

The Only Way Evangelization Succeeds: Knowing and Cooperating with the One Through Whom the Message of Salvation and Sanctification is Given and Received

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Abstract: *This article synthesizes the historic teaching of the Church on evangelization. It also adds many of the key teachings of Saints like St. Louis de Montfort, St. Maximilian Kolbe and St. Faustina. Most Catholics are shocked to learn, just as the author was initially shocked when he learned, how little we actually know about what the Church teaches in the area of evangelization and outreach of any kind to others. This lack of knowledge causes the poor or non-sustainable results we see in so many outreach initiatives. This article was done based upon the general request of the organizers to all invited attendees and the specific call for dialogue in the documents sent by the organizers of the Convocation of Catholic Leaders. These documents asked that we begin and continue an intense dialogue between lay leaders and the Bishops, requested by Pope Francis in the "Joy of the Gospel", in order to help one another advance the Mission of Jesus Christ under the guidance of the Holy Spirit, in order to bring the Message of Salvation and Sanctification in Jesus Christ to all souls. The author has received the approval of his spiritual director to release this document, but remains solely responsible for its contents and appreciates any feedback that you would care to make. Please access and share this Paper at www.myconsecration.org/paper.*

INTRODUCTION

To be true to this teaching and exhortation to my fellow workers in the vineyard of souls, we must together call upon the love between the Father and the Son, the Spirit of Jesus Christ and the Spirit of the Father, the Gift, the Sanctifier, our Advocate, our Best Friend and the Indweller of our Soul ... the Holy Spirit. For if we take away only one thing from the Wisdom of the Holy Spirit granted to His Church, it is this: We can do NOTHING without Him in the field of

evangelization, nor can we do anything in our duty and quest of holiness and our only purpose, participation now and forever in the Divine Nature, the eternal Life and Love of the Blessed Trinity.

So, we pray together the great prayer of our Church through our oneness in the body of Christ, our Head: “Come Holy Spirit and fill the hearts of your faithful, enkindle in us the fire of Your Love. Send forth Your Spirit and we shall be recreated, and You will renew the face of the earth.” Oh, Holy Spirit, grant us all the Gifts to perfect the virtues, so we may live the Beatitudes of Jesus Christ for the glory of the Father and the salvation of souls.

We take great encouragement from our Popes and recent souls raised up by the Church, who echo our Popes that we will see this renewal of the earth through a New Pentecost sometime in our future, if we continue to call on the Holy Spirit, especially through meditation on the mysteries of Christ through the Mother of God and our Mother in her Rosary.

Many are aware of Blessed John XXIII’s prayer for a New Pentecost upon the opening of the Second Vatican Council, who prayed to the Holy Spirit: “Renew Your wonders in our day as by a New Pentecost”, as well as the many appeals for a New Pentecost by Pope St. John Paul II.¹

Like many of you, I have spent over 20 years in helping my Parishes, Diocese and the universal Church preach the Divine Message of Repentance for Eternal Salvation in Jesus Christ, because of the ineffable Love of God. However, for many years, I had virtually no success at this mission, because I primarily relied upon my efforts and well-intentioned, parish programs, and when I finally realized the Truth, I did not understand how to allow the only means for conversion and holiness to work through me: the Person of the Holy Spirit. Without knowledge of the Person of the Holy Spirit and without an intimate, daily personal relationship with Him based on the Virtues, Gifts, Charisms, and developed by an intense daily encounter through the Eucharist, mental prayer and the Rosary of the Spouse of the Holy Spirit, the Holy Spirit cannot perform His role to convert, save, and sanctify our soul and those of other souls by using us.

This brings us to the most important teaching of our Faith on this issue, placed in the deposit of Faith given by our Lord: Evangelization without a conscious reliance on the Holy Spirit has no power and fails. Let us listen carefully to our Lord: “But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses...” (Acts 1:8). We simply can NOT “Go, therefore, and make disciples...” (Matt 28:19) without the conscious power of the Holy Spirit working in and through us.

¹ P. J. McGregor, “New World, New Pentecost, New Church: Pope John Paul II’s Understanding of ‘New Evangelisation,’” Vol 17, No 1, 2010, Australian eJournal of Theology, [http://aejt.com.au/2010/issue_17/?article=301047-12k-\[html\]](http://aejt.com.au/2010/issue_17/?article=301047-12k-[html]), September 6, 2013.

We are further taught by Blessed Pope Paul VI, in “perhaps the greatest pastoral document ever written”² in the Church about the reality that only the Holy Spirit can cause conversion to Christ and sanctification in Christ:

“Evangelization will never be possible without the action of the Holy Spirit... It is in the power of the Spirit that He (Jesus) returns to Galilee and begins His preaching at Nazareth, applying to Himself the passage of Isaiah: ‘The spirit of the Lord is upon Me’ and He proclaims, ‘Today this scripture has been fulfilled.’ To the disciples whom He was about to send forth He says, breathing on them, ‘Receive the Holy Spirit’”...

“It is in the ‘consolation of the Holy Spirit’ that the Church increases. The Holy Spirit is the soul of the Church. It is He who explains to the faithful the deep meaning of the teaching of Jesus and of His mystery. It is the Holy Spirit who, today just as at the beginning of the Church, acts in every evangelizer who allows himself to be possessed and led by Him. The Holy Spirit places on his lips the words which He could not find himself, and at the same time the Holy Spirit predisposes the soul of the hearer to be open and receptive to the Good News and to the Kingdom being proclaimed.

“Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Holy Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit...

