

## OUR LADY'S ROLE IN EVANGELIZATION

### AS SPOUSE OF THE HOLY SPIRIT

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The Blessed Virgin Mary is the spouse of the Holy Spirit. The word "spouse" expresses Mary's total self-giving to God in virginity. This intimate and unique union between the Holy Spirit and the Blessed Virgin Mary took place at the moment of her Immaculate Conception in the womb of her mother Saint Anne. Through this mystical union, God preserved Mary from original sin and in doing so, God created his greatest masterpiece of grace on earth. Furthermore, Saint Maximilian Kolbe explains that this union:

"Is above all an interior union, a union of her essence with the "essence" of the Holy Spirit. The Holy Spirit dwells in her, lives in her, in the depths of her very being. This was true from the first instant of her existence... In what does this life of the Spirit in Mary consist? He Himself is uncreated Love in her; the Love of the Father and of the Son, the Love by which God loves Himself, the very love of the Most Holy Trinity. He is a fruitful Love, a "Conception"...The Holy Spirit makes her fruitful, from the very first instant of her existence, all during her life, and for all eternity. This eternal "Immaculate Conception" (which is the Holy Spirit) produces in an immaculate manner divine life itself in the womb (or depths) of Mary's soul, making her the Immaculate Conception, the human Immaculate Conception."<sup>1</sup>



From Mary's Immaculate Conception, we already see the Holy Spirit preparing Our Lady to be involved in His work of evangelization. Since the Holy Spirit is the primary agent in evangelization, and Our Lady is His spouse, then that involves her in His work. In the words that Pope Paul VI communicated on the Solemnity of the Immaculate Conception in 1975, "Evangelizing means to bring the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new, 'Now I am making the whole of creation new' (Revelation 21:5). But there is no new humanity if there are not first of all new persons renewed by baptism, and by lives lived according to the Gospel".<sup>2</sup> A look at the spousal relationship of the Blessed Virgin Mary with the Holy Spirit, then, reveals her role in the Holy Spirit's work of evangelization in the Annunciation, the Visitation and Pentecost and within some distinctive elements of evangelization: interior conversion of heart to Christ and His Church, receptivity to grace and the will of God, the growth of holiness of the Church.

God filled Mary with an abundance of grace, "the only one who has become the dwelling place of all the graces of the most Holy Spirit,"<sup>3</sup> so much so that she would become the Mother of God and mediatrix of graces, for the relationship between Mary and the Holy Spirit consists of a receptive and fruitful love. At the moment of the Annunciation, by her receptivity to the grace and power of the Holy Spirit, which came upon her and overshadowed her, Mary became abundantly fruitful upon conceiving the Eternal Word made Flesh, through whom the life of grace would come into the world. God chose Mary, a mere creature, to show visibly and concretely, the fruitfulness of the Holy Spirit. It is not that the Blessed Virgin Mary confers on the Holy Spirit the fruitfulness He already possesses, but that "the Holy Spirit chose to make use of our Blessed Lady, although he had no absolute need of her, in order to become actively fruitful in producing Jesus Christ and his members in her and by her"<sup>4</sup>. Thus, God chose Mary to not only reveal, but to show more clearly the work that the Holy Spirit can accomplish in a creature that opens itself to His sanctifying grace, to His love, to the dignity of having been made in the image of God; to allow the Blessed Virgin Mary to do the same that she did with her Son Jesus Christ. "Jesus went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced (in) wisdom and age and favor before God and man."<sup>5</sup> In the school of the Blessed Mother, Mary will also do the same in us if we allow her. After all, "the more [the Holy Spirit] finds Mary his dear and inseparable spouse in a soul the more powerful and effective he becomes in producing Jesus Christ in that soul and that soul in Jesus Christ."<sup>6</sup>

