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THE THEOTOKOS AS PNEUMATOPHORA*

An interest in linking Mariology and Pneumatology is of recent date. It is only after the Second Vatican Council that serious attempts have been made to develop Mariology within the pneumatological context and to rethink the mystery of Mary the Mother of God within the mystery of the Holy Spirit and His activity in the history of salvation and the Church.¹ In all likelihood, this coincides with the general renewal of both theological and spiritual interest in the Holy Spirit among most of the Christian Churches and communities of our day. There is a general feeling about the inadequacy of the different types of theologies of the past which were either too frigid and subservient to the institutional view of the theology and the Church, or one-sided and concentrated upon the Christological, soteriological, or ecclesiological aspects only. Pneumatology has usually been a brief and inadequate corollary or even a footnote to the doctrine of the Most Holy Trinity, Soteriology, or Ecclesiology.² Today, we begin to study the unique relationship between the Holy Spirit and Mary, the Mother of God,

* From the forthcoming book, Petro B. T. Bilaniuk, *Theology and Economy of The Holy Spirit* (Bangalore: Dharmaram Publications, 1980), Chapter 6. pp. 105-125.

1. R. Laurentin, "Esprit Saint et théologie mariale", *Nouvelle revue théologique*, 99 (1967), pp. 26-42; *Idem*, *Le Saint Esprit et Marie, I, L'évangile et éles Pères Etudes Mariales* (Paris, 1968); J. M. Salgado, "Pneumatologie et mariologie. Bilan actuel et orientation possible", *Divinitas*, 15 (1971), pp. 421-453; A. Schmemmann, "Our Lady and the Holy Spirit", *Marian Studies*, 23 (1972), pp. 69-78; H. Mühlen, "Der Aufbruch einer neuen Verehrung Marias. Der Heilige Geist und Maria: Struktur der dogmatischen Grunderfahrung", *Catholica*, 29 (1975), pp. 145-163; H. M. Köster, "Zwei Internationale Mariologisch-Marianische Kongresse in Rom", *Münchener Theologische Zeitschrift*, 27 (1976), pp. 84-89.
2. Cf. Fr. K. Mayr, "Die Einseitigkeit der traditionellen Gotteslehre", *Erfahrung und Theologie des Heiligen Geistes*, ed. C. Heitmann and H. Mühlen (Hamburg/München, 1974), pp. 239-252.

for Pneumatology and Mariology are organically connected in the biblical, liturgical and mystical experience of the Church. This fact must find its adequate expression in theology.

It is the Holy Spirit who, in the Scriptures and divine tradition, reveals the mystery of Mary to the Church. It is equally true that Mary as Pneumatophora reveals the Holy Spirit to the Church in a unique and unprecedented way. Therefore there can be no doubt that Mariology must start with a pneumatological chapter, and pneumatology must contain a solid Mariological reflection.

The Very Reverend Alexander Schmeman is right when he remarks:

The relationship between the Holy Spirit and Mary is both *unique* and *archetypal*. It is unique in the sense that it reveals to us Mary as a unique human being, unique in herself as a person, unique in her relationship to Christ and to God, unique by her place in the Church, *i.e.*, in her relationship to all of us and to each one of us. It is archetypal in the sense that it reveals the very nature of the Holy Spirit in His relationship with the creature, the true nature of what we call sanctification.³

It is our intention to briefly examine three principal Mariological terms and their theological contents, context, and mutual relationship namely *Theotokos*, *Pneumatophora*, and the somewhat forgotten but extremely important title, *the Bride of God*.⁴

3. "Our Lady and the Holy Spirit", *Marian Studies*, 23 (1972), pp. 70-71.

4. For bibliographies on Mariology see: Mauricus Gordillo, *Mariologia Orientalis* (Roma: Pont. Institutum Orientalium Studiorum, 1954=*Orientalia Christiana Analecta* 141); Michael Schmaus, *Katholische Dogmatik*, Band Fünf, *Mariologie*, 2nd ed. (München: Max Hueber, 1961), pp. 440-481; Geord Söll, *Mariologie*, in *Handbuch der Dogmengeschichte*, Band III, Faszikel 4, ed. Michael Schmaus *et al.* (Freiburg etc: Herder, 1978). Of more recent Mariological literature, recommended are: George Maloney, *Mary: The Womb of God* (Denville, N.J.: Dimension Books, 1976) R. Laurentin, "Maria in neuen Veröffentlichungen", *Theologie der Gegenwart* 19 (Bergen-Enkheim, 1976), pp. 221-231; J. M. Alonso, "Los dogmas marianos frente a la interpretación de los dogmas", *Ephemerides Mariologicae*, 26 (1976), pp. 439-447; E. R. Carroll, "Current Theology: Theology of the Virgin Mary 1966-1976", *Theological Studies*, 37 (1976), pp. 253-289; D. Bertetto, *La Madonna oggi* (Roma, 1975); P. Schmidt, *Maria, Modell der neuen Frau* (Kevelaer, 1974); W. Beinert, *Heute von Maria reden* (Freiburg, 1973); Heiler, 124-129; 486-487 (bibl.); T. Koehler, *Storia della mariologia* (Pallenza, 1970-1974); Titus Cranny, *Is Mary Relevant? A Commentary on Chapter 8 of Lumen Gentium, the Constitution on the Church from Vatican Council II* (New

