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Mary and the Church in the Teachings of Paul VI, John Paul II and Francis

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ROUGH TRANSCRIPT

Mary and the Church in the Teachings of Paul VI, John Paul II and Francis

PRESENTERS:

Father Thomas Thompson, S.M., longtime director of the Marian Library

Topic: Pope Paul VI—Blessed Pope Paul VI was the familiar with the Marian renaissance which occurred in the decade before Vatican II. Elected pope in the summer of 1963, he inherited the agenda for Vatican Council II as defined by John XXIII: central to the council was a major statement on the Church and its mission. As he gave papal approbation to Vatican II's *Lumen Gentium*, he referred to Mary as "Mother of Christ, who is the head of the Mystical Body, the Church, and Mother of the Church and all its members." For Paul VI, Mary was eminent member of the Church, its exemplar, mother and sister.

Danielle M. Peters, S.T.D., Institute for Church and Life, University Of Notre Dame

Topic: Pope John Paul II—St. John Paul II's Mariology remained true to his Christ-centered Marian principle. Archbishop Wojtyła's participation in the Second Vatican Council helped him appreciate the "second dimension" of Mary's maternity, her spiritual motherhood, already initiated at the Annunciation and included in her fiat. The Polish Pope's distinct Marian pastoral initiatives, above all the Entrustment to Our Lady, promoted her role as "Mother of the Church," which is among his favored invocations. The conversation could explore additional aspects relevant to the theme (for example: the School of Mary and Mary, the Acting Person).

Father Alexandre Awi Mello, S.T.L., author of a book on Pope Francis and Mary

Topic: Pope Francis—Pope Francis surprises the world with his words and, above all, with his signs. On the first day of his pontificate he went to the Basilica of Saint Mary Major, delivered flowers and entrusted his ministry to Maria. Is it a simple act of devotion or is there a marian perspective for his pastoral work? Which place has Mary in his personal history, his understanding of the Church and his pastoral view. The relationship between Mary and the Church deeply shapes the vision, the plan and the dream of Francis for the Church of our time.

[0:08] - Good afternoon and good evening, good night,

[0:12] good morning,

[0:14] because indeed we are 93 participants.

[0:18] Only 20, about 20 in this room,

[0:22] but we are participants from

[0:25]

[0:26] states, the United States

[0:29] from California all the way to Utah

[0:32] and from 15 different

[0:35] countries, maybe even 16,

[0:39] from China to Australia.

[0:42] So,

[0:43] indeed once again welcome

[0:46] for those who are close,

[0:48] good afternoon, for the other ones,

[0:51] good morning or good night.

[0:54] And I would like to begin with, I invite you to
[1:00] gather around our lady and
[1:03] do it in prayer
[1:05] and in a special way, in praise of our lady.
[1:17] Mother of Christ and mother of the church,
[1:22] we join you in praising our Lord
[1:26] and rejoice with you in Christ,
[1:29] our risen savior.
[1:32] We, your family,
[1:34] seek to imitate your faith in God's promise,
[1:38] your openness of heart
[1:41] and your listening to the Holy Spirit.
[1:46] We joyfully entrust--
[1:50] And to your mission in the church.
[1:53] Taught by Christ's example,
[1:56] may you receive grace and courage
[2:00] to minister to all people,
[2:02] amen.
[2:04] As you know, we're meeting today with
[2:08] a theme,
[2:10] which
[2:12] had been begun
[2:15] two sessions ago and it's about Mary
[2:18] and the church.
[2:22] This session will be
[2:24] the last one on that particular theme
[2:28] and dealing in a special way
[2:32] with regards to
[2:33] the magisterial contributions of Popes
[2:37] Paul VI,
[2:39] John Paul II
[2:43] and Pope Francis.
[2:45] But before we go
[2:47] into the midst of this topic,
[2:51] let us hear about the way in which we are going
[2:55] to be functioning in order to participate
[2:59] in this session.
[3:12] - We are delighted to have our online audience
[3:15] participating through the wonders of the internet
[3:20] and you have a lovely chat box where you can type your
[3:24] questions as they come to you and we will be presenting them
[3:28] later when we get to the second hour of the forum,
[3:32] with the first hour being
[3:34] the presentations by our three presenters,

[3:38] two who are with us here
[3:41] and the third who will be with us electronically.
[3:45] So we are delighted that you are all participating
[3:49] online as well as our audience that was
[3:52] able to come in person here today.
[3:55] So thank you all and we look forward
[3:59] to our presentations today.
[4:03] - Dear participants,
[4:06] at the beginning of this session
[4:09] which is dedicated to Mary and the church
[4:14] by way of the
[4:16] Magistamen Yachamenza,
[4:18] I would like to present shortly
[4:21] the major conclusions
[4:25] that we can draw from the first two sessions
[4:29] of
[4:31] this forum.
[4:34] When I look at the contributions that were made
[4:38] and in a direct manner have been
[4:42] formulated or
[4:44] which grew out of the discussions that were
[4:49] held during the first two sessions,
[4:52] I come to the following conclusion,
[4:55] that number one,
[4:56] that there is indeed a need for a greater unity
[5:01] between the Mariology on the one hand
[5:04] and Christology or-and ecclesiology
[5:08] and-or spirituality.
[5:11] In other words, we came to the conclusion
[5:14] that a stronger presence of Mariology
[5:18] in these disciplines is
[5:21] of need.
[5:22] The second conclusion we can formulate
[5:26] is
[5:28] the happy realization of the riches of tradition,
[5:33] the Fathers of the church in particular for a better
[5:37] understanding of the relation between Mary
[5:41] and the church which came out of
[5:43] the presentation by Father Buffer.
[5:47] The third conclusion which is a somewhat more involved one
[5:52] and actually is the result of
[5:55] the presentation of Dennis Doyle,
[5:58] namely the rediscovery thanks to Mary
[6:02] of the sacramental

[6:04] and the eschatological character of the church,
[6:08] which are two of the fundamental challenges
[6:11] of contemporary culture, mainly due to
[6:14] the absence of God in the world
[6:18] and the absence of eternal life from our lives.
[6:23] The first conclusion which is more generic one,
[6:28] Mary
[6:29] as a constant reminder
[6:32] of the personalist character of the church
[6:36] and how this
[6:37] impacts a more holistic,
[6:40] dialogical,
[6:42] just and nurturing understanding of the church
[6:47] with a particular highlight on the human person as image
[6:51] and likeness of God and at the same time also
[6:56] the question of the place of women in the church.
[7:01] The fifth conclusion highlights
[7:05] the spiritual dimension
[7:08] of a Marian church.
[7:11] Indeed, a Marian church will accentuate the spiritual
[7:16] dimension of the church which would
[7:18] highlight its prophetic role,
[7:21] Mary is a prophet according to Benedict XVI
[7:26] because in her,
[7:28] everything tends from the periphery
[7:31] to the center to what is the center.
[7:35] Number six would be a Marian church
[7:39] would be the antidote
[7:42] against Western
[7:44] activist mentality.
[7:48] We know that since
[7:51] Rahner in the 70s,
[7:53] Balthasar in the 80s
[7:55] and indeed
[7:57] Ratzinger
[8:00] in 2000 or it might be before that,
[8:04] the antidote against Western activist mentality
[8:08] became very important.
[8:14] Ratzinger formally did it in his retreat at the Vatican
[8:19] in 1983,
[8:21] in the following words,
[8:23] "We want to get out of this one-sided
[8:27] "outlook belonging to Western activism
[8:32] "in order

[8:34] "not to degrade the church through a product of
[8:39] "our doing and buying."
[8:41] The church is not a finished artifact,
[8:45] but always living from God,
[8:49] exceeding to develop
[8:52] and to achieve maturity.
[8:55] To this goal and for this purpose,
[8:58] it requires
[9:00] the Marian Mystery
[9:03] just as she, Mary herself,
[9:06] is the Mystery of the church.
[9:10] And number seven,
[9:13] Mary is a model of ecclesial
[9:17] communion and evangelization.
[9:21] The presence of Mary at Pentecost
[9:25] makes her the very epitome
[9:28] of gatherer and sender
[9:31] of communion and evangelization.
[9:35] And the last conclusion that can be drawn
[9:38] from those previous two sessions,
[9:42] the school of Mary is the school of
[9:47] the truly ecclesial person, of what the tradition calls
[9:51] the anima ecclesiastica,
[9:55] meaning
[9:56] learning to be
[9:59] now
[10:01] and
[10:03] in the future,
[10:06] knowing, loving and serving Mary
[10:09] means also
[10:11] knowing,
[10:13] loving and serving the church.
[10:16] So much for these conclusions but
[10:20] what is important now is that we
[10:23] go on to the different presentations
[10:26] and I would like to
[10:30] invite Father Thompson
[10:32] to give his presentation,
[10:34] probably many of you know father Thomas Thompson,
[10:39] he's a longtime Director of the Mary Library.
[10:44] He is still a longtime Secretary of
[10:47] the Mariological Society of the United States.
[10:52] He has a mind of a historian
[10:55] and he has the heart of a musician

[10:59] and so therefore he is
[11:01] the ideal person to talk about all the sects
[11:05] and his expository descriptive,
[11:09] aesthetic and typological biology--
[11:13] (audience laughs)
[11:19] - I'm so happy to be here, I'm gonna speak a little bit
[11:22] about Paul VI, how did I get interested in Paul VI?
[11:25] Paul VI is the Pope of dialog
[11:29] and so if I am not saying things in the proper order,
[11:34] just please raise your hand and let me know.
[11:37] It's the Pope of dialog and communication.
[11:39] Okay?
[11:40] Very good.
[11:41] How did I become interested in Paul VI?
[11:44] It's slightly roundabout.
[11:46] I did a little article on Paul VI for the beatification
[11:50] which took place October the 19th, 2014.
[11:55] But I'm very interested in someone who was one of
[11:58] Paul VI's writers, ghostwriters and that is
[12:02] Ignacio Collowige and I hope one day that I
[12:04] might be able to write a major work about him.
[12:06] But it's difficult to do a work
[12:09] on a person who was a ghostwriter,
[12:11] namely because somebody else will pronounce it,
[12:14] but he was the one who formulated it.
[12:16] And so I'm very interested in the work of Ignacio Collowige.
[12:21] Certainly Collowige made a major contribution in his
[12:26] collaboration with Paul VI on Marialis Cultus.
[12:30] At least we have one indication, it was at the end of it,
[12:33] Paul VI formally presented to him a silver chalice
[12:37] as an indication that collaboration.
[12:41] Allow me just to read rapidly through the
[12:45] article which I wrote on Paul VI
[12:51] and the reason I'm concentrating on Mary,
[12:54] mother and exemplar was because at his death,
[13:00] of Paul VI, namely that
[13:03] Father Collowige
[13:05] mentioned two qualities of
[13:09] Paul VI,
[13:10] namely his emphasis on the motherhood of Mary
[13:14] and leading very much to the spiritualization
[13:18] or Mary in spirituality,
[13:21] and also the second thing was Mary as exemplar.
[13:25] Exemplar of the church.