The primary task of evangelization is precisely to produce Jesus in the soul being evangelized through an encounter with Jesus Christ. With Mary, the evangelizer not only shows the work that Mary has done in him to become more Christ-like, thus becoming a living witness of the mysteries of Christ, but the evangelizer will also bring about the presence of Christ in the soul being evangelized. He will provide an opportunity to

encounter Christ and discover his dignity of being made in the image of God and his capacity of having the Holy Spirit do wonders in his soul. Pope Paul VI noted that today's world, despite innumerable signs of disbelief, "is nevertheless searching for God in unexpected ways and painfully experiencing the need for him."<sup>7</sup> That world, he said, is calling for evangelizers who can witness to a God whom the evangelists are familiar with "as if they could see the invisible."<sup>8</sup> The union, thus, between the Holy and Mary gives as a fruit the life of Jesus. All of the comings of Christ require the powerful action of the Holy Spirit and the cooperation of the Blessed Virgin Mary. This is precisely the evangelization mission of the Holy Spirit with Mary: that through their intimate union, Christ may be born in every heart.

The Annunciation also shows the importance of Mary, who is full of grace, in the Holy Spirit's work of two elements of evangelization: dispensing the graces of the Holy Spirit and assenting to God's plan. All the graces come to us from God the Father through the merits of his Son Jesus Christ. They are distributed through the work of the Holy Spirit. The Blessed Virgin Mary, in turn, is not only a reflection of the holiness of the Holy Spirit, but she also collaborates with Him in distributing His graces and in the sanctification of souls. As spouse of the Holy Spirit and from her intimate relationship with Him, the Virgin Mary takes the graces merited by Christ on the Cross to all souls. This is why Mary is the mediatrix of graces.<sup>9</sup> "God the Holy Spirit entrusted his wondrous gifts to Mary, his faithful spouse, and chose her as the dispenser of all he possesses, so that she distributes all his gifts and graces to whom she wills, as much as she wills, how she wills and when she wills. Since she is completely transformed in God by that grace and glory which transforms all the saints in him, she does not ask or wish or do anything which is contrary to the eternal and changeless will of God."<sup>10</sup> God chose to reveal how the Third Person of the Trinity distributes the graces merited by Christ, through a concrete sign perceivable through our senses – a human person; and that person is the Blessed Virgin Mary.

In the Annunciation, the angel addresses Mary as "full of grace." To fully understand this greeting, we learn from Pope Benedict XVI's explanation of grace. Our universal shepherd explains that grace is a relational term, and signifies a relationship between God and man. He writes, "Grace in the proper and deepest sense of the word is not something that comes from God; it is God himself...The gift of God is God – he who as the Holy Spirit is communion with us. 'Full of grace' therefore means, once again, that Mary is a wholly open human being, one who has opened herself entirely, one who has placed herself in God's hands boldly, limitlessly, and without fear of her own fate."<sup>11</sup> In other words, to be 'full of grace' means to be 'full of the Holy Spirit,' to be totally open to Him and His presence within us. Who better than Mary, whom God entrusts to dispense His graces, to bring the presence of the Holy Spirit to every soul? In order to bring this about, Mary counts on evangelizers who assent as Mary did in the Annunciation so as to be instruments of the Holy Spirit and bring His presence to many needy hearts. This is the final destiny for every one of us – to be people freely and completely given over to the presence of God living inside them; to offer no resistance to this presence, but to completely allow ourselves to be ruled by it. No one did this more fully or more perfectly than Mary. She was the first true "charismatic." To be truly charismatic is to live in the Spirit, to hear, listen and follow His voice. No one has ever done this like Mary. She is the Spouse of the Spirit in the fullest sense, in that she lived in perfect union with her Spouse and always heard and carried out His will. Mary's role as Mediatrix of all grace is seen more clearly in relation to her union with the Holy Spirit (accomplished in and through her Immaculate Conception). Saint Maximilian Kolbe clearly explains Mary's universal mediation of grace through her mystical union with the Holy Spirit, "As Mother of Jesus our savior, Mary was the Co-redemptrix of the human race; as the spouse of the Holy Spirit, she shares in the distribution of all graces."<sup>12</sup> Therefore, the disposition of the evangelizer and the soul being evangelized is total, docile, and obedient availability to God and His will. This implies a constant readiness to listen and carry out His will. It requires the attentiveness of a 'handmaid' that has her eyes constantly on her beloved Spouse, the Holy Spirit, so as to anticipate his desires in order to carry out His will with diligence and promptitude.