The first common denominator of these three terms, as well as of other Mariological terms like *aeiparthenos* or ever-virgin is their post-biblical, or theological, origin.⁵ These terms are a very eloquent witness to the fact that the Church, and especially the various organs of the teaching authority of the Church, could not remain bound to the biblical terminology alone. It was absolutely necessary to step out of the biblical realm into the fields of contemporary philosophy, literature, and culture in order to remain faithful to the Bible and its divine message. The best example of this type of creative theology is the Christological term *homoousios*, i.e., "consubstantial" which does not occur in the Scriptures. By it, the Councils of Nicaea I (325)⁶ and Constantinople I (381)⁷ did not innovate, or impose a new article of faith; the unscriptural term was used precisely to safeguard and

York : Exposition Press, 1970); H. M. Köster, "Die Mariologie im 20 Jahrhundert", *Bilanz der Theologie im 20 Jahrhundert*, ed. H. Vorgrimler and R. Vander Gucht (Feiburg : Herder, 1970), vol. III, pp. 120-147; *Idem*, "Die Mariologie und Theologie Heute", *Ephemerides Mariologicae*, 20 (1970), pp. 105-126; *Idem*, "Die Eigenart der orthodoxen Mariologie", *De origine cultus mariani. Acta Congressus mar. Lusitana* 1967, VI (Roma, 1970), pp. 37-65, (bibl.); B. Schultze, "Die biblische Grundlage der Marienverehrung in der Exegese der Orthodoxen", *De origine cultus mariani. Acta Congressus mar. Lusitana* 1967, II (Roma, 1970), pp. 71-101; I. C. Gheorghescu, "La doctrine sur la sainte Vierge dans l'orthodoxie et le catholicisme", *Orthodoxia*, 22 (1970), pp. 382-399; A. Müller, "Marias Stellung und Mitwirkung im Christusereignis", *Mysterium Salutis*, vol. III/2, ed. J. Feiner and Magnus Lohrer (Einsiedeln, etc : Benziger, 1969), pp. 393-510; R. Mainka, "Eine russischorthodoxe Stellungnahme zur katholischen Mariologie", *Claretianum*, 8 (1968), pp. 361-378; G. Giamberardini, "Maria in exegesi neotestamentaria iuxta Eccelsiam coptam orthodoxam", *Maria in Sacra Scriptura. Acta Congressus mar. Rep. Dominicana* 1965, VI (Roma, 1967), pp. 65-94; H. M. Köster, "Die Eigenart der orthodoxen Mariologie", *Maria in Sacra Scriptura. Acta Congressus mar. Rep. Dominicana* 1965, VI (Roma, 1967), pp. 37-61 (bibl.); John of Kronstadt, *She is a Palace of God, Select Passages from the Writings of St. John of Kronstadt on the Theotokos* (Jordanville : Holy Trinity Rus. Ortho. Monastery, 1966); R. Laurentin, *Die marianische Frage* (Freiburg, 1965); H. Graef, *Mary : A History of Doctrine and Devotion*, vol. I (New York : Sheed and Ward, 1963).

5. On the title "Ever-Virgin" and its meaning see : Georges Florovsky, "The Ever-Virgin Mother of God", *Creation and Redemption*, vol. III of the Collected Works of Georges Florovsky (Belmont, Mass. : Nordland Publishing Co., 1976), pp. 171-188; J. A. Saliba, "The Virgin-Birth Debate in Anthropological Literature : A Critical Assessment", *Theological Studies*, 36 (1975), pp. 428-452; Vladimir Lossky, "Panagia", *In the Image and Likeness of God*, ed. John N. Erickson et al. (St. Vladimir's Seminary Press, 1974), pp. 195-210; H. V. Campenhausen, *Die Jungfrauengeburt in der Theologie der alten Kirche* (Heidelberg, 1962).
6. DS 125.
7. DS 150.

explicate the traditional faith and common conviction of the preceding centuries of Christian tradition. The Council of Ephesus (431), or the III Ecumenical Council, was primarily concerned with Christological dogma and did not formulate any special Mariological doctrine. But in the context of Christology it officially spelled out the term *Theotokos*, a Mariological term, which was put forward as the ultimate test of Christological orthodoxy.⁸ Thus the term *Theotokos* became one of the key words of all of Christology. St. John of Damascus exclaimed: "This name contains the whole mystery of the incarnation."⁹ Thus it is clear that an accurate and adequate statement concerning the mystery of Christ demands a very definite teaching about the Mother of Christ, who is the Mother of God or *Theotokos*.¹⁰

However, here lurks a very grave theological danger of reducing Mariology just to Christology and Ecclesiology. The best example of this "reductionism" can be found in Georges Florovsky:

Mariology is to be but a chapter in the treatise on the Incarnation never to be extended into an independent "treatise." Not, of course, an optional or occasional chapter, not an appendix. It belongs to the very body of doctrine. The Mystery of the Incarnation includes the Mother of the Incarnate. Sometimes, how-

8. *DS* 251.

9. *De fide orthodoxa*, III, 12. Also Petavius explained it very clearly: "Quem in Trinitatis explicando dogmate *ἰσοουσιον* vox, eumdem hoc in nostro Incarnationis usum ac principatum obtinet *Θεοτόκων* nomen", (*De Incarnatione*, lib. IV, cap. 15). See also, Francesco Martinelli, "L'incarnazione del Logos e lo Spirito Santo", *Divinitas*, 13 (1969), pp. 497-555; Heribert Mühlen, "Das Christusereignis als Tat des Heiligen Geistes", *Mysterium Salutis*, vol. III/2, (Einsiedeln, etc., 1969), pp. 513-545.

