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## Teaching of Mariology in Seminaries

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ROUGH TRANSCRIPT

“Teaching of Mariology in Seminaries”

Marian Forum, University of Dayton

Oct. 15, 2015

Robert L. Fastiggi, Sacred Heart Major Seminary

Benedict D. O'Cinnsealaigh, Athenaeum of Ohio

[0:00] You who are here with me, I invite you to join in.  
[0:03] In the name of the Father and the Son  
[0:07] and of the Holy Spirit.  
[0:08] Amen.  
[0:10] Lord Jesus, we gather in spirit at the foot of the cross  
[0:15] with your Mother and the disciple whom you loved.  
[0:19] We ask your pardon for our sins  
[0:22] which are the cause of your death.  
[0:25] We thank you for remembering us in that hour of salvation  
[0:30] and for having given us Mary as our Mother.  
[0:34] Holy Virgin, take us under your protection  
[0:38] and open us to the action of the Holy Spirit.  
[0:42] Saint John, obtain for us the grace  
[0:46] of taking Mary into our lives, as you did,  
[0:51] and of assisting her in her mission.  
[0:55] In the name of the Father and of the Son and the Holy Spirit  
[0:59] be glorified in all places  
[1:02] through the Immaculate Virgin Mary.  
[1:05] Amen.  
[1:07] In the name of the Father and of the Son and the Holy Spirit  
[1:10] Amen.  
[1:11] Well, welcome, we certainly are delighted that we have  
[1:17] all of you joining us today as this research  
[1:21] and ongoing online forum that allows us to gather  
[1:26] and be together online, overcoming problems of distance  
[1:33] or health, and be able to gather together  
[1:37] for this exchange of ideas and discussions.  
[1:42] So, we are looking forward to everyone's participation  
[1:45] either live or online.  
[1:48] And in fact, to give us some explanation on how  
[1:52] to participate for those who are online.  
[1:56] I invite our technical assistant here, Paul Dagnal,  
[2:01] to give us some help with that.  
[2:13] - So, for those of you connecting online, welcome.  
[2:15] I'm Paul Dagnal, and if you have any questions,  
[2:17] you can chat talk on the bottom left-hand corner

[2:20] of your window, you can chat me questions.  
[2:23] I'll be here to respond to those questions  
[2:27] and to the kind of top left area, you'll see  
[2:32] a little picture of a white hand.  
[2:34] If you click that, it'll raise your hand (mumbling).  
[2:37] It means an opportunity for you to ask questions.  
[2:39] I can relay that to the speaker, and you can type  
[2:43] your question, that might be the easiest way.  
[2:46] You have a microphone, I can also allow you  
[2:49] to speak to the room.  
[2:52] If you do that, it is possible that you could get feedback  
[2:55] depending on if your device has noise canceling or not.  
[2:59] (mumbling) in the chat that you would like to share  
[3:04] with any other one questions that you have.  
[3:07] But let us know, communicate with me and I'll be able  
[3:10] to make sure that you also are an active part  
[3:12] of this forum.  
[3:14] Thank you.  
[3:20] - Thank you, Paul.  
[3:23] We are very grateful for your technical assistance.  
[3:26] And today, we will have two presenters on the topic  
[3:31] of teaching Mariology in seminary.  
[3:35] Our first presenter is going to be Father Ben O'Cinnsealaigh.  
[3:40] He is from Dublin, Ireland, where he attended  
[3:44] All Hallows Seminary.  
[3:46] He then, also, went to the Angelical Mass in Rome  
[3:52] before then coming to the International Marian Research  
[3:55] Institute here at the University of Dayton  
[3:59] for his license and doctorate of Sacred Theology.  
[4:03] He has been an (mumbling) Mary Seminary of the West,  
[4:10] the Athenaeum in Cincinnati, Ohio, since the year 2000.  
[4:15] He has been Director of Formation, held the chair,  
[4:19] (mumbling) chair of Systematic Theology, and for the past  
[4:24] four years has been the president and director.  
[4:27] So we are very honored and happy to welcome  
[4:31] Father Ben with us today.  
[4:33] - Thank you.  
[4:34] - [Gloria] You're welcome.  
[4:36] - Thank you, Gloria, and I also wanna thank Father Masiling  
[4:41] and Father Roudin for inviting me to speak  
[4:44] on this topic.  
[4:46] And I've been the president of the FNA now  
[4:48] for just over four years.  
[4:50] So, it's an interesting perspective to have,

[4:53] but I've been at the seminary for 16 years.  
[4:57] Having set up at the seminary in the area teaching  
[5:02] formation and administration gives me something  
[5:05] of an insider's perspective when speaking  
[5:07] on the topic today.  
[5:09] However, because I've been in administration the whole time  
[5:13] I don't normally get an opportunity to give paper  
[5:18] like this or to write papers like this.  
[5:21] So, this is a little bit unusual for me.  
[5:23] But, it doesn't make me, having been at the seminary  
[5:28] for the time I've been there, it doesn't make me an expert  
[5:31] on seminary formation.  
[5:33] It makes me a practitioner of seminary formation.  
[5:36] I wanna put that out right at the beginning.  
[5:39] From that perspective, I'd like to make a number  
[5:42] of points about Marian Seminary Formation today.  
[5:46] Paper has been available for some time,  
[5:52] and I wanna just throw out some points from that  
[5:55] rather than simply repeat, which I wouldn't have  
[5:58] the time to do anyway, the whole paper,  
[6:01] but I wanna draw out some points that I think are important.  
[6:04] After the second guiding council, at least this is  
[6:07] a perception that may have some credence.  
[6:12] There was a considerable, or seemed to be a considerable  
[6:15] antagonism towards anything Mary.  
[6:18] I doubt without going into a historical analysis  
[6:21] of the reasons, it seems reasonable to accept  
[6:23] that part of the reason for this apparent antagonism was  
[6:28] the perceived, if not real, period of hyperbolic  
[6:32] Marian initiatives and devotion in the 19th  
[6:35] and the early 20th century.  
[6:38] It was a de-emphasis of Marian-related aspects  
[6:43] of the life of the church, particularly in the area  
[6:46] of popular emotion and academic studies after the council.  
[6:51] This was not the intention of the council.  
[6:55] It should also be remembered that this great antagonism  
[6:59] to the Marian aspect of Catholic life and study was not  
[7:02] reserved to Marian studies alone.  
[7:06] It was a general question of all received tradition  
[7:09] and every theological discipline experience  
[7:13] of radical critique and redefining.  
[7:16] The very possibility of forming a statement  
[7:19] of belief was itself questioned.  
[7:23] Seminaries did not escape this phenomenon of self abasement

[7:28] critique and innovation.  
[7:31] At the time, almost universally, many family forms  
[7:35] of formation and religious discipline were questioned  
[7:39] and many advanced.  
[7:41] And there it will be a mistake to conclude  
[7:43] that Marian theology was afforded critique  
[7:45] or intellectual malice by the teachers and formators  
[7:49] of the time.  
[7:50] Innovation was the standard of the day.  
[7:54] Nor can it be said that Mary completely disappeared.  
[7:57] How could she?  
[7:58] After all, reincarnation is impossible without acknowledging  
[8:01] her role, presence in prayer liturgy, as well as devotion,  
[8:06] and even the theological disciplines, Mary was more  
[8:10] relegated to the background of discussion of awareness.  
[8:14] She was not rejected, she was overlooked.  
[8:17] Not forgotten but marginalized.  
[8:19] Yet, she was still present.  
[8:21] And it should also be said that it was not uncommon  
[8:25] in this period to hear questions raised  
[8:27] about Mary's perpetual virginity, immaculate conception  
[8:31] and even bodily assumption.  
[8:34] This should be no surprise when the reality,  
[8:38] or at least the necessity of the bodily resurrection  
[8:41] of the Lord is also highly speculated upon.  
[8:46] From this context, we should view the innovation  
[8:49] of The Program for Priestly Formation.  
[8:54] To those who are not aware of what The Program  
[8:57] for Priestly Formation is, let me just say a word.  
[9:01] The Program for Priestly Formation, presently  
[9:04] in its fifth edition, issued in 2006, is the authoritative  
[9:09] document from the United State Bishops, outlining  
[9:13] the normative rationale supporting all seminary formation  
[9:17] and academic programs in the United States seminaries.  
[9:21] The Program for Priestly Formation's the foundation  
[9:24] upon which all of United State's seminary programs are based  
[9:28] and it is commendable that the United States Bishops saw  
[9:32] the importance of including a Marian aspect  
[9:35] in seminary formation and included this in each edition  
[9:39] of The Program for Formation, beginning with  
[9:42] the first edition in 1971.  
[9:47] There is no doubt that The Program for Priestly Formation is  
[9:52] an excellent foundation document from  
[9:55] which seminaries can apply fundamental principles

[10:01] in their own unique way.

[10:03] From the Marian perspective, it calls for a true integration  
[10:07] of the Blessed Virgin into all aspects of seminary formation  
[10:11] education and life.

[10:14] However, it is an amalgamation of mandates, norms,  
[10:19] principles, affirmations, suggestions,  
[10:21] sometimes making specific requirements, while at other times  
[10:25] simply encouraging, so it is not a systematic approach  
[10:30] to particular questions or particular subjects.

[10:35] A major, or an in-depth sense, I would say,  
[10:38] but a major oversight.

[10:40] (mumbling)

[10:42] A major oversight of the current edition of The Program  
[10:45] for Priestly Formation, Fifth Edition, which has  
[10:48] just been reapproved and will be the edition  
[10:51] until 2020, but surprisingly, the major oversight  
[10:55] in the current edition, surprising because  
[11:00] of its dependence on St. Pope John Paul, II (mumbling),  
[11:05] is the area of human formation, considered now a cornerstone  
[11:10] of priestly formation.

[11:13] The Program for Priestly Formation completely overlooks  
[11:17] the possibility of a Marian reference in the section  
[11:20] that deals with human formation, which addresses topics  
[11:25] such as openness to God's voice and will,  
[11:29] celibacy and sexuality, maturity in discernment,  
[11:34] religious obedience, and preparation for simplicity  
[11:38] of life, all of those phrases drawn from the document itself  
[11:42] but no Marian reference in that section.

[11:46] Interestingly, all of these areas appear in one section  
[11:49] of the first edition of the PPS, or going all the way back  
[11:53] to 1971, which deals with pastoral ministry  
[11:57] under the title Virtues of Service.

[12:00] Love, sacrifice, mature obedience, celibate chastity  
[12:06] and pastoral poverty are all seen as necessary  
[12:10] characteristics of priestly ministry.

[12:14] One would think that they are also attributes  
[12:18] or virtues of the Blessed Virgin, first to minister  
[12:22] in the church.

[12:25] I just want to give, moving on a little bit,  
[12:31] I just want to give a nod to the role of seminarians  
[12:34] in encouraging and in some cases taking the initiative  
[12:38] in renewing and restoring Marian devotion in seminaries.

[12:43] Anecdotal evidence suggests that at some time  
[12:47] and in some places there was militant anti-devotional

[12:52] attitude which was promoted by faculty and formators  
[12:55] in the seminary.  
[12:58] This did not just include Marian devotion,  
[13:01] but devotions such as eucharistic adoration,  
[13:04] eucharistic procession, the Rosary, and a variety  
[13:07] of other devotions which were common in the past.  
[13:12] While some stories might be exaggerated, and the ferocity  
[13:16] of the anti-devotional status might be overstated,  
[13:20] there is no doubt that some seminarians felt  
[13:25] that such an environment did exist.  
[13:29] From my own experience at our seminary, I know  
[13:33] that devotions were not banned, but they were also  
[13:37] not encouraged, and they definitely were not integrated  
[13:40] into the life of the community.  
[13:43] However, faculty and formators did not prevent seminarians  
[13:47] from developing their own personal ties and communal  
[13:51] celebrations were not prevented.  
[13:54] Yet the initiative for their renewal was definitely  
[13:57] the prerogative of the seminarians.  
[14:01] It is good to see that the general attitude has shifted  
[14:05] and what was once looked upon with suspicion  
[14:08] and even ridicule was not only practiced, but certain  
[14:12] devotions are actually encouraged as intrinsic  
[14:15] to priestly formation and life, such as eucharistic  
[14:20] adoration and the Rosary.  
[14:23] To place the Blessed Virgin simply into context  
[14:26] of additional or optional devotions would be  
[14:30] to miss completely the essential relevance  
[14:34] of Our Lady for priestly formation.  
[14:38] She has to be more than optional extra,  
[14:43] as the tradition holds.  
[14:45] She is an essential gathering of theology.  
[14:49] She is the model of all things Christian,  
[14:52] including the human response to God.  
[14:55] The disciple (mumbling).  
[14:57] The mother of the son of God.  
[14:59] And the mother of his body, the church.  
[15:03] The liturgy is a wonderful ground for bringing  
[15:06] all Marian aspects together.  
[15:08] Theology, devotion, spirituality, at the very central  
[15:12] aspect of Christian life, the source and summit,  
[15:16] the Eucharist in particular.  
[15:19] More in devotion, the liturgy is the very work  
[15:23] of the church and the Christian.