To maintain the presence of the Holy Spirit and the grace to listen to and carry out the will of God, we have to rid ourselves of sin, in other words, to experience conversion, another task of evangelization. "This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel."<sup>13</sup> It is the Holy Spirit that actually brings about the conversion of heart by "convincing the world according to sin"<sup>14</sup>; in other words, He shows us our sin so we can begin, with His grace, to change it. In order to do this, we must first begin to live a life in conformity with the commandments. Who did this better than Our Lady – the Immaculate Conception – who lived a perfectly sinless life? Through the Holy Spirit, God comes to the heart of man and sanctifies and changes our hearts from within. Therefore, if we are truly living a life in union and communion with the Holy Spirit, like the Blessed Virgin Mary, then we too are called to "go out" to communicate God, to bring Him to other hearts so in need of His presence. We see this first in Mary who went in haste to her cousin Elizabeth<sup>15</sup> upon being "overshadowed" by the Holy Spirit, which means that God Himself made Himself present in Mary, within Mary, in her womb. Thus, in this instant of "having been

evangelized," Mary became the new tabernacle of God. Consequently, the arrival of the Mother of God sanctified the soul of John the Baptist who was still living within the womb of Elizabeth. Mary "went out" and brought about the sanctification of souls. She was the first apostle of her Son. Many years later, we see the same pattern among the Apostles. Not until they received the gift of the Holy Spirit on Pentecost did they begin to "go out" preaching, baptizing and sanctifying souls. Their mission could not begin until they received the power of the Holy Spirit. We learn here that the evangelization was preceded by the presence of Mary because we see how the presence of Mary attracted the outpouring of the Holy Spirit in the nascent Church at Pentecost. "Chronologically speaking, the first evangelization began on the day of Pentecost, when the Apostles, gathered together in prayer with the Mother of Christ, received the Holy Spirit. In this way, Mary, who according to the words of the Archangel is "full of grace", was present during apostolic evangelization and continues to be present in those places where the successors of the Apostles strive to proclaim the Gospel."<sup>16</sup> In communion of hearts with Blessed John Paul II, "It is my heartfelt hope that she, whose intercession was responsible for strengthening the faith of the first disciples (cf. *Jn* 2:11), will by her maternal intercession guide the Church in America, obtaining the outpouring of the Holy Spirit, as she once did for the early Church (cf. *Acts* 1:14), so that the new evangelization may yield a splendid flowering of Christian life."<sup>17</sup>

The event of Pentecost also shows us that evangelization has been the life of the Church throughout history. "Woe to me if I do not preach the Gospel."<sup>18</sup> As Pope Paul VI explained, "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace"<sup>19</sup>. For this reason, the Church has always seen herself - and considers herself still - in the state of mission. The Church evangelizes, the Church announces Christ, who is the Way, the Truth and the Life. As Mother Adela Galindo, Foundress, teaches us:

"To evangelize is to announce Christ, the Savior of mankind. It is here that we find the reason for the Church's existence. It is Mary who has an irreplaceable role in the announcement of Christ. She is present in the three phases of the history of salvation: before Christ, during the life of Christ, and in the time of the Church. Her fiat brought the Messiah into the world. She was singularly associated to His redemptive mission and She is the Mother of the Church. Mary plays an active role in the passing from one phase to another, as well as in the encounter of the Church with each generation and historic moments."<sup>20</sup>

