan had his first victory over man. Sin had entered the world for the first time.

Act 3 Scene 15 or Genesis 3:15. It was then that God rebuked the ancient serpent and said to him: “Because you have done this I will put enmity between you and the woman, between your seed and her seed. She will crush your head and you will strike at her heel.” It was God’s first promise to man that he will redress the situation. Satan knew full well who the Woman was. He had seen her in an image form before he fell from heaven!.

In the fullness of time the Woman was born to Joachim and Anne. Canon Sheehan was once the parish priest of Donaray in County Cork, Ireland. Preaching on Our Lady, he said: “It was decreed by God at the fall of our first parents that as their children would have inherited grace and glory if his commands had been obeyed, so, because of their disobedience, their children were to inherit only sin and shame. This law is universal. Not even the greatest saints were exempt from it. Once and once only did God create a soul as pure and beautiful at the moment of its conception as it is now in heaven; a soul to which the Almighty could turn when weary of the deformity which sin had stamped upon mankind. It was the time when the fullness of years had come and it was decreed that the Son should leave the bosom of the Father and take flesh among men.

“For centuries God had not created a soul in grace. Yes, he had fashioned and formed and sent them into the world, but they were in the power of the enemy before they left his Almighty hands. But now for an instant the old time was to come back again when God could look upon his work and say that it was good and that it did not repent him that he had made it.

“And so, the Blessed Trinity fashioned and formed and sent into the world the soul of Mary, and God admired his handiwork, and the angels bowed down and worshiped their Queen. And hell trembled at the conception of a woman who was destined to break the power of its prince.

“When the Angel Gabriel left the throne of God and came to Nazareth to ask Mary to be the mother of God’s Son, he bowed down before her, so dazzling beautiful was she. Remember that she was God’s masterpiece! This is the girl chosen from all women to give God the color of his

eyes and of his hair. She was to teach the Word to speak in her own accent. She was to help the Almighty walk his first baby steps. She was to give him the body and blood in which he would live and suffer and die to redeem us all. The body and blood that you and I receive in Holy Communion come from Our Lady.

“What can we say about her? Words cannot magnify her, whom our thoughts could hardly reach. Our praise of Mary, like our praise of God, is best embodied in our wonder and in our love.” He ended by saying: “She was called Mary, a famous name in Jewish history, Miriam. Miriam was the sister of Moses and in God’s inscrutable, providential plan, Miriam helped Moses, the lawgiver, grow. In the New Testament, the new Miriam, Mary, is going to help the Redeemer of the world to grow, to help to save us all.” It was Irish eloquence at its best!

Now, when she said ‘yes’ to this invitation of God , she immediately became the bride of the Holy Spirit. He overshadowed her and she conceived at that moment the God- man, the Redeemer. Redemption had begun. It was the marriage between heaven and earth. And so, with her, in her, and through her the Holy Spirit produced his most illustrious work, the Incarnation of the Word. The hypostatic union of the Son of God with human nature was accomplished and fulfilled. It was the beginning of the Good News but it was bad news for Satan. The Woman of Genesis 3:15 had consented. And with her consent two wondrous things happened. A woman while remaining virgin became a mother, and a woman became the mother of her own Creator. As Saint Francis of Assisi once said; “O humble sublimity! O sublime humility!”

At that moment Infinity confined Himself in the womb of a mere mortal and the angels gasped in wonderment. She then became the Womb of God, the House of Gold, the Tabernacle of the Most High, the Ark of the Covenant, or more correctly, the living Ark of the Mediator of the New Covenant.

And just as the ancient ark of Mosaic times was covered inside and outside with the purest gold, so is she pure, precious, and regal for she is the Queen of heaven and earth. And so, in Medjugorje she appears in a gold gown on all her feast days for she is the House of Gold. And just as the ancient ark was made of an incorruptible acacia wood, so was she incorrupt and incorruptible, and did not experience the corruption of the grave. And just as the ancient ark

contained the two tablets of the Law given to Moses on Mt. Sinai, she contained in her womb not the tablets of the Law but the Law-giver Himself. And just as the ancient ark contained a ciborium with some of the miraculous manna which fell from heaven to feed the Israelites on their journey to the promised land, she contained within her womb, not the bread which the Israelites ate and yet they died, but the true Bread of Life which brings everlasting life to us.