[15:25] The Blessed Virgin's presence in every celebration  
[15:28] and on occasion is the focal point of the celebration  
[15:32] but always in communion with the mystery of God are  
[15:35] the mission of her son.  
[15:38] What better place to encounter her and learn from her.  
[15:41] To join her in the community of the body  
[15:44] and to bring forth with her the same word made flesh.  
[15:48] In the liturgy, she is present in the daily life  
[15:52] of the seminary community and this is important.  
[15:55] She is present in our daily life.  
[15:58] She is not an extra.  
[16:00] She is a member of the community.  
[16:03] And this leads us in nicely to speaking  
[16:07] about seminary formation proper.  
[16:09] While speaking of the Blessed Virgin in seminary formation  
[16:14] we have to be aware that seminary is more than a place  
[16:19] of study, and the program encompasses specific ecclesial  
[16:23] principles of priestly formation as well as providing  
[16:27] the living context of the community of faith  
[16:30] in which formation takes place.  
[16:33] Formation is constant, continuous and complex.  
[16:38] The real formation of our hearts takes place  
[16:41] in the context of the lived experience and reality of life  
[16:44] in the seminary.  
[16:46] The most penetrating and deeply rooted values are imprinted  
[16:50] through the life lived, and words becoming flesh,  
[16:55] as it were.  
[16:57] (mumbling) eight speaks of Mary as the mother of the church  
[17:02] and disciple of the church.  
[17:04] In this sense, she is not seen as a subject to be studied  
[17:08] but as a living presence.  
[17:11] The seminary should be the house of Mary  
[17:14] and the house of Nazareth, the place where,  
[17:17] in the main study for the priesthood, the image  
[17:21] of Christ the priest is being made into a living,  
[17:25] incarnate reality, and where the word, the divine person,  
[17:29] is taught so that seminaries don't only know  
[17:33] about him but know him intimately, so they can,  
[17:38] sacramentally, be him for others.  
[17:43] Seminary is to be a place of encounter, but it also  
[17:46] to be a place of mission and commission.  
[17:51] It was not for Jesus to stay in the home of Mary,  
[17:56] but it was the home that prepared him for his mission.  
[18:02] Being with Mary was the (mumbling) of the Lord.



[18:08] A presence in the seminary helps provide  
[18:11] the same formative environment where the mother draws  
[18:15] one close to the father.  
[18:18] The Marian presence is complex.  
[18:22] Not in the sense of difficult or obscure, but in the sense  
[18:27] of multi-faceted.  
[18:29] Mary should be everywhere, always present, yet not  
[18:34] the focus, always (mumbling), yet never intruding.  
[18:38] She is teacher but almost always silent, pondering.  
[18:43] Her presence crosses every aspect of seminary life  
[18:47] without dominating or becoming the focus of the tension.  
[18:54] However, we have to ask, is Mary relevant  
[18:58] to seminary formation studies and priesthood  
[19:02] and why is she.  
[19:05] And for this forum, I would suggest, that's what  
[19:08] we need to address with seminary formators  
[19:13] and with the bishops.  
[19:15] Why is Mary relevant in the seminary?  
[19:20] Let us turn to the great teacher, probably one  
[19:23] of the greatest of the church's history.  
[19:26] Cardinal Waxinger.  
[19:28] But before that, quoting St. John, truth, what is that?  
[19:35] Pilot scoffed back to Jesus, but Jesus already answered  
[19:39] his question.  
[19:41] I am the way, the truth and the life.  
[19:45] Truth, Cardinal Waxinger tells us,  
[19:47] is what theology is all about.  
[19:52] Man comes into the world as a questioner, and therefore,  
[19:56] a seeker of truth.  
[19:58] The truth is to be sought because Jesus, who tells us  
[20:01] where it is to be found.  
[20:04] Seminarians are called to be friends of the bridegroom,  
[20:07] friends of the truth.  
[20:10] And the one who knows this truth intimately  
[20:12] and profoundly, who knew him first, and who followed  
[20:16] him always is Mary.  
[20:19] It is due to divine inspiration that the mother  
[20:22] of the bridegroom is often found in the midst  
[20:26] of the friends of the bridegroom, just as the bridegroom is  
[20:30] always found in the midst of his friends.  
[20:34] According to Radziz, the seminary is not a trade school.  
[20:40] It is a place of learning.  
[20:43] Just a learned look at the sign, there is great pressure  
[20:46] today to turn the seminary exactly into that,

[20:50] as young men are ordained and they become pastors  
[20:53] sooner than they have ever before, that period of time  
[20:57] where it expands with experience average priests  
[21:00] in a learning situation, that mentoring situation.  
[21:03] It's truncated.  
[21:06] And more of more of what was that experience  
[21:10] as a purists is being pushed back into the seminary  
[21:13] for the seminary to try to provide these experiences,  
[21:16] or at least some expertise that is no longer taught  
[21:19] in the parish through this mentoring relationship.  
[21:24] And a lot of that is technical stuff,  
[21:30] like public relations, administration, finance.  
[21:36] So, this question of what is the nature  
[21:39] of seminary education is important.  
[21:43] Cardinal Ratzinger said seminary is not to be a trade school  
[21:46] but it's a place of learning.  
[21:48] Seminary's a place of seeking the truth,  
[21:51] and the truth is a person, and that truth is Jesus.  
[21:54] In the Ratzinger Report, among other works,  
[21:57] Ratzinger testifies to his own dutiful credulity  
[22:00] in considering the importance or even relevance  
[22:03] and appropriateness of the Marian (mumbling).  
[22:07] And he has matured the areas he contemplates,  
[22:10] where every type of heretical apparition seems  
[22:13] to be pressing on the doors of authentic faith,  
[22:17] now I understand that it was not a matter  
[22:19] of pious exaggerations, but of proofs  
[22:22] that today are more vivid than ever, speaking  
[22:28] of Marian doctrines.  
[22:30] For Ratzinger, as it should be for all seminarians  
[22:34] in theology, study of the spiritual, all seminarians  
[22:39] in theological study and the spiritual life.  
[22:43] Mary should become the means of interpretation,  
[22:46] and a pedagogical tool for coming to know the truth.  
[22:50] The Cardinal says yes, it is necessary to go back  
[22:54] to Mary if we want to return to that truth about Jesus,  
[22:59] truth about the church and the truth about man.  
[23:03] Just have two more points.  
[23:06] So, still have time?  
[23:08] Okay.  
[23:10] The mother of the Lord is herself a (mumbling)  
[23:14] of divine revelation, who is through her own unique mission  
[23:18] as mother of the Lord, always operative in the life  
[23:22] of the church.

[23:23] She always leads to an authentic understanding  
[23:26] of Christ, the church, the Father, the Holy Spirit,  
[23:30] humanity in itself, and its call and destiny.  
[23:34] Even before she became our mother in faith,  
[23:38] our model of faith, and our compassionate and affectionate  
[23:42] advocate, before we see her from the subjective narcissism  
[23:46] that selfishness of what she can do for each of us  
[23:50] or who she is for us, Mary is present and active  
[23:55] in her own redeeming mission.  
[23:59] She is a person in her own right,  
[24:03] with a relationship to God, to her son  
[24:06] and to the church.  
[24:08] Mary is a cooperator in the work of her son,  
[24:11] to fulfilling the Father's will and plan of salvation.  
[24:16] She is a (mumbling) of revelation and on these grounds  
[24:19] alone, she is worthy of study.  
[24:22] That Mary is so much more than a memory  
[24:24] or an historical figure among the multitude  
[24:27] of characters in the history of salvation.  
[24:30] She is a personal, maternal companion who shows  
[24:34] the way to the way and even more accompanies  
[24:40] the disciple on the road.  
[24:42] Last point.  
[24:44] A very important point made by the Cardinal is  
[24:47] that Mary brings balance to the overly present  
[24:52] and demanding hierarchical ministry in the church.  
[24:58] This is important for the seminary and the seminarian,  
[25:02] where it is almost all masculine all the time.  
[25:07] The Marian profile brings to the fold the essential  
[25:11] and central feminine character of the church  
[25:15] which is not merely a corrective to the masculine model  
[25:19] that would make the church an instrument  
[25:22] for social-political action.  
[25:28] That's quoting Ratzinger (mumbling).  
[25:31] The church is a mother and not an institution,  
[25:34] a party and organization, or a pressure point.  
[25:40] Cardinal Ratzinger says Mary no longer find a place  
[25:44] in many theologies and ecclesiologies.  
[25:48] The reason is obvious.  
[25:50] They have reduced faith to an abstraction.  
[25:53] And an abstraction does not need a mother.  
[25:58] Mary in seminary is also partially a peripheral  
[26:03] to make sure that priesthood does not become  
[26:08] simply (mumbling), or the faith does not become

[26:11] an abstraction, for the priest is called  
[26:15] to a relationship with her so that he can be formed  
[26:18] with the image and likeness of a person, of her son  
[26:23] whom she knows best, and whom she leads us to.  
[26:26] Her own seminary is to be a mother to us but also  
[26:31] a formator in our lives so then we can be like  
[26:35] her son in carrying out his mission in the world.  
[26:40] Thank you.  
[26:41] (clapping)  
[26:48] - Thank you, very much.  
[26:51] Thank you so much Father Ben.  
[26:53] That was a wonderful presentation summarizing  
[26:56] your paper and showing forth, indeed,  
[27:00] what the church is setting as a standard for seminary  
[27:05] to include Mariology and Marian devotion.  
[27:09] And it's great to hear that, at least at your seminary,  
[27:13] that there are some good things happening in those areas.  
[27:17] So, thank you. - Sure.  
[27:20] - Keep up the good work.  
[27:21] - Thank you.  
[27:23] - And indeed, now that we've seen a bit of the ideal  
[27:27] and a little bit of practice, we are going to have  
[27:31] our next presentation by Dr. Robert Fastiggi,  
[27:36] who has his doctorate from Fordham University.  
[27:40] He is a professor of Systematic Theology at Sacred Heart  
[27:46] Major Seminary in Detroit, Michigan, where he has taught  
[27:52] for 16 years a variety of courses, including ecclesiology,  
[27:58] Christology, and Mariology.  
[28:01] And he is currently the president of the Mariological  
[28:06] Society of America.  
[28:08] So we're looking forward to hearing more  
[28:11] about the results of his survey of seminaries here  
[28:15] in the United States.  
[28:23] (throat clearing)  
[28:24] - Thank you, very much, Gloria, for that generous  
[28:27] introduction, and I'm grateful to Father Lewis here  
[28:30] and Father Walton who unfortunately can't be here  
[28:34] with us, but we remember him in our prayers.  
[28:36] He's recovering from some illness.  
[28:40] But it's a delight to be here, and I'm also very happy  
[28:44] that Father Ben went first.  
[28:46] So, he said so many wonderful things and I don't want  
[28:49] to have to repeat them, but I wanna stress a few basic  
[28:55] points here, because I'm more involved in the intellectual

[29:00] formation of the seminarian.  
[29:02] So, I've taught at Sacred Heart Major Seminary now  
[29:06] for 16 years, so I've taught Mariology at least eight times  
[29:10] as an elective, and a number of times, also,  
[29:13] as a directed reading.  
[29:16] In one case, I had five students for a directed reading.  
[29:19] They said we couldn't fit it in as an elective.  
[29:21] Could you?  
[29:22] I said as many as come, I will never say no  
[29:24] to the Blessed Mother, and I've also taught,  
[29:27] and I still love teaching Mariology for these Dominican  
[29:31] sisters in Ann Arbor, Michigan.  
[29:33] This is the second time, and it's a wonderful problem  
[29:37] they have, they don't have enough room for both  
[29:40] the postulantes and the novices.  
[29:42] So my class is for the novices, but the postulantes are  
[29:45] down in Indiana, and so I get to teach them through Skype.  
[29:49] But all of this is a great privilege.  
[29:51] And as an old saying, those who teach learn.  
[29:54] So, the more I teach Mariology, the more I learn.  
[29:57] What an important queue it is.  
[29:59] I just have to say a few words about why Mariology is  
[30:05] so important, and then talk about what are  
[30:08] the expectations of the church, what are some interventions  
[30:12] since the second Vatican council concerning the teach  
[30:16] of Mariology, and then I'm gonna look at this survey,  
[30:20] and then if there's time, I'm gonna say a little bit  
[30:22] about the perception that Vatican Two wanted Mariology  
[30:28] only to be an aspect of ecclesiology or sometimes called  
[30:33] ecclesial pontifical Mariology.  
[30:35] But dealing with the important of the Blessed Virgin Mary  
[30:41] in intellectual formation, the Congregation  
[30:44] for Catholic Education in 1988 said that the Virgin Mary is  
[30:49] an essential datum of the faith and life of the church.  
[30:57] Why is she so essential?  
[30:59] It's because she's at the very heart of salvation history  
[31:02] which is the incarnation, and St. John Paul II expressed  
[31:06] this so beautifully in his 1987 Encyclical  
[31:11] (speaking in a foreign language).  
[31:14] And he says from the first chapters of the book  
[31:17] of Genesis until the book of Revelation,  
[31:19] the mysteries of Mary accompany these.  
[31:23] The revelation of God salvific when wholly damaged.  
[31:28] And then in his apostolic letter

