

2013

Mary's Place in Evangelization: The Mission Impact of the Marian Charism

Celia Chua
University of Dayton

Follow this and additional works at: https://ecommons.udayton.edu/ml_studies



Part of the [Catholic Studies Commons](#)

Recommended Citation

Chua, Celia (2013) "Mary's Place in Evangelization: The Mission Impact of the Marian Charism," *Marian Library Studies*: Vol. 31, Article 25, Pages 185-198.

Available at: https://ecommons.udayton.edu/ml_studies/vol31/iss1/25

This Article is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in Marian Library Studies by an authorized editor of eCommons. For more information, please contact frice1@udayton.edu, mschlangen1@udayton.edu.

FROM MONOGRAM TO MISSION
THE GIFT OF THE MANTLE

Mary's Protection And Promise Of Eternal Life For Many Communities



Mercedarian Madonna With the Mantle Holy Card
Pierre de Jode, c.1650

MARY'S PLACE IN EVANGELIZATION – THE MISSION IMPACT OF THE MARIAN CHARISM

Introduction

At the end of the second millennium, John Paul II exhorted that, “The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion....”¹ To renew the zeal of the missionary activity of Christians, he reminded those who are baptized, “Like the apostles after Christ’s Ascension, the Church must gather us in the Upper Room together with Mary, the Mother of Jesus (Acts 1:14), in order to pray for the Spirit and to gain strength and courage to carry out the missionary mandate.”² Hence, in the missionary activity of the Church, there is a close link between the Holy Spirit, who is the principal agent of the mission and the response of a Christian missionary, a *yes*, like that of Mary at the Annunciation.

During an interview, Cardinal Joseph Ratzinger prior to his election as pope drew a link between missionary activity and the role of Mary as Mother. He remarked,

Through the mother (Mary), they (Christians) find God. Religion is no longer a burden but a help in coping with life. Mary, in a special way, is the key to missionary activity. There is one thing we must not forget; it has always been the Mother who reached people in a missionary situation and made Christ accessible to them. The people hold tight to Mary because she is the open door to God, the key to a deeper understanding of God. Through Mary, they are able to look upon the face of Christ and of God, so they are able to understand God; the mystery of the Son and the mystery of God are made accessible to all in a special way through the Mother Mary.³

Benedict XVI often uses the symbolism of the close relationship between Mary and her Son to explain the personal concept of the Church, which he explains encompasses the whole dimension of a human person, the *bios et ratio*, that is, the theological rationality and believing affectivity. The result will be

¹ John Paul II, *Mission of the Redeemer* (Boston: St Paul Books and Media, December 7, 1990), 1 (Hereafter cited as *Mission of the Redeemer*).

² *Ibid.*, 92

³ Joseph Ratzinger, *God in the World: Believing and Living in Our Time*. A Conversation with Peter Seewald, trans. Henry Taylor (San Francisco: Ignatius Press, 2002), 299-300, 307.

harmony between the vocation and the destiny of a person.⁴ Therefore, as we have studied in the Vatican II document *Ad Gentes*, every Christian is a missionary as part of the Church whose nature is missionary because its origin is in the mission of the Son and the Holy Spirit, according to the will of God the Father⁵ and a Marian church insofar as it fulfills its Christocentric vocation and destiny to announce the Reign of God. Recent popes describe this vocation and mission as a right Marian devotion.⁶

Methodology

With this sound Marian and missionary theology, a practical question can be asked: How do these theological discourses apply to missionary activity and Marian charism? I want to go a step further in our discourse by taking a missionary adventure journey covering periods from the nineteenth through the twenty-first centuries by focusing this study on missionary activity and its impact. Often known as the missionary era for communities of religious life, we note in the spirit of faith that there was renewed missionary zeal through the inspiration and guidance of the Holy Spirit.⁷ The paths walked by religious congregations, women and men, as group or as individual, throughout centuries were often living testimonies of their love for Mary. Their affection and their teaching about Mary thus led to and defined their Marian charism in terms of mission impact.

Paul VI taught that people need witnesses of faith, not ideologies. According to history of mission, missionary activities can be classified in three missionary movements in the Catholic Church from the 19th through 21st centuries. First, *Ad Gentes* (divinely sent), the missionary expansion is mostly from European congregations to new missions; second, *Ad Gentes* (divinely sent) from the new missionary congregations (mostly non-European) to non-Christian nations in, for example, Asia and Africa; thirdly, *Ad Gentes* (divinely sent) the reversal mission, that is *Ad Gentes* (divinely sent) of the missionaries coming from Gentile countries to so called Christian countries.