“We live in the Church a privileged moment of the Spirit. Everywhere people are trying to know Him better, as the Scripture reveals Him. They are happy to place themselves under His inspiration... Now if the Spirit of God has a preeminent place in the whole life of the Church, it is in her evangelizing mission that He is most active. It is not by chance that the great inauguration of evangelization took place on the morning of Pentecost, under the inspiration of the Holy Spirit.

“It must be said that the Holy Spirit is the principal agent of evangelization; it is He who impels each individual to proclaim the gospel, and it is He who in the depths of consciences causes the Word of salvation to be accepted and understood. But it can be equally said that He is the goal of evangelization. He alone stirs up the new Creation, the new humanity of which evangelization is to be the result. ... we exhort all evangelizers... to pray without ceasing to the Holy Spirit with faith and fervor and let themselves prudently be guided by Him as the decisive Inspirer of their plans, their initiatives and their evangelizing activity.”³ (*emphasis added*)

² J. J. Ziegler, “Evangelii Nuntiandi: The Greatest Pastoral Document that Has Ever Been Written,” citing Pope Francis, Catholic World Report, December 12, 2013.

³ Pope Paul VI, “Evangelii Nuntiandi,” (Homebush: St. Paul Publications, 1976) no. 75.

I would humbly submit that this Section 75 of “EVANGELII NUNTIANDI” (*On Evangelization in the Modern World*) is the unknown key, and the simple reality as to why virtually all evangelization programs and efforts have failed at almost every parish where they have been tried. Having been involved with many of them myself, I can admit that we were not praying continually to the Holy Spirit at all, let alone with fervor and faith; we were not letting ourselves be guided by Him as the decisive Inspirer of our plans, initiatives and activity; and sadly, we had only a superficial understanding of Him as a Person and no relationship with Him at all, except to claim we were Baptized and Confirmed.

Pope Paul VI also emphasized that the Trinity was pointing the whole Church to the need to know the Holy Spirit and His power for the Church by means of the Second Vatican Council: “The Christology and particularly the ecclesiology of the Council must be succeeded by a new study of and devotion to the Holy Spirit, precisely as the indispensable complement to the teachings of the Council.”⁴

Pope St. John Paul II in his Encyclical, “DOMINUM ET VIVIFICANTEM” (*On the Holy Spirit in the Life of the Church and the World*), also emphasized this urgent need to know the Holy Spirit as a Person:

“In our own age, then, we are called anew by the ever ancient and ever new Faith of the Church, to draw near to the Holy Spirit as the giver of life...He is at the center of the Christian Faith and is the source of and dynamic power of the Church’s renewal... Between the Holy Spirit and Christ there thus subsists, in the economy of salvation, an intimate bond, whereby the Spirit works in human history as ‘another Counselor’, permanently ensuring the transmission and spreading of the Good news revealed by Jesus... and when He comes, He will convince the world concerning sin and righteousness and judgment.”⁵

One of the most critical aspects of the power of the Holy Spirit in evangelization is to bring about that repentance within man, which is necessary for Baptism and salvation in Christ. Our Pope continues:

“Thus, the conversion of the human heart, which is an indispensable condition for the forgiveness of sins, is brought about by the influence of the Counselor... the hidden giver of this saving power is the Holy Spirit ...”⁶

⁴ Pope St. John Paul II, “Dominum ET Vivificantem,” May 18, 1986, w2.vatican.va, no. 2.

⁵ Ibid., no. 2, no. 3 and no. 7.

⁶ Ibid., no. 45.

We can read many similar quotes on the necessity and power of the Holy Spirit for evangelization from virtually every Pope and Saint who has witnessed to this Truth, but sadly it is just not well known, and I believe it is precisely because so few of us, even those in the Charismatic renewal, have an intimate, personal relationship with the Holy Spirit. This personal relationship cannot be based upon the Charisms, especially tongues. Charisms are very important to serve others as the Holy Spirit directs, but this personal relationship must be based upon the Sacraments and the Seven Gifts, which perfect the Virtues, through the Divine Life given to us in Baptism.

How the Grace of the Holy Spirit In Baptism Is Released

While Baptism is the most important Sacrament, the vast majority of Christians do not fulfill the necessity of releasing all or most of the Grace given. This in turn, prevents a person from freely accepting and truly living the Gospel Message of Salvation, and then Sanctification, which we seek to preach. Fr. Raniero Cantalamessa, the Preacher to the Papal Household, describes very clearly the reality of why so few people, especially those baptized as infants, do not enter into a deep personal relationship with the Holy Spirit in this critical Sacrament designed to give the Holy Spirit to us:

“A sacrament is called ‘unreleased’ if its fruit remains bound, or unused, because of the absence of certain conditions that further its efficacy... Sacraments are not magic rites that act mechanically, without people’s knowledge of collaboration. Their efficacy is the result of a synergy, or collaboration, between Divine omnipotence (that is, the Grace of Christ and of the Holy Spirit) and free will. As St. Augustine said, ‘He who created you without your consent will not save you without your cooperation’ ... the part done by God and Grace is diverse and very rich: remission of sins; the gift of the theological virtues of Faith, Hope and Charity (given in seed form); and divine sonship. All this is mediated through the action of the Holy Spirit...Baptism is truly a rich collection of gifts that we received at the moment of our birth in God. But it is a collection that is still sealed up.”⁷

So, what must we do to cooperate and free up the Grace of the Holy Spirit? Fr. Cantalamessa continues:

“It consists of Faith! ‘The One who believes and is baptized will be saved’ (Mark 16:16)... Baptism is like a divine seal stamped on the Faith of man: ‘When you had heard the word of truth, the gospel of your salvation, and had believed in Him [you] were marked with the seal [this refers to Baptism] of the promised Holy Spirit’

⁷ Zenit Staff, “Father Cantalamessa Explains Why ‘Baptism in the Spirit’ is a Gift for the Whole Church”, May 9, 2014, <https://zenit.org/articles/father-cantalamessa-explains-why-baptism-in-the-spirit-is-a-gift-for-the-whole-church/>.