[13:27] Everything which the church should be,
[13:29] so allow me then just to go through this.
[13:35] Oh there it is, oh I'm sorry.
[13:38] Okay.
[13:40] Okay.
[13:43] Oh there it is, okay, great, thank you.
[13:46] Just as a general introduction to Paul VI,
[13:51] I begin with ressourcement, what does ressourcement mean?
[13:55] Return to the sources, return to the sources.
[13:58] Not to the immediate past, not to the immediate past.
[14:03] Okay, okay for this now?
[14:05] - Yeah, use that. - Use this?
[14:08] Okay very good, return to the sources
[14:11] and so much of the Mariology which took place
[14:14] in the early 20th century dealt with dogmatic theology,
[14:17] doctrinal theology but I wanted to return to the sources
[14:20] and the sources are the patristics, patristic literature.
[14:25] And among that patristic literature, I must acknowledge
[14:29] one book, Henri de Lubac's The Mystery of the Church
[14:33] published in 1953 and it was
[14:35] this book which Paul VI presented
[14:38] to the clergy of Milan when he was Archbishop
[14:42] and also it was said that he had two or three copies
[14:45] of The Mystery of the Church and if we read
[14:48] The Mystery of the Church, it's the church as the body
[14:51] of Christ, the church as the spouse of Christ,
[14:54] it's the church as the one who is
[14:58] Christ in the world and so on.
[15:00] Another source for Paul VI was the Mystici Corporis.
[15:04] Paul VI was
[15:07] the Secretary for the Vatican under
[15:10] Pius XII and Pius XII issued
[15:15] the cyclical Mystici Corporis in 1943.
[15:22] This one now?
[15:24] Ressourcement, next, okay.
[15:27] Okay.
[15:29] One of Paul VI's earliest writings was Ecclesiam Suam,
[15:34] this was less than a year after he became
[15:37] Pope and he outlined what his program was.
[15:41] The church is to be a loving mother of all humanity.
[15:44] The church is the Mystical Body of Christ
[15:47] and Mary reflects the ideal most perfectly
[15:50] and most wonderfully in her own person.
[15:54] She is the model of Christian perfection,

[15:56] the mirror of true virtue, the pride of our humanity.
[15:59] Paul VI was especially interested in presenting Mary
[16:02] as having a holiness which was attainable,
[16:06] not super ethereal, but one which people could identify
[16:10] with and see something beautiful and something wholesome.
[16:15] At the third session of the closing,
[16:19] the closing of the third session of Vatican II,
[16:22] Paul VI spoke about,
[16:24] when chapter eight of Lumen Gentium was being
[16:29] approved, Mary and the Mystery of the Church,
[16:32] that chapter eight was the culmination of
[16:34] the crown of the whole document on the church,
[16:37] a hymn of praise in honor of Mary
[16:40] and then he said "The structure of the church
[16:42] "is not limited by its hierarchy,
[16:44] "by its liturgical ordinances."
[16:47] The structure of the church,
[16:48] you can see this in different ways,
[16:51] "is found in its striving for a mystical union with Christ,
[16:54] "a union we cannot imagine without the Blessed Virgin,
[16:57] "whom Christ wishes to be
[16:58] "intimately united for our salvation."
[17:01] And then he went on to say,
[17:03] "Mary is the mother of Christ, the head of the Mystical Body
[17:06] "of the church, so she is the mother of the church."
[17:09] It is most important when you say mother of the church,
[17:12] she is mother of the church because she is mother
[17:15] of the body of Christ, the Mystical Body of Christ.
[17:19] Continuing then, Mary is also he says someone that
[17:23] we can identify with, Mary is the daughter of Adam,
[17:26] our sister by nature.
[17:28] She presents to us the perfect Disciple of Christ,
[17:31] the mirror of all virtues.
[17:36] This one?
[17:38] - [Gloria] Can you sit down Father,
[17:40] so they can see your face?
[17:42] That'd be great, thank you.
[17:47] - How do I get to the next one?
[17:50] - [Gloria] The clicker.
[17:51] - This one, okay. - Yes, that's it.
[17:57] - Oh there it is, okay.
[17:59] In 1967, Paul VI presented Signum Magnum
[18:03] on his way to Fatima, this was the 100th anniversary
[18:05] of Fatima, the 50th anniversary, and recall,

[18:10] notice how he's constantly referring to the church
[18:12] as mother and Mary also as mother.
[18:16] Mary's spiritual motherhood is part
[18:17] of the church's history for all time.
[18:20] Her maternal character never ceases within the church.
[18:23] She continues her mission, her mission within the church
[18:29] of interceding for the church but also her mission
[18:32] as any mother is to give a good example to her children,
[18:36] to raise their children, so she is the mother exemplar.
[18:41] That is what her exemplarity consists in.
[18:46] Then he went into Marialis Cultus,
[18:49] Marialis Cultus has an,
[18:51] we can interpret it from many different points of view.
[18:55] Namely it was a response to people who didn't know
[18:58] what happened to the Blessed Virgin Mary during
[19:00] this Marian crisis which took place after Vatican II.
[19:04] It was also
[19:06] a way of telling us how to renew Marian devotions
[19:10] and what was to be done.
[19:12] Vatican II said that Marian devotions
[19:15] were to be renewed, but how were they to be renewed?
[19:20] Briefly they were to be put within the center
[19:22] of Christian worship, namely they were to have
[19:24] everything which is in the history of Christ.
[19:27] Marian devotion is a very noble part of Christian worship.
[19:32] I mean, there was a time that one of the problems was
[19:36] liturgical devotion to Mary and other devotions to Mary
[19:41] and the victory of in a sense,
[19:44] the liturgy of Vatican II tended to downplay devotions.
[19:48] But I think
[19:50] Ignacio Collwige and Paul VI beautifully said
[19:54] there's only one cultus christianus.
[19:57] In English to say devotion is
[19:59] part of worship seems contradictory,
[20:01] but we have to look at a larger context.
[20:05] And then in the mystery of Christ and the church,
[20:07] there is an emanation from Christ but at the same time
[20:12] there is a return to the center.
[20:15] So when we're talking about Christocentric liturgy,
[20:18] we're not talking about Christ the Lord
[20:20] but Christ at the center and
[20:23] the waves of influence that
[20:28] proceed from it.
[20:29] Mary's motherhood and mission, both the church

[20:32] and Mary collaborate in giving birth
[20:35] to the members of Christ's body.
[20:37] Both of them are the mother of Christ,
[20:39] but neither brings forth the whole body
[20:41] independently of the other.
[20:43] Mary's motherhood is especially manifested in her
[20:47] intercession and care for the poor, for unity.
[20:51] Then we have a wonderful thing in Marialis Cultus.
[20:54] Mary as being the exemplar for the church in liturgy.
[20:58] This could be just as well, Mary as being
[21:03] the one who is the
[21:08] teacher of spirituality.
[21:10] This is Mary in spirituality, not only in liturgy,
[21:13] particularly in liturgy, but in daily life.
[21:17] Mary is the Virgin who listens,
[21:20] virgo audiens.
[21:22] Mary is the Virgin who prays, Virgo orans.
[21:25] Mary is the mother of giving birth to Christ,
[21:29] virgo pariens and all of these are
[21:32] just attitudes of spirituality.
[21:35] We must all, in liturgy and in life, we must listen,
[21:39] we must pray, we must encourage others.
[21:42] She's also the one who offers herself.
[21:45] She's also the one who keeps vigil,
[21:47] awaiting the resurrection of her Son.
[21:51] And Mary then as being the exemplar
[21:53] of holiness for the church.
[21:56] Mary is the mirror of expectation of men and women
[21:59] of our times, Mary offers them the perfect model
[22:02] of Disciple, builds the earthly city, works for justice,
[22:06] assists the needy, but above all the Disciple
[22:09] who is the active witness of that love
[22:11] which builds up Christ in people's hearts.
[22:16] Mary is also the continuing example of holiness.
[22:20] She is a model to be imitated, not because
[22:25] of the particular circumstances of her life
[22:27] but rather she is the exemplar for the way in which
[22:30] in her particular life she fully and responsibly
[22:34] accepted the will of God and acted on it
[22:37] and because charity and spirit of service
[22:39] were the driving force of her life.
[22:42] So it's a wonderful example of Mary's holiness
[22:46] which I think is attainable, which is possible.
[22:50] And the very last thing, Mary is both the exemplar

[22:55] for worship and for life.
[22:58] Mary is the model both for celebrating and living
[23:02] the Mysteries, we find this in Marialis Cultus.
[23:05] Mary as the one model both for worship and conduct,
[23:10] dispels the notion that Marian devotion is
[23:12] in some way separate from or exempt from
[23:16] the ordinary demands of Christian living.
[23:20] Namely that just as in liturgy,
[23:24] we must conform,
[23:25] we must open ourselves to God's word.
[23:28] So in devotion, the same thing.
[23:30] We must open ourselves to God's word.
[23:32] We must listen to the message.
[23:34] We must amend our lives.
[23:36] Mary is the example then for worship and for life.
[23:42] And
[23:43] Mary then is the exemplar of true worship
[23:48] and there's a wonderful little phrase which
[23:52] Father Collowige has in one of the
[23:57] Masses of the Blessed Virgin Mary.
[24:00] It's mass number 16,
[24:02] Mary is the image and model of the church,
[24:05] she is the Germani cultus exemplar.
[24:09] Germani is twin,
[24:12] she is the exemplar of the double dimension of worship.
[24:16] What is this double dimension of worship?
[24:20] It is to participate in liturgy but also to
[24:24] have our lives in accord with what we say in liturgy
[24:27] and it's translated and I think
[24:29] it's a beautiful translation.
[24:31] Mary as the example of true worship, worship is not simply
[24:36] the prayers which we say but also the change of life,
[24:41] the call to a newness of life which
[24:45] liturgy calls for, true worship.
[24:48] And
[24:51] onward.
[24:54] Okay, she is the example of true worship.
[24:58] Christians have imitated Mary in making their lives
[25:02] an act of worship, a beautiful sentence from Marialis Cultus
[25:07] and making their worship a commitment of their lives.
[25:11] Mary is above all an example of that worship
[25:14] which consists in making one's life an offering to God.
[25:19] And then there's a beautiful quotation
[25:22] in Marialis Cultus, Ecclesia Vult

[25:25] Vivere, Mysterium Christi cum Maria,
[25:29] "the church wishes to live."
[25:31] Not to celebrate only, but to live
[25:34] the mystery of Christ with Mary.
[25:38] I believe that is all.
[25:42] And I'm happy to entertain any questions or comments.
[25:46] - For the second half. - The second half, very good.
[25:48] - [Gloria] We have another two presentations
[25:51] to go at this point, thank you very much Father.
[25:55] - Oh,
[25:57] that was something, speaking about Christ at the center,
[26:02] namely if we say Christ is the center of liturgy
[26:06] and Marian devotion is a very important part of it and
[26:11] we can have her celebrated in the liturgical seasons,
[26:15] celebrated in the history of salvation,
[26:18] celebrated in our prayers and so on but
[26:20] that was just a little illustration I made
[26:22] when we talk about the Christocentric
[26:27] nature of the liturgy,
[26:28] that Christ is at the center but there's an emanation
[26:32] from the Mystery of Christ and in the same vein
[26:35] there is a return from the lived experience of people
[26:39] to the meaning of the Mystery of Christ.
[26:42] Thank you.
[26:43] - Thank you, Father Thompson. (applause)
[26:49] And we go on directly to the second presenter
[26:54] who is
[26:56] Sister Danielle Peters,
[27:00] the President of the Mariological Society of America
[27:06] and I would like to present her but
[27:08] I'm going to ask her to sit in my place here.
[27:13] You may be closer to
[27:15] the screen if you should see.
[27:32] You take that chair.
[27:40] Talking about Sister Danielle Peters,
[27:43] I would like to introduce her as the proverbial insider.
[27:49] She is an insider when it comes to Father Kenternick
[27:52] and the church and spirituality.
[27:56] But she's also an insider somehow of the Vatican,
[28:01] where she worked for the Congregation of the Faith
[28:05] and most recently was an insider when
[28:10] working at the University of Notre Dame
[28:13] at the Institute for Church and World Reviews.
[28:17] But in a special way she is an insider