"How can we fail to emphasize the role which belongs to the Virgin Mary in relation to the pilgrim Church in America journeying towards its encounter with the Lord? Indeed, the Most Blessed Virgin "is linked in a special way to the birth of the Church in the history ... of the peoples of America; through Mary they came to encounter the Lord".<sup>21</sup> We have seen that this encounter with the Lord is produced from the deep union between the Blessed Virgin Mary and the Holy Spirit. "In the arms of the Blessed Virgin Mary, the Word-made-Flesh was presented to the world. She brought Jesus to the world and to our history . . . She, who was filled with His presence, went in haste to serve Her cousin Elizabeth, and just by the Blessed Mother's greeting, Elizabeth was filled with the Holy Spirit."<sup>22</sup> This encounter also brings an interior change of the human heart, conversion, which is "directed to holiness, since conversion "is not an end in itself but a journey towards God who is holy. To be holy is to be like God and to glorify his name in the works which we accomplish in our lives (cf. *Mt* 5:16)" (Propositio 29).<sup>23</sup> Plus, the "Church evangelizes when she seeks to convert".<sup>24</sup> This holiness of life then is vital for our evangelizing zeal because one has to first become a witness to the life of Christ in order to evangelize. After all, you cannot give what you do not have. If we want to follow Mary and evangelize with the holiness of our lives, we must first change ourselves. "We cannot preach conversion unless we ourselves are converted anew every day"<sup>25</sup>. We cannot expect others to do what we have not first done. We cannot be a guide along a path we have not yet walked. We cannot be a channel of grace and love to the world if we have not first cleared our hearts from all that hinders this river of grace to flow through us. As Pope Paul VI insightfully taught us: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses"<sup>26</sup>. "This is why the person of the Blessed Virgin Mary illuminates the mission of Evangelization. She is the evangelizer because She is a living Gospel, a true model whom the evangelizer is able to present to the person to whom he has proposed the saving message as the highest realization of the Christian message."<sup>27</sup>

Who better than Mary to form us into saints? "Having lived her condition as a disciple of the Lord perfectly, [Mary] calls Christians to progress on the path of a fervent life in accordance with the Gospel".<sup>28</sup> Mary indeed is the perfect model of discipleship and holiness for she gives us Christ with love, fidelity, zeal and veracity. Furthermore, "God the Holy Spirit wishes to fashion his chosen ones in and through Mary. He tells her, "My well-beloved, my spouse, let all your virtues take root in my chosen ones that they may grow from strength

to strength and from grace to grace....You are always my spouse, as faithful, pure, and fruitful as ever. May your faith give me believers; your purity, virgins; your fruitfulness, elect and living temples."<sup>29</sup> If we need to become another Christ we need to be formed, educated by, and we need to listen to Our Lady. She is always telling us in return to listen to Her Son, to "do whatever He tells you."<sup>30</sup> Jesus in turn tells us 'listen to my Mother because my Mother knows how to form the human person to become a living image of me.' Mary was the school of God made-man, so she has to be the school of man to be able to become like God. Saint Louis de Montfort prophesied the future saints: "Together with the Holy Spirit Mary produced the greatest thing that ever was or ever will be: a God-man. She will consequently produce the marvels which will be seen in the latter times. The formation and the education of the great saints who will come at the end of the world are reserved to her, for only this singular and wondrous virgin can produce in union with the Holy Spirit singular and wondrous things."<sup>31</sup>

The concept of enfleshed holiness is one of fundamental importance. John Paul II writes, "In order to speak of conversion the gap between faith and life must be bridged. Where this gap exists, Christians are such only in name. To be true disciples of the Lord, believers must bear witness to their faith, and 'witnesses testify not only with words, but also with their lives'. We must keep in mind the words of Jesus: 'Not everyone who says to me, "Lord, Lord!" shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven' (Mt 7:21). Openness to the Father's will supposes a total self-giving" (EA 26). This is precisely why the Blessed Virgin Mary is the model for holiness because she gave herself totally to her spouse the Holy Spirit in fidelity and perfect fulfillment of the will of the Father.