⁴ See, for example, Joseph Cardinal Ratzinger and Hans Urs von Balthasar, *Mary—The Church at the Source*, trans. Adrian Walker (Ignatius Press: San Francisco, 2005), 36 and 88.

⁵ Cf. *Ad Gentes*, Decree on the Mission Activity of the Church, 1965, 2.

⁶ See especially Paul VI, *Marialis Cultus*, For the Right Ordering and Development of Devotion to the Blessed Virgin Mary, February 2, 1974.

⁷ See the following two articles: Jean Comby, "Brève histoire de l'évangélisation, Marie dans l'Évangélisation," 63ème session de la Société Française (held in Lisieux), in *Études Mariales* (Paris: Mediaspaul Editions, 2006), 57-69; Maurice Pivot, "L'état de la théologie de la mission aujourd'hui, Résonance de l'Oeuvre de l'Esprit Saint en Marie selon cette théologie," in *Études Mariales* (as above), 103-117.

Hopefully, these observations will assist us in identifying some important characteristics of each movement. In conclusion, four testimonies from missionary congregations will illustrate the impact, the challenges, and the contributions in order to deepen and share Marian charism.

The Three Missionary Movements in the History of the Catholic Church from the 19th to 21st Centuries.

Expansion of European Congregations to New Mission Lands

Historical Background: 19th Century to Early 20th Century

Due to the Reformation period in Europe with the expansion of the Protestants in Europe and beyond (such as the Missionary Baptist Society, 1793, and the Missions of London in 1795), a new missionary awareness awakened. Likewise in the Catholic Church, the foundation of the Propagation of the Faith by Pauline Jaricot in 1822 inspired some older Religious Congregations of men and women (like the Dominicans, the Franciscans, the Jesuits, the Foreign Missions of Paris, and others) to find new venues for the work of the evangelization outside their local missions in Europe. In France, the Society of Mary (White Fathers and Sisters) was established in 1868-1869, especially to mission in Africa.

Missionary Martyrs

From the history of the missions, we learn of the resistance and persecution encountered by many foreign missionaries. This is the age of missionary martyrdoms, such as the Catholic martyrs in Korea, Vietnam, and China (around 1900). Japan was the exception; the foreign missionaries were re-connected again with the Catholic communities who suffered from an absence of priests for almost two centuries. One significant anecdote relates that upon arrival of new groups of missionaries, they found Catholics still fervently practicing customs of the Church such as Marian devotions, celibacy, and loyalty to the Pontiff as taught by their past missionaries.

Another characteristic during this period was the *close link between the colonized countries and the Church*. The missionaries were seen by the people as the agents of colonization. To name a few: In China the treaties of Nanking (1842), Whampoa (1844), Tientsin (1858) gave special privileges and protections to missionaries to preach and for foreigners to conduct commercial business. During this period some foreign missionaries (namely, the Jesuits in China and Japan, the St. Paul de Chartres Sisters in Vietnam) were able to recruit local vocations for their own congregations.

To promote local vocations for a strong local Catholic Church, Pope Benedict XV in his Encyclical Letter *Maximum illiud* (1919) protested against col-

onization and advocated local diocesan congregations. Shortly after, Pope Pius XI consecrated the first group of Chinese Bishops in 1926.

Mary Was There

During this period, the foreign missionaries brought with them many Marian practices held in memory of their motherland. Although the message was universal faith, nonetheless Mary was taught according to national groups; for example, Mary was to be a model to Catholic women and to foster a harmony in a family as perceived as the woman's role in the original culture. Catholics in mission lands accepted Mary in simple faith as their mother and model. The recitation of the Holy Rosary and the Miraculous Medal introduced by foreign missionaries became popular.