[28:20] of the Marian Library Institute,
[28:24] which is ours,
[28:26] because she was for many years a student,
[28:31] a grad assistant and also a Director of Studies.
[28:36] But in a very special way, she is an insider when
[28:40] dealing with the theology of John Paul II
[28:44] since
[28:46] he was part, an important part of her
[28:49] dissertation and so therefore
[28:53] when she
[28:55] graduated from this Institute,
[28:59] she had insider knowledge about John Paul II,
[29:02] his Mariology and that is exactly
[29:05] what she will present us with today.
[29:10] - Thank you, Father Roten.
[29:13] I think you went longer than three minutes
[29:15] that was allowed for your introduction.
[29:17] - You deserved it. (laughs)
[29:20] - It's a privilege for me to participate in this forum
[29:23] number three, I was a participant in the past two
[29:27] and so I'm happy to be here, thank you father Roten
[29:31] for inviting me and thank you Gloria for accommodating me
[29:35] and for your regular emails to help me keep in touch
[29:40] with what I have to do for today.
[29:43] As a former IMRI student but also staff member,
[29:47] I'm very happy to be here and to
[29:50] connect with you again but also virtually
[29:53] with all those who are here.
[29:55] It's good to be one happy
[29:58] family again as IMRI wants to be.
[30:02] My contribution of St. John Paul II to
[30:06] ecclesiology, the ecclesio-typical center of Mariology,
[30:11] I have presented in the first part of my
[30:15] paper that you have received
[30:19] and before I continue today with
[30:21] two more aspects on this same topic,
[30:24] I'd like to thank all of you who have sent me questions
[30:30] for today and it will take about half an hour to answer
[30:32] all of them and Father Roten has restricted our time
[30:36] and has told us to weave in the answers as we go on
[30:40] with our topic and I tried to do this.
[30:43] Very well aware that I can't do it because each one
[30:46] of your questions really would require more time.
[30:50] What I want to do is for what I don't touch upon here,

[30:54] I will give you in writing and send this to Gloria
[30:57] so that she can inform people via email.
[31:02] So,
[31:03] I hope that's okay and thanks again for the questions
[31:07] that were very valuable for my own research.
[31:12] Today,
[31:14] as I want to go on in the
[31:17] Mariology of John Paul II,
[31:21] we know that
[31:23] he had a Christ-centered Mariology
[31:26] which then shifted during Vatican II to an ecclesial typical
[31:31] Mariology and we know it was really the debates around
[31:35] were Lumen Gentium Eight or
[31:38] any document on the Blessed Mother.
[31:40] It would appear as though he had to
[31:42] really make a major shift and
[31:46] together with the Polish Bishops at first
[31:49] was saddened but then wholeheartedly embraced
[31:53] this new image of Mary as
[31:57] the Mother of the Church and of
[32:00] the ecclesial typical or ecclesial essential
[32:04] Mariology.
[32:06] The two points I would like to present
[32:08] today to complete that image is
[32:12] John Paul actually at heart was a philosopher,
[32:15] he was not a theologian and we
[32:17] know that during Vatican II in his free time,
[32:22] he wrote The Acting Person, his major philosophical work and
[32:27] The Acting Person is really the Blessed Mother.
[32:31] The Acting Person per se
[32:34] and then this was one
[32:37] ingredient of John Paul II's Mariology,
[32:40] the personalistic Mariology
[32:43] and number two, the School of Mary.
[32:46] That we are all invited to enter the School of Mary.
[32:51] So what I am presenting now, and for time restraints
[32:54] I will just read it so that I don't get distracted,
[32:57] are those two aspects.
[33:01] Karol Wojtyla's most significant
[33:03] anthropological work is The Acting Person
[33:08] and in a nutshell The Acting Person
[33:10] unfolds from a philosophical perspective the struggle
[33:14] of the human person in achieving self-determination,
[33:19] self-governance and self-possession.

[33:23] It's quintessence highlights every action
[33:27] is performed by a person in a manner fitting
[33:30] to the dignity of the person and his particular nature,
[33:34] with due integration of the psychosomatic dynamism
[33:38] and with full auto-determination expressed in the will.
[33:43] Which I'll just say is the integrated harmonious person.
[33:49] In each personal goal I act,
[33:52] transcendence is reached which
[33:55] also holds true when a person acts together with others.
[33:59] So not only when I act by myself but also
[34:01] when I act in community as a free person.
[34:06] The prototype for the acting person is the Blessed
[34:09] Virgin Mary whose journey has matured to the fullness
[34:12] of the inner life and reached eschatological fulfillment.
[34:18] While Mary's earthly pilgrimage can
[34:20] be compared to that of all human persons,
[34:23] bound to the concrete circumstances of history,
[34:27] John Paul II points out that the privilege of her
[34:30] extraordinary vocation highlights the singularity
[34:34] and uniqueness of her place in the Mystery of Christ.
[34:41] John Paul II considers Mary's obedience of faith
[34:45] to be the main characteristic of her interior history,
[34:50] the history that weaves the story of her soul.
[34:55] In Fides et Ratio, he clarified that the act
[34:59] of the obedience of faith involves the whole person,
[35:03] fully and integrally who freely entrusts himself
[35:07] to God whom he has recognized as the truth.
[35:12] And in Dominum et Vivificantem,
[35:15] the Encyclical Letter on the Holy Spirit,
[35:18] he applied this concept to our lady,
[35:21] writing quote "Mary entered the history of salvation
[35:25] "of the Word through the obedience of faith,
[35:29] "which signals the openness of her heart to
[35:31] "the gift of God's self-communication in the Holy Spirit."
[35:37] I propose that this concept of obedience
[35:39] of faith can help us answer our many questions
[35:43] regarding an authentic Marian place of leadership,
[35:46] of lifestyle,
[35:49] of church government.
[35:51] But it can also direct us in our
[35:53] ecumenical and inter-religious dialogue.
[35:56] These were the comments now
[35:57] on the questions that I had received.
[36:01] At the enunciation, Mary

[36:05] is portrayed as the totally integrated person
[36:08] capable of rendering the most important
[36:10] act possible for a human person.
[36:14] Simultaneously she realizes
[36:16] her personal freedom to the Pope.
[36:20] This is the reason why Mary's
[36:22] faith preceded the incarnation.
[36:26] It is the same faith with which Mary entrusted
[36:29] the future of her life's pilgrimage to God,
[36:32] including her spiritual maternity.
[36:36] The Pope pointed out that by freely and faithfully
[36:39] adhering to her fiat, Mary is completely available and thus
[36:43] can participate like no other in Christ's redemptive gift.
[36:48] Her unique participation takes on
[36:51] the dimension of cooperation as Virginal Mother
[36:55] to the person of Christ and the faithful.
[37:00] Mary's obedience of faith with which she
[37:02] embraces both dimensions of her maternity
[37:06] teaches the church to do likewise.
[37:11] Saint John Paul II confirmed in *Redemptoris Mater* 43,
[37:17] "From Mary the church also learns her own motherhood.
[37:22] "She recognizes the maternity mentioned of her vocation
[37:25] "which is essentially bound to her sacramental nature.
[37:29] "Likewise following the example of Mary,
[37:32] "the Church remains the Virgin, faithful to her spouse.
[37:36] "Precisely such virginity is
[37:38] "the source of a special spiritual fruitfulness.
[37:42] "It is the source of motherhood in the Holy Spirit."
[37:45] End of quote.
[37:48] John Paul II wrote that the new dimension of
[37:51] Mary's maternity affords the Virgin a special
[37:54] presence in the Mystery of Christ and His church
[37:59] and since she has gone before us,
[38:02] she's also able to teach the church
[38:04] this self-offering totality of God
[38:08] and as part of Christ, she is simultaneously
[38:12] the paradigm of this attitude.
[38:16] Hence the church and every individual faithful
[38:20] are invited to enroll in the School of Mary.
[38:27] St. John Paul II stressed that Mary's School
[38:29] is particularly fruitful in the domestic church,
[38:33] in Marian shrines and through the traditions
[38:37] of societies, cultures and nations.
[38:43] Participating in Mary's school of holiness

[38:46] exposes the student to a school of life
[38:50] in which Apostles of the past and present are formed.
[38:57] John Paul II observed that our
[38:59] lady's school of life imprints
[39:02] a Marian dimension on the life of a Disciple
[39:06] of Christ which has its beginning in Christ but can
[39:10] also be said to be definitely directed towards Christ.
[39:16] The Polish Pope saw in the Blessed Virgin Mary
[39:19] the teacher par excellence who as the Chosen Mother
[39:24] guides the steps of believers on their journey to Heaven.
[39:30] Acknowledging the austere education
[39:32] Mary received in the School of the Son,
[39:36] John Paul II posed the rhetorical question,
[39:40] could we have any better teacher than Mary?
[39:45] The obedience of faith which she longs
[39:48] to transmit to her spiritual children is
[39:50] best illustrated at the wedding at Cana.
[39:54] There she functions clearly in the guise of a teacher
[39:58] as she urges the servants to do what Jesus commands.
[40:04] The Pope also took it for granted that she taught
[40:07] the Disciples after Jesus' ascension when
[40:10] she joined them in awaiting the Holy Spirit
[40:13] and supported them in their first regime.
[40:19] It is not surprising therefore that
[40:21] John Paul II entrusted the whole church to her,
[40:24] whom he recognized as the most holy educator.
[40:29] As teacher, Mary embodies in
[40:31] herself the lesson she passes on
[40:38] since in a unique way, the face of the Son belongs to Mary.
[40:44] Contemplation of the face of Christ with and as Mary
[40:49] implies for John Paul a remembering
[40:53] of all events and thereby a making present
[40:57] the works brought about by God in the history of salvation.
[41:03] In reliving and meditating on the various mysteries
[41:07] of her Son's life, Mary relates
[41:10] her personal account of the Gospel
[41:13] and teaches us to discern our own.
[41:19] Like Mary, our pilgrimage of faith will at times
[41:22] have us contemplate Christ with a questioning look
[41:28] or a penetrating gaze, a look of sorrow,
[41:32] a gaze radiant with joy and a gaze of iron.
[41:36] The lesson then consists in assimilating
[41:39] the meaning of God's intervention in our life
[41:43] so that it can shape our existence.

[41:47] Moreover Mary's School includes instructions on faith,
[41:51] on silence, attentive listening which are
[41:55] necessary presuppositions to growing conformity
[41:59] and make a gift of self to God.
[42:04] There are two aspects of Mary's School to which
[42:06] Saint John Paul II referred particularly in his
[42:09] two Pastoral Initiatives for the Third Millennium.
[42:13] They are Mary's School of Prayer
[42:16] and the School of the Woman of the Eucharist.
[42:21] Among the prayers taught in Mary's School,
[42:24] the Pope highlighted the rosary which equips
[42:27] us with a profound and inward knowledge of Christ.
[42:33] Here the Pope stressed the anthropological significance
[42:37] of the rosary whereby we learn the truth about ourselves.
[42:42] That's a reference to Arguments, Page 22.
[42:46] He explained that the rosary considers our human nature
[42:49] and its vital rhythms by engaging the whole person
[42:54] in all his complex psychological, physical
[42:58] and relational reality.
[43:02] This thought is reminiscent of the acting
[43:05] person which stresses the integration
[43:08] of all psychosomatic levels in the act.
[43:11] Seen from this point of view,
[43:13] the rosary truly makes a contribution
[43:16] to a holistic act of prayer.
[43:21] In the school of the woman of the Eucharist,
[43:24] we learn to assimilate our lady's Eucharistic faith.
[43:29] Saint John Paul II was convinced that receiving
[43:32] the gift of Christ in the Eucharist,
[43:36] quote, "Means taking on a commitment
[43:39] "to be conformed to Christ,
[43:42] "putting ourselves at the school of His mother
[43:45] "and allowing her to accompany us.
[43:49] "Mary is present with the church and as the mother of
[43:52] "the church at each of our celebrations of the Eucharist.
[43:57] "If the church and the Eucharist are inseparably united,
[44:02] "the same ought to be said of Mary and the Eucharist."
[44:08] This is from
[44:12] Ecclesia Eucharistia Number 57.
[44:17] I have two more minutes, in conclusion,
[44:19] Mary's School perpetuates the maternal presence
[44:22] of her who believes which in turn affects
[44:26] the strengthening of the people's own faith.
[44:30] We have seen that Mary's involvement in