[31:31] (speaking in a foreign language) of 1988, he notes  
[31:34] that Mary is at the very center of the incarnation,  
[31:37] which is the culminating and definitive of God's  
[31:43] self revelation to humanity.  
[31:47] We can also think of Pope Paul VI in 1970, gave a homily  
[31:54] in Sardinia, and said if we wish to be Christian,  
[31:57] we must also be Marian.  
[32:00] That is, we must recognize the vital providential bond  
[32:04] that links our role to this mother.  
[32:08] And then I think also of Pope Francis,  
[32:10] when he spoke to the International Theological Commission,  
[32:15] he said let us ask for the help of Mary,  
[32:19] who is the teacher of authentic theology.  
[32:23] And then just after this last visit to the United States,  
[32:27] he was taking questions from reporters, and of course  
[32:33] one asked about do you think women will be ordained priests?  
[32:38] He says, oh, I'm not able to do that.  
[32:40] St. John Paul II studied this and he settled the matter  
[32:44] definitively, but you have to remember how important  
[32:47] women are in church.  
[32:50] And then he said at the end of his remarks,  
[32:52] the Madonna is more important than both bishops  
[32:56] and priests, that is a direct quote,  
[32:59] and this was just spontaneous, coming out of his heart  
[33:02] on the airplane.  
[33:04] So, I think it's quite clear that Mariology is  
[33:08] an essential datum of the thing that lights up the church  
[33:12] and systematic Mariology is at least over 400 years old.  
[33:16] Many people note that, of course it was there  
[33:21] with the church fathers in sacred scripture,  
[33:23] and St. Thomas Aquinas put the father of systematic  
[33:28] Mariology is usually identified as Francisco Suarez,  
[33:32] who in 1592 treatise (speaking in a foreign language)  
[33:37] devotes 23 dissertations on the mysteries and prerogatives  
[33:42] of the Blessed Virgin Mary, and these take up 336 pages  
[33:47] of two columns each.  
[33:49] So there's been a long tradition of systematic Mariology.  
[33:52] But I just wanna highlight a few things  
[33:55] of these interventions  
[33:58] The Congregation for Catholic Education until January 16,  
[34:02] 2013, oversaw seminary formation for the Catholic church.  
[34:08] Since then, it's been now taken over by the Congregation  
[34:11] of Clergy, but there were several interventions.  
[34:16] On January 6, 1980, the Congregation for Catholic Education

[34:21] issued a circular letter concerning some of the more urgent  
[34:26] aspects of spiritual formation in seminaries.  
[34:30] And then it outlined four of the more urgent guidelines  
[34:34] and one of these urgent guidelines was the need  
[34:38] for seminary to be both a school of filial love  
[34:43] toward her who is the mother of Jesus,  
[34:45] and whom Christ gave to us as our mother.  
[34:50] And it also noted that devotion to Mary should be  
[34:54] an integral part of the formation program of a seminary,  
[34:59] and it also underscores the need for proper teaching  
[35:04] of Mariology, which is a matter of fidelity  
[35:07] to the Marian mystery.  
[35:10] And it states that Christology is also Mariology.  
[35:13] And proper devotion to the Blessed Virgin Mary can  
[35:17] and must be a guarantee against everything  
[35:20] which would tend to irradiate the historicity  
[35:24] of the mystery of Christ.  
[35:26] And nothing is more historical and incarnate  
[35:30] than a mother, and the incarnation is at the very center  
[35:34] of salvation history.  
[35:35] I sometimes tell the students there's two historical  
[35:37] links that can never be broken regarding our faith,  
[35:42] the link to Judaism, which is the preparation,  
[35:46] and the link to Mary, because God chose to redeem  
[35:50] the human race by becoming incarnate in the focus of time  
[35:53] as St. Paul says in Galatian 4:4.  
[35:58] And this was God's choice, and so God chose  
[36:03] to enter into our world, being conceived in form  
[36:07] of a woman, and that woman is Mary.  
[36:10] The Congregation also, in 1980, recommended a study  
[36:13] of Paul VI 1974 exhortation (speaking in a foreign language)  
[36:21] and the writings of St. Louis, the monk, who died in 1716.  
[36:27] That is during the Marian year, 1987 to '88,  
[36:33] the Congregation for Catholic Education issued  
[36:36] the Virgin Mary in intellectual and spiritual formation  
[36:40] of (mumbling) online to the what used to be called  
[36:43] the Marian page of the special Marian Research Institute  
[36:47] here in Dayton.  
[36:51] And it was noted, the importance of Mariology,  
[36:56] and I'll just quote one line from it.  
[36:59] It said, "Considering the importance of the Virgin  
[37:04] "in the history of salvation and in the life  
[37:06] "of the people of God, and the promptings of Vatican II  
[37:09] "and the popes, it would be unthinkable that the teaching

[37:13]"of Mariology be obscured today.  
[37:16]"It is necessary, therefore, that it be given  
[37:18]"it's just place in seminaries and theological faculties,  
[37:23]"and such teachings must consist of the systematic treatment  
[37:28]"of the Marian doctrines, which is organic, complete  
[37:33]"and suited to the various types of institutions."  
[37:38]So, it wasn't interested in just seminaries,  
[37:40]but in a special way, seminary formation.  
[37:47]And it states also, in 1988, the seminarians must acquire  
[37:52]a complete and exact knowledge of the doctrine  
[37:55]of the church about the Blessed Virgin Mary.  
[37:58]Finally, the other intervention was more recent.  
[38:01]There was a apostolic dissertation of Catholic seminaries  
[38:05]in the United States between 2005 and 2006.  
[38:09]In December of 2008, the Congregation for Catholic Education  
[38:14]issued a summary report of this visitation.  
[38:19]Took a few years to gather all the data, as you can imagine.  
[38:22]And it noted that the programs of theology are usually  
[38:25]well thought out, yet nearly all visitation reports noted  
[38:30]some la-coon-day in the programs.  
[38:33]Mariology and Patristic were frequently mentioned  
[38:37]as being among these la-coon-day.  
[38:41]So, this was just a few years ago  
[38:43]that these were frequently mentioned.  
[38:45]Now, I'd like to turn to a summary of a survey  
[38:49]that I recently conducted, and some of you, from afar,  
[38:54]you might have received this this morning online,  
[38:56]and the others here have it before them.  
[39:02]I thought of sending this out in summer, and said no,  
[39:06]it's just gonna be lost.  
[39:07]Wait until the lecture begins.  
[39:10]So early in September I sent it out, and I made  
[39:13]the due date October 13th.  
[39:15]Well, I was worried that I'd only receive 20 responses  
[39:18]so that I get to repeat the send in your responses  
[39:21]until the 15th, so I got a few more at the very end.  
[39:25]But of the 35 major or graduate seminarians  
[39:30]that I contacted, 24 did respond.  
[39:34]At least 20 of these 24, 20 were seminaries directed  
[39:41]for the formation of diostic increase, although four  
[39:44]of these were affiliated with (mumbling)  
[39:48]like some in the 15s and others.  
[39:51]And two of the replies came from the Jesuits.  
[39:55]One from the Congregation of Holy Cross at Notre Dame,



[39:59] and the other from the Priestly Fraternity of St. Peter  
[40:03] that has a seminary in Denton, Nebraska.  
[40:07] And then, the question, the first question, was this.  
[40:10] I only had four questions and I left room for more responses  
[40:13] but the first question was this.  
[40:16] Does your seminary have a required stand alone Mariology  
[40:21] course for all candidates for priestly formation?  
[40:24] If so, how many credits?  
[40:27] So, out of the 24, seven seminaries have a required  
[40:32] stand alone Mariology class required for all candidates  
[40:36] for priestly formation.  
[40:38] One is the course is just one credit.  
[40:42] Two have a course for 1.5 credits.  
[40:46] Three have two credit required courses.  
[40:49] And one had the the three credit required course.  
[40:52] One seminary requires a two credit course in Mariology  
[40:59] for all seminarians who wish to pursue a STD degree  
[41:03] as opposed to just the MDivs.  
[41:06] And six others have require courses not just on Mariology  
[41:13] but Mariology or Mary is included in the title  
[41:16] of this required courses.  
[41:19] So there's another six, so if we were to say how many  
[41:22] of the 24 require a course that at least in part has Mary  
[41:25] or Mariology in the title, it would be six and seven,  
[41:30] that's 13, and some other that requires it for  
[41:33] those for the STD.  
[41:36] Now, those six that have a require course but combined  
[41:41] with another subject, two of these have a course required  
[41:46] in ecclesiology and Mariology.  
[41:48] One has Christology and Mariology.  
[41:51] One has Mariology and Eschatology.  
[41:54] Another has Mary and the Saints.  
[41:57] And another has Ecclesiology, Mission and Mariology.  
[42:01] Now, I know about how Father had mentioned the PPF,  
[42:05] the Program for Priestly Formation, and you see,  
[42:10] in the Program for Priestly Formation, speaking about  
[42:13] the intellectual core, it states that the core must include  
[42:21] the guiding theology core must include The Theology of God  
[42:25] one and three, Christology, Creation, the Fall,  
[42:28] the Nature of Sin, Redemption, Grace and the Human Person,  
[42:31] Ecclesiology, Sacraments, Eschatology,  
[42:33] Mariology and Messiology.  
[42:36] A separate course on Holy Orders with a thorough study  
[42:39] on the nature and mission of the ministerial priesthood,

[42:42] including the mystery and theology of celibacy is required.  
[42:46] So, the core must include Mariology but it doesn't say  
[42:50] there has to be a separate course on Mariology.  
[42:53] Now it doesn't say there has to be a separate course  
[42:56] also on the Trinity with Christology.  
[42:58] So in other words, it's up to deans and seminary faculties  
[43:03] to decide how they wish to deliver  
[43:04] their core dogmatic cores.  
[43:08] But let's continue then with the survey.  
[43:12] Now, the second question was if you do not have a single  
[43:17] stand alone required Mariology course, do you have  
[43:22] any required courses that cover Mariology?  
[43:25] That it's demanded to be part of the core.  
[43:28] If so, what course or courses in your required  
[43:32] curriculum are expected to cover Mariology  
[43:35] and how much time is devoted in these classes to Mariology?  
[43:39] So, in terms of the responses of the seminaries  
[43:44] that do not have a required course in Mariology  
[43:48] or a course that includes Mariology in the title,  
[43:51] all of them claim that Mariology is treated  
[43:54] to some extent in the required courses.  
[43:57] Six mentioned the required courses in Ecclesiology cover  
[44:01] Mariology, with about one or two classes,  
[44:04] or two to four hours, expected to be devoted to Mariology.  
[44:08] Part of this is because of (speaking in a foreign language)  
[44:12] or the chapter eight of (speaking in a foreign language)  
[44:15] the dogmatic constitution of the church is on the blessed  
[44:18] Virgin Mary in the mystery of Christ in the church,  
[44:21] and so that would seem to fit in there.  
[44:24] Now, three mention Mariology as being mostly covered  
[44:28] in Christology, and another mentioned Mariology as being  
[44:31] mostly treated in the course on the liturgy.  
[44:35] Others mention that Mariology is treated in a variety  
[44:39] of required courses, including scripture and spirituality,  
[44:44] but they didn't specify how much time is more or less  
[44:47] (mumbling) to the professor as to how much attention  
[44:50] to give them.  
[44:52] Now, the third question was if you do not have a single  
[44:56] stand alone Mariology course requirement, do you have  
[44:59] a Mariology elective that seminarians can take?  
[45:03] If so, how many credits is this elective,  
[45:07] and how often is it offered?  
[45:10] Responses.  
[45:11] All of the seminaries that do not have a required course

[45:14] in Mariology have electives that either in Mariology alone  
[45:18] or in classes that treat Mariology as an elective.  
[45:23] For example, one said that Mariology is treated  
[45:26] in this popular elective on the third part  
[45:29] of the super theologian, which so St. Thomas raises  
[45:34] questions, it's about the life of Christ.  
[45:36] And so, of course, Mary factors into that.  
[45:40] Now, those who have an elective on Mariology say  
[45:45] that they try to offer two or three credit elective  
[45:50] every two or three years, so at least every four years,  
[45:54] so the seminarians are planning their four year program  
[45:57] of theological studies, have the opportunity to take it.  
[46:02] And several of them said though it's an elective,  
[46:05] it is very popular, and one dean estimated  
[46:08] that 95% of the seminarians in his seminary take  
[46:13] the Mariology elective.  
[46:15] Now, does it make you wonder why should it be an elective.  
[46:18] It should be required.  
[46:20] This was the very interesting one, because I was dealing  
[46:25] mostly with intellectual formation, but I wanted also  
[46:28] to see about the devotional line thing.  
[46:32] So the last question was does your seminary have  
[46:33] any programs or opportunities for Marian devotions  
[46:38] to supplement the Marian themes that came  
[46:42] within the liturgical calendar and the liturgy of the hours.  
[46:45] I was taking that kind of bit 'em.  
[46:47] And I gave some examples.  
[46:49] Communal Rosary recitations, consecrations, (mumbling),  
[46:52] et cetera.  
[46:54] Of the 24, 16 of the deans mentioned communal recitation  
[47:00] of the Rosary being done in their seminaries.  
[47:02] In a few cases, these are required during October  
[47:06] and they said Meg, Mary, it should be May.  
[47:11] That's a typo.  
[47:12] Ah, speaking so much in error.  
[47:14] (laughing)  
[47:16] May for Mary.  
[47:18] Are required during October in Mary, or on certain  
[47:21] Mary feast days.  
[47:23] Most of the communal recitation, Rosary recitations  
[47:26] on a regular basis, are voluntary, but are very popular.  
[47:31] Six deans mentioned special devotions  
[47:34] and celebrations connected to the Feast of Our Lady  
[47:37] of Guadalupe, the same (mumbling) and so on.