10. The origin of the term *Theotokos* is still unclear. Socrates, in his *Historia Ecclesiastica* VII, 32 (*PG* 67, 812) claims that Origen was the first to use the term *Theotokos*. It was used by Alexander of Alexandria in his letter to Alexander of Constantinople, n. 12 (*PG* 82, 908). The use of the term by Hippolytus of Rome cannot be demonstrated, cf. Hugo Rahner, "Hippolyt von Rom als Zeuge für den Ausdruck *Θεοτόκος*", *Zeitschrift für katholische Theologie*, 59 (1945), pp. 73-81. However, the prayer "sub tuum praesidium" stems from the end of the second century and contains the term *Theotokos*. See Papyrus n. 470, John Ryland's Library, Manchester; further see: O. Stegmüller, "Sub tuum praesidium. Bemerkungen zur ältesten Überlieferung", *Zeitschrift für katholische Theologie*, 74 (1952), pp. 76-82; J. Cecchetti "Sub tuum praesidium", *Enciclopedia Cattolica* (Città del Vaticano, 1953), vol. 11, 1468-1472; see also R. Laurentin, *Court traité sur la Vierge Marie*, 5th ed. (Paris, 1968), pp. 170ff.; Maria Josephus Nicolas, *Theotokos, le mystère de Marie* (Tournai: Desclée, 1965); J. Kalogeros, *Mariai ē aeiparthenos Theotokos kata ten Orthodoxon pistin* (Saloniki, 1957); V. Schweitzer, "Alter des Titles *Θεοτόκος*" *Katholik*, 83 (1903), pp. 97-113.

ever, this Christological perspective has been obscured by a devotional exaggeration, by an unbalanced pietism. Piety must always be guided and checked by dogma. Again, there must be a Mariological chapter in the treatise on the Church. But the doctrine of the Church itself is but an "Extended Christology," the doctrine of the "Total Christ," *totus Christus, caput et corpus*.¹¹

In the above quotation, the significant statement is: "Piety must always be guided and checked by dogma." However, it is equally true that dogma must be checked by piety, especially the official *liturgical piety*, which is the vehicle of tradition and of the living faith of the Church.¹² This liturgical piety rooted in Scriptures is the most important source of Christian dogma.¹³ It was precisely this consideration that convinced me that Mariology must be an independent treatise, for it cuts across the whole field of theology and is intimately connected with the whole body of Christian doctrine and all of the Christian dogmas.

Among the four Marian titles, *Theotokos*, *Pneumatophora*, *Ever-Virgin* and *Bride of God*, the last named title has both logical and temporal priority over the preceding three. It is rooted in the dignity of God the Father, who is the Creator of the whole extradivine reality who is the head of the Most Holy Trinity and who alone possesses the mysterious aseity. This means that He does not have a cause prior to Himself; He is not generated but rather generates the Son; He is not being spirated but spirates the Holy Spirit; He is not sent as the Son and as the Spirit are sent into the economy of salvation. However, it is He who, in eternity, elects and adopts whomever He wills. This teaching can be found in Eph 1: 3-14; we shall quote only verses 3-6 and 13-14 at this time:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly

11. *Op. Cit.*, p. 173.

12. In the *Capitula pseudo-Caelestina seu "Indiculus"* (A.D. 431?) we read for the first time: "...ut legem credendi lex statuat supplicandi" (DS 246; cf. DS 3792 and 3828).

13. This is also true of Mariology, e.g., *Maria im Kult*, Herausgegeben von der Deutschen Arbeitsgemeinschaft für Mariologie (Essen: Haus Driewer, 1965); Alexis Kniazeff, "Marie dans la piété orthodoxe", *Etudes Mariales: Mariologie et Oecuménisme* (Paris: Lethièlleux, 1962), pp. 143-173; M. J. Le Guillou, "Les caractères de la mariologie orthodoxe", *ibidem*, pp. 91-121; S. Salaville, "Marie dans la liturgie Byzantine ou greco-slave", *Maria I* (Paris: Beauchesne et Fils, 1949), pp. 249-325.

places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved.... In him you also who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

If we read all the Marian texts against the background of Eph 1 : 3, it is clear that the election of Mary by God the Father as His bride has absolute priority over all other titles and mysteries. It is only the Bride of God the Father who could become the Mother of the Inhumanized God the Son. Also it is the *Pneumatophora* who alone could become the Mother of God, but this title is also the consequence of her being the Bride of God the Father. Therefore, the logical and theological sequence of the Marian titles is as follows : the Bride of God the Father, *Pneumatophora*, *Theotokos*, and Ever-Virgin.

Concerning the title of "Bride of God," or "Bride of God the Father," several important observations must be made. First of all it is usually overlooked in Mariological manuals and investigations probably as a result of an incredible confusion which had been quite extensive in the Middle Ages. Ambrosius Autpertus was the first theologian of the Carolingian period to give Mary the title of Bride; she being the only woman who was mother and bride at the same time.¹⁴ Besides this, Autpertus identified her son, that is, Christ, as her bridegroom ! Furthermore the entry of Mary into heaven was, according to him, the completion of the bridal relationship between Christ and Mary; Christ carried Mary to the throne which was prepared for her at his side and sealed the bridal relationship by a majestic embrace, and Mary responded with the same love which she had exhibited as mother to her Child Jesus.¹⁵ Sedulius Scottus, in his commentary on the Gospel of Matthew, in the context of the angel's message to Joseph, speaks of Mary as the natural bride of Joseph and spiritual bride of Christ.¹⁶ In the West, besides those who,

14. *Sermo* 208; *PL* 39, 2130, n. 4.