[44:32] the church's spiritual code has several dimensions.
[44:36] John Paul II acknowledged that the church always
[44:39] and particularly at our time has the need of a mother.
[44:45] The gift of Mary's maternal activity to the church
[44:48] and to each faithful can be effective when it is accepted.
[44:53] Just as with John, our lady waits to be chosen
[44:57] by the church today and by each individual member
[45:01] of the church as mother, teacher and guide.
[45:05] Accepting the Spirit means entrusting ourselves to Mary
[45:09] as our teacher and mother on the pilgrimage of faith
[45:14] and in the thought of John Paul II,
[45:16] such an entrusting is the response to a person's love
[45:20] and in particular to the love of another, thank you.
[45:26] (applause)
[45:34] - And we currently yield to the third speaker,
[45:38] presenter,
[45:39] who is not in this room.
[45:43] You know when I think of
[45:45] Father Alex Avi Melo,
[45:48] then I usually see a photograph in front of me.
[45:51] I should have brought it along,
[45:54] and on that photograph you see Father
[45:58] Avi in the back of a Jeep and in the front of that Jeep,
[46:03] you have
[46:05] our Pope,
[46:07] Pope Francis
[46:09] and I mention that in order to highlight
[46:12] something very important in that he has indeed
[46:17] found the insider road in order to get to the Pope.
[46:21] He had several
[46:23] personal interviews with the Pope.
[46:27] He asked him questions about
[46:30] what he thought about theology
[46:33] and what his way of dealing with Mary was
[46:37] and so therefore he was able to write a book about
[46:41] Pope Francis'
[46:44] Mariology or let's say
[46:47] Pope Francis and Mary
[46:50] and that book indeed doesn't exist in English.
[46:55] It is in Portuguese and in Spanish if I'm not mistaken
[47:02] and it is certainly the first
[47:05] work on
[47:07] Francis
[47:09] and Mary

[47:11] and he wrote that and he is for your information
[47:16] a Church Father,
[47:18] a full time instructional Father and Apostle
[47:21] and he is a part time
[47:24] student at our Institute
[47:27] and his dissertation will be done on Pope Francis.
[47:32] But
[47:34] here is a part-timer but he is
[47:37] the speaker, the expert
[47:40] on Pope Francis' Mariology.
[47:43] So we will be listening to him.
[47:49] - Good afternoon, I am Father Alex from Brazil.
[47:52] I am speaking from San Paolo and I'm very happy
[47:54] to be here with you on this Marian forum.
[47:58] My English is really bad, so I hope you have
[48:01] read my paper, Pope Francis' View of Mary in the Church.
[48:06] It will help you to understand what
[48:08] I want to say about this subject
[48:12] and because I can't speak spontaneous English,
[48:15] I will read my presentation, sorry for that.
[48:20] I hope it doesn't
[48:23] become so boring.
[48:25] So as I wrote, Pope Francis' great love
[48:29] for the Blessed Mother is evident.
[48:32] So often I personally have seen him kissing an
[48:35] image of our lady and praying silently before her.
[48:40] For example I gave him an image of
[48:43] our Mother thrice admirable of Sherstad.
[48:47] He immediately and spontaneously embraced
[48:51] and kissed her and asked me to bless the image.
[48:56] This image is until now on his bedside table
[49:00] as he told to the Sherstad family
[49:03] in our Jubilee in Rome in 2014,
[49:07] "And every morning when I get up,
[49:09] "I touch her and pray to her.
[49:12] "That's the secret I wanted to tell you," said the Pope.
[49:17] I would like to talk about the secret.
[49:20] Jorge Mario Bergoglio
[49:22] has a sincere and childlike love for Mary.
[49:27] But I think the tenderness of these
[49:29] gestures reveals something deeper.
[49:33] His image of the church, his understanding
[49:36] of the church and his pastoral viewpoint.
[49:39] I dare to say as you read in my paper that the relationship

[49:43] between Mary and the church shapes the vision, the plan
[49:48] and the dream of Francis for the church of our time.
[49:52] As I try to explain, I think the main perspective
[49:55] to look at Mary in Francis' view is ecclesiological.
[50:00] The unity of Mary's church is very important to him.
[50:06] Mary is mother and the church is mother.
[50:09] In addition as the church is the people of God,
[50:13] a very significant definition for
[50:16] Vatican II and also for Francis,
[50:19] his Marian view is very popular.
[50:22] Hence he takes into account seriously the popular piety
[50:26] and he loves Mary with the heart of the people.
[50:30] For Bergoglio,
[50:32] Mary is therefore the mother of the people
[50:36] but also the church is the mother of the people.
[50:41] Mary, mother,
[50:43] people and church are four words that come always together
[50:48] in the vocabulary of the first Latin American Pope.
[50:53] Let's see each one of these words.
[51:00] First, Mary.
[51:03] Who is Mary for Francis?
[51:05] Mary is above all, the mother.
[51:09] The mother of Jesus but after his death,
[51:12] she became the mother of His Disciples.
[51:15] The mother of the church represented in John at the cross,
[51:19] the mother of the people of God.
[51:22] She belongs to these people,
[51:25] to the old and the new Israel.
[51:29] She is daughter of the old people
[51:31] and mother of the new people.
[51:35] For Francis, Mary is also personally his mother,
[51:39] his mommy.
[51:41] As he told me, "She is probably the only person
[51:44] "with whom I dare to cry because I am very hard.
[51:49] "I actually don't normally cry,"
[51:52] he said with an innocence that did
[51:53] not really suit the contents of his words.
[51:57] "But with our lady, I have cried, she knows that.
[52:02] "I feel that with her, I can cry," said the Pope.
[52:08] Second,
[52:10] mother, who is mother?
[52:13] Francis would say the church but also Mary.
[52:17] Both are mothers.
[52:19] The best definition of Mary is she is my mother, my mommy.

[52:23] As he said in interview, "She is our mother,
[52:27] "the mother of humanity but also the church's mother."
[52:33] I like to say that for Pope Francis,
[52:36] there are two main definitions of the church,
[52:40] people of God and mother
[52:43] and the characteristics of
[52:45] this mother church are clear.
[52:48] She is near, tender, merciful.
[52:51] All these traits are feminine, are Mary.
[52:56] Behind these ideas is the theological principle
[53:00] formulated by Isaac of Stella
[53:04] which Francis quotes so fervently
[53:07] as in Evangelium
[53:10] 285.
[53:13] The close connection between Mary,
[53:15] the church and each member of the faithful
[53:18] based on the fact that each
[53:22] in his
[53:24] or her own way brings forth Christ
[53:27] has been willfully expressed by
[53:30] blessed Isaac of Stella.
[53:35] Third,
[53:36] people.
[53:38] This is the other typical definition
[53:40] for the church in Francis' vocabulary.
[53:42] He loves the people.
[53:44] He hears, touches and valorizes the people of God.
[53:48] He has the smell of sheep,
[53:51] it means the smell of people.
[53:55] People is not the same as the poor but Francis made
[53:59] an option for the poor people, for the simple people.
[54:04] He wants
[54:06] a poor church for the poor.
[54:09] Consequently, the poor and simple people is
[54:13] a theological place in order to find God and his plan.
[54:18] In the way that the Pope's praise is significant for
[54:22] the church, Mary is the mother of these people and she is
[54:26] always present in the prayers of the people of the poor.
[54:31] The popular piety has a very strong Marian perspective.
[54:35] Therefore we can understand why the popular piety
[54:39] and especially the Marian piety
[54:42] is so important for Francis.
[54:45] He said one of the most beautiful pages
[54:49] of the document of Aparecida which he helped to write

[54:53] as we know is the one about the popular religiosity.
[54:59] Pope Francis emphasized that
[55:02] Aparecida dared to call it
[55:04] as popular spirituality
[55:07] and popular mystic.
[55:10] Four, church.
[55:12] The church of Francis is the church of God's motherhood,
[55:16] the church of the people and the poor, the merciful church
[55:20] worried about her children who are in a field hospital.
[55:25] So we can understand why Francis'
[55:28] church is Marian because she is mother,
[55:31] the mother of the people of God.
[55:34] As I remembered in my paper,
[55:37] during his catechesis in the general audience
[55:40] on St. Peter's Square on September 11th,
[55:44] 2013,
[55:46] Francis elaborated the conciliar perspective
[55:50] of a church that is and must be mother.
[55:54] He uses Mary as the example.
[55:57] The church is our mother in faith in the supernatural life.
[56:02] He said clearly and distinctly,
[56:05] "For me it's one of the most powerful
[56:08] "images of the church, mother church."
[56:13] In his meditation,
[56:15] the Pope started with the human experience of a mother
[56:20] and then continued to compare the church and Mary.
[56:27] First of all, a mother generates life.
[56:31] She carries her child in her womb for nine months
[56:36] and then delivers him to life, giving birth to him.
[56:41] The church is like this.
[56:43] She bears us in the faith
[56:46] through the work of the Holy Spirit
[56:49] who makes her fertile, like the Virgin Mary.
[56:53] The church and the Virgin Mary are mothers, both of them.
[56:57] What is said of the church can be said also of our lady
[57:01] and what is said of our lady can also be said of the church.
[57:07] Faith comes to us through the church because
[57:10] we do not become Christians in a laboratory,
[57:14] we do not become Christians alone
[57:18] and by our own effort,
[57:20] since the faith is a gift.
[57:22] It's a gift from God given to us
[57:25] in the church and through the church.
[57:28] Through baptism, the church gives us the life of God.

[57:33] She engenders us as a mother would.
[57:36] The Pope recalls that in the baptistry
[57:40] of the Basilica of St. John Lectern,
[57:44] there is a Latin inscription that says
[57:47] "Here is born a people of divine lineage
[57:51] "generated by the Holy Spirit
[57:54] "who makes this verse life-giving."
[57:57] The mother church gives birth
[58:00] to her children within this verse.
[58:04] That's why membership
[58:11] in the church is not an exterior or formal fact.
[58:15] It's not filling out a form they give us.
[58:20] It's an interior and vital act.
[58:23] One does not belong to the church as one belongs
[58:26] to a society, to a party or to any other organization.
[58:32] The bond is vital, like the bond
[58:35] we have with our mother because
[58:38] as St. Augustine says,
[58:40] "The church is truly the mother of great Christians."
[58:47] taking a second step, the Pope reminded
[58:49] the people that the task of a mother
[58:54] does not stop at just giving life.
[58:58] With great care, she helps her children grow,
[59:01] gives them milk, feeds them,
[59:04] teaches them the way of life,
[59:07] accompanies them always with her care,
[59:11] with her affection, with her love,
[59:14] even when they are grown up
[59:18] and in this she also knows to correct them,
[59:23] to forgive them and understand them.
[59:26] She knows how to be close to them in sickness and suffering.
[59:31] In a word, a good mother helps her children to
[59:34] come of themselves and not to remain comfortably
[59:39] under her motherly wings like a brood
[59:42] of chicks under the wings of the burly hen.
[59:48] The Pope then applies these
[59:50] qualities of a mother to the church.
[59:53] The church like a good mother does the same thing.
[59:57] She accompanies our development by
[59:59] transmitting to us the Word of God,
[1:00:02] which is a light that directs the path of Christian life.
[1:00:07] She administers the sacraments.
[1:00:10] He asks it, "What is my relationship with the church?
[1:00:14] "Do I feel like she is my mother

[1:00:17] "who helps me grow as a Christian?"
[1:00:20] Finally Bergoglio said "The church by being the mother
[1:00:25] "of Christians, by making Christians is also made by them.
[1:00:30] "The church is all of us and if you say that you
[1:00:33] "believe in God and you don't believe in the church,
[1:00:37] "you are saying that you don't believe
[1:00:39] "in yourself and this is a contradiction.
[1:00:42] "The church is all of us,
[1:00:45] "from the baby just baptized to the Bishop, the Pope.
[1:00:50] "We are all the church and we
[1:00:53] "are all equal in the eyes of God.
[1:00:56] "We are all called to collaborate
[1:00:59] "for the birth of new Christians in the faith.
[1:01:03] "We are all called to be educators
[1:01:05] "in the faith to proclaim the Gospel.
[1:01:08] "Every Christian has the task of
[1:01:11] "exercising the motherliness of the church."
[1:01:14] So our Holy Father closed his catechesis with an invitation.
[1:01:19] "We all take part in the motherhood of the church
[1:01:23] "so that the light of Christ may
[1:01:25] "reach the far confines of the earth.
[1:01:28] "Long live Holy Mother Church."
[1:01:32] General audience, September 11th,
[1:01:35] 2013.
[1:01:38] Mary, the mother of the church mother
[1:01:41] also educated us in faith.
[1:01:44] The tasks of Mary
[1:01:46] and the tasks of the church are similar.
[1:01:50] To her example and intercession,
[1:01:53] also Mary generates life and helps the children grow.
[1:01:59] She teaches them the way of life,
[1:02:03] accompanies them always with her care,
[1:02:06] with her affection, with her love.
[1:02:08] Because of that, she is also
[1:02:11] interested in the work of evangelization.
[1:02:14] Hence, she is the mother of evangelization.
[1:02:19] Since Mary is the mother of all,
[1:02:22] she is also interested in Jesus' love reaching all.
[1:02:26] That's why in Evangelium, Francis says
[1:02:31] "With the Holy Spirit, Mary is always
[1:02:33] "present in the midst of the poor people.
[1:02:37] "She joins the Disciples in praying
[1:02:40] "for the coming of the Holy Spirit."
[1:02:43] Acts One, 14.