The Birth of Our Lord

Nine months later, she gave birth to the God-man, the second Adam — bone of her bones and flesh of her flesh. She gave him the color of his eyes and the tint of his hair. In fact, as Fr. Michael O’Carroll once said, his DNA was totally Marian. He was the first Marian. No human father was involved in this conception. She gave Him His body, the very instrument of Redemption for she is *Redemptoris Mater*, Mother of the Redeemer, the Lamb of God.

There was no room in the inn and so He was born in a stable, for where else should a lamb be born, even the Lamb of God, He, who was the most humble of all the lambs? He was born in Bethlehem and so it should also be. Bethlehem means ‘House of bread’. And from her breasts she gave milk to this Bread of Life.

Cana

Thirty years later, the Mother and Son were invited to a wedding banquet but the bride and groom were embarrassed. There was no more wine. It was then that she opened her chapter as Mediatrix with the Mediator, and as Advocate for the people. “They have no wine,” she told her Son. But she knew full well that by initiating His public ministry she would be hastening His Calvary. But, undoubtedly guided by the Spirit, she knew that the time had come. “Woman, what have I to do with thee? My hour is not yet come.” His mother, as it were, disregarded him and turned to the servants and said: “Do whatever he tells you.” It was then that He turned water, not only into wine but into the best wine. It was His first public miracle (John 2:12). It was as though heavenly protocol demanded that it was His mother who should initiate His ministry. He could not, (as Mark Miravalle would say) refuse the Queen Mother! There was Old Testament precedence for this (1 Kings 2:19-20).

Holy Thursday Night

Three years later, as His ministry was approaching its end, and at another banquet which we call the Last Supper, He performed His last miracle on earth. This time he changed wine into His blood, and bread into His body. *“Take this and eat it. This is my body which will be given up for you. Take this and drink. This is the cup of my blood, the blood of the new and everlasting Covenant. It will be shed for you and for all so that sins will be forgiven”* (Matthew 26). Soon afterwards, in the synagogue in Nazareth, He spoke the words of Isaiah: *“The spirit of the Lord is upon me, because he has showed me to preach the good news to the poor”* (Luke 4:18). Indeed, all of Jesus’ evangelizing activity is thus guided by the Holy Spirit.

Calvary

Mary is hardly mentioned in the Gospels for it is the Gospel of her Son, the Gospel of Jesus, not of Mary. She is not there on Tabor where He manifested Himself in all His glory to Peter, James and John (John 9:1 - 8). She is not there on that Sunday when the crowds waved palms and shouted Hosanna (Luke 19:37). This was not her place. Her place was on Calvary where she stood under the Cross for three long hours and watched the bloody immolation of her Son. *Stabat Mater dolorosa*. And if there were a thousand mothers standing at the feet of a thousand crosses bearing their thousand crucified sons the sum total of their anguish could not measure the pain and suffering of that Mother of Sorrows on that hill on that Friday that some men call “Good”.

Redemption came from suffering, and so, it was the Redeemer on the Cross and the Coredemptrix standing beneath the Cross. Close to His death He made His last will and testament and bequeathed His Mother to be our Mother also. “Woman, behold your son.” “Behold your mother,” He said to John (John 19:26 - 27). It was then that the Woman of Genesis 3:15 officially became the Mother of Mankind, the Mother of all Nations.

Pentecost

Fifty days later, she was there in the room when the Holy Spirit, her Spouse, came upon them like tongues of fire: “And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:1-4). And so, the Spirit launched the apostles on their heroic mission which would bring much of the ancient world to Christ. She had to be there because she is the *Mother of the Church*, as Pope Paul VI so courageously and officially entitled her at the end of Vatican II.

