

Agustín Giménez González

María, Mi Madre: Corredentora, Mediatora, Abogada

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María, Mi Madre: Corredentora, Mediatora, Abogada by Fr. Agustín Giménez González is a work of outstanding scholarship and deep faith. Father Giménez is a priest of the Diocese of Getafe within the Community of Madrid, Spain. He received his doctorate in biblical theology from the Gregorian University in Rome, and he is a professor of Sacred Scripture at the Ecclesiastical University of San Dámaso in Madrid. He is also the director of the diocesan Marian Forum of Getafe, and the members of this Forum have provided him with much spiritual support for the writing of this book. *María, Mi Madre* has an imprimatur from Most Rev. José María Avendaño Perea, the Auxiliary Bishop of Getafe, and a prologue by Most Rev. Ginés García Beltrán, the Bishop of Getafe.

María, Mi Madre is significant because it is a sustained exploration and defense of Mary as co-redemptrix, mediatrix, and advocate. With an imprimatur and an episcopal prologue, it carries the assurance of ecclesiastical approval. Bishop García Beltrán in his prologue notes that Fr. Agustín Giménez supports the proclamation of a fifth Marian dogma even though Pope Francis does not seem so inclined. The Bishop, though, recognizes the right of Fr. Giménez to present his arguments in favor of the dogma but always with respect and adhesion to the Magisterium of the Church.

Fr. Giménez begins his book with some essential insights on the meaning of redemption. He then explores the Virgin Mary's central role as the New Eve and the Mother of the Redeemer. He highlights the titles that express Mary's collaboration with Christ in the work of redemption, including Advocate, Mediatrix, and Coredeptrix. He shows how these titles have been expressed—either explicitly or implicitly—in liturgy, art, songs, and popular piety.

A major contribution of *María, Mi Madre* is its detailed history of the various movements for a fifth Marian dogma. The present four dogmas of Mary's perpetual virginity, divine maternity, Immaculate Conception, and Assumption into heaven relate to the personal privileges God has bestowed upon her in light of her role as the Mother of God. The fifth Marian dogma, however, relates not only to who Mary is but what she has done and continues to do as Coredeptrix, Mediatrix of all graces, and Advocate.

Fr. Giménez provides a detailed and illuminating history of the movements for the fifth Marian dogma that emerged after the proclamation of Mary's Immaculate Conception in 1854. He takes note of the various Marian congresses held as well as the efforts of Cardinal Mercier (1851–1926) for a definition of Mary as the Mediatrix of all graces. He mentions the Spanish, Belgian, and Roman commissions that studied the definability of this dogma, and he highlights the contributions of the Spanish theologian, José Maria Bover (1877–1954).

The historical survey of Fr. Giménez continues with the connection of the 1917–1925 Fatima apparitions to Marian coredemption. He mentions the vows and oaths taken in support of Mary's coredemption, the strong Marian devotion in the city of Seville, and the formation of Marian societies that studied Marian coredemption. He also shows how the proclamation of the dogma of the Assumption by Pius XII in 1950 can be understood as a confirmation of Marian coredemption and her universal mediation of grace.

Fr. Giménez then turns his attention to the years of preparation for Vatican II. He covers the 1962 Marian schema, the Marian debates at the council, the promulgation of *Lumen Gentium*; and Paul VI's proclamation of Mary as Mother of the Church. He then shows how a crisis in Mariology followed the council, which was a crisis that involved Christology and soteriology as well. The crisis, however, was not due to the actual texts of Vatican II but to misinterpretations and misguided ecumenical movements.

The historical survey subsequently turns to the pontificate of St. John Paul II and his explicit support for Mary as Coredemptrix. Fr. Giménez takes note of the movement, “*Vox populi Mariae Mediatrici*,” begun by Dr. Mark Miravalle in the early 1990s to gather support for the fifth Marian dogma. He examines the 1996 statement of the so-called Częstochowa commission of the Pontifical International Marian Academy (PAMI) against the proclamation of the dogma; and he provides responses of various Mariologists to this statement.

One of the most interesting sections of the book is Fr. Giménez’s overview of the symposia organized by supporters of the fifth Marian dogma. He likewise takes note of recent petitions for the dogma by various cardinals and bishops, and the apparent resistance of Pope Francis to these petitions. He explains that Catholics are permitted to raise questions about papal statements that are non-definitive. Moreover, Church history shows that the raising of such questions can lead to future clarifications.

The final parts of the book examine the reasons for the proclamation of Mary as Coredemptrix, Mediatrix of all graces, and Advocate. These sections also respond to the various objections to the dogma. Of special note is the claim made by Fr. Salvatore Perrella, OSM, and others that the push for the fifth dogma is linked to the reported 1945–1959 apparitions in Amsterdam to Ida Peerdeman and to the false revelations of the pseudo-visionary, Marie-Paule Giguère of Québec. Fr. Giménez shows that this claim is not true, and he outlines the many benefits that will come from the proclamation of the fifth Marian dogma.

The appendices provided at the end of this study are very valuable and important. The first appendix details the historical developments leading to the dogmatic proclamations of the Immaculate Conception and the Assumption. This appendix shows how the objections to these dogmas were overcome. The second appendix provides a list of privileged witnesses to the truth of the proposed fifth Marian dogma. This list includes some well-known figures such as St. Pio of

Pietrelcina, St. Maximilian Kolbe, and Sister Lucía of Fatima. The third appendix contains various vows, letters, hymns, and theological texts that affirm Mary as Coredemptrix and Mediatrix of all graces. Fr. Giménez also includes the 1962 Marian schema of Vatican II that refers to Mary as the Mediatrix of all graces and coredemptrix (in two footnotes). Appendix IV provides various prayers and devotions for the fifth dogma, including a special rosary and novena. Appendix V is a subtle theological exposition of various questions related to redemption, merit, and causality, and how these relate to the Virgin Mary.

In my opinion, *María, Mi Madre* is a monumental achievement. I believe it is one of the most comprehensive books on Marian coredemption ever written. It is not only a scholarly achievement; it is also a witness to the full truth about Mary, a truth that includes her role as Coredemptrix, Mediatrix of all graces, and Advocate. Fr. Giménez provides a compelling case for a dogmatic proclamation that affirms the truth of these three special titles. I hope his book achieves a wide readership and is eventually translated into English and other languages. His book is a testimony to his erudition as a scholar and his great love and devotion to the Blessed Virgin Mary: the Co-redemptrix, Mediatrix of all graces, and our Advocate before the throne of God.