Second Movement: Foundations of New Missionary Congregations in the New Mission Lands Historical Background

During the late 19th through early 20th century some mission countries sought their political independence (e.g. India from England). Nonetheless, the Faith had often become deeply rooted due to the established and flourishing of local dioceses and the recruitment of missionary vocations among the peoples. Foundations of new missionary congregations began to arise from these mission lands. New founders and foundresses especially in North America believed that the time had come to found missionary congregations to reach out to all peoples. To mention a few: The Maryknoll Fathers were founded in Ossining, New York, USA, by Fr. James Anthony Walsh in 1911 as a Catholic Foreign Mission Society of America. The first missionaries left for China in 1918. Women played an important role at Maryknoll from the start. On February 14, 1920, the Church officially recognized the Maryknoll Sisters as a religious congregation founded by Mother Mary Joseph Rogers. The *Ladies of Manyknoll*, as they were known early on, played a large role in the Catholic Church in East Asia and have an extensive connection with many Latin American countries.

Examples of other women religious are the Franciscan Missionaries of Mary founded by Sister Mary of the Passion in Madras, India on January 6, 1877, and the Missionary Sisters of the Immaculate Conception founded in Montreal, 1902, by a French Canadian, Délia Tétreault. The primary characteristics of these missionaries is, if you will, to undo the damages of colonizing regimes who exploited and subjugated the peoples for material gain, to collaborate with local dioceses to teach genuine Christian principles, and to promote local vocations. The majority of the missionaries in these congregations did not originate in Europe. They came from North America, Asia, or South America. Eventual-

ly, as recruited vocations from mission countries increased, missionary congregations embraced a new challenge of multicultural internationality.

Mary Was There

The new missionary plan to reach out to foreign lands marked the 19th century. Although religious congregations differ in their charism, time and again they were inspired by St. Paul *to go and preach the Good News to those who do not know it*. Marian devotion, which is an important part of their spirituality, began to take on a form either in the dimension of apostolate or in both contemplation-adoration. Women religious looked upon Martha or Mary of Bethany or both as models. Listen to what the Franciscan Missionaries of Mary (F.M.M.) recommended:

With Mary and following her way of life, the F.M.M sisters embrace action and contemplation...community life is based on the Holy Family of Nazareth, with Franciscan simplicity. The action of obedience and availability without limit is an imitation of Mary's mission. The contemplative dimension, in the Eucharistic adoration, is union with Jesus, the sacrificed Redeemer.⁸

Many missionary congregations of this period carry the name of Mary as patroness and place their apostolic endeavors under her protection. Inspired by the proclamation of two Marian dogmas, the Immaculate Conception of Mary by Pope Pius IX in 1854 and the Assumption of Mary by Pius XII in 1950, many Marian movements, churches, and religious congregations were named after her. However, in search for a Marian spirituality, these, so called *new* missionary congregations adopted some traditional Marian spiritualities.

In the French School of Berulle, Mary in the biblical Visitation narrative inspired many missionaries like St. Marguerite Bourgeois (1620-1700) of Troyes, France to venture travel to the new world, to Canada in 1663, where in 1670 she founded the Congregation of Notre Dame (CND) in *Ville Marie*, (original name for Montreal). Members of her congregation continue to deepen their Marian spirituality by reflection on the Visitation and Pentecost.

Another example is the devotion to the Immaculate Heart of Mary by the Missionary Congregation of the Immaculate Heart of Mary (ICM) founded in Mulagunood, India by MarieLouise de Meester in 1897. In 1906, Pius X honored the devotion to the Immaculate Conception of Mary as the name of the Congregation of the Missionaries of the Immaculate Conception, also as an extension of the missions in distant lands.

⁸ "Marie de la Passion et la Spiritualité Mariale," in *Dictionnaire de la Spiritualité*, vol. 10 (Paris: Beauchesne, 1980), 522.

For a long period, Marian missionary congregations promoted the French School of Marian spirituality as expressed by St. Marie-Louis Grignon de Montfort (1673-1716) in the simple phrase through, with, in, and for *Mary to Jesus* as prescribed in *Treatise on the True Devotion to Mary*

Maximilian Kolbe, for instance, adopted this maxim. Marian devotion was an integral part of the pastoral missionary and ecclesial identity. Wherever the missionaries would be, there was a Marian representation: in the convents, religious houses, and parishes. The most popular is the statue of Our Lady of Lourdes.

Third Movement: Reversed Mission – Vatican II and After Historical Background

The interpretation of the importance of mission theology instructed by the Vatican II document *Ad Gentes* brought a dawning light, *a new meaning to being Church*. Supported by the statement that the nature of the Church is missionary, it became clearer that the nature and the missionary activity of the Church are inseparable, they are one. Missionary activity is not only of the Church but most of all the expression of Church. Missionary activity during the post-Vatican II period is centered on service to the totality of a person, a dynamic of *Incarnation*. This is a period where the missionaries were and are engaged in different forms of activity such as development, liberation, social justice, and inculturation.