[47:39] Three mentioned the Immaculate Conception at the betrothal  
[47:44] feast of their seminaries.  
[47:46] Three noted special devotions connected with the Feast  
[47:49] of Our Lady of Lourdes.  
[47:51] One say then the Rosary is said in French.  
[47:56] Now, six deans mentioned the recitation of the Angelus  
[48:00] at either mandatory or voluntary.  
[48:03] A few of the seminaries had it as mandatory.  
[48:06] The Angelus.  
[48:08] Three mentioned special Marian processions.  
[48:12] Two mentioned opportunities for Marian pilgrimages.  
[48:15] Four mentioned Marian novenas.  
[48:18] Five mentioned communal May crownings of Mary.  
[48:21] Three seminaries have Mary in groups  
[48:24] that seminarians can join, reaching the Mary  
[48:27] (speaking in a foreign language).  
[48:30] And six seminaries provide programs preparing  
[48:33] for the total consecration to Mary of (mumbling)  
[48:38] St. Louis (mumbling) on a voluntary basis.  
[48:41] So, this gives you kind of like a window, an idea.  
[48:46] There's a lot being done, and I think there's been  
[48:49] much progress made, particularly now from  
[48:53] what Father Ben had told us already.  
[48:55] Especially in the devotional life.  
[48:57] But, the one aspect, and do I have a few minutes here?  
[49:02] One thing that came up because I heard this  
[49:06] from a number of sources, that including at the seminary  
[49:11] where I had taught, where I teach, that the best place  
[49:17] for requiring Mariology is in the course on Ecclesiology.  
[49:23] So, you can see that's treated elsewhere.  
[49:26] And the argument given is because the second Vatican  
[49:29] Council voted to integrate Mariology with Ecclesiology.  
[49:34] And then, some, when I discussed this at the (mumbling)  
[49:39] my faculty, some would say before Vatican Two,  
[49:42] Mary was out there.  
[49:44] She was separate from Christ and the church,  
[49:47] and they wanted to integrate her.  
[49:49] But I was really skeptical of that,  
[49:51] because even in the manuals, the pre-Vatican Two manuals,  
[49:55] they don't separate Mariology or Mary from Christ  
[49:59] or from the church.  
[50:00] It was due for showing her intimacy.  
[50:03] And then you take St. Louis de Montfort, he says,  
[50:06] you are, oh Lord, always with Mary,

[50:08] and Mary is always with you.  
[50:10] It doesn't seem like she's separated from Christ at all.  
[50:16] In those who wanted to declare Mary as  
[50:18] the mediatrix of all races, well the mediation occurs  
[50:23] through the church.  
[50:25] In her role as the mother of the church.  
[50:28] But leaving that aside, the question is what was done  
[50:31] at the Vatican Two.  
[50:33] So, this been a lot of histories about this,  
[50:36] and it is true that there was a kind of coming together  
[50:39] of those who favor the more what is called  
[50:42] ecclesial-typical Mariology, and those who favor the more  
[50:45] Christo-typical Mariology.  
[50:48] The result was chapter eight of lumi-gent-sia,  
[50:51] which sought to synthesize the two  
[50:54] because it is entitled the Blessed Virgin Mary  
[50:58] through the mystery of Christ, Christo-typical.  
[51:01] And in the mystery of the church, ecclesial-typical.  
[51:05] They were brought together, here.  
[51:07] But you see, there's a vote for integration.  
[51:12] One colleague, he was stated,  
[51:16] this was a momentous change, a sea changed in Mariology  
[51:20] when this vote was taken.  
[51:22] But you have to do a little bit of the research.  
[51:24] Actually, the vote was very close.  
[51:28] Like it was 1,114 to 1,074.  
[51:35] But actually, if you study the background,  
[51:38] what was going on in Vatican Two,  
[51:40] there was actually an earlier plan for integration  
[51:44] that was enforced from October 1960 until January 1962.  
[51:52] That was the mind to integrate into the stama on the church.  
[51:56] But then Theological Commission, early in 1962,  
[52:01] opted for a separate document, because they said so many  
[52:05] petitions have come in to treat Mary in mediation.  
[52:09] We don't think that that could be treated adequately  
[52:14] just in integration in the church.  
[52:21] There was then the first stama that came out in 1962.  
[52:27] Pope St. John XXIII approved this stama, or draft,  
[52:32] as a separate document on November 23, 1962.  
[52:37] But then he died early in 1963, and then in September 1963,  
[52:45] seven council fathers requested a return to the earlier  
[52:49] plan for integration.  
[52:51] And so there was a lot of discussion about, they said,  
[52:54] rather than to have multiple interventions to talk,

[52:57] it was decided to have one cardinal represent the arguments  
[53:01] for a separate document, and another cardinal to represent  
[53:06] the arguments for integration.  
[53:09] So the vote was taken October 29, 1963, and a few days  
[53:16] before that, I think five days before that, these two  
[53:19] cardinals made their presentations.  
[53:22] I was interested in this, and I read the speeches  
[53:26] in the Octa.  
[53:28] It would take a long time to detail every point,  
[53:32] but I think it came to this.  
[53:33] Cardinal Rucino Santos of Manila in the Philippines argued  
[53:38] in favor of the separate document, and Cardinal Chunig  
[53:43] of Vienna argued for integration.  
[53:46] Both cardinals agreed that there was a very close connection  
[53:50] between Mary and the church.  
[53:52] Cardinal Santos, however, citing St. Bernard  
[53:55] of Clairvaux argued that Mary is not merely a member  
[53:58] of the church, but one who freely cooperated  
[54:01] into the establishment of the very existence of the body  
[54:04] of the church, so to treat her just simply as a member  
[54:07] of the church would not be true to the tradition.  
[54:10] And he said to include the treatment of Mary  
[54:13] in the constitution of the church, could give the impression  
[54:17] that the council was opting for ecclesial-typical Mariology  
[54:21] over Christo-typical Mariology.  
[54:25] Cardinal Santos went first then Cardinal Chunig went second.  
[54:30] Cardinal Chunig began by saying I have no disagreement  
[54:34] with the points made by Cardinal Santos.  
[54:38] So, there was not this major disagreement,  
[54:40] and he noted, though, that the church was a central theme  
[54:44] of the council, and integrating Mariology  
[54:47] into the constitution on the church would highlight  
[54:49] Mary's role as quote, "The most sublime cooperatrix  
[54:55] "of Christ in both the accomplishment and the propagation  
[54:59] "of the work of salvation through his grace."  
[55:04] So he calls for the (speaking in a foreign language).  
[55:09] The most sublime cooperatrix.  
[55:13] So these are the integration of the Marian stama  
[55:17] into the constitution of the church would therefore  
[55:20] not be an option and favor a vote in ecclesial-typical  
[55:24] Mariology, in which the Blessed Virgin is only shown  
[55:27] as a member of the church among the other members,  
[55:31] passively receiving the fruits of redemption.  
[55:35] And see, he's very quick, don't say that.

[55:38] (speaking in a foreign language)  
[55:41] That's how we begin.  
[55:42] Let's just say or don't say.  
[55:44] No, he says rather, integration would mean to show  
[55:48] that Mary with the church actively cooperates  
[55:51] with Christ in the distribution of the fruits of redemption.  
[55:55] So, the arguments, I think, as I read it,  
[55:58] the arguments presented by both Cardinals Santos  
[56:01] and Chunig, manifest general agreements.  
[56:05] At no point do they ever argue that Mariology should be  
[56:08] reduced to ecclesiology.  
[56:10] In fact, they both resist this view.  
[56:12] Now, regarding this, the impression was given, though.  
[56:17] Maybe by some of the spin doctors,  
[56:19] if we wanna call them that.  
[56:21] By the journalist.  
[56:22] And other interpreters of Vatican Two,  
[56:26] that the council opted to just include Mary as a member  
[56:33] of the church and downplay her role and try to overcome  
[56:36] false exaggerations (mumbling) in '69.  
[56:41] But the forget it also says to avoid any (mumbling),  
[56:44] as well, so it was a very balanced doctrine.  
[56:47] But it's interesting.  
[56:49] In his book that he co-authored with Hans Urs von Balthasar  
[56:54] Cardinal Ratzinger makes this statement.  
[56:58] The book is called Mary the Church at the Source,  
[57:00] and it was published in an English translation  
[57:02] by Ignatius Press in 1997.  
[57:04] And he said, he posted, sillier misunderstandings  
[57:08] of what Vatican Two actually taught about Mary led  
[57:11] to some unfortunate results.  
[57:13] He points out that new ecclesial-centric Mariology remains  
[57:17] foreign precisely to those council fathers who had been  
[57:20] the principle upholders of Marian piety.  
[57:24] And he said Paul, his sixth declaration of Mary  
[57:27] as the mother of church at the end of the council was  
[57:29] quote, "a conscious effort to answer the crisis  
[57:32] "that was already looming on the horizon."  
[57:36] And then Cardinal Ratzinger makes this rather bold statement  
[57:40] he says the immediate outcome of the victory  
[57:43] of ecclesial-centric Mariology was the collapse  
[57:47] of Mariology all together.  
[57:51] And then he says that Paul VI 1974 apostolic exhortation  
[57:58] (speaking in a foreign language) was an attempt

[58:00] to set in motion a rethinking of how the Marian doctrine  
[58:05] of Vatican Two would be presented.  
[58:07] That's why some people speak about the silent death  
[58:10] of 1964 to 1974, so Marian (mumbling).  
[58:18] Now according to Ratzinger, we cannot assign Mariology  
[58:23] to Christology alone or to ecclesiology alone,  
[58:26] much less dissolve it into ecclesiology as a more or less  
[58:30] superfluous objectification of the church.  
[58:34] Mariology goes beyond the framework of ecclesiology  
[58:37] and at the same time is correlative to it.  
[58:40] Now, the only thing I would mention is this,  
[58:42] from my own experience, having taught ecclesiology  
[58:45] for 16 years, is when there's so much in ecclesiology  
[58:50] that by the time you get to Mariology, you're kinda  
[58:54] like rushing to fit it in.  
[58:56] And lumi-gent-sia doesn't claim it states in (mumbling)  
[59:03] complete doctrine on Mariology.  
[59:06] Now it is possible to take lumi-gent-sia chapter eight  
[59:10] and use it as a launching point to all  
[59:13] of the great Marion teachings.  
[59:14] But you see, Mariology has to also consider liturgy,  
[59:19] devotion, popular piety, and then the four major  
[59:24] Marian dogmas, perpetual virginity, mother of god,  
[59:29] immaculate conception and the assumption,  
[59:32] and other teachings about Mary, her role in the cooperation  
[59:35] of Christ in the work of redemption.  
[59:38] So, this is, I've gone over time.  
[59:41] As the old saying goes, (speaking in a foreign language).  
[59:46] Thank you.  
[59:48] (laughing and clapping)  
[59:53] - Thank you.  
[59:54] Thank you, very much, Robert.  
[59:56] Very rich presentations by Robert, as well as Father Ben,  
[1:00:01] which has already been sparking questions  
[1:00:03] that have been coming into our chat box.  
[1:00:06] As well as that I have received previously.  
[1:00:09] So, we thought we would listen in to our online audience  
[1:00:14] first and take the first question.  
[1:00:17] We're just going in chronological order in the chat box,  
[1:00:19] according to as they were posted.  
[1:00:22] So, Paul, what was the first question that we received,  
[1:00:26] and who was it from?  
[1:00:27] - [Paul] This question's from Daniel.  
[1:00:29] - So?