[1:02:45] "And thus made possible the missionary
[1:02:48] "outburst which took place at Pentecost.
[1:02:54] "She is the mother of the church which evangelizes
[1:02:59] "and without her we could never truly understand
[1:03:02] "the spirit of the new evangelization."
[1:03:06] Mary is the star of the new evangelization.
[1:03:10] We ask the mother of the Living Gospel to intercede
[1:03:13] that this invitation to a new phase of evangelization
[1:03:18] will be accepted by the entire ecclesial community.
[1:03:22] Today we look to her and ask her to help us
[1:03:25] proclaim the message of salvation to all and to
[1:03:28] enable new Disciples to become evangelizers in turn.
[1:03:34] Along the journey of evangelization,
[1:03:37] we will have our moments of aridity,
[1:03:41] darkness and even fatigue.
[1:03:45] Mary herself experienced these things
[1:03:48] during the years of Jesus' childhood in Nazareth.
[1:03:53] This is the beginning of the Gospel, the joyful good news.
[1:03:58] However it's not difficult to see in
[1:04:00] that beginning a particular heaviness of heart
[1:04:04] linked with the sword of night of faith.
[1:04:09] To use the words of St. John of the Cross,
[1:04:13] "A kind of veil
[1:04:15] "through which one has to draw near to the
[1:04:19] "invisible one and to live in intimacy with the Mystery.
[1:04:24] "And this is the way that Mary for many years
[1:04:28] "lived in intimacy with the Mystery of her Son
[1:04:32] "and went forward in her pilgrimage of faith."
[1:04:39] That is said in Redemptoris Mater 17.
[1:04:43] "Therefore there is a Marian style of the church's
[1:04:47] "work of evangelization," said the Pope Francis.
[1:04:51] Conclusion, as we could see,
[1:04:54] for Pope Francis the main title of Mary is mother.
[1:04:58] His vision of the church is marked by
[1:05:01] the concept of the church, people of God,
[1:05:04] and at the same time a church that is mother of His people
[1:05:08] which lives in a field hospital and that therefore
[1:05:13] need more than ever to experience their
[1:05:16] maternal traits of tenderness and mercy.
[1:05:20] Mary is strong as well as model,
[1:05:24] intercessor and image for this church
[1:05:27] called to be merciful mother of God's people.
[1:05:32] At the end of this presentation,
[1:05:34] I hope it became clear that Francis has a deep

[1:05:38] and childlike relationship to his mommy, the Virgin Mary
[1:05:42] from his childhood until his days as Pope.
[1:05:46] This is more than a simple act of devotion.
[1:05:50] His pastoral work is also Marian.
[1:05:54] It means Mary shapes
[1:05:56] the church he wants and builds.
[1:05:59] Francis' church's mother is Mary,
[1:06:02] merciful, popular, near and worried about her children,
[1:06:07] especially if they are want.
[1:06:10] It's the church of the people,
[1:06:13] the poor church and for the poor.
[1:06:16] The poor whose popular spirituality is in the view
[1:06:20] of this Latin American Pope a theological
[1:06:24] and pastoral place to find God and His divine plans.
[1:06:29] There is also an ecclesial perspective
[1:06:32] for the bond of the people to Mary
[1:06:35] and a Marian perspective for the church.
[1:06:38] Mary and the church are mother of the people of God.
[1:06:43] Therefore the relationship between Mary
[1:06:45] and the church deeply shapes the vision, the plan
[1:06:49] and dream of Francis for the church of our time.
[1:06:54] Thanks for your attention.
[1:07:00] - Father, thanks for that
[1:07:02] and I would like to thank all of them.
[1:07:05] Father Thompson, Sister Danielle, Avi
[1:07:10] and we are now ready to
[1:07:12] go on to the next step which is
[1:07:16] the questioning
[1:07:18] out of
[1:07:20] the chat box
[1:07:22] but also live audience,
[1:07:24] people who are here in this room and elsewhere
[1:07:28] and that will be moderated by Dr. Gloria Dodd
[1:07:32] and this is a good moment for me to thank her for
[1:07:38] the great work she has done
[1:07:39] in order to prepare this session.
[1:07:42] I would also like to
[1:07:45] extend a thank you to Paul,
[1:07:48] who helps us with
[1:07:50] the technical aspects of this enterprise.
[1:07:54] So,
[1:07:56] let's go on immediately to
[1:07:59] the second part of our session.
[1:08:13] - [Gloria] Yes, Father Thompson.

[1:08:14] Yes, if you could come back into this center section.
[1:08:19] Very good.
[1:08:21] Okay.
[1:08:23] At this point, at least Paul,
[1:08:26] I don't see any questions in the chat, Paul.
[1:08:29] - We got one email. - Okay.
[1:08:33] Okay. - But you might announce--
[1:08:36] - Do you want me to put on my,
[1:08:38] oh you wanted me to announce, all right, very good.
[1:08:46] Yes, we welcome you to participate
[1:08:49] by putting your questions into the chat box
[1:08:53] or I guess Paul is really on top of his email there.
[1:08:57] But it probably would be easier
[1:08:59] if you sent it to the chat box.
[1:09:02] So I see we have a couple of questions that
[1:09:04] have already come in and so we will begin with
[1:09:08] the first one that we have in our chat box.
[1:09:12] So pardon me a moment while I go
[1:09:14] and actually look at the computer.
[1:09:21] So where do we have the first one?
[1:09:27] - [Paul] The first one came via email.
[1:09:30] - [Gloria] Okay, do you want me to speak into this one?
[1:09:43] Okay.
[1:09:45] So we are testing, yes?
[1:09:47] Okay, this microphone is on, thank you very much.
[1:09:54] So the first question that we have picked up
[1:09:57] is actually from Father Dave Fleming and I
[1:10:01] guess it looks like it's for Father Tom.
[1:10:05] I would like to hear more about Calabriche's role
[1:10:10] in the Vatican documents of Paul VI.
[1:10:16] - I'm very glad that Father Fleming has asked that because
[1:10:20] Father Calabriche was
[1:10:23] primarily I think a liturgist
[1:10:26] and he was excellent at patristic Latin
[1:10:30] and every time I have had some contact with Dave,
[1:10:33] I want to bring up Dave a few months ago,
[1:10:35] beautiful patristic Latin.
[1:10:37] Look at the collection of masses of the Blessed
[1:10:39] Virgin Mary which Father Calabriche edited in 1986.
[1:10:45] For instance just that last phrase there,
[1:10:48] "Germani
[1:10:50] "cultus exemplar,"
[1:10:53] an example of the twofold dimension of worship,
[1:10:55] is a wonderful example and it's very poetic.

[1:10:57] I'm not saying that the translations are always best
[1:11:02] but it's wonderful.
[1:11:04] I'd written an article because I'm trying to
[1:11:08] put together what parts of Marialis Cultus
[1:11:11] and other documents which Paul VI issued,
[1:11:16] what part possibly came from Father Calabriche
[1:11:20] as we,
[1:11:22] if we discover what some of his earlier writings are.
[1:11:27] And one point which I could mention right now
[1:11:31] that Father Calabriche was very strong on
[1:11:34] in his earlier writings,
[1:11:38] 1963, 1964,
[1:11:40] is that the question of Marian devotion
[1:11:43] sort of being separate from Christian worship
[1:11:47] is not a healthy situation.
[1:11:51] Marian devotion must be part of Christian worship
[1:11:54] and that's why we have only one example, Cultus Christianos,
[1:11:58] to talk about worship, devotion as being part
[1:12:01] of worship in English, it is
[1:12:05] kind of difficult.
[1:12:06] So that's one part of it.
[1:12:09] Devotion must be integrated,
[1:12:12] otherwise devotion is something parallel
[1:12:17] to worship and if it's something parallel to worship,
[1:12:21] then it's not well integrated
[1:12:24] either into the great mystery or either into our lives.
[1:12:27] So that's one of the points I would like to make
[1:12:30] that I can think of and what are some of the other points?
[1:12:34] Certainly,
[1:12:37] the inclusiveness of liturgy.
[1:12:41] For Father Calabriche, there was one Cultus Christianos,
[1:12:46] one Christian worship,
[1:12:49] but Cultus embraced the rosary
[1:12:52] and Cultus embraced the devotions and popular devotions.
[1:12:57] Whereas unfortunately when we say there is one worship,
[1:13:01] we have a hard time putting the word worship,
[1:13:04] rosaries say into worship.
[1:13:06] But I think that's one of the great
[1:13:08] contributions of Father Calabriche and as I say,
[1:13:12] I hope that I don't know, what is the time
[1:13:15] that documents in the Vatican may be made public?
[1:13:20] 50 years from now or something like that.
[1:13:22] I'm waiting on documents from
[1:13:27] Marialis Cultus and other ones.

[1:13:32] The point that somebody asked me about and I had in
[1:13:36] the paper was that we know that this
[1:13:38] part was written by Pope Paul himself.
[1:13:42] Well the origins of
[1:13:47] the Marialis Cultus were that it was begun
[1:13:50] in response to a query from Father Patrick Peyton,
[1:13:55] the rosary priest who asked that the rosary be declared
[1:13:58] a liturgical language, a liturgical exercise rather.
[1:14:03] Because at that time after Vatican II,
[1:14:05] the liturgy was everything and we were told
[1:14:08] the liturgy of that rosary, that's devotion and Father
[1:14:14] Patrick
[1:14:17] Peyton's solution was to have
[1:14:19] the rosary declared a liturgical prayer.
[1:14:23] But the history of the formulation of Marialis Cultus
[1:14:28] can be found in Annibale Bugnini's Reform of the Liturgy
[1:14:33] and among the other things he says in there, he has
[1:14:37] a chapter for each of the sacraments which have been
[1:14:41] renewed, reformed and also a chapter on Marialis Cultus.
[1:14:46] Marialis Cultus went through four drafts
[1:14:50] and we know that the draft would be returned,
[1:14:54] Pope Paul would go through it.
[1:14:55] Then he'd return it and he would say emphasize this
[1:14:58] or some sections he wrote himself and some of
[1:15:01] the sections in my paper which I say we know
[1:15:03] that Pope Paul personally wrote that one can be
[1:15:06] found in Annibale Bugnini's Reform of the Liturgy.
[1:15:11] Yes, well much more to be said about
[1:15:14] Father Calabrice and his contribution
[1:15:16] especially to the liturgy and I think though
[1:15:20] the part which remains that which is in Marialis Cultus
[1:15:25] is Pope Paul's emphasis on Mary as the exemplar,
[1:15:30] Mary as the exemplar of
[1:15:33] worship in that virgo audiens,
[1:15:36] virgo orans, virgo pariens, virgo
[1:15:40] vigilance and so on.
[1:15:41] It's a wonderful thing and also
[1:15:43] the integration of worship and devotion.
[1:15:47] We can't have separate tracks for these
[1:15:51] because it's part of one Cultus Christianos.
[1:15:55] Okay, thank you. - Thank you Father Thompson.
[1:15:59] We also do invite our live in person audience
[1:16:03] if somebody might have a question for
[1:16:06] Sister Danielle or Father Alex as well.