(Ephesians 1:13)... the act of faith includes, as an essential element, the response – the individual’s ‘I believe’ – and in that sense we call it *opus operantis*, the work of the person being baptized.

“Now we can understand why Baptism was such a powerful and grace-filled event in the early days of the Church, and why there was not normally any need for a new outpouring of the Spirit like the one we are experiencing today. Baptism was administered to adults who were converting from paganism and who, after suitable instruction, were in a position to make an act of Faith, an existential, free and mature choice about their lives.

“They came to Baptism by way of true and genuine conversion. For them Baptism was really a font of personal renewal in addition to a rebirth in the Holy Spirit (*see Titus 3:5*)... In order for Baptism to operate in all its power, anyone who desires it must also be a disciple or have a serious intention of becoming one... Now, whoever believes in the Lord and presents himself ready to be a disciple must first set aside every sin and everything that distracts from the obedience which is owed to the Lord for many reasons...

“As the church adopted infant Baptism, little by little the sacrament began to lack the act that was free and personal. The Faith was supplied, or uttered, by an intermediate person (parents and godparents) on behalf of the child. In the past, when the environment around the baby was Christian and full of Faith, the child’s Faith could develop, even if it was slowly ... the environments in which many children grow up do not help Faith to blossom... In today’s situation, rarely, or never, do baptized people reach the point of proclaiming ‘in the Holy Spirit’ that ‘Jesus is Lord’!

“The outpouring of the Spirit, then, is a response by God to the dysfunction in which Christian life finds itself ... the renewal in the Spirit is one of those movements, and its principal Grace, without doubt, is tied to the outpouring of the Spirit and what precedes it. Its efficacy at revivifying Baptism, consists in this: Finally, a person is doing his or her part, making a decision of Faith that is prepared through repentance. This allows the work of God [the Holy Spirit] to ‘be released’ in all its power.”⁸ (*emphasis added*)

So, we can see with the help of the Holy Spirit that our role must be to call on the Holy Spirit constantly to release his power of Grace in Baptism (and Confirmation) in us, and especially in those whom we seek to evangelize. Since everything for Divine Life is given by

⁸ Ibid.

the Holy Spirit in Baptism (and sealed in Confirmation and grown through the other Sacraments), it is critical that we know how to release this Grace by knowing and calling on the Holy Spirit. Calling on the Holy Spirit is also likewise required to give someone who is not Christian, the grace of Faith and Repentance.

Why is the grace of Baptism so critical in evangelizing those who have been baptized? Because Grace is the sharing in Divine Life that is brought by the Holy Spirit, which contains all that a person needs to be saved and to become holy as He is holy, as long as one corresponds to and grows in this Grace.

There are four spiritual marks or perfections given to our soul at Baptism, which are the main parts of the “Eternal Good News” of Jesus Christ. We are:

1. justified;
2. adopted as a child of God and given a family in the Church, the Body of Christ
3. made a dwelling of the Trinity; and
4. made partakers of the Divine Nature or “deified” in Love

These treasures of Infinite Love are given gratuitously by God, Father, Son and Holy Spirit to us! If we do not know these treasures of the Kingdom given even now for our joy, how can we cooperate with the Holy Spirit in evangelizing others? If we do not know and have not experienced: “I came that they may have life and may have it abundantly,” (John 10:10), then how can we cooperate with the Holy Spirit in bringing others to this life?

I would submit that truly knowing these four extraordinary treasures of Baptism, such that they could be taught to others, be one of the main objectives of any catechesis in evangelization. The brutal reality is that the vast majority of Catholics working in outreach or any Parish ministry simply do not know these infinite treasures, and even fewer have experienced all four of them in a joyful lived environment. The Catechism of the Church at Paragraphs 1987-2029 would be the best place to start, and the work of Fr. Thomas McDermott, OP in *“Filled with All the Fullness of God”* would be an exceptional help in making certain that all striving to be “missionary disciples” of the Lord have been properly evangelized by the power of the Holy Spirit.

Let us listen to the words of the Lord given to Venerable Concepcion Cabrera de Armida in her approved works about the failure by the vast majority in the Church to know the Holy Spirit and the treasures of the Reign of God He brings to us:

“There exists a hidden treasure, a wealth remaining unexploited and in no way appreciated as to its true worth, which is nonetheless that which is the greatest in Heaven and on earth: the Holy Spirit. The world of souls ... does not honor Him as

it should. He is the light of intellects and the Fire which enkindles hearts. If there is indifference, coldness, weakness, and so many other evils which afflict the spiritual world and even My church, it is because recourse is not had to the Holy Spirit.”⁹

Knowing the Holy Spirit and Developing a Personal Relationship With Him

Many Catholics falsely believe (due to Satan’s great deceptions) that any emotion expressed to God, especially the Holy Spirit, is not Catholic. May this falsehood be completely and quickly stamped out by the intercession of David, the Great Patriarch from whose line Mary and Joseph would come. David may have been one of the most emotionally joyful people in salvation history, and reading the Psalms, especially 95, 98 and 150, should immediately dispel this notion for any faithful Catholic who asks for the Truth from the Holy Spirit: “So that My Joy may be in you, and that your joy may be complete.” (John 15:11)

Our premise for this entire article has been that the overarching reason that evangelization fails is that we completely or mostly fail to know that it is only the work of the Holy Spirit, and we can and must know Him and call upon Him constantly to work in and through us to make known the Message of Salvation, and then Sanctification, in Christ Jesus for all whom we come in contact.