15. *Sermo de nativitate perpetuae virginis Mariae*; *PL* 101, 1307 C.

16. *Collectaneum in Matthaeum*, Cod. Phill. 1660, Staatsbibliothek Berlin, fol. 16.

like Autpertus and Scottus, thought of Mary as bride of Christ, there were also quite a few theologians who gave Mary the title of "Bride of the Holy Spirit," but this title is also theologically untenable.¹⁷

The Byzantine liturgy knows nothing of Mary as the Bride of Christ or of the Holy Spirit. It is always either the "Bride of God" or the "Bride of God the Father." Let us give a few examples. First of all, of the texts which stress the Bridehood and eternal election of Mary :

The Spotless Bride, the Mother of Him in whom the Father was well pleased, she who was foreordained by God to be the dwelling place of His union without confusion, delivers today her blameless soul to her Creator and her God, and she who is truly the Mother of Life departs unto life, the lamp of the Light which no man can approach, the salvation of the faithful and hope of our souls.¹⁸

Another text reads :

Gabriel, leader of the powers above, flew down and greeted the Virgin, saying : ' Hail, thou pure chariot of the divinity: God has loved thee from eternity, and He has chosen thee to be His dwelling. As servant of thy Master am I come to proclaim His coming. Thou shalt bring forth the Lord, yet still remain inviolate.¹⁹

After her birth, Mary is called the Bride of God :

After thy birth, O Lady and Bride of God, thou hast gone to dwell in the temple of the Lord, there to be brought up in the Holy of Holies, for thou art thyself holy : and Gabriel then was sent to thee, O Virgin all-undefiled, to bring thee food. All the powers of heaven stood amazed, seeing the Holy Spirit dwell in thee. Therefore, O Mother of God without stain or blemish, glorified in heaven and on earth, save our kind.²⁰

Furthermore, the liturgy emphasizes that she was betrothed mystically to be the Bride of God the Father :

17. Cf. Michael Schmaus, *Katholische Dogmatik*, Fünfter Band, *Mariologie*, 2nd ed. (München : Max Hueber, 1961), p. 201.

18. Great Vespers, Dormition : *FM*, pp. 508-509.

19. Small Vespers of the Annunciation : *FM*, p. 438.

20. Great Vespers of the Entry of the Most Holy Theotokos into the Temple : *FM*, p. 167.

O Virgin, fed in faith by heavenly bread in the temple of the Lord, thou hast brought forth unto the world the Bread of Life that is the Word; and as His chosen Temple without spot, thou wast betrothed mystically through the Spirit, to be the Bride of God the Father.²¹

The Bridehood and Motherhood of Mary has cosmic dimensions because the whole of creation glorifies her :

Divine joy is given to thee, O Mother of God. All creation cries unto thee 'Hail, O Bride of God.' For thou alone, O Pure Virgin, wast foreordained to be the Mother of the Son of God.²²

The entry of the most holy future *Theotokos* into the Temple is seen by the liturgy as a contract of betrothal which is written by the Holy Spirit :

The contract of the betrothal, the divine tokens of thy Motherhood past understanding, O pure Virgin, are written today by the Holy Spirit in the house of God.²³

However, this contract of betrothal must be seen as a new covenant between the three Persons of the Most Holy Trinity and the Virgin Mary. On this subject, the liturgy of the Annunciation has the following:

Today there come glad tidings of joy: it is the feast of the Virgin. Things below are joined to things above. Adam is renewed, and Eve set free from her ancient sorrow; and the Tabernacle of the human nature which the Lord took upon Himself, making divine the substance He assumed, is consecrated as a Temple of God. O mystery! The manner of His emptying is unknown, the fashion of His conceiving is ineffable. An angel ministers at the wonder; a virgin womb receives the Son. The Holy Spirit is sent down; the Father on high gives His consent; and so the covenant is brought to pass by common counsel. In Him and through Him are we saved, and together with Gabriel let us cry aloud unto the Virgin: 'Hail, thou who art full of grace: the Lord is with thee. From thee has Christ our God and our salvation taken human nature, raising it up unto Himself. Pray to Him that our souls may be saved.'²⁴

21. Mattins of the Entry..... : *FM*, p. 194.

22. Mattins of the Annunciation : *FM*, p. 453.

23. Mattins of the Entry..... : *FM*, p. 182.

24. The Lity. of the Annunciation : *FM*, p. 445.

It is clear that the preceding text gives a very important interpretation of the proto-evangelium contained in Gen 3 : 15 as a covenant between God and the first Eve. Now, the Bride of God, the *Pneumatophora* and the *Theotokos* is a partner in the new covenant which we call the New Testament. In this new covenant the eternally elect Bride of God plays a very important role because she is by anticipation the receiver and carrier of the Spirit and the *Theotokos*, or bearer of the Inhominized Son of God.

Therefore, she is a partner in a covenant which involves a temporal and economic mission of the two divine persons unto the history and economy of salvation—the Inhominized Logos and the Holy Spirit. But let me stress once more that it is not her partnership in the new covenant with the two divine persons who were sent that is the foundation of her dignity, but rather precisely the eternally preordained bridehood with God the Father.