[1:16:09] So for our in person audience, we would want
[1:16:12] you to line up to speak into the microphone here.
[1:16:16] So for Sister Danielle or Father Alex, please come.
[1:16:21] We would want to identify our in-person audience
[1:16:24] because the online chat people can see
[1:16:26] the names but we have Cecilia Droger to ask--
[1:16:47] Question, thank you Cecilia.
[1:16:50] - Yeah, thank you.
[1:16:53] If you read George Weigel's Biography of John Paul II,
[1:16:58] there you come across something that
[1:17:00] I haven't been able to verify but it really
[1:17:05] struck me that actually John Paul II wanted
[1:17:08] to make two dogmas and one of them was that
[1:17:13] whenever, that Mary is present in each tabernacle
[1:17:17] and then we would receive also Mary when we receive Jesus.
[1:17:23] So that's how he meant the intimate union
[1:17:26] between Mary and Jesus.
[1:17:28] That the two cannot be separated
[1:17:31] and he wanted to stress that.
[1:17:34] We have one student, Sister Isabelle who
[1:17:37] wrote her dissertation on With Mary to the Altar.
[1:17:41] You know, that we cannot say as Father Tom just
[1:17:44] pointed out, you wear the rosary but then you go
[1:17:47] to mass to have those things next to each other.
[1:17:51] But to find a harmony, to find an organic way of
[1:17:56] giving Mary also a part of our praying.
[1:17:59] When we say she is the virgo orans,
[1:18:02] we also are the praying people and so she prays with us,
[1:18:07] she receives with us
[1:18:11] the praises we receive
[1:18:13] when participating in the Eucharist.
[1:18:16] So that was really something interesting.
[1:18:19] In this encyclical on the Eucharist,
[1:18:22] John Paul says whenever we receive,
[1:18:25] when we say amen or amen,
[1:18:28] it should be
[1:18:30] in our mind and conviction like Mary's fiat
[1:18:33] because it should be a little enunciation.
[1:18:36] We conceive, we receive
[1:18:38] Jesus
[1:18:40] and that should really form
[1:18:43] our entire life.
[1:18:44] We become christokoroi or theotochrist
[1:18:48] or whatever you want to call it in miniature

[1:18:52] and it should really radiate,
[1:18:54] it should make a difference in our decision making,
[1:18:58] in our acting, living, style of life, decision making.
[1:19:03] So that was
[1:19:05] his organic view of the Eucharist.
[1:19:09] You cannot separate that.
[1:19:13] - [Gloria] Okay, very good.
[1:19:16] Thank you, we are actually,
[1:19:19] I believe we still have Father Alex online with us
[1:19:24] and so we actually have a question for Father Alex as well
[1:19:29] which had been
[1:19:31] about our Lady of Lujan and Mary,
[1:19:35] Undoer of Knots,
[1:19:38] to know
[1:19:39] how she plays a part in
[1:19:43] Pope Francis' Mariology.
[1:19:46] So I'm hoping that we will be able to
[1:19:49] pick him up again with audio.
[1:19:54] Yeah, yes.
[1:20:19] Okay, well maybe we'll go to the next question.
[1:20:22] Oh, he is?
[1:20:24] Okay.
[1:20:28] - Otherwise I can comment on it because I have read
[1:20:31] his book where he speaks on our Lady of Lujan.
[1:20:35] - [Gloria] He actually did email, type an answer
[1:20:38] if we're not able to get him by audio.
[1:20:43] Should I turn my mic on or no?
[1:20:46] - [Paul] We'll give him one more second.
[1:20:48] - [Gloria] All right.
[1:20:57] The challenge of connecting with Brazil.
[1:21:02] Maybe we'll take him in a minute and in the meantime,
[1:21:06] ask another question for Father Tom.
[1:21:13] We do have a question,
[1:21:16] this was
[1:21:19] for actually either
[1:21:22] Father Tom or for Sister Danielle.
[1:21:25] So this one would be,
[1:21:29] this is from Father Edward Looney
[1:21:32] who asks
[1:21:35] as the church in the US
[1:21:37] continues to emphasize Discipleship,
[1:21:42] that Paul VI called Mary the perfect Disciple
[1:21:46] and John Paul II called her the faithful Disciple.
[1:21:51] So what would you consider essentials

[1:21:55] of the Marian dimension of Discipleship?
[1:21:59] So maybe Father Tom?
[1:22:03] - Obviously the first thing is
[1:22:05] the Disciple is one who is listening.
[1:22:09] If today you hear his voice,
[1:22:11] the very first thing the Disciple must do is
[1:22:15] audiens and the church
[1:22:18] is ecclesia audiens, listening church first of all.
[1:22:22] Obviously I'm thinking of Discipleship,
[1:22:25] it's beautifully outlined in those
[1:22:27] five qualities in Marialis Cultus.
[1:22:31] Namely it must be a listening, one must listen.
[1:22:35] Orans, one must pray.
[1:22:38] Pariens, one must continue.
[1:22:41] Offerens, one must offer oneself
[1:22:45] and Vigilance, one must be looking for
[1:22:48] the presence of Christ in many ways,
[1:22:51] especially in the many ways which Pope Francis
[1:22:54] is now teaching us in the very existence of the universe.
[1:22:58] So that's Discipleship.
[1:23:02] Yes, we should emphasize Discipleship but in addition
[1:23:05] when we're speaking about Discipleship, we have to also
[1:23:08] speak about the great gift which has been given to Mary,
[1:23:11] the exceptional nature of Mary.
[1:23:14] She was chosen and she responded and we
[1:23:18] see this so nicely in the two phrases of--
[1:23:21] (banging) (static)
[1:23:24] - [Alex] Hello.
[1:23:26] - [Gloria] That's Father Alex coming in.
[1:23:29] - Okay.
[1:23:30] Well-- - Sure, go ahead finish--
[1:23:33] - These two phrases of Elizabeth, the dissertation
[1:23:35] saying "Blessed are you among women,"
[1:23:37] which we say in the Hail Mary,
[1:23:38] "Blessed are you among women" and putting her with Jesus
[1:23:41] and the second one which we don't say in the Hail Mary
[1:23:43] but I propose we add it to the Hail Mary,
[1:23:45] "Blessed are you for having believed
[1:23:48] "the Word of God and have acted on it."
[1:23:50] Blessed is the fruit of God unto Jesus,
[1:23:53] blessed are you for having believed.
[1:23:55] Here are the two great qualities of Mary,
[1:23:57] having been chosen, responding to the call but also
[1:23:59] listening to the Word of God and putting it into practice.

[1:24:03] - [Gloria] Thank you, Father Tom
[1:24:05] and it sounds like we might have Father Alex.
[1:24:09] - Okay. - Go ahead, Father Alex.
[1:24:13] - Hi everybody, good to be with you.
[1:24:17] Hey, hello.
[1:24:19] So our Lady of Lujan and Mary, Undoer of Knots,
[1:24:24] I didn't mention these devotions because
[1:24:27] I had only a few minutes to speak in my subject but
[1:24:31] it's direct to this relationship, Mary, church of France.
[1:24:35] But in my book which brings that interview with the Pope,
[1:24:38] there's a chapter about his encounters with our Lady
[1:24:41] of Lujan and another one about his encounters
[1:24:46] with Mary, Undoer of Knots.
[1:24:48] The first one
[1:24:51] is a devotion from his time as Bishop in Buenos Aires,
[1:24:55] not earlier.
[1:24:57] He says that Lujan experienced that Mary
[1:25:01] as mother steers the conscience of her sons and daughters.
[1:25:06] He has a lot of experience with the confession in Lujan
[1:25:11] and that in Lujan he discovered
[1:25:14] the miracles our lady does.
[1:25:18] He told me a lot of stories about that.
[1:25:20] So strong is his devotion for our Lady of Lujan
[1:25:23] that he has hung around his neck a small purse
[1:25:28] that can recur and connect,
[1:25:31] there is a little cloth
[1:25:34] of pure fire with which the image of
[1:25:37] our Lady of Lujan has been cleaned.
[1:25:40] So that's very deep in his own experience.
[1:25:45] I could
[1:25:47] tell many stories but I think that says it
[1:25:52] and for sure I think he's not interested that
[1:25:56] this becomes a universal devotion,
[1:25:59] it is local, national.
[1:26:03] But the traits of Mary in Lujan are the same
[1:26:08] as in everywhere in every
[1:26:11] sanctuary, every shrine.
[1:26:13] She is mother, educator,
[1:26:16] defender and merciful aid.
[1:26:21] Something I can say about Mary, Undoer of Knots,
[1:26:26] just one word about that.
[1:26:27] The main perspective for Francis is that this
[1:26:32] devotion has a strong connection with the
[1:26:36] text from Henri Mills from the second century

[1:26:40] that notes a deep disobedience
[1:26:43] but is ruled by the obedience of Mary,
[1:26:47] what the Virgin Mary had bound us to belief.
[1:26:52] This is the Virgin Mary set free through faith.
[1:26:57] This is the real meaning of the Undoer of Knots
[1:27:02] and that this was the inspiration of the artist
[1:27:05] that painted this picture in the year 1700.
[1:27:12] So I think that that's
[1:27:15] what is the most important thing
[1:27:17] for Francis in this devotion.
[1:27:21] He writes a lot
[1:27:23] of this image
[1:27:25] because Mary can help us
[1:27:28] to undo the knots of our lives,
[1:27:31] especially the knots in the marriage life
[1:27:35] because that's the history of the picture also.
[1:27:42] So,
[1:27:44] that's about the two devotions.
[1:27:46] But we could talk a lot about
[1:27:48] that but I think that's enough, thank you.
[1:27:54] - [Gloria] Father,
[1:27:56] and the next question would be for Sister Danielle
[1:28:00] from Father Looney, a question about Mary.
[1:28:03] John Paul II calling her the Faithful Disciple
[1:28:06] and what would you consider essentials
[1:28:08] of the Marian dimension of Discipleship?
[1:28:11] - I would like to respond by thanking Father Fleming,
[1:28:14] who really has sent a lengthy question
[1:28:17] exactly on that topic too.
[1:28:19] So I cannot associate it in a nutshell but what
[1:28:22] I would like to say, for John Paul II it was
[1:28:25] the perfect Disciple acts out of obedience of faith.
[1:28:29] This is a quote taken from the concilium
[1:28:34] which renders that
[1:28:36] a person's truly free
[1:28:38] and most perfect action is that of obedience.
[1:28:43] And so this obedience of faith in
[1:28:47] the God of John Paul II then leads to a kenosis,
[1:28:52] a total self-emptying.
[1:28:56] Giving oneself totally
[1:28:59] to Christ and his work and mission
[1:29:02] and thereby being totally cured with Christ
[1:29:06] and that which was back to quote, it's page 22 and 24
[1:29:10] which for John Paul II are the two