This is so new and somewhat startling to many faithful Catholics, many of whom have been involved in their Parish for 25 – 50 years, that we must always go right to the source of our Faith: Scripture, Tradition and the Magisterium. Let us listen through the guidance of the Holy Spirit to our Pope Benedict XVI:

"My dear young friends, the Holy Spirit continues today to act with power in the Church, and the fruits of the Spirit are abundant in the measure in which we are ready to open up to this power that makes all things new. For this reason it is important that each one of us know the Spirit, establish a relationship with Him and allow ourselves to be guided by Him. However, at this point a question naturally arises: who is the Holy Spirit for me?

It is a fact that for many Christians He is still the “great unknown”. This is why, as we prepare for the next World Youth Day, I wanted to invite you to come to know the Holy Spirit more deeply at a personal level. In our profession of faith we proclaim: “I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son” (Nicene-Constantinopolitan Creed). Yes, the Holy Spirit, the Spirit of the love of the Father and of the Son, is the Source of life that makes us holy, “because God's love has been poured into our hearts through the Holy Spirit which has been given to us” (Romans 5:5).

⁹ Conchita, A Mother’s Spiritual Diary, The Primacy of the Holy Spirit, www.apcross.org/conchita/diary44.htm (see also Conchita: A Mother's Spiritual Diary, by Marie-Michel Philipon, Alba House, NY, July 5, 1978, ISBN-10: 0818905786, ISBN-13: 978-0818905780).

Nevertheless, it is not enough to know the Spirit; we must welcome Him as the guide of our souls, as the “Teacher of the interior life” who introduces us to the Mystery of the Trinity, because He alone can open us up to faith and allow us to live it each day to the full. The Spirit impels us forward towards others, enkindles in us the fire of love, makes us missionaries of God’s charity.”¹⁰

How Does One Know and Enter Into an Intimate Relationship With the Holy Spirit, Who Is Love, and Learn to Be Guided By Him?

Of all the questions, this one might have the least practical instruction, but as Father Reginald Garrigou – Lagrange teaches us:

“We should, therefore, deem as nothing all that we give to obtain the priceless treasure of the Love of God, of ardent love [Divine Love]. He alone gives to the human heart the interior charity it lacks. During the journey to eternity... we should make continued progress in Love... God desires that we should thus love Him more each day. The song of the journey toward eternity is a hymn of Love...”¹¹

There are six main steps to truly knowing the Holy Spirit, to be guided by Him, according to teachings of our Faith, after we have released the Extraordinary Grace of our Baptism and Confirmation.

1. We must initially ask the Father and Son with Trust for the Holy Spirit

There are two Scripture verses that guide us in this critical, daily exercise:

“If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him?” (Luke 11:13)

“Whatever you ask in prayer, with faith, you will receive.” (Matt 21:22)

So, we must beg with great trust for more of the Holy Spirit to possess us with all the Virtues, Gifts, Charisms resulting in forming Jesus Christ Crucified in us so that we become another humanity for Christ. We should make this daily prayer of St. Elizabeth of the Trinity our own:

¹⁰ Friendship with the Holy Spirit, www.ArlingtonRenewal.org/friendship-with-the-Holy-Spirit.html.

¹¹ Tom Mulcahy, “Is Romans 8:28 the Most Encouraging Verse in the Bible?,” <https://catholicstrength.com/2017/06/06/is-romans-828-the-most-encouraging-verse-in-the-bible/>.

“O Consuming Fire, Spirit of Love, overshadow me, so that the Word may be, as it were, incarnate again in my soul. May I be for Him a new humanity in which He can renew all His mystery.”¹²

2. **We must pray to and in the Holy Spirit.**

St. Paul clearly expresses the Trinity’s Will that we should:

“With all prayer and supplication, pray at every opportunity in the Spirit.” (Ephesians 6:18)

The Epistle of Jude confirms

“But you beloved, build yourselves upon your most holy Faith; pray in the Holy Spirit.” (Jude 1:20)

Why? Simply because we don’t even know how to pray or what to pray for, which is why so much evangelization and ministry fails as Paul reminds us:

“Likewise the Spirit also helps in our weakness. For we do not know what we should pray for as we should, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is because He makes intercession for the saints according to the Will of God.” (Romans 8:26-27) (*emphasis added*)

St. Paul gives one way of many ways to pray in the Holy Spirit:

“For one who speaks in a tongue does not speak to human beings but to God; for no one listens; he utters mysteries in spirit.” (1 Cor 14:26)

Maybe the greatest work in the Church on the absolute necessity of daily, mental prayer in the work of any apostolate, especially evangelization, is the “Soul of the Apostolate” by Fr. Jean-Baptiste Chautard. For those who read this with the guidance of the Holy Spirit, it will be a true turning point in the fruit of their apostolate.

¹² St. Elizabeth of the Trinity, “Prayer to the Trinity,” www.kilmacudcarmel.ie/elizabeth.html.

