

Theory 6

The Holy Spirit and Mary

Intro

1. Participation, Divinization

- a. We are invited to share in the life of the Trinity, in God's divine nature and activity by union with Jesus Christ
 - i. Jesus prayed, "Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so completely one that the world will realize that it was you who sent me and that I have loved them as much as you loved me."
 - ii. Catholicism is the religion of the marvelous exchange...
 1. In the Mass the Priest prays over the water and the 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."
- b. We are invited to share in the life of the Trinity.
 - i. This union with Jesus effects a profound transformation in which we share in the divine being and activity of God.
 - ii. We become "partakers of the divine nature" 2 Peter 1:4
 - iii. Once we share in God's nature we can participate in his activity
 - iv. We become coworkers with God – 1 Cor 3:9
- c. We do not become in essence or equal to God.
 - i. Instead, by union with Jesus Christ we share in the life and activity of God as sons and daughters of God.
 - ii. We cannot become God on our own.
 - iii. Apart from Jesus we can do nothing.

2. Brief summary of what I am about to teach you

- a. If we have Jesus, why do we need Mary?
- b. Jesus wants to give his divine life to us to make us divine,
 - i. but we have a hard time receiving.
 1. We are not disposed, we resist, we suffer from pride and self-reliance.
 2. Therefore, we need the Holy Spirit to dispose us to receive Jesus
- c. The Holy Spirit acts as our Mother,
 - i. receiving Jesus in our soul at Baptism
 - ii. and forming Jesus within us

- d. The Holy Spirit works primarily through Mary.
 - i. She is our Spiritual Mother

I. Giving and Receiving in the Trinity

- a. The Father is the origin of the whole divinity.
 - i. He is the giver.
 - ii. He has only one gift to give, that of his divine being.
 - iii. The Father generates the Son, giving divine being to him.
- b. The Son is begotten by the Father, receiving divinity from the Father and giving divinity to the Holy Spirit
 - i. The Son receives and gives divinity
- c. The Holy Spirit proceeds from the Father through the Son¹
 - i. The Spirit receives divinity from both the Father and the Son
 - ii. The Holy Spirit is a pure capacity to receive divine being

II. The Son and the Spirit have a joint mission in the World.²

- a. St. Irenaeus: God does everything in the world with his own hands, that is, the Son and the Holy Spirit.³
- b. The Mission of the Son reflects His procession in the Trinity
 - i. Jesus receives from the Father
 - 1. The Father loves the Son and has given all things into his hands. Jn 3:35
 - ii. Jesus gives his life to save the world
 - 1. The Son came to give his life as a ransom for many. Mk 10:45
- c. The Mission of the Spirit reflects His procession in the Trinity:
 - i. As the Spirit receives the Son in the Trinity,
 - 1. In a similar way, the Spirit dwells in Mary at her Immaculate Conception, giving her the capacity to receive the Son at the Annunciation.
 - 2. Likewise, the Spirit dwells in the souls of believers giving them the capacity to receive the Son at Pentecost and in Baptism⁴
 - a. The Holy Spirit Disposes us to welcome or receive the Son⁵

¹ Cf. John 15:26; CCC 246-248

² CCC 743.

³ St. Irenaeus, *Demonstration of the Apostolic Preaching* 11 (cited in CCC 704).

⁴ Pope Leo XIII *Divinum Illud Munus* 9-10.

⁵ CCC 687.

- d. The Holy Spirit acts in a Maternal Way
 - i. When Jesus met with Nicodemus at night, he told him he “must be born of water and the Spirit.” John 3:5-16
 - ii. Nicodemus was understandably confused.
 - 1. Nicodemus could only imagine one kind of birth – a natural one.
 - 2. And he could imagine only one kind of mother – a human mother.
 - 3. But Jesus told him that this birth would be a different kind of birth.
 - a. It would be a birth from above by means of water.
 - 4. And the Person one would be born of would be a different kind of Person.
 - a. It would be the Holy Spirit
 - 5. Jesus was telling Nicodemus about the sacrament of Baptism in which we are reborn as children of God.
 - 6. And just as in birth according to human nature, we are born of our natural parents.
 - a. So too in Baptism we are born of God.
 - 7. Now obviously the person you are born of is your parent – and Jesus says that Christians are born of the Holy Spirit.
 - a. So, does that mean the Holy Spirit becomes our Divine Father through Baptism?
 - b. No, we already have a Divine Father through Baptism, - the First Person of the Trinity. He becomes our adoptive Father in Christ.
 - c. Since the Holy Spirit is not God the Father, the Spirit must take the role of the feminine parent, the role of our Mother.
 - d. God the Father is our Divine Father
 - e. The Holy Spirit is our Divine Mother
 - i. The Holy Spirit acts in a maternal way to receive Jesus in us and form Jesus in us
 - ii. The Holy Spirit acts with characteristics that are feminine and maternal
 - iii. And Romans says, “The spirit you received...is the spirit of adoption, and it makes us cry out, 'Abba, Father!’”⁶
 - 1. Again, adoption is the work of a Father and a Mother.
 - a. God is our Father.