Even though the Catholic Church is in the midst of a great transformation and renewal, there has been a decline in religious and missionary vocations in the homelands where many communities were founded. There is a unique reversed missionary movement coming from the mission countries like India, the Philippines, South America, and even African countries. Missionary congregations are now transferring their responsibility and forming their members for homeland mission, as we call it, to other countries, as internationality and multicultural membership increases. The shortage of religious missionaries in many congregations, call *for* and oblige them to seek partnership with laity (associate members or family) to assure a minimum effect and sustainability in the missions.

Theology of liberation in South America and the feminist theology influence the way of doing mission and in particular a way to interpret the meaning of *Ad Gentes*. Mission *Ad Gentes* no longer means *going out to* in the geographical sense but is symbolically an invitation to be *a person for others*. The principle goal of doing missionary activity is no longer effectiveness according to a statistical measure (for example, in taking pride in the number of students in schools we run), but a long term accompaniment of the people for a total gospel

transformation to become a community of discipleship, a disciple of Jesus and of Mary insofar as they evoke Mary as the first and faithful disciple of Jesus. An example can be seen in the contribution of the Charismatic Movement to bring about a new adhesion to and study of the Holy Spirit in the life of Mary of Nazareth and consequently in the life of baptized Christians.

Mary Was There

Vatican II in 1965 and after, called forth the spirit of *Aggiornamento*. For missionary congregations in particular this meant going back to the sources, to the heritage of their founders and foundresses, and to begin a long march of renewal, especially in areas of their charism. General Chapters of missionary congregations also sought deeper understanding and integration of Mary, that is, her place in the mystery of redemption and the communion of saints. Marian spirituality has come to mean *a manner, a way to be like Mary in living out a consecrated religious life*, a covenant with Mary in her mission to bring Jesus to the world.

Writings about Mary by the founders and foundresses were subject matter to study for ongoing formation. Going to the sources assisted religious congregations in deepening their Marian devotion in ways specific to the community. Specific congregational Marian spirituality is a continuation and at the same time perhaps a discontinuation of the old traditional practices. The reading and application of Gospel passages, especially those in Marian Church documents such as Paul VI's *Marialis Cultus* (1974), John Paul II's *Redemptoris Mater* (1990), and the Marian theology of Hans Urs von Balthasar were quoted in the revised Constitutions or rules of life.

The liturgical reform contributed significantly to a missionary Marian prayer life centered on the scriptures and within the ecclesial life. Marian devotion now meant to study patristics, scripture, liturgy, and anthropology, as well as ecumenism.⁹

Mary in the countries that advocate liberation theology is taught as a Mary who is on the side of the underprivileged rather than a Mary of refuge. The oppressed people draw their strength to struggle for a better quality of life and for justice. The Maryknoll Sisters of St. Dominic working in South America have developed a *device* for formation and transformation, *a motto* as an effective tool to measure their missionary success: *Where compassion of the faithful transforms lives*. In non-Christian countries, the initiative of interreligious dialogue is active and has become part and parcel of evangelization. The

⁹ "Marie (Sainte Vierge)," in *Dictionnaire de la Spiritualité*, vol. 10 (Paris: Beauchesne, 1980), 474-476.

mystery of Incarnation is the motivating factor for inculturation, especially in Marian piety and practices. Mary is portrayed as *Madonna of a Thousand Faces* and Jesus, Savior of Humanity, is clothed with multi-garments representing all nations.

Impact of Marian Charism

As a fruit of this expansion beyond frontiers, there is deep interior search for the role and presence of Mary in the congregations, a search for ways to formulate their specific Charisma. Some religious congregations are already on the road while others are still in the process of searching. One particular feature of this century is that Marian representations become multicolored and inculturated to embrace all peoples. Some living examples are cited below.

Inculturation: Our Lady of China

A significant contribution of a religious order which had accompanied the people for many years was to paint Mary as one of them. This is a long missionary path traveled down the centuries in China especially by the Jesuit missionaries from the early 16th to late 19th centuries.