3. The Holy Spirit Desires to Be With Us in Fellowship; We Must Spend Time with Him and Learn About Him

St. Paul calls us to the truth that the Holy Spirit desires to be our “Greatest Friend”, which we pray at every Mass:

“The grace of the Lord Jesus Christ, the Love of God and the fellowship of the Holy Spirit be with you.” (2 Cor 13)

In addition to our formal prayer time, we must learn about Him, especially all His Gifts and the entire interior life we are called to in Him. One of the greatest aids and treasures of the Church in order to do this is to daily use the classic work of Father Gabriel of St. Mary Magdalene, which is entitled “Divine Intimacy”. Not only does this teach definitively about mental prayer, it teaches the entire spiritual life over one year, including all the Gifts and Virtues of the Holy Spirit. In addition, it provides exceptional material and a detailed expression or colloquy of Love to the Trinity through which we can enter mental prayer.

Other excellent books to learn about the Holy Spirit in ascending order of experience and maturity would be:

- “The Holy Spirit Our Greatest Friend” by Father Paul O’Sullivan
- “Your Life in the Holy Spirit” by Alan Schreck
- “Fire and Light” by Fr. Jacques Philippe
- “Sober Intoxication of the Spirit” by Fr. Raniero Cantalamessa
- “The Holy Spirit in the Life of Jesus” by Fr. Raniero Cantalamessa
- “True Devotion to the Holy Spirit” by Archbishop Luis Martinez

In addition, the encyclicals on the Holy Spirit by Pope St. John Paul II (“On the Holy Spirit in the Life of the Church and the World”), and Pope Leo XIII (“On the Holy Spirit”), are required reading to better know the Holy Spirit.

In addition to learning all we can about the Holy Spirit, there are a number of specific steps which we can take to “Practice the Presence of God” all throughout the day including:

- a. Short prayers to the Holy Spirit, since we can only walk in the Spirit as much as we talk to the Spirit. These prayers can be very simple, such as “Come Holy Spirit and guide me and be with me in all my desires, thoughts, words and actions.”
- b. Ask questions of the Holy Spirit before any important decision.
- c. Ask the Holy Spirit to illuminate your mind as you read Scripture, especially when one uses Lectio Divinia.

4. Learning to Listen for Inspirations of the Holy Spirit

St. Paul gives us the practical key, and the great Doctors of our Faith have taught us that learning to listen throughout the day for the inspirations of the Holy Spirit is how we achieve our purpose of “being holy as God is holy” and partaking always in the Divine Nature.

“For those who live according to the flesh, are concerned with the things of the flesh, but those who live according to the Spirit with the things of the Spirit. The concern of the flesh is death, but the concern of the Spirit is life and peace.” (Romans 8:5-6)

St. Faustina, one of the greatest recent teachers in the Church due to her intimate conversations with God, confirms the historic teaching of the Church:

“A noble and delicate soul... follows faithfully the faintest breath of the Holy Spirit, it rejoices in this Spiritual Guest and holds onto Him like a child to its mother.”¹³

She emphasizes the critical need for not only a time of silence in prayer, but a spirit of few words in our dealings with others:

“The silent soul is capable of attaining the closest union with God. It lives almost always under the inspiration of the Holy Spirit. God works in a silent soul without hindrance.”¹⁴

She confirms the secret to sanctification, the ultimate work of the Holy Spirit in us:

“O my Jesus, how very easy it is to become holy; all that is needed is a bit of good will. If Jesus sees this little bit of good will in the soul, He hurries to give Himself to the soul, and nothing can stop Him, neither shortcomings or falls – absolutely nothing. Jesus is anxious to help that soul, and if it is faithful to this Grace from God, it can very soon attain the highest holiness possible for a creature here on earth. God is very generous and does not deny His Grace to anyone. Indeed, He gives more than we ask of Him. Faithfulness to the Inspirations of the Holy Spirit – that is the shortest route.¹⁵ (*emphasis added*)

¹³ St. Faustina Kowalska, “Divine Mercy in My Soul,” no. 148, www.thedivinemercy.org/message/stfaustina/.

¹⁴ Ibid., no. 477.

¹⁵ Ibid., no. 291.

One of the greatest short works that I have ever seen on learning to listen to the inspirations of the Holy Spirit is by Fr. Jacques Philippe entitled, “In the School of the Holy Spirit.” This is a true spiritual gem that should be used on a regular basis by anyone in evangelization or parish ministry.

5. How the Mother of God, the Spouse of the Holy Spirit, Shortens the Route to Holiness Further

St. Maximilian Kolbe has been given some of the most profound insights by God on the relationship between Mary and the Holy Spirit, so we can better understand how to come to know the Holy Spirit and shorten the route to holiness further by allowing our Mother to perform her role of our true, spiritual Mother, helping us be born to eternal life and partake of the Divine Nature:

“The creature most completely filled with Love, filled with God Himself, is the Immaculata... who never departed in the least from God’s Will. United to the Holy Spirit as His Spouse... she is one with God.”¹⁶

St. Kolbe then gives us the key to understanding our Spiritual Mother’s role to bring us the Holy Spirit and His Grace and Gifts in order to carry out any supernatural work, especially evangelization:

“When we reflect on these two truths: that all Graces come from the Father, by the Son and the Holy Spirit; and that our holy Mother Mary is, so to speak, one with the Holy Spirit, we are driven to the conclusion that this Most Holy Mother is indeed the intermediary by Whom all Graces come to us.”¹⁷

He continues this critical understanding:

“The union between the Immaculata and the Holy Spirit is so inexpressible, yet so perfect, that the Holy Spirit acts only by the Blessed Virgin, His Spouse. This is why she is the Mediatrix of all Grace given by the Holy Spirit.”¹⁸

So, we come to an inescapable fact that should cause us to stop in our tracks as we ask this question: If the Holy Spirit is the only way to act supernaturally and to cooperate in His work of evangelization, and Mary is His Spouse, who is the Mediatrix of all His Grace, are we not fools if we don’t have a loving, filial, constant relationship with the Mother of God? Obviously, without her, it will be much more difficult, if not impossible, to cooperate in any

¹⁶ St. Maximilian Kolbe, “Who Then Are You, O Immaculate Conception,” February 17, 1941, http://www.piercedhearts.org/hearts_jesus_mary/heart_mary/max_kolbe_immaculate_conception.htm.