⁶ Romans 8:16

- b. Christ is the Son in whom we share the life of “sons” of the Father.
 - c. The Spirit then must be our Mother.
- iv. Scripture and the Catechism identify Wisdom with the Holy Spirit.
 - 1. They both portray the Holy Spirit in feminine, maternal, bridal and maternal ways
 - a. The Book of Wisdom 7:7 describes the Holy Spirit in a feminine and maternal way.
 - i. “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.”
 - b. Sirach 15:2,
 - i. “Whoever fears the Lord...will obtain wisdom. She will come to meet him like a mother and receive him like a virgin bride.”
 - c. Wisdom is described with distinctively feminine, bridal, maternal and virginal characteristics

III. The Holy Spirit is not a woman

- a. Nor is God the Father a man.
 - i. They are both the infinite God, surpassing all limitations of created humanity, including that of sex or gender.
- b. But the masculine perfections of Fatherhood are, above all, associated with God the Father.
- c. And the feminine perfections of Motherhood are, above all, associated with God the Holy Spirit.
 - i. And we are born of the Holy Spirit in Baptism.
 - ii. So we may say the Holy Spirit is infinitely more maternal to us than any human mother could be.
 - iii. The Holy Spirit acts in a maternal way toward us

- d. Reception is a feminine and maternal perfection⁷

IV. The Holy Spirit acts as a Mother to us through Mary

- a. Following Tradition,⁸ the Catechism (726) draws a correlation between the Annunciation and Pentecost to teach us
 - i. the Holy Spirit acts as a Mother through Mary to conceive and form Jesus in her womb
 - ii. and to conceive and form Jesus in the souls of his disciples.
- b. Further, CCC 2617 states:
 - i. “Before the Incarnation of the Son of God, and before the outpouring of the Holy Spirit, her (Mary’s) 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.”⁹
 - ii. The Annunciation and Pentecost reveal that
 - 1. the Holy Spirit acts as a Mother
 - a. to form Christ in the womb of Mary
 - b. and in the souls of Christians
 - c. through the presence and prayer of Mary
 - 2. Pope St. John Paul II confirms this when he writes:
 - a. “In the redemptive economy of grace, brought about through 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.”¹⁰
 - i. Who gives birth to us?
 - 1. The Holy Spirit – the Holy Spirit acts as a mother
 - ii. Through whom?

⁷ Receptivity is a feminine and maternal perfection. Reception can be understood to mean the capacity to hold or contain things, like a warehouse, a library or a computer. A higher level or greater perfection would be the capacity to receive and hold biological life. In this sense a woman and mother is the greatest created perfection of receptivity, that is, the capacity to receive and hold human life. Now, the created world is in some way a reflection of the Trinity (cf. Balthasar Theo Drama III, 493, 495). And the greatest expression of the feminine and maternal perfection of reception is to be seen in the Person of the Holy Spirit who receives and holds divine life from the Father and the Son.

⁸ Cf. Leo XIII *Divinum Illud Munus* 8; to Lumen Gentium 59 and Ad Gentes 4, to Redemptoris Mater 24.

⁹ CCC 2617

¹⁰ *Redemptoris Mater* 24.

1. Through Mary.
 - b. The Annunciation and Pentecost teach us the Holy Spirit acts as a Mother through Mary
 - i. to form Jesus in her womb
 - ii. and in the souls of believers.
3. **Paul VI in *Marialis Cultus*** remarks that the early Church turned to Mary to receive Jesus from the Holy Spirit
- a. They “had recourse to the Virgin’s intercession in order to obtain from the Spirit the capacity for engendering Christ in their own soul.”¹¹
 - b. This was attested to by **St. Ildephonsus** in the prayer:
 - i. “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.”
4. The Church is teaching that in the joint mission of the Son and Spirit
- a. The mission of the Son to give his life is manifest in Jesus
 - b. The mission of the Spirit to receive the Son is manifest in Mary
 - c. Since Mary is not the Holy Spirit
 - i. And she is not the incarnation of the Spirit
 - ii. And she is not divine on her own
 - d. We can conclude
 - i. Mary, by her intimate union with the Holy Spirit, is the perfect human expression of the Spirit
 - e. St. Maximilian Kolbe
 - i. “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 for too little known.” Conference Feb. 5, 1941

¹¹ Marialis Cultus 26.

- f. Fr. Grzegorz Bartosik
 - i. 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.”
- g. Fr. René Laurentin - Summer of 2003
 - i. “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.”
- h. Pope St. John Paul II
 - i. In Mary we see the face of the Holy Spirit
 - 1. On Wednesday December 9, 1998 St. John Paul II said:
 - 2. “From the Cross the Savior wished to pour out upon humanity rivers of living water, that is, the abundance of the Holy Spirit. But he wanted this outpouring of grace to be linked to a mother’s face, his Mother’s.”

V. Conclusion:

- a. Why do we need Mary when we have Jesus?”
- b. In the Joint Mission of the Son and the Spirit
 - i. The Son **gives** his divine life to us through His death and resurrection and made present in the liturgy and the Sacraments.
 - ii. The Holy Spirit **receives** the Son in and with and through Mary
 - 1. At the Annunciation
 - 2. At Pentecost, Baptism and Consecration in our souls
- c. The Holy Spirit acts as our Mother through Mary to dispose us to receive Jesus by
 - i. **Consecration to Mary**
 - 1. We give Mary unconditional permission to act as our Mother
 - a. John 19:27
 - i. He took her into the home of his soul
 - 1. Let her conduct all your affairs

2. Spiritual Wealth Manager
 - a. All your merit
 - i. Prayer, work, joy and suffering
 - ii. **Living in union with her**
 1. Learn to live in a personal relationship with Mary
 2. In imitation of Jesus relationship with Mary for 30 years
 3. Cana
 - iii. **Sit at the School of Mary in the Rosary**
 1. Let her teach you to meditate on Jesus – the Word of God.