[1:00:31] - [Paul] And the question is--  
[1:00:33] (mumbling)  
[1:00:36] Do you think Mariology often has an affect  
[1:00:39] on seminary forces and sacred restriction,  
[1:00:42] especially now Mariology (mumbling)?  
[1:00:50] But that's how Mariology is understood.  
[1:00:53] So that how Mariology is understood won't have  
[1:00:58] an affect on other areas of spiritual interpretation  
[1:01:01] of (mumbling).  
[1:01:07] - This is an excellent question.  
[1:01:10] This is very important to have beginner class  
[1:01:14] on Mariology, with Mary and sacred scripture.  
[1:01:18] Both the Old Testament, the New Testament, and I also try  
[1:01:22] to treat her reading the Apocrypha.  
[1:01:26] But you see, now we have two great scripture scholars  
[1:01:29] right before us here.  
[1:01:30] But you see, if you just say well Mary will be treated  
[1:01:34] in the scripture courses.  
[1:01:39] Yes, and no.  
[1:01:41] I mean, she should be.  
[1:01:42] But, for example,  
[1:01:48] some very well trained and good teachers  
[1:01:51] of sacred scripture simply do not see  
[1:01:57] what we would call the (speaking in a foreign language)  
[1:02:04] scripture, with the Marian types of the Old Testament.  
[1:02:07] And unless you have a sense of the spiritual sense  
[1:02:10] or even typological sense of scripture, this will mixed.  
[1:02:13] I'll give an example.  
[1:02:15] There was a dialogue group, and it's still going on,  
[1:02:18] a transfer group (mumbling), and they came out  
[1:02:22] with a document in 1999, and they're very good  
[1:02:24] in treating Mary there in the New Testament.  
[1:02:30] But Genesis 3:15 was just basically ignored.  
[1:02:35] Mary in Revelation is a Mariological dimension  
[1:02:38] which popes have affirmed, in Revelation 12,  
[1:02:42] is just not mentioned.  
[1:02:44] So, this included a number of scripture scholars.  
[1:02:48] So, I think that this is where someone who's teaching  
[1:02:53] Mariology will do research on Mary in sacred scripture,  
[1:02:57] like Father, you do.  
[1:02:59] He's an expert on this.  
[1:03:01] And there's been many fine works done on this,  
[1:03:04] including by (mumbling), who wrote a fine updating  
[1:03:06] on the article for the new Catholic Encyclopedia supplement.

[1:03:11] So to see Mary in scripture, it opens people's eyes.  
[1:03:14] St. John Paul II had a great insight of Mary  
[1:03:22] in sacred scripture.  
[1:03:24] And he was operating always with the sense of (mumbling).  
[1:03:28] And Cardinal (mumbling), I mean Cardinal Ratzinger saw this  
[1:03:33] and then there Pope Benedict XVI, he explained it  
[1:03:36] in address at the (speaking in a foreign language)  
[1:03:41] in Rome in this homily where he explained how the woman  
[1:03:46] of Revelation, the 12 had the triple dimension.  
[1:03:51] She refers to Israel, the church and Mary.  
[1:03:56] And he explained it very well because it put,  
[1:03:58] some people just dismissed that.  
[1:04:01] So, that's why it's important to have scripture  
[1:04:03] and to look at Mary's role in sacred scripture.  
[1:04:07] Some people say oh, she's hardly even mentioned.  
[1:04:09] Well, the word trinity's not mentioned.  
[1:04:12] It's a central mystery of our faith that Mary is central  
[1:04:15] to sacred scripture, at least as St. John Paul II saw it  
[1:04:19] at (mumbling) in terms of scripture culminates  
[1:04:23] with the Christ.  
[1:04:25] And Mary is there at the very (mumbling) to the fullness  
[1:04:30] of (mumbling).  
[1:04:32] Father did you wanna add to that?  
[1:04:35] - I did.  
[1:04:39] I think I would just add from sort of a practical position  
[1:04:45] and to deal with a certain amount of material  
[1:04:48] over a certain amount of time in seminary formation.  
[1:04:53] How are you going to do that.  
[1:04:55] And again, it's one of the issues that there's lots  
[1:04:59] of areas that we would like to go, but we only have  
[1:05:02] so much time in which to cover.  
[1:05:05] No doubt, and I agree obviously with everything  
[1:05:10] that was said, that fundamentally we have to deal  
[1:05:13] with those sacred scriptures in whatever theological  
[1:05:17] that we are in the pursuit, and what is it  
[1:05:20] that scriptures say, and that's gonna be our foundation,  
[1:05:23] and the same with Marian theology, in whatever doctrine  
[1:05:26] you are looking at, or whatever particular aspect.  
[1:05:28] Where do you place that?  
[1:05:30] Do you place that within the scripture course?  
[1:05:32] Do you place that within Christology?  
[1:05:34] Do you place it in ecclesiology?  
[1:05:36] Do you place it in a course, a particular course  
[1:05:38] on the Blessed Virgin Mary?

[1:05:40] Typically, a course will run 15 weeks.  
[1:05:42] So, 15 weeks, we are not gonna be able to do everything  
[1:05:46] that we do at the Marian Institute at a seminary.  
[1:05:49] So, it's just not possible.  
[1:05:52] But we have the luxury of being a post-graduate  
[1:05:54] organization, institute, that allows us to break up  
[1:05:59] into different areas everything that we think is important  
[1:06:02] and then we focus and concentrate on that.  
[1:06:05] That sort of approach is not possible with the same  
[1:06:08] (mumbling) in the seminary program, unless the seminary  
[1:06:11] programs (mumbling) three years acknowledgement.  
[1:06:14] And then you add on everything that people want  
[1:06:16] to do in the practical sciences, so that when guys leave,  
[1:06:20] they're leaving the seminary as if they've had  
[1:06:22] five years of experience in a parish,  
[1:06:25] it's just not possible.  
[1:06:27] So, we have to look at it and think  
[1:06:29] what's the most fundamental?  
[1:06:32] What do we do as the most fundamental?  
[1:06:34] And cover those things.  
[1:06:35] If you're asking scripture parts of (mumbling), yes.  
[1:06:39] Of course we (mumbling).  
[1:06:41] And if you're going to look at scripture only,  
[1:06:46] what else are you going to?  
[1:06:48] What are you gonna do (mumbling)?  
[1:06:52] You have to look at Marina the liturgy.  
[1:06:54] Is that a different course that we want to do?  
[1:06:56] So, practically, there are limitations on what we can do  
[1:06:59] in seminary (mumbling).  
[1:07:02] However, as is pointed out in the talks, that there is  
[1:07:06] a program,  
[1:07:10] doctrine in the seminary,  
[1:07:12] dealing with Mary is a requirement.  
[1:07:16] Every seminary should cover it.  
[1:07:18] One program, to me, one course in Marian Theology is not  
[1:07:23] ultimately sufficient, so for someone (mumbling)  
[1:07:27] how do you expand on that?  
[1:07:29] And then as a rector, and as a theologian,  
[1:07:32] as a rector, I'm gonna be asking (mumbling),  
[1:07:34] how can you fit that in?  
[1:07:44] - [Gloria] Do we have questions from our live audience?  
[1:07:47] Perhaps someone wanting to ask something here.  
[1:07:52] Go ahead.  
[1:07:53] We can have our International Marian Research Institute

[1:07:56] students, we have Jim Kelch, and we also wanna thank  
[1:08:00] Danielle Cloud, who also is an International Marian  
[1:08:04] Research Institute student.  
[1:08:07] [Man] Dr. Fastiggi, in your research of the questionnaire  
[1:08:10] on seminaries, you had mentioned that several  
[1:08:14] of them are wanting to, they're undergoing curriculum  
[1:08:19] review and are considering adding Mariology as  
[1:08:24] a required course.  
[1:08:26] How many and are these people who are currently now have  
[1:08:30] it as an elective?  
[1:08:31] Or are these part of the half or 50% that don't have  
[1:08:34] any kind of (mumbling)?  
[1:08:38] - I think three of the deans mentioned that they're  
[1:08:40] undergoing curricular review, and this is something  
[1:08:45] they seriously are going to consider, whether to have  
[1:08:49] a required course on Mariology.  
[1:08:53] And so I was happy to hear that.  
[1:08:56] They just made that comment at the end.  
[1:08:58] I didn't mention that in my survey.  
[1:09:01] But that's happy (mumbling),  
[1:09:05] that's encouraging to hear, and I would say  
[1:09:08] I'm encouraged by that.  
[1:09:09] And one dean said he was gonna respond from a visiting  
[1:09:13] seminary Catholic (mumbling), and then he didn't,  
[1:09:16] but he told me by email ahead of time, we don't have it  
[1:09:19] but I'm gonna push for it.  
[1:09:23] But he wasn't included in mine because he didn't fill out  
[1:09:28] the form, so it's a small seminary in Pittsburgh,  
[1:09:32] but it's a Catholic seminary, a Byzantine Catholic seminary.  
[1:09:35] So, I should mention this, that I know the Gregorian  
[1:09:41] University did not require a separate course  
[1:09:46] in Mariology for the STD, which is the degree  
[1:09:49] that those candidates for the priesthood would be required  
[1:09:53] to take, until their curricular review.  
[1:09:57] And now it is required, as well as the Angelicum.  
[1:10:00] I'm not sure if the Angelicum, if it's always that way,  
[1:10:03] but I checked the Angelicum may require a separate course.  
[1:10:06] Some people say well why having this separate course.  
[1:10:11] It has to do with pedagogy, in other words,  
[1:10:15] even if it is a one credit course, you're just looking  
[1:10:18] at Mariology, and then you're not gonna try  
[1:10:23] to combine them, because those of us who have been teaching  
[1:10:27] and before I taught at the seminary, I taught 14 years  
[1:10:29] at a Catholic University in Texas, it's always planning,

[1:10:32] how much can you cover.  
[1:10:35] And sometimes you plan it so well that now there's many  
[1:10:37] good questions, and then at the end, it just would break  
[1:10:40] my heart to have like one lecture on Mary.  
[1:10:43] And then this was the only thing required  
[1:10:45] for the seminarians.  
[1:10:48] And how much can you cover in one lecture or even two.  
[1:10:51] And so, it's a case where even if it were one credit  
[1:10:56] or 1.5 or two credits, at least that's concentrating  
[1:11:01] just on that, and Father's right, you can't cover everything  
[1:11:05] but you could at least point them to the importance  
[1:11:09] and see how Mariology touches all these aspects.  
[1:11:14] It's not just Mary and the church.  
[1:11:17] Or even Mary at the Council of Ephesus.  
[1:11:21] A few of the deans said, well, Mariology's covered  
[1:11:24] when we discuss the Council of Ephesus.  
[1:11:26] But you're seeing there's so much more after that.  
[1:11:29] Plus, we have all these wonderful documents on Mary.  
[1:11:33] No, lumi-gent-sia is great.  
[1:11:36] The church has taught about Mary since.  
[1:11:41] (speaking in a foreign language)  
[1:11:44] Or even towards (mumbling).  
[1:11:46] (speaking in a foreign language)  
[1:11:49] The sixth chapter of (speaking in a foreign language)  
[1:11:52] of St. John Paul II, that the school of Mary,  
[1:11:56] that Mary's a great teacher of Eucharistic devotion.  
[1:12:01] She's a Eucharistic woman.  
[1:12:03] So, I think we're depriving the seminarians,  
[1:12:07] if it's not required, of exposure to this  
[1:12:12] great Marian literature.  
[1:12:13] And also, just from a pastoral point of view,  
[1:12:17] seminarians have to learn about what is sound Catholic  
[1:12:22] doctrine on Mary, so that they could guide the faithful  
[1:12:27] because there a many devotees of Mary out there,  
[1:12:34] and what is sound and what isn't.  
[1:12:36] How to guide devotion to particular apparitions.  
[1:12:39] I always say you can't go wrong with those  
[1:12:42] that are approved, especially the big three.  
[1:12:44] Guadalupe, Lourdes and Fatima.  
[1:12:47] But I mean others, they go...  
[1:12:49] In sound Marian piety, what are proper terms of Mary?  
[1:12:55] I had a, he's a priest now, but he gave his thesis defense  
[1:13:00] on Mary, and it was on Mary  
[1:13:04] in the importance of the life of seminarians and priests.