Lastly, we come to the new missionary dynamism that the Holy Spirit has been arousing in the proclamation of the Gospel: the new evangelization. At the heart of the new evangelization is to fulfill the very nature of our Christian identity and duty to go forth on 'mission,' to share the Gift of the good news we have been given, and to bring God's mission of salvation to fulfillment on earth. We are called to go out into the deep and it is our duty, the only fitting response to God and to one another. As we saw previously, the Blessed Virgin Mary enfleshed this when she went in haste across the mountains to visit her cousin Elizabeth after the Word became flesh in her womb. How we go out, where we go, and what we do - all of this can vary in an infinite number of possibilities. We come to see therefore, that we need the "Star of the New Evangelization...the radiant dawn and sure guide for our steps,"<sup>32</sup> the Blessed Virgin Mary, to guide us and to understand of what our 'mission' actually consists. Under the keen gaze of our Blessed Mother, we must look to the "signs of the times" and ask ourselves what modernity most needs. Where are we most lacking the Gospel and Christ's presence? Each era in history has its weak point, its particular darkness where the light of Christ must penetrate and heal. Therefore, we ask, what is ours? The answer, since the 1960's and Second Vatican Council, has become increasingly clear and was the perpetual cry of our Holy Fathers Paul VI, John Paul II, and now Pope Benedict XVI: the Church's primary mission of the 21st century is the new evangelization. "Leading men and women to God, to the God who speaks in the Bible: this is the supreme and fundamental priority of the Church and of the Successor of Peter at the present time"<sup>33</sup>. "The expression *new evangelization* was popularized by *Evangelii Nuntiandi* as a response to the new challenges that the contemporary world creates for the mission of the Church."<sup>34</sup> Blessed John Paul II then expanded on the new evangelization extensively and clarified that the term *new* does not refer to the content of the Gospel since Christ is the same yesterday, today, and forever.

Very particularly, the call to go out into the deep in the new evangelization is specially directed toward the Church living in the Americas. The evangelization of America was, from its beginnings, marked by the Marian presence which is evident in the historical and cultural identity of the Latin American countries, "symbolized in a most luminous manner in the "mestiza" countenance of Mary of Guadalupe, who has revealed herself at the beginning of the evangelization."<sup>35</sup> Also, the Church in America constitutes the largest population of Catholics in the world. Therefore, our Holy Fathers have directed us to be the foremost proponents and leaders of the new evangelization. In 1983 in Haiti, John Paul II spoke that, "The commemoration of the five hundred years of evangelization will achieve its full meaning if it becomes a commitment by you the Bishops, together with your priests and people, a commitment not to a re-evangelization but to a new evangelization - new in ardor, methods and expression"<sup>36</sup>. When John Paul II visited the Americas in 1992, on the 500th anniversary of the first evangelization in the Americas, he proposed a synod of all the bishops of the Americas in order to address issues concerning the New Evangelization; and again in his Apostolic Letter *Tertio Millennio Adveniente*, he again proposed a gathering of the American bishops to address the issues. This gathering took place in Rome in 1997. At the end of the Synod, in the Holy Father's concluding homily, he spoke these words: "Now is the time of the new evangelization".<sup>37</sup> The document issued by the Holy Father at the conclusion of the Synod - *Ecclesia in America* - had at its foundation the New Evangelization: "The evangelization of America is not only a gift from the Lord; it is also a source of new responsibilities...Now, no

less than in the past, the words of the Apostle echo in their hearts: 'If I preach the Gospel, I have no reason to boast. It is my duty: woe to me if I do not preach the Gospel!'<sup>38</sup> This duty is founded on the Risen Lord's command to the Apostles before he ascended into heaven: 'Preach the Gospel to all creation'<sup>39</sup>. This command applies to the whole Church; and, in this moment of her history, the Church in America is called to take it up and respond with loving generosity to the fundamental task of evangelization"<sup>40</sup>.

