

Introduction to *Ecce Mater Tua* Vol. 6

THE EDITORS

This issue of *Ecce Mater Tua* coincides with the Solemnity of Mary, the Holy Mother of God, who cooperated and still cooperates in the work of redemption with and under her Divine Son.

The *Commentario* section begins with an essay by Robert Fastiggi that commemorates the 60th anniversary of the opening of Vatican II. There was much interest in Mariology between the solemn definition of the Immaculate Conception in 1854 and the opening of the Council in 1962. Although many bishops prior to the council hoped for a solemn definition or affirmation of Mary as co-redemptrix and/or Mediatrix of all graces, St. John XXIII made it clear that he did not want any new dogmas proclaimed. This wish of the Holy Father, however, did not prevent the 1962 Marian draft from referring to the Blessed Mother as the Mediatrix of all graces in the text and Co-redemptrix in two footnotes. Resistance to the 1962 draft, however, emerged at a conference held in Fulda, Germany in the summer of 1963 attended by bishops and theologians—mostly from northern Europe. The 1962 Marian draft, nevertheless, formed the basis for chapter VIII of Vatican II's *Lumen Gentium*. As Fastiggi shows, this chapter affirms Mary's coredemptive role and her mediation of grace even though the titles of Co-redemptrix and Mediatrix of *all* Graces are avoided.

The second *Commenatio* essay is an article by Fr. Ján Košiar that originally appeared on the Italian site, *Stilum Curiae*. Fr. Košiar provides an account of his studies in Mariology in Rome and how his interest in Marian coredemption grew during his years working for Vatican Radio. His doctoral thesis at the Marianum eventually was developed into a book published in English as *Could Holy Mary Be Called Coredemptrix?* (Lulu Publishing, 2017). In his Italian essay, Fr. Ján Košiar not only defends Mary as Co-redemptrix, but he also explains the various ways the Roman Pontiff can make a solemn proclamation of the Virgin Mary as Co-redemptrix.

The five articles in this issue offer significant historical, theological, and philosophical insights. In his article on “Luther’s Revolution and the Contemporary Denial of Mary-Co-redemptrix,” Mark Miravalle explains how Luther’s understanding of human corruption prevents human cooperation and participation in the work of redemption. Lutheran soteriology ultimately undermines the very basis for Marian coredeemption in a rather dramatic way.

The article on “The Contribution of Fr. Leonardo Maria Bello to Mariology” is written by Fr. Stefano Cecchin, OFM, who is presently the President of the Pontifical Marian Academy International. The article originally appeared in *Mary at the Foot of the Cross-IX* published by the Academy of the Immaculate in 2010. In this article, Fr. Cecchin shows how Fr. Bello (1882–1944)—who served as the Minister General of the Franciscans for 11 years—moved the Franciscans under his leadership to the Scotist position of the absolute primacy of Christ and to the recognition of Mary as Mediatrix of all graces and Co-redemptrix.

Fr. Cecchin’s article is followed by one written by Fr. Joaquin Ferrer Arellano, which originally was published in 2001 by the Academy of the Immaculate in the initial volume of *Mary at the Foot of the Cross*. Fr. Ferrer’s article provides important philosophical support for the insights of Mark Miravalle. Luther’s version of Nominalism undermined the very possibility of human cooperation and participation in the work of redemption. As Fr. Ferrer explains, Luther’s philosophical errors resulted in theological resistance to Our Lady’s coredemptive role.

In his article, “*Sine Labe Concepta*: the *Debitum Peccati* in Scotus, Aquinas, and Bonaventure,” Peter Coehlo-Kostolny provides a careful exposition of how these three great medieval theologians understood original sin and the Virgin Mary’s relation to it. Following the definition of the Immaculate Conception in 1854, a strong case can be made that it was the Scotist position that the Church eventually embraced.

The final article in this issue is by the Managing Editor of *Ecce Mater Tua*, Andrew L. Ouellette. While some Protestants claim that the dogma of Mary's Assumption is not rooted in Scripture, Ouellette demonstrates that the opposite is the case—especially if one carefully reads Pius XII's 1950 apostolic constitution, *Munificentissimus Deus*, which defined the dogma of Mary's Assumption. As Ouellette makes clear, a proper typological reading of the Old and New Testaments—informed by Patristic Sources—illuminates the Scriptural support for Mary's bodily Assumption into heaven and her status as the new Ark of the Covenant, the Spotless Bride, and the Queen Mother.