[1:13:08] He happened to use the word corrientrix.  
[1:13:11] And one of the priests there said, just answer yes or no!  
[1:13:14] Are you aware how offensive that term is to our separated  
[1:13:18] brethren, just answer yes or no!  
[1:13:20] And then he said he had to leave, so he left.  
[1:13:24] But I had to tell one of the young (mumbling),  
[1:13:27] tell him that the word is not used at Vatican Two,  
[1:13:29] but it's been used by popes.  
[1:13:31] You have to properly understand it.  
[1:13:34] And one reason why it was omitted from the various  
[1:13:38] scheme of '62 was because it was thought it would be  
[1:13:41] difficult to understand for the separated brethren.  
[1:13:44] But in the Octa, it said it with (mumbling)  
[1:13:47] to that document, it says certain terms and expressions have  
[1:13:50] a way they (speaking in a foreign language),  
[1:13:53] although most true (mumbling), so it wasn't  
[1:13:56] that the term can't be understood in a proper sense.  
[1:13:59] So, that's what I'm talking about.  
[1:14:01] (mumbling)  
[1:14:05] I haven't wanted to get away with exaggerations  
[1:14:08] about Mary, for example, some people wanna call Mary  
[1:14:11] (mumbling).  
[1:14:14] It's there.  
[1:14:16] Read it, it's there in lumi-gent-sia chapter eight.  
[1:14:18] I'm sorry to say, but this is what we're talking about.  
[1:14:21] The need for proper understanding.  
[1:14:23] Then you put a priest like that out in the parish  
[1:14:26] to be telling people you can't do that.  
[1:14:29] This is where the sense of (mumbling) comes in.  
[1:14:33] I was present for a weekday (mumbling).  
[1:14:35] It was a visiting priest, and we (mumbling) the Brothers  
[1:14:40] and Sisters of Jesus.  
[1:14:42] And he said you know people get all caught up  
[1:14:45] with whether Mary had other children.  
[1:14:47] It really doesn't matter so much.  
[1:14:50] And I'm thinking oh, my gosh.  
[1:14:52] And then I'm thinking (mumbling).  
[1:14:55] I'll do this invisibly.  
[1:14:58] But then I didn't have a chance, because all these  
[1:15:00] Polish-American ladies were lining up and  
[1:15:02] (laughing drowning out speaker).  
[1:15:05] They'll get him.  
[1:15:07] I'm sorry.  
[1:15:09] Thank you.

[1:15:11] - [Gloria] We'll alternate and take our next question  
[1:15:15] from, as our second question that appeared  
[1:15:18] in the online chat box.  
[1:15:22] - [Paul] Okay, Sister Maryanne has asked Dr. (mumbling),  
[1:15:28] what role did (mumbling) have in that?  
[1:15:35] - Yes.  
[1:15:36] I'm citing Father O'Carroll in the Deus (mumbling).  
[1:15:40] The kind of encyclopedia of the Blessed Virgin Mary,  
[1:15:44] he highlighted that.  
[1:15:46] There was also another Mariologist, (mumbling),  
[1:15:51] but St. Thomas played a very important role  
[1:15:55] because Suarez developed systematic Mariology  
[1:15:59] in commenting on the third part of the suma.  
[1:16:03] Well, some people think well then swap.  
[1:16:05] Then Thomas is.  
[1:16:06] But he doesn't treat these in a very, if you look  
[1:16:09] at the difference in terms of the amount of space given  
[1:16:13] to these Marian doctrines and Suarez.  
[1:16:16] But it has been developing since then.  
[1:16:18] With something called (speaking in a foreign language).  
[1:16:22] You say no, I don't expect the students to read Suarez,  
[1:16:25] but what's (mumbling)  
[1:16:28] passages from that.  
[1:16:30] But I was just, what I had my time to do was  
[1:16:33] a new dictionary of Mariology,  
[1:16:35] (speaking in a foreign language) up there in tally  
[1:16:39] in new sections of stores.  
[1:16:42] But you don't wanna ever minimize the Italians,  
[1:16:45] because it was in commenting on the third part  
[1:16:48] of the Suma that he developed this.  
[1:16:50] So, it doesn't matter who you wish you say.  
[1:16:52] Mariology's been there from the beginning.  
[1:16:55] But the first use of the term Mariology was  
[1:16:58] (speaking in a foreign language).  
[1:17:04] It was in 1602, came out with a treatise or a suma  
[1:17:10] (speaking in a foreign language).  
[1:17:12] And so that was the first use of the term, 1602.  
[1:17:16] They didn't have separate treatises on Mariology.  
[1:17:19] So, it coulda been this perspective as a separate treatment  
[1:17:23] with Aquinas, it's there in the third part of the suma  
[1:17:28] (speaking in a foreign language) the life of Christ.  
[1:17:31] So it's integrated, but as a separate discipline,  
[1:17:34] that's what we mean.  
[1:17:36] Certainly St. Bernard is a great Marian doctrine

[1:17:40] of the church.

[1:17:41] St. Arimeus, who writing in guided 202.

[1:17:46] So we don't wanna minimize that there's Marian writers,

[1:17:49] but in terms of what we mean by a systematic,

[1:17:52] dogmatic approach to Mariology as its own discipline.

[1:17:57] (mumbling)

[1:18:01] - [Gloria] Our next question will be from here.

[1:18:04] Live in person.

[1:18:06] We have Richard May, who is a Mariological Society

[1:18:11] of America member.

[1:18:13] Very happy to have you.

[1:18:15] - [Richard] Yeah, thank you.

[1:18:16] Just very briefly, I just wanted, as an affirmation,

[1:18:18] (mumbling).

[1:18:21] I took Mariology, well, I did take Mariology

[1:18:24] in my graduate studies, but as a lay person,

[1:18:28] I took classes as a lay person, in a class

[1:18:31] with seminarians and (mumbling).

[1:18:36] And it was in ecclesiology, in fact.

[1:18:40] We covered Mariology.

[1:18:42] After the 500 hours of classroom time I had getting

[1:18:47] my bachelor's degree, I had one hour and 20 minutes

[1:18:50] on Mariology, 20 minutes of which was in ecclesiology,

[1:18:54] and all it was was a negative Mariology.

[1:18:56] We don't do this, we don't do that.

[1:18:58] I never found out what Mary did.

[1:19:00] And sadly enough, that was my Mariology that also was

[1:19:04] the seminarians got as well.

[1:19:06] And of course, this is one chase.

[1:19:08] Every seminary feels different here.

[1:19:10] But there's an extreme weakness in time to cover that

[1:19:13] as well as with everything else that you have to cover

[1:19:17] to get a complete picture.

[1:19:19] And to all, from the Mariology that's covered Christology

[1:19:21] scriptures and bringing it all together in one class

[1:19:25] where you get a clear visual picture of how it

[1:19:28] all comes together.

[1:19:29] So, that's just (mumbling).

[1:19:33] - [Gloria] Thank you.

[1:19:37] - [Paul] Okay, next question from the online chat.

[1:19:40] It's from Dr. Danielle Skinnard.

[1:19:43] And she started off with an (mumbling) rhetorical question

[1:19:47] followed by an actual question, and that is,

[1:19:50] considering the small number of trained Mariologists,



[1:19:53] is there anyone at a seminary now equipped to teach  
[1:19:55] a (mumbling) seminar in Mariology?  
[1:19:59] And then she followed it up with, if I remember correctly,  
[1:20:02] seminaries are required to offer a course on the wall  
[1:20:05] (mumbling) from the church.  
[1:20:07] Would this be an additional possibility to bring Mary  
[1:20:10] into the discussion?  
[1:20:13] (throat clearing)  
[1:20:16] - I wanna say hello, sister.  
[1:20:18] I just got that card from her yesterday or the day before  
[1:20:22] with a Advent cat calendar.  
[1:20:24] So, I know her name.  
[1:20:26] So, thank you, sister.  
[1:20:27] I appreciate it.  
[1:20:28] And there are two graduates of this institution  
[1:20:33] in Marian Library, and International Marian restrictions  
[1:20:38] at our seminary.  
[1:20:40] And we only have one course in Marian theology.  
[1:20:43] However, it's, granted, an overview course,  
[1:20:48] and it is connected to eschatology right now.  
[1:20:52] But we do offer, from time to time, other electives.  
[1:20:56] And so, from our seminary's perspective, we've got  
[1:20:59] two theologians who are graduates in Marian history.  
[1:21:04] And of course, we have the Marian Institute  
[1:21:06] just 50 miles, or 40 miles away.  
[1:21:09] So, we could be well served.  
[1:21:11] And I'm not sure on the figures.  
[1:21:15] Father Malcolm would be the person to know the number  
[1:21:18] of graduates that came through here.  
[1:21:20] I think most of the people that I know who went  
[1:21:23] through here in my time are either working here  
[1:21:28] or are involved in some way in seminary upper level  
[1:21:34] education, teaching in seminaries or Catholic institutes  
[1:21:39] of higher learning.  
[1:21:40] So, they are engaged.  
[1:21:42] But you're right, and I supposed, the more the more present  
[1:21:47] they are, the more of them that would  
[1:21:50] certainly have an impact.  
[1:21:53] I would say that if you want to have an impact  
[1:21:55] on seminary curriculum, you really have to work  
[1:22:00] on the bishops making present and making it a priority  
[1:22:05] within the program for priestly formation.  
[1:22:09] And again, as a seminary rector, I'm very conscious  
[1:22:12] that lots of things are being put into the program

[1:22:16] from priestly formation that need to be covered.  
[1:22:21] And the bishops don't generally require things  
[1:22:24] as absolute, you must cover this, and you must give  
[1:22:27] it this amount of time.  
[1:22:29] They'll give areas that need to be covered.  
[1:22:30] Obviously Christology (mumbling).  
[1:22:33] And they will include Mariology, but they don't  
[1:22:36] then give direct, what would you say?  
[1:22:42] Instructions on three hours or four course,  
[1:22:45] or at most deal with these areas.  
[1:22:47] And that's left up to the particular seminaries.  
[1:22:50] But that's the case in all the subjects.  
[1:22:53] Not just in Marian theology.  
[1:22:55] That's across the board.  
[1:22:57] They don't give specifics.  
[1:22:58] They just give titles.  
[1:23:01] The emphasis, though, I go back to Ratzinger  
[1:23:03] for information, and Waxinger.  
[1:23:05] Caution has to be that it's not simply seen  
[1:23:08] as a trade school, and even in our approach  
[1:23:11] to teaching Mary, I don't think it's a smart approach  
[1:23:16] to say we have this course so we cover all these things.  
[1:23:20] Like we're checking off in the box.  
[1:23:23] If we're going to study the Blessed Virgin Mary  
[1:23:25] as part of priestly formation, no doubt we need  
[1:23:29] to know the dogma and the doctrine.  
[1:23:31] That's required by the church.  
[1:23:34] But it should be studied with us (mumbling)  
[1:23:37] to understand what it means to be a follower of Christ.  
[1:23:41] What it means to be a child of God.  
[1:23:44] What it means to be a human person.  
[1:23:46] What it means to be a servant.  
[1:23:49] It should be deeper than simply knowing the doctrine,  
[1:23:55] in itself, it's what does that mean.  
[1:23:57] Now, I know that nobody here is thinking it should be that.  
[1:24:00] But if we present it in a way that we want these courses  
[1:24:05] or there has to be more courses.  
[1:24:07] I think that the integration of the Marian propa  
[1:24:12] into the life of the Christian, and into the life  
[1:24:15] of the priest, or into the life of the minister  
[1:24:18] or the sister, or whatever that is, that that's what's key  
[1:24:21] about trying to understand, or what we're trying to teach.  
[1:24:25] It's not just the facts about Mary,  
[1:24:28] or arguments, theological arguments about interesting things

[1:24:32] like the assumption, the bottom of the assumption,  
[1:24:34] or (speaking in a foreign language).  
[1:24:37] Did she die before or not?  
[1:24:39] Before being assumed.  
[1:24:40] It's who is Mary was that God was (mumbling)  
[1:24:44] into liking Mary, and how is that relevant to us?  
[1:24:47] And Mary as a member of the church is not an historical  
[1:24:50] person for us.  
[1:24:53] She's a living reality, present in our lives.  
[1:24:57] How does she engage us and how do we engage her?  
[1:25:01] I think for me, there's a more fun way (mumbling)  
[1:25:05] that I would like to see coming from (mumbling)  
[1:25:08] that are about the theology, Marian theology,  
[1:25:12] or Christology, or whatever else the other disciplines  
[1:25:16] (mumbling).  
[1:25:17] Mary as the living presence and influence in us.  
[1:25:25] (mumbling)  
[1:25:27] (coughing)  
[1:25:29] (mumbling)  
[1:25:33] - [Gloria] Okay, very good.  
[1:25:36] We have also some questions that had been emailed in advance  
[1:25:42] so this question is actually from Sister Jean Chris,  
[1:25:47] also here at the International Marian Research Institute.  
[1:25:51] She emailed her question in.  
[1:25:55] She was addressing this to Father Ben,  
[1:25:59] and she referred to, actually, several points in your paper  
[1:26:05] where you particularly, I guess on page nine,  
[1:26:09] you had mentioned there was a sort of a resurgence  
[1:26:13] and as a popular movement from below.  
[1:26:19] And I think that's really caught her attention.  
[1:26:21] She asks does Father Ben pinpoint from where  
[1:26:26] or from whom this below is?  
[1:26:31] Is it from movement, from specific interests,  
[1:26:35] like apparitions, with dress and promises?  
[1:26:39] Or from where and how is the forcing?  
[1:26:45] Also, she has noted that the forcing taking place  
[1:26:51] in and among the seminarians.  
[1:26:53] If it's a mentality of following the crowd?  
[1:26:59] - Good question.  
[1:27:00] Lots of parts to it, and it depends on the context.  
[1:27:03] If you're asking me if I was back in the parish, right,  
[1:27:09] and you see the same phenomenon in the parishes  
[1:27:11] you see in the seminary, that there's a movement  
[1:27:14] amongst the people to acknowledge and to have 'em recognize