¹⁷ St. Maximilian Kolbe, Conference given September 25, 1937, Manteau-Bonamy, no. 102, <https://www.catholicculture.org/culture/library/view.cfm?recnum=6547>.

¹⁸ Letter to Father Mikolajczyk, July 28, 1935, <http://www.motherofallpeoples.com/2012/02/st-maximilian-kolbe-and-the-immaculatas-universal-mediation/>.

supernatural work. Obviously, God in His goodness and Mercy takes into account those who do not know Mary through no fault of their own, but for us there is no excuse! This is why the daily Rosary and a lived Consecration are so necessary for success in cooperating with the Holy Spirit in evangelization.

For those who are not completely versed in the Church's teaching on the intimate union between Mary and the Holy Spirit, I would recommend the article by Fr. Francis Peffley, "Mary and the Holy Spirit – A Comparison of the Writings of Frank Duff and St. Maximilian Kolbe."

It is this inexpressible union where God allows Mary to "border on the Divine" with the Holy Spirit that the teacher without equal on Mary's role, St. Louis de Montfort, tells us what we must do:

"When the Holy Spirit, her spouse, finds Mary in a soul, He hastens there and enters fully into it. He gives Himself generously to that soul according to the place it has given to His spouse."¹⁹

Blessed Pope Paul VI in his encyclical on Mary, teaches us the importance of this Truth:

"Above all they (the Fathers of the Church) had recourse to the Virgin's intercession in order to obtain from the Spirit the capacity for engendering Christ in their own soul, as is attested to by St. Ildephonsus in a prayer of supplication, amazing in its doctrinal and prayerful power: "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."²⁰ (*emphasis added*).

This prayer and encyclical could have been the inspiration for Archbishop Luis Martinez's famous teaching in "True Devotion to the Holy Spirit":

"He was conceived by the Holy Spirit ... of the Virgin Mary. That is the way Jesus is always conceived. That is the way He is reproduced in souls. He is always the fruit of Heaven and earth. Two artisans – the Holy Spirit and the most holy, Virgin Mary – must concur in the work that is at once God's masterpiece and humanity's supreme product. Both the Holy Spirit and Mary are necessary to souls, for they are the only ones who can reproduce Christ."²¹

¹⁹ "Treatise on True Devotion to the Blessed Virgin, St. Louis de Montfort, Part I - True Devotion To Our Lady In General," courtesy of the Montfort Fathers[®] All Rights Reserved. Electronic Copyright[©] 1998 EWTN, <https://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>, no. 36.

²⁰ "Apostolic Exhortation of His Holiness Paul Vi, Marialis Cultus, For The Right Ordering And Development of Devotion To The Blessed Virgin Mary," http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19740202_marialis-cultus.html.

²¹ Luis M. Martinez, "True Devotion to the Holy Spirit," Sophia Institute Press, Manchester, New Hampshire, 2000, 8, abridged edition of The Sanctifier (New Jersey: St. Anthony Guild Press, 1957, ISBN 1928832059, 9781928832058).

The Servant of God, Luis Martinez continues:

“... the action of the Holy Spirit and the cooperation of the most holy, Virgin Mary are constant; without them not one single character of Jesus would be traced in our souls, no Virtue would grow, no Gift would be developed ... Such is the place that the Holy Spirit and the Virgin Mary have in the order of sanctification.”²²

This is why St. Louis de Montfort discusses the powerful role God has given to Mary in helping us cooperate with the Holy Spirit in bringing back souls to Christ:

“In these latter times, Mary must shine forth more than ever in mercy, power and Grace; in mercy to bring back and welcome lovingly the poor sinners and wanderers who are to be converted and return to the Catholic church; in power, to combat the enemies of God who will rise up menacingly to seduce and crush by promises and threats all those who oppose them; finally, she must shine forth in Grace to inspire and support the valiant soldiers and loyal servants of Jesus Christ who are fighting for His Cause.”²³

St. Louis de Montfort recommends specifically a “Consecration to Jesus through Mary” and we would add “by the Holy Spirit.” He states why this is indeed necessary for anyone seeking to cooperate in evangelization with the Holy Spirit:

“Finally, God in these times wishes His Blessed Mother to be more known, loved and honored than she has ever been. This will actively come about ... by the grace and light of the Holy Spirit ... Under her guidance, they (the elect) will preserve the splendor of the Queen and will consecrate themselves entirely to her service ... They will see clearly that she is the safest, easiest, shortest and most perfect way of approaching Jesus and will surrender themselves to her, body and soul, without reserve in order to belong entirely to Jesus. They will be ministers of the Lord who, like a flaming fire, will enkindle the fires of Divine Love (the Holy Spirit!)... They will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them filled as they are with the resolve to seek the glory of God and the salvation of souls.”²⁴

²² Ibid., 9.