[1:29:15] cornerstones or coins of the ellipse
[1:29:18] of finding self-fulfillment as a human person,
[1:29:21] namely by self-emptying ourselves and becoming one
[1:29:25] with Christ, we find total and complete selfhood.
[1:29:32] That's an agenda for a Disciple.
[1:29:36] - [Gloria] Thank you, Sister Danielle.
[1:29:39] Our in person audience,
[1:29:42] come to this microphone and we will
[1:29:47] introduce that.
[1:29:48] Our question comes from Jim Kelch who is here in Dayton.
[1:29:53] - [Jim] Hi father,
[1:29:55] I noticed on one of your slides on Marialis Cultus,
[1:30:00] Pope Paul VI talked about Mary
[1:30:03] as a witness and I was wondering if we could,
[1:30:07] if you had anything more to say about
[1:30:10] the idea of Mary as witness and exemplar?
[1:30:14] - I don't think I used the word witness.
[1:30:18] I'm sorry.
[1:30:20] Pastigo, what was the word I used?
[1:30:25] Pardon?
[1:30:26] - Witness is martyr. - Yes.
[1:30:30] - Witness, okay.
[1:30:32] Participant,
[1:30:34] so chose...
[1:30:38] Sorry, if you can give me another word for witness.
[1:30:40] I don't think I used the word witness.
[1:30:43] - [Jim] I'm thinking--
[1:30:44] - Her experience within her heart?
[1:30:46] - [Jim] Right, the idea of her going out and evangelizing.
[1:30:51] In my mind because I'm thinking in terms of
[1:30:54] the new evangelization, I know that Pope Paul VI,
[1:30:57] the movement of the idea comes out of his teaching.
[1:31:07] - Yes.
[1:31:09] - [Gloria] Hold on, father.
[1:31:10] Can you address that issue of Mary
[1:31:13] as evangelizer or a proclamation?
[1:31:17] - That's wonderful, yes.
[1:31:18] I mean a Disciple, it's
[1:31:21] the visitation scene, Mary going out, huh?
[1:31:25] Mary receiving God's grace
[1:31:27] and then allowing it to transform her.
[1:31:30] One question, just one point.
[1:31:33] Sister mentioned the obedience of faith.
[1:31:35] Obedience has a rather foreboding overtone in English.

[1:31:39] We go to obedience school, we just learn what to do.
[1:31:42] But obedience is attentive listening
[1:31:44] and it comes back to the very
[1:31:46] first of the primer of Discipleship.
[1:31:49] To listen and then become convinced,
[1:31:51] not to be forced but to become convinced really to go out
[1:31:55] and witness in whatever circumstance we find ourselves.
[1:32:02] - [Gloria] We do have another online question
[1:32:05] that we would take next, going back and forth
[1:32:08] between the in person and the online and our
[1:32:11] next one would be for Sister Danielle.
[1:32:15] This is from Christine, Boise, Arizona and she asks
[1:32:21] while we rightly emphasize Mary as model of Discipleship,
[1:32:25] there seems to be a tendency to forget
[1:32:27] about her intercessory role or power,
[1:32:31] powerful intercession
[1:32:33] as John Paul II often said.
[1:32:37] Could someone please comment
[1:32:40] on Mary as intercessor?
[1:32:45] - Sure.
[1:32:49] That's the second dimension of Mary's maternity
[1:32:53] which he points out so beautifully in Redemptoris Mater,
[1:32:57] part two.
[1:32:59] He speaks of Mary's intercession,
[1:33:04] not next but in union with Christ,
[1:33:10] under Christ, whatever the prepositions are.
[1:33:13] He uses the terms from Lumen Gentesium and
[1:33:18] but still the intercession of a mother
[1:33:22] cannot be replaced.
[1:33:24] So it is a unique intercession.
[1:33:27] Not an intercession that can be given by
[1:33:29] any of God's children but Mary in her position
[1:33:32] as Virgin and Mother and helpmate of the Lord,
[1:33:37] she is that (speaking foreign language),
[1:33:39] that Queen Mother
[1:33:41] to whom the King cannot deny anything.
[1:33:45] So that was John Paul's idea but
[1:33:47] also that she would always be,
[1:33:52] I mentioned it at the Wedding of Cana as a proto-example,
[1:33:56] she stands,
[1:33:57] he says "Between Christ and us."
[1:34:01] So as any mother, she listens to us
[1:34:03] and then brings the message to her Son
[1:34:07] and but then tells us also do whatever He tells you.

[1:34:11] So we too have to give our
[1:34:14] earned share.
[1:34:15] We have to put in the water of our impatience,
[1:34:20] of our disobedience,
[1:34:22] of our lack of
[1:34:25] into the jar so that Jesus then
[1:34:28] can change the water to wine.
[1:34:31] That's the sacrament.
[1:34:35] - [Gloria] Thank you very much, Sister Danielle.
[1:34:38] We actually do have also
[1:34:41] another question rotating to Father Alex again.
[1:34:45] Hopefully we'll be able to bring him in again.
[1:34:48] This one is
[1:34:50] online from Deborah Newbury.
[1:34:54] She asks actually
[1:34:57] for both Father Alex and Sister Danielle,
[1:35:01] how might the relationship of St. John Paul II
[1:35:05] and Pope Francis with their own mothers
[1:35:10] have impacted their deep devotion to Mary?
[1:35:14] What information might there be about
[1:35:16] the significant relational roots in their lives,
[1:35:21] what connections may be made, how might we learn from this?
[1:35:26] I don't know if we have Father Alex to begin with.
[1:35:33] - [Alex] Okay, more than the relationship of
[1:35:36] Pope Francis with his mother,
[1:35:39] I would say that the one to his grandmother,
[1:35:43] Rosa Sivoli was the most important and really important.
[1:35:48] In a conversation that Pope Francis had with
[1:35:51] the representatives of the Ecclesial movements in 2013,
[1:35:56] he said "I had the great blessing of growing up in a family
[1:36:01] "in which faith was lived in a simple, practical way.
[1:36:06] "However it was my paternal grandmother
[1:36:10] "in particular who entrenched my burden of faith."
[1:36:15] She taught the young clergy
[1:36:18] to pray and make his first acts of faith.
[1:36:23] It was also there that without noting things,
[1:36:27] he had his first personal encounters
[1:36:30] with our lady I would say.
[1:36:33] After all, as a good Italian family,
[1:36:36] Marian religiosity was
[1:36:39] a simple part
[1:36:42] of daily life.
[1:36:44] In the last great interview he gave before becoming Pope,
[1:36:48] his friend,

[1:36:50] Father Juan Isamende asked of him a short question
[1:36:56] in person and the Cardinal didn't hesitate in answering,
[1:37:01] "My grandmother."
[1:37:03] He followed this with an explanation.
[1:37:06] "She is the one who taught me to pray.
[1:37:10] "This had a powerful impact on my faith.
[1:37:14] "She would tell me stories of the Saints.
[1:37:18] "When I was 13 months old, my brother was born.
[1:37:22] "My mother couldn't take care of both of us,
[1:37:25] "so my grandmother who lived nearby would take me
[1:37:29] "to her house and bring me home in the afternoon.
[1:37:33] "What I remember the most is a life divided between my
[1:37:37] "mother and father's house and my grandparent's house.
[1:37:41] "My grandmother is the one who in fact taught me to pray."
[1:37:46] In a text by him
[1:37:48] in
[1:37:51] 1990,
[1:37:53] he wrote
[1:37:56] in this text, the Cardinal referred
[1:37:59] to his grandmother as
[1:38:02] quote "The woman who had the greatest influence on my life."
[1:38:09] That's all.
[1:38:12] - [Gloria] Thank you very much,
[1:38:14] Father Alex and maybe Sister Danielle can say
[1:38:16] a word about Pope John Paul II and his mother.
[1:38:20] - Well we know that John Paul II's mother died very early.
[1:38:26] He was eight years old.
[1:38:27] His father died shortly after that.
[1:38:31] So he was actually raised by his father
[1:38:34] most of his child and adulthood, or youth.
[1:38:39] But his father had a very deep devotion
[1:38:42] as all Poles have to our Lady of Czestochowa
[1:38:46] and took the eight year old on a pilgrimage to
[1:38:51] this place and dedicated him to our Lady
[1:38:55] of Czestochowa and he said in his,
[1:38:59] I think it's Mystery of the Faith,
[1:39:01] the book on the 50th anniversary of his priesthood
[1:39:06] that this was a very beautiful beginning
[1:39:09] and he was very convinced that Mary took
[1:39:12] the place of his mother and would take care
[1:39:16] of him and he would always find shelter there.
[1:39:22] But that was also a question Father Fleming asked.
[1:39:27] You know Father Mario Bergoglio being from South America,
[1:39:31] they have a natural Marian affiliation and then

[1:39:35] the Slavs too, the Poles cannot be thought of
[1:39:39] without our Lady of Czestochowa.
[1:39:41] But how can Americans find
[1:39:44] a good relationship to Mary?
[1:39:47] How can the Western world grow into
[1:39:51] a modern relationship to Mary?
[1:39:54] And that's a question that each one of us has to answer.
[1:39:58] The Popes don't give an answer to that but
[1:40:00] I would think it has something to do with our women.
[1:40:04] So all the grandmothers and all the teachers
[1:40:07] here in this room and mothers of course,
[1:40:10] I think this is an important impression
[1:40:14] or foundation that we lay in the soul of a child.
[1:40:19] So we have to build and raise, take children to
[1:40:24] the pilgrimage places to entrust them to our Lady
[1:40:27] as a first communion and foster an awareness there.
[1:40:31] But I know it's not as easy as in Poland for some.
[1:40:38] - [Gloria] Father Roten, did you have a question?
[1:40:42] - I did have a question but I got an answer.
[1:40:46] - [Gloria] Well then hold it for the conclusion.
[1:40:53] Would one of our other persons want to come forward?
[1:40:59] Okay, let me introduce you.
[1:41:02] We have here Father Ted Cassidy
[1:41:04] who is a Marianist here in Dayton.
[1:41:08] So Father has a question.
[1:41:10] - [Ted] Seeing as there was just an election,
[1:41:13] I kept thinking of what's going on in the church
[1:41:15] today and the world today and what I was thinking of was,
[1:41:18] because you mentioned John Paul was, the Polish
[1:41:21] people were so strong in their devotion to Mary,
[1:41:24] it got them through the Communist era and the
[1:41:27] liberation event and I think I'm wondering as you speak,
[1:41:30] what is the image of Mary today that's gonna get us
[1:41:33] through especially the problems we have now,
[1:41:36] especially the women right now?
[1:41:39] There's a case in Palestine where a woman who's being
[1:41:42] brought before the Supreme Court and will perhaps end up
[1:41:46] being put to death for something she had no part in.
[1:41:48] So I think women need today and the church needs today
[1:41:51] this image of Mary that's gonna have a strength,
[1:41:54] like a strength that can't be cut.
[1:41:56] So what do you hope to see?
[1:41:59] You mentioned that you find that strength from Mary
[1:42:03] that we need today, especially on this kind of question.

