

Theory 5a

THE ROLE OF MARY IN OUR LIFE

In 1978, Alexander Solzhenitsyn, a Russian political prisoner, was released from the Siberian Labor Camps and allowed to come to the US. At that time, he said: “If I were asked today to formulate as concisely as possible the main cause of the ruinous Revolution that swallowed up some sixty million of our people, I could not put it more accurately than to repeat: Men have forgotten God; that’s why all this has happened.”

From 1830 to the present, Mary has been appearing with a greater frequency and urgency to call her children back to God.

In 1917, Mary appeared to three children in Fatima, Portugal, over six consecutive months culminating with the Miracle of the Sun witnessed by more than 70,000 people.

“You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to my Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace.”

~Mary to the little children at Fatima

The primary means Our Lady gave to return to God were the **Consecration to Her Immaculate Heart** and the **Rosary**. The intimate relationship between the Holy Spirit and Mary is the reason for her importance in our life.

What is the purpose of life?

The purpose of life is to receive God’s divine life and become like Him.

- 1 John 3:2 “We are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him...”
- CCC 460 “The only begotten Son of God, wanting to make us sharers in his divinity assumed our nature, so that he, made man, might make men gods.”
- Comingling of the Water and Wine: “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.”

God has nothing to give except divinity.

- The Father gives divinity to the Son.
- The Son receives divinity and gives it to the Father.
- The Holy Spirit receives all the divinity from the Father and the Son. The Holy Spirit is pure receptivity.

In Her **Immaculate Conception**, the Holy Spirit floods the soul of Mary.

At the **Annunciation**, the Holy Spirit, being pure receptivity in Mary, receives all the divinity from the Father and the Son, conceiving Jesus in her womb. Mary receives God. That is what makes her great.

Through Consecration to Mary, we invite the Holy Spirit and Mary to come into our soul to receive divinity in us. Mary says, “Give me your heart, and I will put Jesus in them and make you my apostles.”

The Relationship of the Holy Spirit and Mary

St. Ildephonsus, 603-677, Spain, prayed:

I beg you, holy Virgin, that I may have Jesus from the Holy Spirit, by whom you brought Jesus forth. May my soul receive Jesus through the Holy Spirit by whom your flesh conceived Jesus...May I love Jesus in the Holy Spirit in whom you adore Jesus as Lord and gaze upon Him as your Son (*Marialis Cultus*, 26).

The early Church turned to Mary to receive Jesus from the Holy Spirit

The Main Points:

- The Holy Spirit and Mary formed Jesus in her womb
- The Holy Spirit and Mary form Jesus in you
 - The more I turn to Mary, the more the Holy Spirit will form Jesus in me.
 - The Holy Spirit and Mary act as one.

The Catechism introduces its teaching on the Holy Spirit with 1 Corinthians 12:3, “No one can say ‘Jesus is Lord’ except by the Holy Spirit” (CCC 683). In the Jerusalem Bible, it says: “unless he is under the influence of the Holy Spirit.”

CCC 683 continues: “This knowledge of faith is possible only in the Holy Spirit: to be in touch with Christ, we must first have been touched by the Holy Spirit.”

Without the gift of the Holy Spirit in our lives, we cannot have faith in Jesus, we cannot worship, live, or pray as Christians. The Holy Spirit makes it all possible.

The Holy Spirit enables us to receive Jesus

CCC 687 The Holy Spirit reveals the Word to us and disposes us to welcome him in faith.

“The Joint Mission of the Son and the Spirit”

CCC 689

“When the Father sends His Word, He always sends His Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, **it is Christ who is seen**, the visible image of the invisible God, **but it is the Spirit who reveals Him**” (CCC 689).

It is the mission of the Holy Spirit to REVEAL Jesus!

CCC 692 Since it is a joint mission of the Son and the Spirit, Jesus calls the Spirit the “Paraclete”

- Literally, “he who is called to one’s side”
- Advocatus, co-redeemer

CCC 702 From the beginning (Creation) until “the fullness of time” (Annunciation), the joint mission of the Father’s Word and Spirit remains hidden...Both are to be watched for and welcomed at their manifestation.

What have we learned to this point?

- A. Creation and Salvation are accomplished through a joint mission of the Son and the Spirit – Two Hands of the Father
- B. Both the Son and the Spirit have been at work since Creation
- C. But their *missions* were hidden until the “fullness of time,” which is the Annunciation
- D. We ought to be looking for the visible manifestation of the mission of the Son and the mission of the Spirit.**

Mary's Role in the Mission

- CCC 721 Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and, because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense, the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary.

Scripture and the Catechism identify Wisdom with the Holy Spirit

- Proverbs 1:20; Wisdom 7:7-12; Wisdom 8:1-9:17; Sirach 14:22-26

CCC 292 The Holy Spirit is the Wisdom of God: "There exists but one God...he is the Father, God, the Creator, the author, the giver of order. He made all things by himself, that is, by his Word and by his Wisdom, by the Son and the Spirit."