Jeremy Clarke, SJ, in his article *Our Lady of China, Marian Devotion and the Jesuits*,¹⁰ traced the missionary activities of Jesuit missionaries in China as early as the late sixteenth century. Moreover, he recorded the role of Jesuits in assisting in the development of the Chinese Catholic identity, especially as regards to Marian devotion. One particular aspect of evangelization was to study religious themes transmitted through the visual imagery. Extensive academic research and writings depicted various aspects of visual culture in Marian imagery during the periods of the Ming dynasty (1368-1644) and early Qing dynasties to 1911. For the oldest Marian imagery in China there existed a strong link between the Our Lady with the Buddhist Goddess of Compassion, Guanine, found on the burial tombstone of Catherine Ilioni 1342, Yangzhou.

By the late 18th century, the Chinese representations of Mary used by the Jesuits missionaries were in the devotions of the rosary, the holy cards, the stations of the cross, and medals. Pilgrimage sites started to be constructed. The Chinese Catholics believed that graces and blessings could be gained by visiting the shrines. Two popular shrines in Jesuit missions were that of Baoding, Hebei, in the north of China and Shesan, in the Shanghai diocese, 1870. These Marian grottoes had a significant influence on the development of Chinese identity (belongingness) and devotional life (Marian) of Chinese Catholic

¹⁰ Jeremy Clarke, "Our Lady of China, Marian Devotion and the Jesuits," *Studies in the Spirituality of Jesuits*, 41, no. 3 (Autumn, 2009): 1-47.

communities. At the beginning of the 20th century – and as a result of the survival of local Catholic communities during the violent times of the Boxer uprising (1898-1900) – the Donglu Catholics attributed their deliverance to the salvific intercession of Mary.

Signs of inculturation can be seen in the name of the Donglu Portrait of Mary, which was simply called Our Lady of Donglu, rather than Our Lady of Victories. Second, the portrait of Mary, painted in 1903 by Katherine Carl, a foreign artist, was of that of the Empress Cixi dressed in the imperial clothing. The imperial court had an Empress, the Chinese Catholics had their heavenly mother and child. Our Lady of China was named after her. Throughout a long process, artists' interpretations had evolved from images of foreign importation to a picture of Our Lady at home in China – accepted and honored by local Catholics as patronness. This testimony attests to the importance of arts as an appropriate way of expressing culture and faith. Such was the involvement of the Jesuits in part because of the Jesuit tradition of Marian piety, which includes a strong encouragement for pilgrimages, flowing from Ignatius Loyola's own experiences on his pilgrimage before founding the Society. He so-to-say went to the mother and encouraged others to do the same.

Mary, The First Disciple and Guide for the Transformation of the Church in Today's World

Marie Azzarello, a member of the Congregation of Notre Dame in Montreal, is the author of *Mary, the First Disciple*.¹¹ Her word of acknowledgement shows the continued discovery of the strength and depth of Marguerite Bourgeoy's vision of education in the early 16th century as found in two pivotal moments of Mary's life. As noted above, they are the Visitation and Pentecost. She affirms that "both moments call us to presence and to collaborate with others in building a Church and a world where justice and equality for all are possible."¹²

Marguerite Bourgeoy (1620-1700) immigrated to Canada, Ville Marie in 1653. She and her companions opened the first school for girls, 1658, erected the first Marian shrine in Quebec, Notre Dame du Bon Secours, and is considered as one of the founders of the city of Montreal. Later on she founded the Congregation of Notre Dame, women who wish to be Marian educators for youth and adults.

¹¹ Marie Azzarello, *Mary, the First Disciple, A Guide for Transforming Today's Church* (Ottawa: Novalis, 2004).

¹² *Ibid.*, 7.

Mary of the Magnificat

Mary of the Magnificat travels hills and valleys with Missionary Sisters of the Immaculate Conception to give God thanks for many sons and daughters and for establishing a universal fraternity from the 20th to 21st centuries. During a retreat in preparation for my community's celebration of its centennial year of foundation (1902-2002), a former superior general, Sister Evangeline Plamondon commented upon and drew links between the spirituality of thanksgiving to God, who has bestowed graces on the Institute, and those with whom the missionaries had worked. Sister Evangeline referred to the impact of Marian charism: Mary of the Magnificat as a constant companion on the road of missionaries:

For 100 years, the humble Mary joined generations of MIC sisters in the mission. In her company, Mother Delia (foundress) learned that missionary service is to possess *a heart in haste* and *feet ever ready to depart*. With Mary, many women missionaries of all cultures and races, chosen by God, went to the end of the world to live with different ethnic peoples, the Magnificat of the children of God.