431 - 649 AD. The first and second Marian dogmas

Now, in the year 431 AD, the Council of Ephesus proclaimed the first Marian dogma, namely, that she was the Mother of God. The second Marian dogma was proclaimed at the Lateran Council in 649 AD. It was the Perpetual Virginity of the Blessed Virgin Mary. But how could she have known any man? She was the Bride of the Holy Spirit. Surely, it would have been against the sixth commandment!

1531. Mexico

Some nine hundred years later, she appeared for the first time in the New World. It was in Guadalupe, Mexico. Nowhere in world history had Satan so formalized his cult as in Mexico at the time of the Aztecs and human sacrifice was performed at an unprecedented scale as the Aztecs offered the hearts of their victims to the pagan sun god. It was ten years after Hernan Cortez had his Spanish conquest over Montezuma and his tribes that she appeared on Tepayec hill in Guadalupe to a humble Aztec convert, Juan Diego. It was the start of the greatest mass conversion in history and today Mexico is ninety percent Catholic.

“Know for certain, dearest of my sons, that I am the perfect and perpetual ever Virgin Mary, Mother of the true God,” she said to Juan Diego. In one sentence, therefore, she ratified the first Marian dogma, *Mother of God*, and the second Marian dogma, the *perpetual virginity of Mary*.

She appeared to Juan Diego brighter than the sun, standing on the moon and her gown was studded with stars. It was the Woman of Genesis 3:15 and Revelation 12:1. She was in a state of maternity. Satan had seen this image before his fall! She also chose her date well for her

appearance in Mexico. It was Saturday, the day dedicated to her. It was Saturday, December 9, 1531, which at that time was the feast of the Immaculate Conception. It was the feast day of the second Eve.

1830

Three hundred years later, she appeared to the St. Catherine Labouré in a convent in a back street in Paris, the Rue du Bac. The year was 1830. It was in the Mother House of the Sisters of Charity. She was led into the convent chapel by an angel, alleged to be Michael himself, and there she saw the Blessed Virgin seated on an arm-chair close to the altar. Catherine, overwhelmed with joy at seeing the beautiful Queen, rushed to her, knelt at her feet and rested her arms on her lap. It felt solid! I repeat, it felt solid. It was the first hint, therefore, that she was indeed bodily assumed into heaven.

The Medal of the Immaculate Conception

On November 27, 1830, the Virgin appeared standing on a globe with her foot on the head of a green and yellow serpent (Genesis 3:15). Her fingers were then seen to be covered with rings set with precious stones, from which sprang rays of great brilliance. "Behold," she said, "the symbol of the graces which I bestow on those who ask for them" (The Mediatrix of all graces).

An oval frame then appeared around the image, and forming a semicircle inside the frame were the words: "O Mary, conceived without sin, pray for us who have recourse to thee" (The Immaculate Conception and Advocate). She then requested: "Have a medal coined upon this model; those who wear it around their necks will receive great graces." The frame then appeared to turn around and Catherine saw a large M surmounted by a Cross and beneath were two hearts, one with a crown of thorns and the other pierced by a sword (The Redeemer and the Coredemptrix beneath the Cross). Around the edge of the frame were twelve equally-spaced stars (The Woman of Israel — Rev. 11:19; 12:1).

In this medal, therefore, were the first symbols given to us that the *Immaculate Conception* is the Co-Redemptrix, Mediatrix of all Graces, and Advocate, prophesied to be the final Marian dogma of the Church. And so, as St. Maximilian Kolbe once said: “We can rightly conclude that Mary as the Mother of the Savior Jesus had been made the Coredemptrix of the human race, and as the spouse of the Holy Spirit, she participates in the distribution of all graces.”