Wisdom is described with distinctively feminine, bridal, maternal, and virginal characteristics:

Wisdom 7:7-12 And so I prayed, and understanding was given me; I entreated, and the spirit of Wisdom came to me. I esteemed her more than scepters and thrones; compared with her, I held riches as nothing. I reckoned no priceless stone to be her peer, for compared with her, all gold is a pinch of sand, and beside her silver ranks as mud. I loved her more than health or beauty, preferred her to the light, since her radiance never sleeps. In her company, all good things came to me, at her hands riches not to be numbered. All these I delighted in, since Wisdom brings them, but as yet I did not know she was their mother.

Sirach 15:1-2 Whoever fears the Lord...will obtain wisdom. She will come to meet him like a mother and receive him like a virgin bride.

In the New Testament, the Holy Spirit carries out a specifically maternal and educative mission to form Christ and Christians:

1. First in Mary:
 - a. Luke 1:35, Mary conceived Jesus by the maternal power of the Holy Spirit
2. Then in Christians:
 - a. 1 Cor 12, the mission of the Spirit is to form Christ in Christians and so build up the Body of Christ

However, CCC 721 says

- The Church's Tradition has often read the texts on Wisdom in relation to Mary
- Mary is acclaimed and represented in the liturgy as the 'Seat of Wisdom.'"
- In her the "wonders of God" that the Spirit was to fulfill in Christ and the Church began to be manifested.

Why is there this likeness between the Spirit and Mary?

Immaculate Conception

CCC 722 "The Holy Spirit *prepared* Mary by his grace so that she would be 'full of grace'."

CCC 489-490 explains the meaning of "full of grace"

- Mary is perfectly filled and possessed by the Holy Spirit
- From the first moment of her existence

The **Annunciation**, "The Holy Spirit came down upon Mary and made her His permanent dwelling place" (Luke 1:35).

- *Marialis Cultus* says "permanent"
- The Son becomes visible (incarnate) in Jesus

The Catechism is emphasizing 2 parts to the mission of the Spirit

- The Holy Spirit will bring Christ into the world
- The Holy Spirit will bring people into communion with Christ

The Holy Spirit will carry out this mission *in and through and with* Mary

The **Incarnation**, the Son becomes visible (incarnate) in Jesus.

CCC 723 "In Mary, the Holy Spirit brings Christ into the world. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God."

CCC 725 "Through Mary the Holy Spirit begins to bring men...into communion with Christ."

And the humble are always the first to accept him

- Shepherds and magi - found Jesus in the care of Mary
- Simeon and Anna – "Received Jesus" through the hands of Mary
- Bride and groom at Cana – encountered Jesus through the intervention of Mary
- The first disciples believed because of her intercession

The Biblical Pattern

- Annunciation – Spirit and Mary bring Jesus into the world
- Visitation – Spirit and Mary bring Jesus to Elizabeth and John
- Birth of Jesus – Through the Spirit, Mary brings Jesus into the world
- Presentation – Spirit and Mary bring Jesus to Simeon
- Cana - Holy Spirit and Mary reveal Jesus to the world

The mission of the Holy Spirit is to bring Christ into the world and bring people into communion with Christ *through Mary*.

Mary, the link between the Annunciation and Pentecost

There is a correlation between the two events of the Annunciation and Pentecost.

Pentecost

CCC 726 “At the end of this mission of the Spirit, Mary became the Woman, the new Eve (mother of the living), the mother of the whole Christ. As such, she was present with the Twelve, who with one accord devoted themselves to prayer (Acts 1:14), at the dawn of the end time which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church.”

The Holy Spirit carries out a **maternal mission** to bring Christ into the world to form Christ in souls through Mary, through her maternal cooperation (cf. CCC 2618 and CCC 2617).

Before the incarnation of the Son of God, and before the outpouring of the Holy Spirit, her prayer cooperates in a unique way with the Father’s plan of loving kindness.

- At the Annunciation, for Christ’s conception
- At Pentecost, for the formation of the Church, His Body

The Presence and Prayer of Mary at the Annunciation and Pentecost cooperates with the Spirit

- To conceive and form Jesus in her womb
- To conceive and form Jesus in the souls of the disciples

The Annunciation and Pentecost teach us that the Holy Spirit carries out His mission visibly through Mary. She is an **essential** part of the mission.

St John Paul writes:

In the redemptive economy of grace brought about by the action of the Holy Spirit there is a unique correspondence between the moment of the Incarnation of the Word and the moment of the birth of the Church. The person who links these two moments is Mary: *Mary at Nazareth* and *Mary in the Upper Room at Jerusalem*. In both cases her discreet yet essential presence indicates the path of birth from the Holy Spirit. Thus, she who is present in the mystery of Christ as mother becomes – by the will of the Son and the power of the Holy Spirit, present in the mystery of the Church. In the Church, too, she continues to be a *maternal presence*... (*Redemptoris Mater*, 24)

The Main Points:

- The Holy Spirit carries out a maternal mission to form Christ and Christians.
- The Holy Spirit carries out this maternal mission through Mary.
- The Holy Spirit and Mary formed Jesus in her womb.
- The Holy Spirit and Mary form Jesus in you.