[1:27:18] the legitimacy of this Marian sense that they have  
[1:27:21] or this desire for Marian devotion.  
[1:27:24] Now, in the parish it comes from a variety of places  
[1:27:26] which then moved into the seminary because all  
[1:27:29] of these guys have come from families of the parishes.  
[1:27:32] So, in the parish, you have different movements.  
[1:27:35] You have  
[1:27:38] the (mumbling) movement, for example, in the parish  
[1:27:42] this year, and a large (mumbling) community,  
[1:27:45] and they certainly engaged parishioners and families  
[1:27:51] in that movement, and then the priests were engaged  
[1:27:54] in directing them.  
[1:27:56] Or the Legion of Mary, still in a number of places.  
[1:28:01] So you had that.  
[1:28:02] Moving into the seminary, when I say from below,  
[1:28:07] it's amongst the seminaries themselves.  
[1:28:10] It's an innate desire that they have.  
[1:28:13] Or maybe it's an intuition that once they're in formation,  
[1:28:17] yeah, once they're in formation, they understand,  
[1:28:22] Jesus is the son of Mary and he is the priest,  
[1:28:25] and they're being formed to be priests.  
[1:28:26] So, there's this inspiration maybe from above,  
[1:28:29] or this intuition from their own hearts,  
[1:28:33] recognizing that this is important to them.  
[1:28:37] Some come in already having belonged to families  
[1:28:42] or movements that they were engaged in before.  
[1:28:45] But for the most part, it's interesting how many  
[1:28:47] of them come to find Louis de Montfort's book  
[1:28:52] and how influential then that, and then have the guide.  
[1:28:56] So one group will group through, and (mumbling)  
[1:29:01] the fact that our seminary, you've never had the fact  
[1:29:03] that or they themselves will lead their own groups  
[1:29:05] towards consecration, and then they pass that down  
[1:29:09] to the next group.  
[1:29:11] But they're not all as enthusiastic.  
[1:29:13] But the Montfort seems to have a major influence on them  
[1:29:17] and the consecration, his consecration is very important.  
[1:29:22] And so, the movement from below, I think in the article  
[1:29:27] I'm talking about in the sense in the past because it wasn't  
[1:29:32] Marian devotion wasn't promoted in this thing.  
[1:29:37] And there wasn't a lot of energy at the time given to it.  
[1:29:40] The same as enforcers in doctrine.  
[1:29:42] It wasn't given the time.  
[1:29:45] The movement to have the things like the Rosary

[1:29:48] or novenas or the May crown came from seminarians.  
[1:29:53] Where they were generally allowed to do this.  
[1:29:57] So, (mumbling) means in some cases, but they had  
[1:30:00] to find time in the schedule where there wasn't  
[1:30:02] something else (mumbling).  
[1:30:04] And of course, this was greatly helped  
[1:30:06] with the good find, remember, the fact (mumbling),  
[1:30:09] because that was a certain protection, that covered  
[1:30:14] that they receive for doing these things.  
[1:30:16] That's changed.  
[1:30:17] That environment was changed.  
[1:30:19] I doubt whether it's changed in all seminaries,  
[1:30:21] but certainly I think my impression is it's changed  
[1:30:24] in almost every way.  
[1:30:27] That there is not the same reticence or the same  
[1:30:29] antagonism towards the idea of devotions as there was  
[1:30:32] in the past.  
[1:30:33] Or Marian devotions.  
[1:30:35] So, they tend not to form groups,  
[1:30:39] except the Montfort consecration groups.  
[1:30:42] But at our seminary, there's no jaunt that group,  
[1:30:45] although I see in guy's rooms (mumbling) shrines,  
[1:30:49] and there's no legion of Mary.  
[1:30:51] But that may be a step that could be taken.  
[1:30:56] My experience working with seminarians is,  
[1:30:58] maybe this is general to the students, if you impose it,  
[1:31:02] it tends to have a short life span.  
[1:31:06] When it comes from the love, and they're the ones  
[1:31:09] that are driving it and they initiate it, they tend  
[1:31:11] to maintain it, and it tends to continue to develop  
[1:31:15] at point (mumbling).  
[1:31:18] So, we encourage that sort of (mumbling).  
[1:31:23] Earlier on, organic.  
[1:31:24] This sort of organic development that comes from.  
[1:31:27] One area I think particular, that might be particular  
[1:31:32] to seminarians or of priests, is in the liturgy  
[1:31:35] of the mass.  
[1:31:37] And I know that sister had brought up another question  
[1:31:39] about (mumbling).  
[1:31:42] Sacramentary for missal for the Marian masses.  
[1:31:47] You really have massive recidivistic and in almost  
[1:31:53] (mumbling) feast to require memorial.  
[1:31:57] Every Saturday we have a Marian-themed mass.  
[1:32:03] And we use the Marian sacrament and I make sure

[1:32:07] that it's being more widely used.  
[1:32:09] I don't know that for a fact.  
[1:32:10] All I know is that from that influence of the seminary,  
[1:32:14] many of our guys, now, use these sacramentary masses,  
[1:32:18] either when there's a free (mumbling)  
[1:32:21] or certain, on Saturdays, where they have mass  
[1:32:24] in the parish (mumbling).  
[1:32:26] And I think that's a rich development because the  
[1:32:31] introductions to those masses, and the preface  
[1:32:36] of those masses, and the prayers of those masses,  
[1:32:39] outstanding theology, really very, very good.  
[1:32:42] And even the titles of those masses are (mumbling).  
[1:32:46] And if that's going to be your guide for coming  
[1:32:48] to understand Mary, that's a great guide for understanding  
[1:32:51] Mary and it's actually, and it's interplay,  
[1:32:55] and it's organic, and something, then, that they share  
[1:32:59] with the people of God.  
[1:33:00] It's not something that's just their own thing.  
[1:33:03] It's integrated into the parish life.  
[1:33:06] And I think that's a new area that (mumbling).  
[1:33:10] It's a blessing.  
[1:33:17] - [Paul] Okay, the next question was for (mumbling).  
[1:33:21] And she says would it help build some charge in seminary  
[1:33:25] to have a written down concrete suggestion  
[1:33:29] or have to integrate Marian (mumbling) formation  
[1:33:32] of seminarians throughout (mumbling) years.  
[1:33:35] (throat clearing)  
[1:33:42] - Well something of that guide came about in 1988.  
[1:33:47] And oh hi, Theedna, how you doing?  
[1:33:49] Greetings.  
[1:33:50] So good to hear from you.  
[1:33:53] There was, I don't know if I brought a copy here,  
[1:33:58] but that's the document from 1988 lays out,  
[1:34:03] thank you, the Virgin Mary in intellectual  
[1:34:07] and spiritual formation.  
[1:34:08] And it lays out really what is to be expected.  
[1:34:14] It's a little heavy, more on the intellectual.  
[1:34:17] But it also includes Biblical exegesis,  
[1:34:21] the importance of (speaking in a foreign language),  
[1:34:24] and then it talks about the teaching of Mariology  
[1:34:29] and then I would say it could've had  
[1:34:35] a little bit more on the formation of Marian spirituality.  
[1:34:39] And looking at it now, and I think that would be  
[1:34:44] a marvelous document to have.

[1:34:47] Mary in the liturgical and spiritual life of seminarians.  
[1:34:53] Because we now have that document for the intellectual  
[1:34:57] formation, and even that has to be updated  
[1:34:59] because we're talking about 27 years of there's been much  
[1:35:04] that is done.  
[1:35:05] But this is where those who student Mariology have  
[1:35:10] to at least try to see marry in a number  
[1:35:14] of dimensions, art, for example.  
[1:35:17] I think the Marian library here is wonderful  
[1:35:19] in that liturgy, piety,  
[1:35:24] the whole life of the faithful (mumbling).  
[1:35:28] There has to be some kind of exposure to this  
[1:35:31] and not just simply the theology.  
[1:35:34] But that could be still integrated with a Mariology course  
[1:35:38] that ties you to, well, at least to give them  
[1:35:41] some example of that.  
[1:35:43] And sometimes you say well, the teachers of liturgy will  
[1:35:48] take care of that, or the teachers of humanism,  
[1:35:52] they'll take care of Mary in the humanism.  
[1:35:55] But it's hit and miss.  
[1:35:57] And that's why I said with the scripture scholars,  
[1:35:59] you don't know unless you have a scripture scholar.  
[1:36:03] I mean argued that Mark 3 show Mary opposing  
[1:36:06] the public ministry of Jesus saying that he's crazy.  
[1:36:10] Then this is where there has to be dual training.  
[1:36:14] We have to be thankful for the Marian Institute here,  
[1:36:17] but (mumbling) you were there in Seville, and Gloria was  
[1:36:23] there when Father Carella started talking about the need  
[1:36:26] for the future, it concerned with the future  
[1:36:31] of Mariology, that there's a methodology in Mariology.  
[1:36:34] And at one point, I know why, 'cause I'm not that young,  
[1:36:37] but where he says (speaking in a foreign language)!  
[1:36:40] I remember him saying where are the young ones.  
[1:36:42] Gloria's pretty young, and you're young,  
[1:36:45] but what he meant was when are the young scholars coming?  
[1:36:48] Who know Mariology, study Mariology.  
[1:36:52] Maybe he was reflecting what he finds the Mariology.  
[1:36:55] But I think he was also saying bishops need  
[1:36:59] to see the importance of Mariology and then,  
[1:37:02] if you look through to send some of their bright,  
[1:37:06] young priests who get this special attention.  
[1:37:09] And I think that that would be very important  
[1:37:11] for the future.  
[1:37:16] (throat clearing)

[1:37:19] - I think more resources would be very useful.  
[1:37:26] An outline, a syllabus of what would make  
[1:37:29] an excellent course and if you had a 15 week course,  
[1:37:35] what would you think would be an appropriate syllabus  
[1:37:38] for that, and that would be a great resource  
[1:37:41] to give to seminaries, and an institute like this,  
[1:37:44] should be involved in (mumbling).  
[1:37:45] I'm involved with an organization down in Cincinnati.  
[1:37:50] They want to become involved in the Catholic schools  
[1:37:53] but it would jump on seconds (mumbling).  
[1:37:55] And they have created a curriculum and all of the material  
[1:38:00] all the written material, and the curriculum outlines  
[1:38:03] and the points that need to be hit on and achieved,  
[1:38:06] all of that sorts of stuff for each grade from seventh grade  
[1:38:11] through high school.  
[1:38:14] And now they're going to prepare that material  
[1:38:16] for the younger grades, as well.  
[1:38:19] And resources like that, if they're available  
[1:38:22] and if they're promoted and if they're advertising,  
[1:38:25] people will be interested.  
[1:38:28] If you present it to somebody and here it is,  
[1:38:30] that's a much easier sell than somebody have  
[1:38:32] to sit down and do the whole thing themselves.  
[1:38:35] So, something like that would be (mumbling).  
[1:38:38] But an institution like this, the International Marian  
[1:38:42] Research Institute, needs to become an advocate  
[1:38:45] for Mary in the seminaries, and in the,  
[1:38:48] we talked with (mumbling) seminaries in the seminaries.  
[1:38:52] And they become that by promotion of their programs  
[1:38:57] to seminary presidents and deans.  
[1:39:00] Outlining the courses that are offered here  
[1:39:03] and the programs that are offered, and the degrees  
[1:39:06] that are offered.  
[1:39:07] And to bishops.  
[1:39:09] But then with bishops, through the bishop's context,  
[1:39:12] they need to make themselves present at the bishops  
[1:39:15] come their conference, promoting Marian  
[1:39:18] studies in seminaries.  
[1:39:21] And with the new people of (mumbling),  
[1:39:24] there's a new (mumbling)  
[1:39:29] studio coming from Rome that's being written  
[1:39:33] at the moment.  
[1:39:34] It's not completely defined.  
[1:39:36] It's still in process.