Who can be better to lead us in this fundamental task other than, Mary, the Key and the Star of the New Evangelization? Blessed John Paul II goes on to note that:

"Devotion to the Mother of the Lord, when it is genuine, is always an impetus to a life guided by the spirit and values of the Gospel...Throughout the continent, from the time of the first evangelization, the presence of the Mother of God has been strongly felt, thanks to the efforts of the missionaries. In their preaching, "The Gospel was proclaimed by presenting the Virgin Mary as its highest realization. From the beginning — invoked as Our Lady of Guadalupe — Mary, by her motherly and merciful figure, was a great sign of the closeness of the Father and of Jesus Christ, with whom she invites us to enter into communion".<sup>41</sup> The appearance of Mary to the native Juan Diego on the hill of Tepeyac in 1531 had a decisive effect on evangelization (propositio 6). Its influence greatly overflows the boundaries of Mexico, spreading to the whole Continent. America, which historically has been, and still is, a melting-pot of peoples, has recognized in the mestiza face of the Virgin of Tepeyac, "in Blessed Mary of Guadalupe, an impressive example of a perfectly inculturated evangelization".<sup>42</sup> Consequently, not only in Central and South America, but in North America as well, the Virgin of Guadalupe is venerated as Queen of all America."<sup>43</sup>

Thus, Mary's role in the evangelization of America is vital and it is something of which the shepherds of the Church and the faithful have become more conscious. It was from this Synod of Bishops that the feast day of Our Lady of Guadalupe was established and celebrated throughout the continent on December 12. Also, it was very providential that this new mission of the new evangelization of the American continent, with the "Star of the first and new evangelization" guiding every step, take place "at the very beginning of a year totally dedicated to the Holy Spirit."<sup>44</sup>

"The great task of the New Evangelization [is] so urgently needed in our contemporary world. This gift ignites our hearts and promptly launches us, like the Blessed Mother, to go with the strength of the love that has been poured out into our hearts, and with the light of Faith and Truth that has illuminated all our interior - through the mountains, and through the oceans to proclaim in all the 'Areopagus,' scenes and sectors of the present day world, to all men in our historic moment, that the love of God is the greatness of the human heart, that Love is man's origin, his path, his direction, his goal and his end. Love is man's highest dignity".<sup>45</sup>

With the assistance of the Blessed Virgin Mary, spouse of the Holy Spirit, torrents of grace are being poured upon the Church in this Year of Faith to make the goal of evangelization possible to achieve: that all may come to encounter the redeeming love of Christ and respond with the same generosity, faithfulness and responsibility of the Blessed Virgin Mary before such an arduous task.

In short, Mary as model for the new evangelization departs from Her spousal union with the Holy Spirit. She is so intimately united to the Holy Spirit that she perfectly fulfills His will at every moment. Having been overshadowed by the Holy Spirit, Mary understood perfectly what it is like to be filled with the presence of God. If the goal of evangelization is precisely to fill the other with the presence of God, then Mary is our perfect model and teacher for the evangelizer and the one being evangelized. In addition, Mary, the Star of the New Evangelization, guides every step in our path of evangelization while at the same time taking us through our own interior conversion and formation to become the saints of the Third Millennium. We look to Mary in this Year of Faith to guide every evangelization effort so that one soul at a time, we build the civilization of love and life.

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<sup>1</sup> Manteau-Bonamy, Fr. H.M., *Immaculate Conception and the Holy Spirit*, ch.3, n.6, quoting St. Kolbe's *Sketch*, eb. 17, 1941.

<sup>2</sup> Pope Paul VI, *Evangelii Nuntiandi*, n. 18

<sup>3</sup> Pope Pius IX, *Ineffabilis Deus*, n.25

<sup>4</sup> St. Louis de Montfort, *Treatise on the True Devotion to Mary*, ch. 1, n.21

<sup>5</sup> Luke 2:51-52

<sup>6</sup> St. Louis de Montfort, *Treatise on the True Devotion to Mary*, ch.1, n.20.

<sup>7</sup> Pope Paul VI, *Evangelii Nuntiandi*, n. 76

<sup>8</sup> *Ibid.*

<sup>9</sup> Pope Benedict XIV, Bull *Gloriosae Dominae*, n.4

<sup>10</sup> St. Louis de Montfort, *Treatise on the True Devotion to Mary*, ch. 1 n.24-25, 27.

<sup>11</sup> Ratzinger & von Balthasar. *Mary, the Church at the Source*. p.67-68.