1858 Lourdes

On December 8, 1854, Pope Pius IX proclaimed the third Marian dogma, the dogma of the Immaculate Conception. Four years later, on February 11, 1858, Her Majesty, the Immaculate Conception, appeared to a humble uneducated peasant girl, Bernadette Soubirous, in Lourdes, France. But it was not until March 25, 1858, that the apparition identified herself to Bernadette: “*I am the Immaculate Conception,*” she said — words which echo throughout the hills and valleys of Lourdes to this very day; words which stunned the parish priest, Abbé Pereymale; words which the young girl did not herself understand, and at a time when the proclamation of Rome had not reached this isolated backward village.

She did not say: “I am she who has been conceived immaculate,” nor “I am the result of an immaculate conception.” No! She made a definitive and personalized statement in the first person: “*I am the Immaculate Conception.*” To those who question this manner of speaking, one may well say that it runs in the family, as it was her Son who also said: “*I am the Resurrection and the Life.*”

She chose her date well for that pronouncement. It was on March 25. It was the feast of the Annunciation when she accepted the invitation of God to be the Coredemptrix and the second Eve. But to be Coredemptrix, she had to be the Immaculate Conception. And so, in Lourdes she spoke the words which she had hinted in Guadalupe and wrote in the Rue du Bac in Paris: “I am the Immaculate Conception.”

But why did it take so long for her to be recognized as the Immaculate Conception? Wasn't the first Eve immaculate at birth? Sin had not entered the world as yet. When she sinned we had to

start afresh and so the second Eve was also immaculate at birth. The first Eve was born out of the rib of the first Adam. The second Adam was born out of the womb of the second Eve. The second Eve said 'yes' to Gabriel. The first Eve was disobedient to God, the second Eve was obedient to Him. It was the fruit of a tree in the garden which was the instrument of death to mankind. It was the fruit of her womb which hung from a tree in Calvary which restored life to humanity.

And so, the situation was reversed. By a woman, death. By a woman, life. When sin entered the world, Adam said to God, "The woman whom you gave me to be my companion gave me of the tree and I did eat." In short, it was a woman and a man who sinned in the Garden of Eden, therefore, it had to be a man and a woman to restore life and friendship with God. It was the Redeemer and His companion, the Coredemptrix.

It was the fulfillment of God's first promise to mankind in Genesis 3:15: "I will put enmity between you and the woman, between your seed and her seed. She will crush your head." It was the woman and her seed. It was the second Eve and her seed, the second Adam. It was Jesus and Mary. It was the Redeemer and the Coredemptrix. And anyone who leaves the Woman out of that equation is only preaching half of Genesis 3:15, half the Gospel, and half-truth is no truth.

Amsterdam

On November 1, 1950, Pope Pius XII proclaimed the fourth Marian dogma. It was the bodily Assumption of the Blessed Virgin Mary into heaven. St. Catherine Labouré was already fully aware of this. However, a fifth and final dogma was prophesied by Her Majesty herself. This leads me on to the series of apparitions between 1945 and 1959, which have only recently been given prominence worldwide. On May 31, 1996, Bishop Hendrik Bomers of Amsterdam eventually approved the apparitions of the Blessed Mother to Ida Peerdeman under the title *Mother or Lady of all Nations*. Significantly, the first apparition occurred on March 25, 1945, the feast of the Annunciation, and a few months before the end of World War II.

Purposefully, it was not until *after* the proclamation of the dogma of the Assumption on November 1, 1950 that she said for the first time on November 16, 1950: “My child, I am standing on the globe because I want to be called the *Mother or Lady of all Nations*.” On February 11, 1951, significantly, the feast of Our Lady of Lourdes, she gave her prayer for all the nations, “a simple but powerful prayer,” she said. It is: “Lord Jesus Christ, Son of the Father, send now your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations, that they may be preserved from degeneration, disaster and war. May the Lady of all Nations, who once was Mary, be our Advocate, Amen.”