The fact of eternal election by God the Father finds its eschatological fulfilment in the dormition of the Bride of God who entered into heaven as the Queen of Heaven because she is *Theotokos* and *Pneumatophora*, but primarily because she is the Bride of God. St. John Damascene was aware of this when he wrote :

It was fitting that she who had kept her virginity intact in child-birth should keep her own body free from all corruption even after death. It was fitting that she who had carried the Creator as a child at her breast should dwell in the divine tabernacles. It was fitting that the spouse, whom the Father had taken to Himself should live in the divine mansions. It was fitting that she, who had seen her Son upon the cross and who had thereby received into her heart the sword of sorrow which she had escaped in the act of giving birth to Him, should look upon Him as He sits at the right hand of the Father. It was fitting that God's Mother should possess what belongs to her Son, and that she should be honoured by every creature as the Mother and as the Handmaid of God.²⁵

To my knowledge, I am the first theologian to call the *Theotokos* and Ever-Virgin Mary a *Pneumatophora*. I understand this term as suggesting to us not simply a passive receptacle of the Spirit or the dwelling place of the Spirit, but an active receiver and distributor of the Spirit to others. There is sufficient biblical and liturgical evidence

25. *Encomium in dormitionem Dei Genitricis semperque Virginis Mariae*, Hom. II, n. 14.

to warrant such a conclusion. Furthermore, the dignity of Mary as *Pneumatophora* is rooted primarily in the free and gratuitous election by God the Father from all eternity, and her betrothal to God the Father who in His wisdom prepared her for the reception of the Holy Spirit and the conception of His only begotten Son.

Thus, it follows that the Immaculate Conception of Mary from her parents Joachim and Anna is the first step in the realization of the eternal decree of God the Father with respect to His Bride. The solemn definition of the doctrine of the Immaculate Conception of Pius IX on Dec. 8, 1854 reads :

We by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by that invested in us, do, to the honour of the holy and undivided Trinity, for the exaltation of the Catholic faith, and the advancement of the Christian religion, **DECLARE AND PRONOUNCE AND DEFINE** that the doctrine which holds that the Blessed Virgin Mary, in the first instant of her Conception, has been, by a special grace and privilege of Almighty God, and in view of the merit's of Jesus Christ the Saviour of the human race, preserved and exempted from every stain of original sin, is revealed by God, and consequently is to be believed firmly and inviolably by all the faithful.²⁶

26. *The Immaculate Conception of the Most Blessed Virgin Mary Defined by Pope Pius IX in the Bull "Ineffabilis", December 1854* (Dublin : M. H. Gill and Son Ltd., 1954), pp. 22-23. Latin original in *DS* 2803. On the Immaculate Conception see : A. Villamonte, "La theologia del pecado original y el dogma de la Inmaculada", *Salmanticensis*, 22 (1975), pp. 25-58; A. Vanneste, "Le dogme de L'Immaculée Conception et l'évolution actuelle de la théologie du péché originel", *Ephemerides Mariologicae*, 23 (1973), pp. 77-93; J. M. Alonso, "Desmitologización del dogma de la Inmaculada Concepción de Maria ?", *Ephemerides Mariologicae*, 23 (1973), pp. 95-119; A. Strawrowsky, "La sainte Vierge Marie. La doctrine de l'Immaculée Conception des églises catholique et orthodoxe", *Marianum*, 35 (1973), pp. 36-112; E. D. O'Connor, "Modern Theory on Original Sin and Immaculate Conception", *Marian Studies*, 20 (1969), pp. 112-136; K. H. Weger, "Erbsündentheologie heute", *Stimmen der Zeit*, 181 (1968), pp. 289-302; L. Scheffczyk, "Versuche zur Neuaussprache der Erbschuld Wahrheit", *Münchener theologische Zeitschrift*, 17 (1966), pp. 252-260; F. Dvornik, "The Byzantine Church and the Immaculate Conception", *The Dogma of the Immaculate Conception*, ed. E. O'Connor (Notre Dame, Ind., 1958), pp. 87-112; D. A. A. Stiernon, "L'Immaculée Conception dans la théologie russe contemporaine", *Ephemerides Mariologicae*, 6 (1956), pp. 257-297; A. Wenger, "L'église orthodoxe russe et l'Immaculée Conception", *Virgo Immaculata. Acta Congressus mariani Romae 1954*, IV (1955), pp. 196-215; M. Jugie, "L'Immaculée Conception chez les Russes au XVIIe siècle", *Echos d'orient*, 12 (1909), pp. 66-75.

This solemn definition of the doctrine of the Immaculate Conception of the Most Blessed Virgin Mary is theological and Christological in nature. Support for this definition can be seen in Gen 3 : 15, Luke 1 : 28 : "Thou art full of grace" and John 1 : 14. What is immediately apparent is the absence of any pneumatological reference or dimension. However, in the Nicæan-Constantinopolitan Creed, it is stated "And in the Holy Spirit, the Lord and the giver of life . . . , " indication clearly that any supernatural life is given by the Holy Spirit. There can be no doubt that the Immaculate Conception, that is, the beginning of human life without stain of original sin, is a unique and unprecedented grace which implies supernatural life of an incredibly high degree of intensity, and of sanctification and divinization by the activity of the Holy Spirit.

