

Amsterdam, July 19, 2018

Dear Brother Bishop,

**Please allow me to take some of your time. In all humbleness, I would like to present to you some thoughts concerning the veneration of Our Lady, in the light of our dramatic times. As you know, there is a worldwide dialogue taking place concerning the role of the Blessed Virgin Mary and her relationship to salvation and world peace. Recently, we all received letters on this topic from Cardinal Sandoval (Mexico) and Archbishop Job (Nigeria), who, together with about six hundred bishops and over eight million members of the People of God, plead for a fifth Marian Dogma of Our Lady's Spiritual Motherhood. I fully support this cause, and as Bishop of Amsterdam, I feel compelled to share some considerations with you.**

I firmly believe that such a strong testimony of faith will renew the Christian concept of Redemption and of Christ as Redeemer, which is silently fading away in so many hearts and minds, as well as the role that human freedom plays in Redemption. It can also shed new light on the particular dignity of woman, which is so needed in our time. Last, but not least, it will be a great spiritual power for world peace.

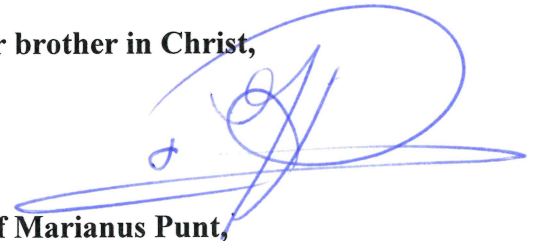
**Some, I am aware, may consider this as a purely theological discussion without much relevance to the big issues in the world and the Church today.** In my opinion, the opposite is true. We must understand here that it is not only about *truth*, but primarily about a testimony of *faith*. Divine mercy responds to human faith. When Jesus asked his disciples: "*Who do people say that I am?*" Peter spontaneously called out: "*You are the Christ, the Son of the living God*". Of course, Jesus knew who he was, but he wanted to hear it from Peter. Upon Peter's strong public testimony, Jesus could build his Church. In the same way, the Father of course knows the great role he gave Mary in his plan of Salvation, but *now* he wants to hear it from us. He wants us to affirm it in freedom and gratitude. From this comes the power. From this comes the grace.

In the messages of Our Lady in Amsterdam, we find an urgent call to the Pope and to us all: \****"Know well, great threats are hanging over the Church, are hanging over the world. Now the moment has come for you to speak of Mary as Co-redemptrix, Mediatrix and Advocate, under the title of the Lady of all Nations"***. These titles, it is true, are the same that are used for Christ, but they must be understood in a strictly human way. *Where Jesus is our sole divine Redeemer, Mediator and Advocate, Mary participates in these roles in an entirely human sense.* Using completely different titles for Jesus and Mary would not fully express the beauty and coherence of God's plan of Salvation. **Christ, the New Adam**, is the divine hand, through which God reaches out to man, in the great mystery of Incarnation, Cross and Resurrection. **Mary, as the new Eve**, is the human hand, through which humanity reaches out to God in acceptance of this grace.

**This complementary unity between the Son and his Mother is the key for understanding God's plan of Salvation.** It began with the mystery of the Incarnation, when Jesus took his flesh from her, and from her alone (*nowadays we would say, also his entire 'gene card'*). It culminated at Calvary, where she, in the words of St. John Paul II, "*was spiritually crucified with her crucified Son*". It continued as an ongoing mission, because "*Mary's role as Co-redemptrix did not cease with the glorification of her Son*", John Paul concludes. All this, therefore, constitutes **one** divine plan of Redemption and Love, in which God and humanity, man and woman, work together to restore the work of the Father, and make it even more beautiful. "*Christ cannot save us without us*", St. Augustine once stressed. Tradition, as well as the Magisterium, have always understood this, and time and again have used these above three titles for Mary, as studies have shown.\*\* Mary truly deserves to be solemnly proclaimed as '*Coredeptrix, Mediatrix and Advocate*', because only these titles combined, the Amsterdam messages point out, express her whole mission: to suffer and sacrifice *with Christ*; to dispense all graces of salvation *from Christ*; to invoke the Holy Spirit *of Christ*.

**With many faithful and bishops, I share the inspiration that Mary is the anchor of hoped for our time;** that she alone can bring Christ and his Cross back into the hearts of men; that she alone is the key to a renewed coming of the Holy Spirit over our wounded world. Recent Popes have prayed for this. In Amsterdam, Our Lady warns humanity of upcoming degeneration, disasters, and war. To implore the Holy Spirit, she gave a beautiful, short, and strong prayer, "*Lord Jesus Christ, Son of the Father, send now your Spirit over the earth...*". Also, she promised once the dogma is proclaimed that, in the end, she "*will give peace, true peace to the world.*" Recently, a group of faithful started a new worldwide campaign of prayer for world peace, as well as for the dogma and the Pope.\* I fully support this, and I hope you will also. If we honor Mary in this her full dignity, especially in a solemn proclamation, I am sure it will very much please the Heart of the Lord, and He will answer with a new Pentecost.

**Your brother in Christ,**



**Jozef Marianus Punt,  
Bishop of Haarlem-Amsterdam**

\* *For more information on this devotion, the prayer and the campaign, see [www.Amsterdamapparitions.com](http://www.Amsterdamapparitions.com).*

\*\* *See, for instance, the very penetrating study, **With Jesus** by Prof. Dr. Mark Miravalle.*