She explained: “who once was Mary.” She said to Ida: “Many people have known Mary just as Mary. Now, however, in this new era, which is beginning now, I wish to be the Lady of all Nations. Everyone will understand this... The nations, together with the Church, understand well, together with the Church, will have to say my prayer. Only the Holy Spirit can make the world one, can bring peace between the peoples... This present time is the time of the Holy Spirit. All of you must ask the Holy Spirit to make His truth prevail over the world. The world is not saved by force. The world will be saved by the Spirit... You must realize why I come as the Lady of all Nations. I come in order to rally all nations in the Spirit, in the Spirit of Truth... I cannot repeat this often enough to the world. Have recourse to the Holy Spirit now.

She said on 29 April, 1951: “Now, the Lady comes to stand in front of the Cross as the Son’s mother who with Him has accomplished this work of redemption. The Lady stands here as Coredemptrix and Advocate. I was already Coredemptrix at the Annunciation.”

Indeed, she was. We have seen that, as Maximilian Kolbe once said: “In the mystery of Christ she is ever present even before the creation of the world as the one whom the Father had chosen to be the mother of His Son in the Incarnation.”

On August 15, 1951, the feast of the Assumption of the Blessed Virgin Mary, she said to Ida: “Today I have come as the *Lady of all Nations*. I have crushed the snake with my foot. As Coredemptrix, Mediatrix and Advocate I stand here. The dogma of the Assumption had to precede it. The last and greatest dogma will follow. This last dogma, the Lady standing in front of the Cross as the Coredemptrix, will be the principal one. I lay special emphasis on ‘Co’ (meaning “cooperating with“ and “subordinate to”, not “co-equal”).

“This is the explanation of the new dogma. As Coredemptrix, Mediatrix and Advocate I am standing on the globe in front of the Cross of the Redeemer. By the will of the Father, the Redeemer came on earth. To accomplish this the Father used the Lady. From the Lady the Redeemer received only flesh and blood, that is to say, His body. From my Lord and Master the Redeemer received His divinity. In this way the Lady became Coredemptrix by the will of the Father...

“Never has Miriam or Mary been officially called Coredemptrix. Never has she been officially called Mediatrix. Never has she been officially called Advocate. These three concepts form one whole. This will be the keystone of Marian history. It will become the dogma of the Coredemptrix, Mediatrix and Advocate. The other dogmas had to come first... This is why the *Lady of all Nations* had to come now, into these times, for she is the *Immaculate Conception* and, as a consequence of this, she is the Coredemptrix, Mediatrix and Advocate. These three concepts are one. I am not bringing a new doctrine. I am merely restating old themes. Is that clearly understood theologians?”

Then on May 31, 1954, she added: “The prophecy ‘from now on all generations will call me blessed ‘will be fulfilled more than ever before, once the dogma has been proclaimed. When this happens, and it will be the last step in Marian history, the *Lady of all Nations* will give peace, true peace, throughout the world.”

Time magazine’s front cover of December 30, 1991, featured the Virgin Mary with the caption: *The Search for Mary*. The inside article read: “When her womb was touched by Eternity 2,000 years ago, the Virgin Mary uttered a prediction: ‘All generations will call me blessed.’” Five years later, the December 1996 issue of *Life* magazine also devoted its front cover to Mary with the caption: *The Mystery of Mary*, and the words: “Two thousand years after the Nativity, the mother of Jesus is more beloved, powerful and controversial than ever.” *Newsweek* then gave her front coverage on August 25, 1997, with the headline: *The Meaning of Mary*. The cover story inside began: “A growing movement in the Roman Catholic Church wants the Pope to proclaim a new, controversial dogma: that Mary is Co-Redeemer. Will he do it, maybe in time for the millennium? Should he?”

Deploying the headlines of these three famous magazines, namely, *The Search for Mary*, *The Mystery of Mary*, and *The Meaning of Mary*, may I say that in my own personal *search for Mary*, I began to discover *the meaning of Mary*, and I am now awed more than ever by *the mystery of Mary*. The mystery of Mary? It is revealed in the letters of her name. In my personal mnemonic, **M** stands for **Mediatrix**, **A** for **Advocate**, **R** for **Redemptrix (Co-)**, and **Y** is for “**Yes**” she said to God, after which she became all three. Put them all together, they spell **MARY**.