[1:42:13] - John Paul II wrote at the end of the Marian year,
[1:42:17] 1987 (speaking foreign language) and in there
[1:42:21] he pointed out that the dignity
[1:42:26] of the woman in particular is not in her
[1:42:31] sameness with men
[1:42:33] or her equality with men but that she has
[1:42:37] a special dignity which he called the feminine genius
[1:42:42] and there are different interpretations
[1:42:45] of what the feminine genius is.
[1:42:47] They all boil down to the spiritual
[1:42:49] or priestly maternity of each woman.
[1:42:54] Needless to say, this is not a very
[1:42:56] appealing image in our time when women
[1:43:01] strive for other ideas.
[1:43:03] But just last night I was listening to some advertisement
[1:43:08] and there was the daughter of Donald Trump praising
[1:43:13] her father that he would make sure that women who
[1:43:15] wanted to stay home with little children could do so.
[1:43:19] He would offer tax reductions and whatever
[1:43:22] and then she said it is the longing of each mother
[1:43:28] to stay home with her children but the mentality
[1:43:32] of the times may not allow her to do so.
[1:43:36] So maybe we have to just recognize that
[1:43:40] there is this maternity, that maternal instinct
[1:43:44] that is a feminine genius and I think it was
[1:43:48] Father Avi who pointed out that Francis said
[1:43:53] tenderness,
[1:43:55] hospitality, all these things
[1:43:57] are feminine or motherly qualities.
[1:44:01] We don't dare to say this nowadays but I think
[1:44:05] we should have the courage of bringing about
[1:44:09] the feminine qualities that are
[1:44:13] deeply necessary in our time.
[1:44:17] Not that I think this is the answer,
[1:44:20] but it could take us somewhere.
[1:44:22] So in other words,
[1:44:24] it was a response also
[1:44:26] to the seeking of ordination of women
[1:44:30] and John Paul made clear that
[1:44:33] our dignity as women,
[1:44:36] our strength or our
[1:44:38] being chosen as children of God
[1:44:41] doesn't mean that we have to have
[1:44:44] the same means that make the dignity of a priest

[1:44:49] who are happy with any ordination.
[1:44:52] But what he said is if ordination is equaled with
[1:44:56] power in the church, then something needs to change.
[1:45:00] So ordination actually is a vocation of service
[1:45:04] and if it is exercised in that,
[1:45:06] I think women are comfortable.
[1:45:08] But if
[1:45:11] we have clericalism or whatever,
[1:45:13] then women have a right to want to
[1:45:15] assume the same kinds of power.
[1:45:18] So that was his discussion.
[1:45:23] I think we have to savor and strengthen
[1:45:27] in women today again the feminine genius.
[1:45:35] - [Gloria] Thank you very much, Sister Danielle.
[1:45:38] We have a question from our chat box which is
[1:45:42] really for all the panelists but we'll boil it
[1:45:46] down due to time just to Father Tom at this point
[1:45:51] from Dr. Mary Lemons
[1:45:54] and she says the emphasis of these
[1:45:57] three Popes on the indispensability
[1:46:01] of devotion to Mary is striking.
[1:46:05] Do you think that Mary's involvement in
[1:46:08] salvation history must receive greater attention?
[1:46:16] - What I want to say is yes,
[1:46:18] devotion to Mary but not devotion to Mary separate.
[1:46:21] Not as a separate little segment over here
[1:46:24] outside of the church, outside of Christ,
[1:46:26] outside of the Scripture, outside of salvation history.
[1:46:28] Yes,
[1:46:30] I think yes, devotion to Mary is absolutely
[1:46:33] necessary but an integrated devotion to Mary.
[1:46:39] - [Gloria] I don't know if Sister Danielle wanted to add.
[1:46:41] - Totally on the same line.
[1:46:45] We have to become Mary, I would go so far
[1:46:48] in order to bear Christ with us, to be authentic with Jesus.
[1:46:53] - [Gloria] Very good.
[1:46:55] - But it's not so much
[1:46:58] a devotion but a place in the salvation of the spirit.
[1:47:02] I think that that's ideal.
[1:47:08] - [Gloria] Okay, well I--
[1:47:10] - Devotion--
[1:47:13] - [Gloria] Okay, we do have one more from,
[1:47:17] well we only have time, we have about three minutes left.
[1:47:20] So if while they're here can ask a quick

[1:47:23] question with hopefully a quick answer.
[1:47:26] - [Emmanuel] My question is general
[1:47:28] on the present view about Mary of these Popes.
[1:47:31] Are there some questions presuming they are similar,
[1:47:37] concerning John Paul II
[1:47:40] and Mary embracing him?
[1:47:43] I've been trying to get this straight.
[1:47:46] Is it his vision of Mary or is he maybe
[1:47:49] trying to present something about him?
[1:47:53] I just wanted to ask that.
[1:47:56] - [Gloria] Very good and that question
[1:47:58] is from Father Emmanuel Folle here,
[1:48:00] a student at the International Marian Research Institute.
[1:48:07] So John Paul II, Sister Daniel?
[1:48:10] - I think we're all familiar with this image.
[1:48:14] It doesn't appeal to me as a European, not at all.
[1:48:18] I think it appeals to certain people
[1:48:22] also here in the United States.
[1:48:24] But what it wants to convey is Mary's protection.
[1:48:29] We know that John Paul II
[1:48:33] thinks he owes his
[1:48:35] survival of the would-be assassination to our Lady of Fatima
[1:48:40] and saw that she was so
[1:48:44] much a part of his papacy
[1:48:46] so that she would put her mantle around him.
[1:48:49] We have the Madonna, I think the particular image doesn't
[1:48:53] appeal to me but I think it's a reality that is captured.
[1:48:58] I don't find it an exaggeration.
[1:49:01] You do, huh?
[1:49:03] - [Gloria] Very good.
[1:49:06] Well our time for questions is coming to a close.
[1:49:11] But we have Father Roten to give us some closing thoughts
[1:49:16] and to announce for our next forum
[1:49:20] that will be in spring.
[1:49:22] So if Father Roten could come forward.
[1:49:29] - Okay, my intention is not so
[1:49:32] much to give concluding thoughts.
[1:49:36] I did at the beginning try to
[1:49:39] formally aid the conclusions that
[1:49:42] we drew from the first and second talks.
[1:49:45] But it would seem to me that
[1:49:48] the conclusions are not very much
[1:49:50] different from what I had said at that particular time.
[1:49:55] So I'm

[1:49:57] using my time, the remaining time in order
[1:50:01] to prepare a little bit the session number four
[1:50:06] which will take place on April the Seventh,
[1:50:10]
[1:50:13] and we have chosen as a general title,
[1:50:18] but that could be
[1:50:20] you know even,
[1:50:23] do with some precision or some deepening
[1:50:28] but the general idea would be to
[1:50:32] conquer new territory, like I said.
[1:50:35] And when I say new territory, I'm thinking
[1:50:40] in a particular way at the nature
[1:50:43] and more specifically,
[1:50:46] we would try to
[1:50:48] broach the subject of Mary
[1:50:51] and ecological spirituality.
[1:50:54] We don't want to go all the way to
[1:50:58] proclaiming an ecological theology.
[1:51:02] But
[1:51:04] an attitude which
[1:51:06] we would find in Mary
[1:51:08] which could be present and which would
[1:51:11] help us as responsible Christians
[1:51:15] to deal with the problems of nature.
[1:51:20] So the general title at this particular moment
[1:51:23] is Mary and Ecological Spirituality
[1:51:27] and there are three aspects or if you want
[1:51:30] three directions in which we would like to move.
[1:51:35] The first one, in order to determine what are
[1:51:38] the contributions, where do we stand today
[1:51:42] with regards to the theological and spiritual
[1:51:46] reflections on
[1:51:48] Mary's place in ecology?
[1:51:51] So that will be more or less to establish
[1:51:54] a status question as we call it.
[1:51:58] The second direction would be
[1:52:01] what does tradition teach us
[1:52:04] about the relation between Mary and nature,
[1:52:08] about Mary and new creation,
[1:52:12] about Mary and the new Eve?
[1:52:15] In other words,
[1:52:17] we would go through
[1:52:20] a certain segment
[1:52:22] of tradition in order to highlight that indeed

[1:52:26] this particular thematic, maybe in a more symbolic way
[1:52:31] had being indeed present
[1:52:35] in our history.
[1:52:37] And then you know the third aspect could be
[1:52:42] do we find in Mary
[1:52:45] a spiritual model
[1:52:47] or even an anthropological model
[1:52:50] which could help us to live
[1:52:53] actively and responsibly
[1:52:56] in today's threatened
[1:52:59] world and nature?
[1:53:01] Now,
[1:53:03] we are in the middle of October and we thought
[1:53:07] it would be a good idea through
[1:53:10] the evaluation sheet that you receive if
[1:53:15] you would send us
[1:53:17] ideas to this particular thematic.
[1:53:22] You may have particular questions
[1:53:26] or new and different directions in order to
[1:53:29] highlight that theme, to make it more concrete
[1:53:34] or to give it a special direction.
[1:53:37] So,
[1:53:40] an invitation addressed to all of us
[1:53:44] to look
[1:53:46] into the topic,
[1:53:48] Mary and Ecological Spirituality
[1:53:51] and
[1:53:53] to forward to us in through the evaluation form
[1:53:59] what you think about it
[1:54:01] and which way you would want it to go.
[1:54:05] So,
[1:54:07] between now and the end of the month of October,
[1:54:12] we would be open to suggestion and after that,
[1:54:16] we would then
[1:54:18] definitively be formalizing the title for the next
[1:54:23] session which is going to take place on April Seventh,
[1:54:27] 2017.
[1:54:32] I would like to thank everybody though for
[1:54:35] the questions asked, for the contributions made by
[1:54:40] the speakers
[1:54:42] and especially also
[1:54:45] again
[1:54:46] to say a very hearty thank you
[1:54:50] to the team which was responsible

[1:54:53] for the technical aspect of
[1:54:57] this forum.
[1:55:01] The kind of contribution I wanted to make to
[1:55:06] Christian culture
[1:55:08] is maybe of some importance because
[1:55:11] you know when we decided whom we were
[1:55:15] going to present, namely Paul VI,
[1:55:18] John Paul II and Francis,
[1:55:21] we left out an important player
[1:55:24] and that's Benedict XVI
[1:55:27] and why did we do that?
[1:55:30] It's my responsibility because in
[1:55:32] a certain way we could say that Benedict,
[1:55:37] he indulged in a happy continuation of
[1:55:40] what John Paul II had done.
[1:55:43] But it's not entirely true.
[1:55:46] It would be possible to present
[1:55:49] a way of looking at the relationship between Mary
[1:55:53] and the church which leads to a Marian church.
[1:55:58] It is possible on the basis of what
[1:56:01] Benedict XVI had said about Mary to
[1:56:06] develop a certain type or a typology of
[1:56:09] what he thinks about the Marian church and he has
[1:56:13] been strongly influenced by Rahner on the one hand,
[1:56:18] even more so by Balthasar
[1:56:20] and so he developed,
[1:56:23] if you want,
[1:56:25] a few interesting thoughts.
[1:56:28] In
[1:56:29] looking at what he has said about witness,
[1:56:34] and that's the question that Jim had,
[1:56:37] for him,
[1:56:39] the witnessing of Mary actually leads to
[1:56:44] a formulation of Mary as the Prophet.
[1:56:49] For him Mary is a Prophet
[1:56:53] because, and he uses the expression,
[1:56:56] he always goes from the periphery to the center.
[1:57:01] He always goes from
[1:57:03] generalities to what is really and truly essential
[1:57:08] and she is a Prophet because in and through her
[1:57:13] contemplative approach to the Word of God,
[1:57:17] she interiorizes that Word of God
[1:57:20] and because she interiorizes that Word of God,
[1:57:24] she is ready to express it

[1:57:27] and witnessing is indeed
[1:57:30] for, in metaphor or broader,
[1:57:33] a wonderful way of calling Mary
[1:57:36] a Prophet or Prophetess
[1:57:39] because indeed what has been assimilated
[1:57:42] personally in and through contemplation
[1:57:45] is then put forward
[1:57:48] and that is the kind of witness that
[1:57:51] he would see when talking about Mary.
[1:57:54] So I just wanted to add maybe
[1:57:59] an expression of my duly conscience since we
[1:58:03] didn't mention that,
[1:58:06] since we didn't mention Benedict XVI.
[1:58:11] But there are some very interesting ideas that he
[1:58:16] has to contribute
[1:58:18] and specifically since you know
[1:58:21] that for him,
[1:58:23] Mary, the church, that relationship
[1:58:26] was formalized in terms of a personalist
[1:58:31] understanding of the church
[1:58:35] based on
[1:58:37] the concrete personification,
[1:58:39] as he calls it, of the the church in and through Mary
[1:58:43] and that's the end of it.
[1:58:47] Thank you very much.