²³ St. Louis de Montfort, “True Devotion to the Blessed Virgin,” Lulu Press, Inc., March 12, 2013, ISBN 0557425743, 9780557425747.

²⁴ Treatise on True Devotion to the Blessed Virgin, (St. Louis de Montfort) Part I - True Devotion to Our Lady in General, no. 55, <https://www.ewtn.com/library/Montfort/TRUEDEVO.HTM>.

Any person serious about evangelization must know the Holy Spirit and Mary, and for this purpose there is no better work in the Church than “True Devotion to Mary” by St. Louis de Montfort. It has to be required reading on an ongoing basis, and it will be especially powerful if it is used in meditation.

Many would agree that we live in unprecedented times of sin and we know “but where sin increased, grace overflowed all the more” (Rom 5:20). Our Lord, true to His Word, has given us another extraordinary signal Grace at this time for the work of evangelization, as well as for all called to holiness, and this Grace the Church calls: “The Flame of Love of the Immaculate Heart of Mary.”

In approving this Grace, and the messages describing the Grace from our Lord and our Mother to a mystic, Elizabeth Kindelmann of Budapest Hungary, a Prince of the Church, Cardinal Archbishop, Peter Erdo of Budapest, had this to teach us:

“In a given moment in history, there appears in the Church something beautiful, a new possibility for the Church. I believe this to be true of the Flame of Love Movement of the Immaculate Heart of Mary...”²⁵

So, what is this Grace and its purpose? Our Lord explained to Elizabeth Kindelmann that it will cause the New Pentecost, which our Popes have been praying for, and it will cause a renewal of the earth:

“I could compare this torrential flood of Grace to the First Pentecost. It will submerge the Earth by the power of the Holy Spirit. All mankind will take heed at the time of this great miracle... Trust, confirmed by Faith, will finally take root in souls, and the face of the earth will be renewed. For never has such a flow of Grace been given since the Word became flesh.”²⁶

The messages to Elizabeth Kindelmann from both Jesus and Mary are extraordinary and explain how the Triumph of Mary will occur, which was prophesized at Fatima. At its core, the messages are about evangelization. Our Lord and our Mother teach that the most effective, most powerful means to save and sanctify souls is through reparatory sacrifice and reparatory prayers in union with the sacrifices and prayers which Jesus and Mary offered through the Holy Spirit.

Our Lord teaches Elizabeth, who was a lay woman and widowed mother of six children, that most pious people are not willing to sacrifice and suffer for Him so their work for souls and for their own sanctification is very ineffective. Our Lord explains to Elizabeth:

²⁵ Approval of the Church, Pronouncements of Cardinal Peter Erdo, Budapest, Hungary, <http://www.flameoflove.us/approval-by-the-church/>.

²⁶ “A Precious Gift from Her Immaculate Heart, What is the Flame of Love?,” <http://www.theflameoflove.org/survey.html>.

“Listen to Me, and do not be surprised that I have complained for some days even about pious souls. Unfortunately, I have a serious reason ... I want you to atone for them also, because pious souls who make no sacrifices hurt My Heart even more. Oh, how sad I am to see the multitudes of devout souls living a pious life without earning much merit on behalf of their eternal salvation ... Write down My request to those who are indifferent: There is no progress without sacrifice ... Do not be surprised that I speak in a severe tone of voice. This severity springs also from My Love ... I am the Victim and it was not by pious attitudes, but only by a continual acceptance of sacrifices that I brought about My Redemptive work. Repent! Repent! Repent! This is what I am asking of you.”²⁷

Our Lord reminded Elizabeth that when the holy women were weeping for His suffering as He carried His cross, He instructed them instead to weep for their sins and the sins of their children.

The work that our Lord and our Mother did in Elizabeth Kindelmann is truly extraordinary, and the Grace given to her is meant to be passed to every person of good will, in order for us to participate directly in the salvation and sanctification of many souls. The work should remind us of what God did in St. Teresa of Liseux, because it is very similar in terms of the importance of our littleness and our sacrifices. The smaller we are and the more we are willing to sacrifice out of love for God, the more He can use us by the power of the Holy Spirit to save and sanctify souls, and the first soul must be our own! Is this not the only purpose for which we evangelize? It is not about putting people back in the pews. It is about salvation and sanctification that only the Holy Spirit can bring about by love and suffering, just as Jesus and Mary did!

I have never experienced nor seen a Signal Grace work as powerfully in souls as I have with the Flame of Love Grace of the Immaculate Heart of Mary, especially where souls faithfully correspond every day to this Grace with the prayers and loving exercises Our Lord and our Mother taught to Elizabeth Kindelmann. I would urge each one of you to learn about this Extraordinary Grace by reading the Diary of Elizabeth Kindelmann, which was approved by Cardinal Peter Erdo, the presiding Ordinary, and which has received Imprimaturs from other bishops around the world. You can learn more at www.flameoflove.us or www.theflameoflove.org (Canada).

²⁷ “The Flame of Love of the Immaculate Heart of Mary, The Spiritual Diary,” by Elizabeth Kindelmann, First Edition, Copyright © 2014, The Flame of Love of the Immaculate Heart of Mary, Inc., Montreal, Canada, 232.

6. The Source and Summit of our Faith: the Eucharistic Lord in Sacrifice, Sacrament and Special Presence

In our life long quest to live the Love of God poured out by the Holy Spirit, we must bring our wills into complete union with our Lord's Will, so that we can say with St. Paul that "no longer I live, but Christ lives in me." (Gal 2:20) There can be no more important help in this journey than to attend the re-presentation of Calvary in the Holy Sacrifice of the Mass and receive our Lord worthily in the Most Blessed Sacrament.