CCC 721-726 teach that in the joint mission of the Son and the Spirit

- The mission of the Son is manifest in Jesus
- The maternal mission of the Spirit is manifest in Mary

Mary is the perfect human expression of the Spirit and the mission and saving activity of the Spirit.

- Mary is not the Holy Spirit.
- Mary is the sacrament of the person and mission of the Spirit.
- She is the visible, present, active, and efficacious sign of the Holy Spirit.

Renowned Mariologists attest to the important role of Mary

Fr. Grzegorz Bartosik, the greatest living St. Maximilian Kolbe scholar, said “According to Kolbe, Mary and the Holy Spirit are two separate persons, but their union is so close, that though Kolbe called Mary the “Spouse of the Spirit” it was not adequate. In fact, Kolbe preferred to call Mary the “Quasi-Incarnation” of the Holy Spirit. Kolbe said the Son became manifest in Jesus and the Holy Spirit became manifest in Mary.”

Bartosik believed Kolbe agreed with the idea of Mary as the Sacrament of the Spirit.

On July 28, 1935, Kolbe wrote:

“And what about the Holy Spirit? He is in the Immaculata as the second person of the Holy Trinity, as the Son of God is in Jesus, but of course, with this distinction – in Jesus Christ, one divine person, two natures, the divine and the human, are united. In the Immaculata, her nature and person are distinguished from the nature and person of the Holy Spirit. However, the union between the Holy Spirit and the Immaculata is so inexpressibly perfect that He conducts His activity through her only. Therefore, she is the mediatrix of all graces flowing from the Holy Spirit...In honoring the Immaculata, we honor in a special way the Holy Spirit” (Foster , pp. 473-474).

Fr. René Laurentin, French theologian who was devoted to Mary, said in the summer of 2003, “What the Holy Spirit does as God, Mary does with Him. She participates with Him as His visible sign. Mary is the sensible visible presence of the Holy Spirit.”

Sacrament of the Holy Spirit

The Catechism 1131 defines sacraments as

- “efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.”

Sacraments are efficacious signs which means

- sacraments are signs that make present and effective what they signify.

Mary is the sign of the Holy Spirit.

- She makes the maternal mission of the Holy Spirit present to form Jesus in us.

Sacraments are instituted by Christ and entrusted to the Church.

- Mary was instituted by Christ as our Mother and entrusted to the Church
- John 19:27 “Behold, your mother.”

God said, “Behold, your mother,” and Mary receives the mission to make the maternal action of the Holy Spirit present in our lives.

Sacraments dispense the divine life to us.

- Mary cannot bring the divine life to us because she is not God.
- Only the Spirit can bring us the divine life of Jesus.
- The Spirit brings Jesus to us *with* and *in* and *through* Mary.

Let's briefly examine if Mary is the Spouse of the Holy Spirit.

St. Francis of Assisi, St. Louis De Montfort, St. Maximilian Kolbe, St. John Paul II call Mary the Spouse of the Spirit.

Kolbe writes: The Third Person of the Blessed Trinity never took flesh; still our human word "spouse" is far too weak to express the reality of the relationship between the Immaculata and the Holy Spirit. We can affirm that she is, in a certain sense, the "incarnation" of the Holy Spirit. It is the Holy Spirit that we love in her; and through her we love the Son. The Holy Spirit is far too little known.¹

The sign of a sacrament must correspond to the reality it signifies.

- Water is the sign of baptism because water cleanses and brings life.
- As the visible sign of the Spirit, Mary shares the same characteristics as the Spirit, not complementary characteristics.

That's why she's not the spouse of the Spirit. Spouses have complementary characteristics. The mission of the Spirit has characteristics that are feminine, maternal, bridal and virginal and so does Mary.

Their relationship isn't spousal. Mary is the perfect human expression of the Spirit.

Spouses are not the expression of one another, they complement one another. If they were the same, it would not be complementary. Therefore, Mary is not the spouse of the Spirit.

Sacraments are efficacious signs instituted by Christ and entrusted to the Church by which the divine life of Jesus is dispensed to us. A sacrament signifies and makes present the grace proper to it. Mary signifies and makes present the maternal mission of the Spirit to form Jesus within us. Spouses bring complementary attributes to the relationship.

Mary does not bring complementary attributes to the Holy Spirit, relating to the Spirit as a Bride to a Bridegroom; this would make the Spirit the Father of Jesus. Mary is the human visible expression of the maternal attributes and maternal mission of the Holy Spirit. Mary is the human Sign that makes the Holy Spirit Present and Active in our lives

That is the Definition of a Sacrament - A sign that makes happen what it signifies

Mary is a maternal sign that makes the maternal mission of the Holy Spirit active in our lives.

¹ Kolbe, *Konftrencje ascetyczne: notatki sluchaczy z prze- mowien ojca Maksymiliana Kolbego (Niepokalanow, Polska: 0 0 . Franciszka- nie, 1976)*, n. 311, p. 428; translated in Manteau-Bonamy, *Immaculate Conception and the Holy Spirit*, p. 50.