[1:39:38] But certainly, at this stage, by the end process,  
[1:39:41] somebody needs to get to the congregation and clergy  
[1:39:44] and say what are you putting in there about Mary?  
[1:39:48] You have these fine documents from '88 or whenever.  
[1:39:52] What are you putting in their to say bishops this must be  
[1:39:55] included in your program for priestly formation.  
[1:39:59] And just let me say in the program for priestly formation,  
[1:40:01] from what I've seen from around the world is  
[1:40:04] an outstanding doctrine.  
[1:40:06] Just look at it as it is.  
[1:40:08] And it is somewhat limited.  
[1:40:09] But it's outstanding in comparison to other  
[1:40:12] episcopal (mumbling), but that's what makes  
[1:40:16] for a unique, to have, promote and have  
[1:40:19] something placed in there.  
[1:40:21] What better institution than this opportunity to write  
[1:40:24] what's going to go into the program for priestly formation?  
[1:40:28] These are people who know.  
[1:40:30] But then if you take a look at what's in there,  
[1:40:31] it gives you a sense of what we need to do.  
[1:40:36] So, I think yes, from driving the skinny mile  
[1:40:40] to writing the outlines, even providing here's  
[1:40:43] your text, or a real good Marian course.  
[1:40:48] If you're only gonna do one course, this is the one to do.  
[1:40:51] I think that would certainly well,  
[1:40:54] I think that that would be well received.  
[1:41:02] - [Paul] This next question is from Kurt LaMay.  
[1:41:05] What is the teacher responsibility of the priests  
[1:41:08] to make Mary known?  
[1:41:13] (mumbling)  
[1:41:19] - Obviously, I'm not a priest, but I would just say  
[1:41:20] that I've been involved with the formation of future priests  
[1:41:24] and we all depend upon a priest.  
[1:41:26] The people look to the priest, and we can see  
[1:41:31] a great impact of (mumbling),  
[1:41:34] at the father, even non-Catholics  
[1:41:37] or not-practicing Catholics, they're looking at you.  
[1:41:40] So, the priests have this marvelous opportunity.  
[1:41:44] When Mary comes into the gospel to illuminate  
[1:41:48] the importance of the life of Mary, and the priest  
[1:41:51] also has to try to support the movements of Mary  
[1:41:55] with piety that emerge from (mumbling).  
[1:42:01] And try to give proper guidance and support.  
[1:42:04] Otherwise people will turn to the Internet.

[1:42:08] And sometimes strange things.  
[1:42:15] A mass next Saturday, a week from tomorrow,  
[1:42:19] I speak at this (mumbling) Michigan,  
[1:42:23] and this woman organizing it and she said she's getting  
[1:42:28] phone calls that say now what is your position?  
[1:42:31] What are the speakers gonna say about the consecration  
[1:42:35] of Russia, meaning that they're coming from this idea  
[1:42:37] of this (mumbling), that the consecration of Russia was  
[1:42:41] not properly done, and it's not gonna be world peace  
[1:42:44] until the Pope does it exactly as they would want it  
[1:42:46] to be done.  
[1:42:48] So, look at this.  
[1:42:50] A priest has to try to move the faithful to a great love  
[1:42:57] of Mary, and this is something else that Pope Francis said  
[1:43:01] in that interview that appeared in America Magazine.  
[1:43:04] He said if you want to find out about Mary,  
[1:43:07] talk to theologians.  
[1:43:10] If you want to find out how to love Mary,  
[1:43:12] talk to the people.  
[1:43:14] Because really, the love that people have  
[1:43:17] for the Blessed Mary is just incredible.  
[1:43:20] But the priest has to be there to nurture that,  
[1:43:23] not oppose it.  
[1:43:25] But then to properly guide them.  
[1:43:28] There's a great resource here, and this goes back  
[1:43:30] to (mumbling) question about developing,  
[1:43:33] as Father Ben brilliantly suggested about a master syllabus.  
[1:43:40] The directory on popular (mumbling) from December 2001  
[1:43:46] that came out in 2002, there is a wonderful section  
[1:43:50] on Marian piety and giving guidelines to the faithful.  
[1:43:55] But many people, I mention this to someone.  
[1:43:58] When did that come out?  
[1:43:59] Why didn't I know about it?  
[1:44:00] So, try to be there so the people have to be aware  
[1:44:03] of these wonderful resources and doctrines.  
[1:44:06] And yes, it's true.  
[1:44:09] The program for priestly formation doesn't wanna lay out  
[1:44:13] the curriculum, this has to be covered.  
[1:44:17] We don't do that so much for philosophy, either.  
[1:44:20] There has to be these treatises and so forth.  
[1:44:23] But this is where the Mariological Society of America,  
[1:44:28] the International Marian Research Institute,  
[1:44:31] as Father Ben suggested, could play a proactive role.  
[1:44:38] - Sorry, sorry.

[1:44:41] Years ago, I was at a mobile parish here, St. Albert's  
[1:44:44] there in Kent.  
[1:44:46] One day, I was walking, it was Good Friday,  
[1:44:49] and I was walking down the corridor into the school.  
[1:44:52] And there were two kids ahead of me.  
[1:44:54] They were brothers.  
[1:44:55] One was real tall, but the other one short.  
[1:44:57] The younger guy was short, and his brother (mumbling).  
[1:45:00] They didn't know I was walking behind 'em.  
[1:45:03] They hadn't seen me.  
[1:45:04] And as we were walking, the kid says to older brother,  
[1:45:08] the younger boy says to the older,  
[1:45:10] you wanna shoot some hoops?  
[1:45:12] And the older boy looked down at him and said,  
[1:45:16] you know, I don't think I'm gonna play basketball  
[1:45:19] with (mumbling).  
[1:45:23] (laughing)  
[1:45:25] I think that's just a seventh grade, eighth grade kid,  
[1:45:28] and his younger brother.  
[1:45:30] But I bet that's a lesson that  
[1:45:32] that little brother has learned for his (mumbling).  
[1:45:36] And the influence of priests, I think the most important  
[1:45:40] influence of priest, yeah, the preach and they can be  
[1:45:43] great preachers, and they can be great administrators,  
[1:45:45] and they can be great teachers.  
[1:45:47] But the greatest example of all is (mumbling).  
[1:45:50] What do they do?  
[1:45:51] Who are they?  
[1:45:53] And in those sense, the Marian love will come through.  
[1:45:58] If you love Mary, it's going to come through.  
[1:46:00] If you've been (mumbling) Mary, you're going to be  
[1:46:03] the sort of priest that her son is.  
[1:46:06] If you love her and you're (mumbling),  
[1:46:08] you're going to be the mother and father to your people.  
[1:46:12] And if that's true in your own heart,  
[1:46:16] you can't fail but to allow that to express itself.  
[1:46:19] But even our own path, which cannot take over the parish,  
[1:46:23] it's not legitimate for me as a particular Marian  
[1:46:27] in devotion to allow that to take over the parish.  
[1:46:33] People have a right to have their own devotions.  
[1:46:35] And it shouldn't be ultimate.  
[1:46:38] But, for them to see it, if it's authentic,  
[1:46:42] for them to experience it, like a child, a father  
[1:46:46] and a child, or a mother and a child, a child (mumbling)

[1:46:50] see what the mother does, and people hearing  
[1:46:53] from the priest to see what he does (mumbling),  
[1:46:57] I can't see how much better lessons than that,  
[1:47:01] and a better way for the priests to lead.  
[1:47:04] Those things really put you, if you have this Marian  
[1:47:07] devotion in your heart, it's going to be  
[1:47:09] in your preaching, it's going to be in your salvation,  
[1:47:12] it's gonna be in the things that you have,  
[1:47:15] as you mentioned (mumbling), the beauty (mumbling)  
[1:47:17] the images of the Madonna and the Lord that are present.  
[1:47:24] But the Pope is right.  
[1:47:26] That sort of thing comes from the heart.  
[1:47:31] That sort of thing comes not from the theologians  
[1:47:33] but from the real devotion and love of the people of God.  
[1:47:38] And that should be led by their priest.  
[1:47:42] That's what he's there for, right?  
[1:47:44] The shepherd, the one who leads.  
[1:47:47] We don't leave one behind.  
[1:47:53] - Very good.  
[1:47:55] Well, I should say that to be conscious of time,  
[1:47:59] we are sad to say that we do not have time to get  
[1:48:05] to everyone's question that has been sent  
[1:48:08] in our chat box.  
[1:48:11] In this time, however, we will certainly take all  
[1:48:15] of those questions and share them with the speakers,  
[1:48:19] who can certainly address those to those,  
[1:48:22] answer those who had raised them in the chat boxes.  
[1:48:27] So, never fear.  
[1:48:29] We have not forgotten your questions in the chat boxes,  
[1:48:31] and they will be answered.  
[1:48:34] We're sorry but we do have to close the time  
[1:48:38] of discussion as we are winding down.  
[1:48:41] I do have some closing remarks that I would like to make.  
[1:48:46] First of all, I did want to thank Father Ben,  
[1:48:51] and also Robert for coming and giving us  
[1:48:54] such fine presentations on the topic  
[1:48:57] of teaching Mariology in seminary.  
[1:48:59] You are both there in the field and have shared  
[1:49:04] your experience and your reflection with us very beautifully  
[1:49:08] today, so we certainly thank you so much for that.  
[1:49:13] I think that everyone will be happy to know  
[1:49:17] that these articles and also the recording  
[1:49:21] of this session will be made available at some time soon.  
[1:49:27] We will send this information to all of you

[1:49:30] in an email soon.

[1:49:32] I have to say that we are hoping to take the fruits

[1:49:41] of this discussion and actually have an opportunity,

[1:49:45] as suggested, to share them with church authorities

[1:49:49] in some way.

[1:49:51] Whether this be rectors, bishops, but to actually have

[1:49:56] some practical implications of this forum.

[1:50:01] And I will say I couldn't help but notice

[1:50:05] that one of the online chat questions had asked

[1:50:08] about having online courses of Mariology as a way

[1:50:13] to assist, perhaps, seminaries that do not have

[1:50:17] these special teachers.

[1:50:20] I do have very good news for all of you

[1:50:23] that the International Marian Research Institute has begun

[1:50:27] offering online courses.

[1:50:30] At this time, for the Fall 2016 session, and this will

[1:50:35] continue with the Spring, as well.

[1:50:38] So, maybe that would be something to consider

[1:50:42] that the seminaries would not have to even travel here

[1:50:47] but could take our courses online.

[1:50:50] And we certainly want to take the heart the living

[1:50:57] of this message, that we are not looking to just teach

[1:51:01] Mariology in seminaries, but really to have

[1:51:05] the seminaries live that.

[1:51:07] And I'm intrigued by some of the possibilities

[1:51:10] that have been raised here today.

[1:51:13] And I encourage our online audience as well to perhaps

[1:51:18] talk with your bishop.

[1:51:20] Talk to your parish priest.

[1:51:23] What are some ways that you can keep trying

[1:51:26] to implement these ideas where you are.

[1:51:30] And we realize that that's beyond the confines

[1:51:33] of the United States.

[1:51:35] And we certainly would hope to have an impact,

[1:51:39] and perhaps be just even a seed in the hearts

[1:51:42] of people around the world.

[1:51:44] I do wanna thank everyone who has participated,

[1:51:49] both online and in person here today.

[1:51:53] We invite you to save the date for our next online forum.

[1:52:00] That will be on Friday, February 5th of 2016.

[1:52:06] The theme for that session has not yet been finalized.

[1:52:11] We regret that Father Johan Roudin was not able

[1:52:16] to be with us today.

[1:52:17] He was not well enough.

[1:52:19] And so, there were a number of suggestions  
[1:52:23] that had been made previously when  
[1:52:26] we had solicited proposals.  
[1:52:29] Some of these could be briefed around the general theme  
[1:52:32] of the Marian church, its identity and special mission.  
[1:52:39] So that will, something along those lines,  
[1:52:42] are what we're looking for.  
[1:52:44] Our next forum on Friday, February 5th.  
[1:52:49] So, indeed, we wish God's blessings on you all,  
[1:52:55] and perhaps it would be appropriate to close  
[1:52:58] our session today with a Hail Mary.  
[1:53:02] So, I invite you all to pray.  
[1:53:04] In the name of the Father and of the Son and  
[1:53:07] of the Holy Spirit, amen.  
[1:53:10] Hail Mary full of Grace, the Lord is with thee.  
[1:53:14] Blessed art thou among women and blessed is the fruit  
[1:53:18] of thy womb, Jesus.  
[1:53:20] Holy Mary Mother of God, pray for us sinners now  
[1:53:25] and at the hour of our death, amen.  
[1:53:29] And a special thanks to our technical assistant,  
[1:53:32] Paul Dagnal, for all he has done for us.  
[1:53:37] And this will conclude our first online Marian forum,  
[1:53:44] brought to you by the International Marian Research  
[1:53:47] Institute at the University of Dayton in Ohio  
[1:53:51] of the United States of America.  
[1:53:54] Thank you, and God bless you.  
[1:53:57] - Thank you.