When we truly understand He is there as a Person waiting to unite our body and soul with His Body, Soul and Divinity, and that He so wants to give Himself, how can we not try to be in this intimate union with Him every day by receiving Holy Communion at Mass? The Holy Spirit seeks to form Christ in us, and it is through His Grace poured out in this Most Blessed of all Sacraments that this transformation is most sublime and most effective.

Our Lord taught the saints this Truth and in great detail He explained these realities to St. Faustina. He explained to her how He comes and why each and every Holy Communion has such eternal significance in the order of sharing in the Divine Life:

"See, I have left my heavenly throne to become united with you. What you see is just a tiny part and already your heart swoons with love. How amazed will you be when you see Me in all My glory. But I want to tell you that eternal life must begin already on earth through Holy Communion. Each Holy Communion makes you more capable of communing with God throughout all eternity."²⁸

Our Lord confirms how few people receive Him worthily and thus forfeit so many extraordinary Graces, which would otherwise benefit them for all eternity:

"Oh how painful it is that souls so seldom unite themselves to be in Holy Communion. I wait for souls and they are indifferent to Me. I love them tenderly and sincerely, and they distrust Me. I want to lavish My Graces on them, and they do not want to accept them. They treat Me as a dead object, whereas My Heart is full of love and mercy. In order that you may know at least some of My pain, imagine the most tender of mothers, who has great love for her children, while those children spurn her love. Consider her pain. No one is in a position to console her. This is but a feeble image and likeness of My love."²⁹

²⁸"Diary of Saint Maria Faustina Kowalska, Divine Mercy in My Soul," Marian Press, Stockbridge, MA 01263, 2005, 395.

²⁹ *Ibid.*, 307.

Our Lord taught St. Faustina the best preparation for Holy Communion (done the night before after a good examination of conscience and the morning of). St. Faustina was lamenting how poorly she was forming thoughts and sentiments of gratitude and felt she had not prepared properly, because she was continually thinking of sharing the joy of Communion with Him, when our Lord stated to her:

"Most pleasing to Me is this preparation with which you received Me into your heart. Today, in a special way, I bless this joy."³⁰

The time after Communion before Mass ends is usually quite short and typically does not provide enough time to properly thank our Lord, since He is with us for at least 15 minutes before the accidents of bread are dissolved in our system. None of the Saints, through the inspiration of the Holy Spirit failed to thank God for at least the entire time He was in them in such an extraordinary way, since our Faith teaches us that He is there in our soul as truly as He was in Mary's womb! Would it not be rude of us to fail to accompany the God of Heaven for the entire time He seeks Communion with us? There is usually 10 more minutes after Mass ends to accompany Him in Love. Let us listen to the great Doctor of the Church, St. Alphonsus Liguori teach us the importance of not being rude and wasting these precious minutes:

"There is no prayer more agreeable to God, or more profitable to the soul than that which is made during the thanksgiving after Communion."³¹

Many Saints have stated that these minutes are the most precious in our lives and the Saints who most influenced the Church in the spiritual life, spent the most time in thanksgiving after Communion (St. John of the Cross, St. Teresa of Avila, St. Louise De Montfort, to name just a few).

Summary

In thinking about these important teachings of our Faith in knowing and being guided by the Holy Spirit, in order that we might have any growth in holiness and bringing souls to Christ in our evangelizing efforts, we should also be acutely aware that our Lord Himself will see to the outpouring of the Holy Spirit, since He so desires to pour His Spirit and the Spirit of the Father upon us. He Himself will help us come to know the Holy Spirit by His Divine Mercy as He taught St. Faustina:

"Let souls striving for perfection particularly adore My Mercy, because the abundance of Graces which I grant them flows from My Mercy. I desire that these souls distinguish themselves by boundless trust in My Mercy. I Myself will attend to the Sanctification of such souls. I will provide them with everything they will need (the knowledge and guidance of the Holy Spirit!) to attain sanctity. The

³⁰ Ibid., 397.

³¹ "The Complete Ascetical Works of St. Alphonsus, Doctor of the Church," translated from the Italian, Priest of the Congregation of the Most Holy Redeemer, The Ascetical Works, Vol. VI, 75.

Graces of My Mercy are drawn by means of one vessel only, and this is trust. The more a soul trusts, the more it will receive. Souls that trust boundlessly are a great comfort to Me, because I pour all the treasures of My Graces into them. I rejoice that they ask for much, because it is My desire to give, to give much. On the other hand, I am sad when souls ask for little, when they narrow their hearts.”³²

Let us not forget the way or the method to draw down this Grace of Mercy from God as the great St. Therese Lisieux has taught us:

“What most draws down Graces from our dear Lord is gratitude, for if we thank Him for a gift, He is touched and hastens to give us ten more, and if we thank Him again with the same sincerity what an incalculable multiplication of Graces! I have experienced this: try it and you will see. My gratitude for all that He gives me is boundless, and I prove this to Him in a thousand ways.”³³

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³² “Diary of Saint Maria Faustina Kowalska, Divine Mercy in My Soul,” Marian Press, Stockbridge, MA 01263, 2005, 346-347.

³³ St. Therese of Lisieux, *Conseils et souvenirs*, collected by Sister Genevieve [her sister Celine] (Paris: Editions du Cerf, 1973).