At the Mattins of the Birth of Our Most Holy Lady unto St. Anna, the Byzantine Church has an understanding of this birth as manifesting the glory of the Trinity in a unique and undefiled creature for the purpose of anticipation of the Annunciation and Birth of Christ; all of this in the context of Mary's being Bride of God the Father :

In thee, O Undefiled, is the mystery of the Trinity praised and glorified. For the Father was well pleased with thee, and in thee the Word made His tabernacle among us, and the Holy Spirit overshadowed thee.²⁷

The following quotation from the Mattins of the Entry of the Most Holy *Theotokos* into the Temple most clearly emphasizes her role as active carrier of the Holy Spirit :

The all-pure Temple of the Saviour, the precious Bridal Chamber and Virgin, the sacred treasure of the glory of God, is led today into the house of the Lord, and with her she brings the grace of the divine Spirit. Of her God's angels sing in praise : ' She is indeed the heavenly Tabernacle.'²⁸

The same idea is more strongly emphasized in the following text from the same liturgy of the same feast :

Led by the Holy Spirit, the holy Maid without spot is taken to dwell in the Holy of Holies. By an angel she is fed, who is in truth the most holy Temple of our Holy God. He has sancti-

27. *FM*, p. 118.

28. *FM*, p. 193

fied all things by her entry, and has made godlike the fallen nature of mortal men.²⁹

Also the Great Vespers of the Entry of Mary into the Temple emphasizes her role as the illuminator or carrier of light, by the Spirit :

The young girls rejoice today, and with their lamps in hand they go in reverence before the spiritual Lamp, as she enters into the Holy of Holies. They foreshadow the brightness past speech that is to shine forth from her and to give light by the Spirit to those that sit in the darkness of ignorance.³⁰

There is no doubt that besides her being the active carrier of the Spirit, she was constantly glorified, protected, and preserved by the Holy Spirit :

The Theotokos, glorious fruit of the sacred promise, is truly revealed unto the world as higher than all creation. Piously led into the house of God, she fulfils the vows of her parents and she is preserved by the Holy Spirit.³¹

The same theme is repeated in the Irmos of the Mattins of the Holy Theophany :

That which was revealed to Moses in the bush we see accomplished here in strange manner. The Virgin bore Fire within her, yet was not consumed, when she gave birth to the Benefactor who brings us light and the streams of Jordan suffered no harm when they received Him.³²

The pericope containing the Annunciation narrative is contained in Luke 1 : 26-38 :

In the sixth month the angel Gabirel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And he came to her and said, 'Hail, full of grace,

29. *FM*, p. 166.

30. Great Vespers of the Entry of the Most Holy Theotokos into the Temple : *FM*, p. 167.

31. *Ibidem* : *FM*, p. 194.

32. *FM*, p. 381.

the Lord is with you !' But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, 'Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end. And Mary said to the angel, 'How can this be, since I have no husband.' And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible.' And Mary said, 'Behold, I am the handmaid of the Lord; let it be to me according to your word.' And the angel departed from her.

Matthew also makes it clear that Mary "was found to be with child of the Holy Spirit" (Matt 1 : 18), and "that which is conceived in her is of the Holy Spirit" (Matt 1 : 20).

On the preceding texts, it is necessary to make the following comments. The expression "Hail, O favoured One, the Lord is with you" (Matt 1 : 28) must be interpreted as the statement about Mary as the Bride of God the Father; she is His favoured one and therefore He is *already* with her. It signifies also eternal election and bridal relationship. However, when the angel announced how the miraculous birth should take place, he switched to the future tense and said, "The Holy Spirit will come upon you and the power of the Most High will overshadow you." Thus the descent of the Holy Spirit on the Blessed Virgin Mary was a micro-Pentecost which made of her the *Theotokos*, or the Mother of God, and a pre-eminent *Pneumatophora*, or carrier of the Holy Spirit. Here, God revealed himself again as the Lord of the history of salvation and the Lord of human fertility; for the miracle of parthenogenesis, the Virgin-birth, reveals His omnipotence, His miraculous care, and above all, His infinite love, that is the Person of the Holy Spirit.

The micro-Pentecost revealed to and in the Blessed Virgin Mary, who as a result of it became the *Theotokos*, prefigured the mini-Pentecost during the Triadic Theophany, the appearance of the Most

Holy Trinity at the time of Jesus' Baptism in the Jordan River (Matt 3 : 13-17) and the macro-Pentecost on the day of the descent of the Holy Spirit on the apostles and disciples of Jesus, including the *Theotokos*, the Ever-Virgin Mary.

The Byzantine liturgy commenting on the mystery of the Annunciation makes several important theological and pneumatological remarks. The first concerns the activity of the Holy Spirit with respect to the conception of Jesus in the womb of the Mother of God. In the dialogue with the *Theotokos* the Archangel Gabriel said :

O Virgin thou dost seek to know from me the manner of thy conceiving but this is beyond all interpretation. The Holy Spirit shall overshadow thee in His creative power and shall make this come to pass.³³

This text makes a distinction between the Holy Spirit overshadowing the *Theotokos*, that is, protecting and sanctifying her and the conception of Jesus which is ascribed to the creative power of the same Spirit; the distinction assumes a clarity which it did not have in the Lukan passage cited above.

The descent of the Holy Spirit is described as purifying and sanctifying the *Theotokos* in the totality of her person, that is, body and soul :

The descent of the Holy Spirit has purified my soul and sanctified my body; it has made of me a Temple that contains God, a Tabernacle divinely adorned, a living Sanctuary and the pure Mother of Life.³⁴

A similar view is expressed in the following text :

'Thou dost appear to me to speak the truth' answered the Virgin. 'For thou hast come as an angel messenger bringing joy to all. Since then I am purified in soul and body by the Spirit be it done unto me according to thy word : may God dwell in me. Unto Him I cry aloud with thee : O all ye works of the Lord, bless ye the Lord.'³⁵

33. Mattins of the Annunciation : *FM*, p. 450.

34. *Ibidem* : *FM*, p. 455.

35. *Ibidem* : *FM*, p. 457.