Sister Evangeline praised the Lord who unites and supports human weakness until it experiences the forgiveness and reconciliation of the universal fraternity. In God's Goodness, all gratuitousness has transformed lives from generation to generation. Henceforth, Mary's Magnificat became the song of thanksgiving with humanity in the big family of the MIC Sisters, a Marian prayer chosen by the foundress, Mother Delia for her sisters.¹³ She founded the first women religious congregation for missions and assisted in establishing the Foreign Mission Society of Priests of Quebec in 1920. In 1908, she was the first one to promote the Holy Childhood movement in North America.

Mary Holds a Key Role in Ecumenism and in Sharing the Marian Charism with the Laity.

Father Bertrand Buby, SM, has been an instrument very much imbued with the Marian spirit of Blessed William Chaminade (1761-1850). The Chaminade foundations form an apostolic and universal Marian family. In one of Father Buby's earliest books, *Mary the Faithful Disciple*, and with his expertise in scripture and his welcoming openness he wrote of promoting ecumenical dialogue with Jewish friends and its impact:

Mary also holds the key role in ecumenism, especially if the Catholic vision is to be understood, shared, and rendered reasonable to our brothers and sisters who share the same faith in her son, Jesus. In our everyday lives we would never neglect to acknowledge a friend's mother. Jesus' mother is a friend too. As

¹³ Evangeline Plamondon, *The Magnificat of the MIC Sisters*, a Marian prayer service at the retreat of the centennial anniversary of the foundation of the Institute, 2002 (Montreal, 2002).

Christians, we have to know the Jewishness of Jesus better because of Mary. She offers us the human context which is at the heart of Jesus' Jewishness. Today, a Jew is to be known by such fact that his mother is Jewish. It is no different for Jesus of Nazareth, son of Mary of Nazareth.¹⁴

Fr. Buby shared with us his Marian affection:

What I have written about Mary springs from my own devotion to her as a Marianist priest. I have experienced a close relationship to Mary throughout my life and have tried to deepen this relationship by my prayer, study, and sharing what I know about her with others." ... "I am also a member of a Christian-Jewish Dialogue group which was open to hearing about Mary of Nazareth.¹⁵

Conclusion

Other testimonies could be added. Missioner contributions in the work of evangelization deserve space and sharing. The following list summarizes some major impacts of Marian Charism brought about by men and women religious:

1. The process of *inculturation* assisted and supported peoples to find the face of Mary in their cultures as a bridge from their former beliefs to Christianity. They could find their identity and their belongingness in this face. The Jesuit missionaries in China, with their profound devotion to Mary, shared the importance of artistic imageries in the evangelization and the practical spiritual meaning of Marian pilgrimages.

2. The *charism of Marian women educators* in the Congregation of the Sisters of Notre Dame expanded their mission to transform today's Church and the world through a Marian spirituality based on two biblically founded Marian movements of thought: the Visitation and Pentecost. Like Mary, the CND Sisters are educators and guides for the youth and others.

3. In a *spirit of thanksgiving*, the Missionary Sisters of the Immaculate Conception deepen their Marian charism through the hymn of the Magnificat to establish a universal fraternity – a human family where more children of God can sing with Mary, a continuous Magnificat of God's goodness and mercy for us.

4. The Mission of Mary taught by Blessed William Chaminade, inspired the Christian Jewish dialogue. Through scholarly works, respect for others, and welcoming openness, *Mary plays a key role in ecumenism*. Also, the Marianist charism shows that the collaboration of laity is growingly significant.

The place of Mary in evangelization goes hand in hand with the missionary impact of Marian charism. It starts with Mary's personal yes to be the

¹⁴ Bertrand Buby, S.M., *Mary the Faithfull Disciple* (Mahwah, NY, Paulist Press, 1985), 124.

¹⁵ *Ibid.*, 125.

Mother of the Redeemer and the Mother of humanity. Like Mary, the inspiration from the Holy Spirit is still at work and many missionaries today say *yes* to work in local or distant missions. Through, by, like, and of Mary, hopefully, the missionary impact of Marian charism will last from age to age.