



November 17, 2025

A Commentary

Mater Populi Fidelis

(Mother of the Faithful People of God)

Doctrinal Note on Some Marian Titles Regarding Mary's Cooperation in the Work of Salvation

(Quotes from the Introduction to MPF – Mater Populi Fidelis are in blue)

- **How does MPF introduce Mary and Marian titles?** By reaffirming our Marian belief and the admiration and affection that shown to her.

*"Mary is **the most perfect expression of Christ's action** that transforms our humanity. She is the feminine **manifestation of all that Christ's grace can accomplish** in a human being."*

¹

- **What is the Magisterium's purpose in writing this Note?** Repeating a point made in the presentation, the DDF (Dicastery for the Doctrine of Faith), wrote the note to

*"**maintain the necessary balance that must be established..... between Christ's sole mediation and Mary's cooperation in the work of salvation, and..... the meaning of Mary's unique cooperation in the plan of salvation?**"* ²

Additionally, the Note refers to religious phenomena or claimed visions and messages related to certain Marian titles. *"**Certain titles and expressionsare frequently used in connection with such phenomena that are not always employed precisely. Their and their meanings are sometimes altered or misinterpreted.**"* ³

In conclusion, the Church is balancing how the titles, Co-Redemptrix or Mediatrix have been used or misused. The "religious phenomena" referred to concern distinguishing private revelation from Divine revelation.

¹ DDF, Mater Populi Fidelis, On Certain Marian Titles, Introduction #1

² DDF, Mater Populi Fidelis, On Certain Marian Titles, Introduction #3

³ DDF, Mater Populi Fidelis, On Certain Marian Titles, Introduction #2

- ***What is Mother Mary's cooperative role in Redemption?*** Paragraphs #4 through #8 break down and reaffirm *"her role in the work of salvation, by her participation in Christ's life and the influence she has on the redeemed."*⁴ Mary's cooperative role is Scripturally based. She is the woman foreshadowed in Genesis, the "Mother of the living" whose yes reverses Eve's disobedience. The doctrinal note points to Old and New Testament references to Mary's role in redemption and her maternal care off all the redeemed. Consider the following quotes from the Note.

"Mary's motherhood in relation to us is part of the fulfillment of the divine plan, accomplished in Christ's Paschal Mystery." MPF #6

it is not surprising that Jesus addresses Mary as "Woman" on Calvary (Jn 19:26). In Cana, likewise, he calls her "Woman" (Jn 2:4), referring to Mary and her role, together with him, in the "hour" of the Cross.

"Mary stands out as the direct protagonist of Jesus' conception, birth, and infancy. The same can be said of the accounts of the Passion, since Mary was "standing by the cross of Jesus" as "his mother" (Jn 19:25)." MPF #7

"all generations will call me blessed" (Lk 1:48)...., such blessedness is not seen as a state of mind but as the fulfillment of the messianic promises." MPF #8

The point or conclusion here is that the Note does give a Scripturally based presentation of her participation in the Christian mystery of redemption. What follows next is how Marian titles, devotion and theological understanding developed. (See #9- #15). This is important to establish a clear or clearer understanding of Mother Mary's role in the redemption of the People of God.

To Christ through Mary,
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⁴ DDF, Mater Populi Fidelis, On Certain Marian Titles, Introduction #4