<sup>12</sup> Manteau-Bonamy, Fr. H.M., *Immaculate Conception and the Holy Spirit*, ch.7, n.2, quoting St. Kolbe's *Sketch*, 1940.

<sup>13</sup> Mark 1:15.

<sup>14</sup> John 16:8.

<sup>15</sup> Cf. Luke 1:39.

<sup>16</sup> Synod of Bishops, Lineamenta, XIII Ordinary General Assembly of Bishops, *The New Evangelization for the Transmission of the Christian Faith*, February 2, 2011.

<sup>17</sup> Blessed Pope John Paul II, *Ecclesia in America*, n.11

<sup>18</sup> Cf. 1 Cor 9:16

<sup>19</sup> Pope Paul VI, *Evangelii Nuntiandi*, n. 14

<sup>20</sup> Mother Adela Galindo, foundress SCTJM, Talk: *Our Lady of Guadalupe, Star of the New Evangelization*.

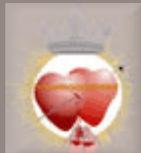
<sup>21</sup> Blessed Pope John Paul II, *Ecclesia in America*, n.11.

<sup>22</sup> Mother Adela Galindo, foundress SCTJM. Talk: *Our Lady of Guadalupe, Star of the New Evangelization*.

<sup>23</sup> Blessed Pope John Paul II, *Ecclesia in America*, n.30.

- <sup>24</sup> Pope Paul VI, *Evangelii Nuntiandi*, n. 18
- <sup>25</sup> Blessed Pope John Paul II, *Redemptoris Mater*, n.47.
- <sup>26</sup> Pope Paul VI, *Evangelii Nuntiandi*, n. 41
- <sup>27</sup> Mother Adela Galindo, foundress SCTJM. Talk: *Our Lady of Guadalupe, Star of the New Evangelization*.
- <sup>28</sup> Blessed Pope John Paul II, *Letter to Cardinal Paul Tung*, December 16, 1997.
- <sup>29</sup> St. Louis de Montfort, *Treatise on the True Devotion to Mary*, ch.1 n. 34
- <sup>30</sup> John 2:5
- <sup>31</sup> St. Louis de Montfort, *Treatise on the True Devotion to Mary*, ch.1 n. 35
- <sup>32</sup> Blessed John Paul II, *Novo Millennio Ineunte*, n.58.
- <sup>33</sup> Pope Benedict XVI, *Letter to Bishops*, March 10, 2009.
- <sup>34</sup> Blessed John Paul II, *Crossing the Threshold of Hope*, p.114
- <sup>35</sup> cf. John Paul II, *Address at the Opening of the Fourth General Conference of Latin American Bishops*, October 12, 1992, no.24
- <sup>36</sup> Blessed John Paul II, *Speech*, Apostolic Journey to Haiti, March 9, 1983.
- <sup>37</sup> Blessed John Paul II, *Homily*, Conclusion of the Special Assembly for America of the Synod of Bishops, December 12, 1997.
- <sup>38</sup> 1 Cor 9:16
- <sup>39</sup> Mk 16:15
- <sup>40</sup> Blessed Pope John Paul II, *Ecclesia in America*, n.1
- <sup>41</sup> Third General Conference of the Latin American Bishops, Puebla, February 1979, *Message to the Peoples of Latin America*, No. 282. For the United States, cf. National Conference of Catholic Bishops, Pastoral Letter *Behold Your Mother. Woman of Faith* (Washington, 1973), p. 37.
- <sup>42</sup> John Paul II, Address at the Opening of the Fourth General Conference of Latin American Bishops (October 12, 1992), 24: AAS 85 (1993), 826.
- <sup>43</sup> Blessed John Paul II, *Ecclesia in America*, n.11
- <sup>44</sup> Blessed John Paul II, *Homily*, Conclusion of the Special Assembly for America of the Synod of Bishops, December 12, 1997.
- <sup>45</sup> Mother Adela Galindo, foundress SCTJM "Letters to Her Daughters", n.190.

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