These two texts do not in any way contradict the view that Mary as the Bride of God the Father was sanctified from the moment of her conception. They point to the fact that an additional sanctification and purification took place preparing her for the role of the *Theotokos*. After all, we must admit many degrees of purification and sanctification on the part of a creature, even the Most Favoured One, because God's presence and sanctity are infinite. A created receptacle of the same is always finite. In this context we may not forget the text of Luke 2 : 52, "And Jesus increased in wisdom and in stature, and in favour with God and man." This points in the same direction, the eternal Logos has infinite wisdom and an increase is unthinkable. The same is true of His favour with God the Father. However, in His weak human nature which He took upon Himself for our salvation, redemption and sanctification, different degrees of wisdom and of favour with God are possible.

Another text of the liturgy of the Annunciation, relying heavily on the biblical texts of the OT and of the NT, stresses the joint operation of the Trinity in the miraculous conception of Jesus :

And coming before her (Mary) he (Gabriel) cried : 'Hail, fiery throne, more glorious by far than the living creatures with four faces (Ezek 1 : 5-6). Hail, thou Seat of the King of Heaven, hail uncut mountain (Dan 2 : 34-35) and precious vessel. For in thee the whole fulness of the Godhead has come to dwell bodily (Col 2 : 9), by the good pleasure of the ever-lasting Father, and by the joint operation of the Holy Spirit. Hail, thou who are full of grace : the Lord is with thee.'³⁶

Next, we shall dwell on the Visitation passage in Luke 1 : 39-56 in our exploring the role of Mary as Pneumatophora :

In those days Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb ! And why is this granted me, that the mother of my Lord should come

36. The Lity. of the Annunciation : *FM*, p. 443.

to me ? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord.' And Mary said : ' My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and has exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever.'

And Mary remained with her about three months, and returned to her home.

In my opinion, this text contains another beautiful proof that Mary was an active carrier of the Holy Spirit, capable of imparting it to others. At the meeting with Mary, Elizabeth heard the greeting of Mary and "the babe leaped in her womb," that is, St. John the Forerunner was sanctified by the Holy Spirit because the future *Theotokos* was *Pneumatophora* or carrier and dispenser of the Spirit. The Byzantine liturgy makes the following allusion to this :

While yet within thy mother's womb thou wast filled with the Most Holy Spirit, and leaping with gladness thou hast joyfully announced the fruit of virginity and hast worshipped Him, O venerable Prophet (Cf. Luke 1 : 41).³⁷

Furthermore, "Elizabeth was filled with the Holy Spirit" (Luke 1 : 41), and was overcome, for she went into a prophetic and charismatic state recognizing Mary as blessed among women and as the Mother of the Lord; she also exclaimed about the babe in her womb that leaped for joy. All these events point to a very intense Presence of the Holy Spirit and his activity. Needless to say, the Magnificat (Luke 1 : 46-55) is a song of jubilation of a prophetess inspired by the Holy Spirit who is capable of synthesizing the history of salvation, reaching from the past to the present, and into the future.

37. Mattins of the Synaxis of John the Baptist : *FM*, p. 394.

Mary is the archetype of the Church in her dinity as the Bride of God the Father, as *Theotokos* and as *Pneumatophora*.³⁸ She received the Holy Spirit for the future benefit of the Church just as the Church herself received the Holy Spirit as a personal gift on the day of Pentecost, an event at which Mary was surrounded by apostles and other disciples (Acts 1:13; 2:1 ff). However, it would not be inappropriate to conclude that in spite of the communal and social character of the pentecost in which she was participating, she bore the Holy spirit and his gifts in a much higher degree of intensity than any other person present.

Undoubtedly, the dormition of the Pneumatophora had a very strong pneumatological dimension. Pope Pius XII, on Nov. 1, 1950,

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38. On Mary as the Archetype of the Church see: Max Thurian, *Maria. Mutter des Herrn—Urbild der Kirche* (Mainz: Grünewalt, 1978, Tropos Taschenbücher, Bd. 72) in English as *Mary, Mother of the Lord, Figure of the Church* (New York: Herder and Herder, 1964); J. M. Salgade, "La maternité spirituelle de la très sainte Vierge Marie. Bilan actuel", *Divinitas*, 16 (1972), pp. 17-102; E. Enrique del Sagrado Corazón, "Maria, madre de la Iglesia en la Patristica", *Theologica*, 2 (1967), pp. 18-39; Otto Semmelroth, "The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church", *Commentary on the Documents of Vatican II*, ed. H. Vorgrimler, vol. I (New York: Herder and Herder, 1967), pp. 285-296; A. Piepkorn, "Mary's Place within the People of God according to non-Roman Catholics", *Marian Studies*, 18 (1967), pp. 46-83; Anthony Padovano, "Mary, Mother of the Church", *Marian Studies*, 17 (1966), pp. 27-45; Dominic Crossan, "Mary and the Church in John 1, 13", *Bible Today*, 20 (November, 1965), pp. 1318-24; J. Galot, "Mère de l'église", *Nouvelle revue théologique*, 86 (1964), pp. 1163-1185; Otto Semmelroth, *Mary, Archetype of the Church* (New York: Sheed and Ward, 1963); Q. Quesnell, "Mary is the Church", *Thought*, 36 (1961), pp. 25-39; Hugo Rahner, *Our Lady and the Church* (New York: Pantheon Books, 1961); A. Wenger, "La maternité spirituelle de Marie dans la théologie byzantine", *Etudes Mariales* (Paris, 1960), pp. 1-18; B. Schultze, "Maria und die Kirche in der russischen Sophia Theologie", *Maria et Ecclesia, Acta Congressus mar. Lourdes 1958*, X (Roma, 1960), pp. 51-141; A. Kassing, *Die Kirche und Maria Ihr Verhältnis im 12. Kapitel der Apokalypse* (Düsseldorf, 1959); Cyril Vollert, "The Mary-Church Analogy in its Relationship to the Fundamental Principle of Mariology", *Marian Studies*, 9 (1958), pp. 107-128; J. P. Sweeney, "Theological Consideration in Mary-Church Analogy", *ibidem*, pp. 31-51; B. J. LeFrois, "The Mary-Church Relationship in the Apocalypse", *ibidem*, pp. 79-106; F. L. B. Cunningham, "The Relationship between Mary and the Church in Medieval Thought", *ibidem*, pp. 52-78; Marie-Joseph Congar, *Le Christ, Marie et l'église* (Bruges: Desclée, 1955); A. Müller, *Ecclesia-Maria. Die Einheit Marias und der Kirche*, 2nd ed. (Friburg, 1955); Otto Semmelroth, *Urbild der Kirche*, 2nd, (Würzburg, 1954); T. Koehler, "Maria, Mater Ecclesiae", *Etudes Mariales*, 11 (1953), pp. 133-157.

proclaimed the Dogma of the Assumption of Mary, the Virgin Mother of God, which reads in part :

.....by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own authority, We pronounce, declare and define it to be a divinely revealed dogma : that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.³⁹

Here again is in the whole Apostolic Constitution *Munificentissimus Deus*, we note an absence of pneumatological dimensions. However, would it be possible to imagine an assumption of the human person in her totality (body and soul) into heaven without a radical spiritualization of both body and soul, and by the same token an unprecedented intervention of the Holy Spirit as the divine principle who transfigures, sanctifies, divinizes and glorifies ? The answer is obvious since heaven is not an earthly and material kingdom, but rather a mysterious and ineffable state, which can be described as the definitive fulfilment with God the Father through the Son and in the Holy Spirit. It is the state of eternal participation in the life, light and love of the Most Holy Trinity of which the highest fulfilment is the contemplation of the divine beauty and inexpressible joy. The Byzantine Liturgy is aware of some of these aspects :

What spiritual songs shall we offer thee, O most holy ? For by thy deathless dormition, thou hast sanctified the whole world, and then hast been translated to the places above the world, there to perceive the beauty of the Almighty and, as his Mother, to rejoice in it exceedingly. Thou art attended by the ranks of angels, O pure Virgin, and by the souls of the just. Join them to ask for us peace and great mercy.⁴⁰

39. *The Dogma of the Assumption. Munificentissimus Deus* (New York : Paulist Press, 1951), p. 22. Latin Original in *AAS* 42 (1950), pp. 767ff. and *DS* 3903. On the Assumption see : H. Holstein, "Résurrection de Jésus et assumption de Marie", *Cahiers Marials*, 17 (1973), pp. 135-144; G. Decelles, "A Fresh Look at the Assumption of Mary or the Idea of the Resurrection Immediately Following Death", *The American Ecclesiastical Review*, 167 (1973), pp. 147-163; W. A. Schulze, "Die Himmelfahrt Mariens bei C. G. Jung", *Theologische Zeitschrift*, 25 (1964), pp. 215-218; L. Ceccarini, *E morta la Madonna ?* (Napoli, 1962); G. Caprile, "L'origine della tradizione sulla morte e sul sepolcro di Maria a Gerusalemme", *Divus Thomas* (Piacenza), 63 (1960), pp. 216-221; C. Kopp, "Das Mariengrab in Ephesus ?" *Theologie und Glaube*, 45 (1955), pp. 161-188.

40. *Small Vespers of the Dormition : FM*, p. 504.

In summary, the fact of Mary's being the Bride of God the Father has priority over her being a *Pneumatophora*; this title in turn has priority over *Theotokos*, for *Theotokos* is a consequence of both the "Bride of God the Father" and of *Pneumatophora*.

The relationship between Mary and the Holy Spirit commenced at the moment of her conception when she was sanctified and divinized by the activity of the Holy Spirit. Furthermore, the Holy Spirit dwelt in her as in a temple or a tabernacle. At her entry into the Temple, the House of God, she was betrothed mystically through the Holy Spirit to be the Bride of God the Father. The Holy Spirit was mystically writing the betrothal contract, or better, the new covenant with the new Eve. As she went into the Temple, she brought with her the grace of the Holy Spirit. At the Annunciation she received additional grace and sanctification by the Holy Spirit, for he was sent upon her and his creative power performed the miracle of parthenogenesis. She is the Temple of the Saviour, the precious Bridal Chamber and Sacred Treasure of the glory of God which brings the grace of the Divine Spirit. She is also instrumental in sanctification and divinization of the fallen nature of mortal man. From her shines forth the light of the Spirit to those who sit in the darkness of ignorance. She is the inspired prophetess capable of viewing the history and economy of salvation in its totality, that is, past, present and future. She can communicate the Spirit of prophecy to others, as she did to Elizabeth; and the Spirit to the unborn child, St. John the Baptist. She was the favoured receptacle of the Holy Spirit and of his gifts on the Day of Pentecost; and finally, in her dormition, assumption into heaven and glorification as the Queen of Heaven, she was graced by the definitive and fulfilling activity of the Spirit. She truly is the *Pneumatophora*—the chosen vehicle of the Holy Spirit and the archetype the Church.