BEATIFICATION OF POPE PAUL VI (1963-1978)  
– OCTOBER 19, 2014

PAUL VI – MARY AND THE CHURCH:  
EMINENT MEMBER, EXEMPLAR, MOTHER AND SISTER

Among the many significant contributions that Pope Paul VI (Giovanni Montini) gave to the Church were his writings on the Virgin Mary, especially on her relation to the Church. As Cardinal-Archbishop of Milan, Paul VI had been a successor of St. Ambrose who referred to Mary as type or figure of the Church: “she conceived us in the Spirit and gave birth to us.” About the same time, St. Augustine wrote “… Mary is clearly the mother of the members of Christ’s body, that is, of ourselves, because she cooperated by her charity, so that the faithful Christians, members of the Head, might be born in the Church. As for the body, she is Mother of its Head.”

After the Council of Ephesus (431) and its declaration of Mary as Theotokos (Mother of God), the awareness of the Mary-Church relation waned, and by the late Middle Ages had disappeared. It was not until the 1950s that scholars such as Hugo Rahner, Max Thurian and Heinrich Koester “discovered” the Mary-Church relation. Here, a key work was Henri de Lubac’s The Splendour of the Church, with its final chapter on Mary and the Church. We know that Archbishop Montini had two copies of de Lubac’s work to which he frequently referred.

In the summer of 1963, Pope John XXIII died, and Cardinal Montini was elected pope. He inherited the agenda for the Council as set out by “Good Pope John” (now St. John XXIII): central to the Council’s program was a major statement on the nature and mission of the Church. At the Council’s first session (Dec. 5, 1962), Cardinal Montini suggested that the title “Mary, Mother of the Church” become part of the document on the Church. Although the title had appeared earlier, it did not have a long tradition (John XXIII used it a few times).

At the close of the Council’s second session (Dec. 4, 1963), Montini, now Paul VI, stated that, in the Church –“which is the principal matter of this Council” – we could say “after Christ, Mary’s place is the most prominent in the Church, yet closest to us; so that we may honor her with the name ‘Mother of the Church.’” Vatican II was to refer to Mary as “image of the Church, its fulfillment,” as “eminent member, type and model,” and to Mary’s “motherhood of grace.” Yet, the title “Mother of the Church” was not included. Perhaps it was thought that identifying Mary as Mother of the Church and the Church as Mother would lead to confusion.

At the end of the third session of the council,
(Nov. 21, 1964), as Paul VI gave papal approbation to *Lumen Gentium*, with its chapter on the Virgin Mary, he said that this was “the first time, and it fills us with joy to say it, that an ecumenical council has presented so vast a synthesis of the Catholic doctrine on the place Mary has in the mystery of Christ and the Church ... This was in accord with the purpose of the Council which was to reveal the true face of the Holy Church to whom Mary is intimately related ...” In that same address, Paul VI proclaimed Mary as “Mother of the Church,” a title related to both Christ and the Church: “Mary is the Mother of Christ, who is the head of the Mystical Body, the Church, so she is Mother of the Church and of all its members.”

After Vatican II, Paul VI continued explaining the relation of Mary to the Church. In *Signum Magnum* (1967) he referred to Mary as “spiritual Mother of the Church – mother, that is, of all its faithful and of all its sacred pastors.” Christ designated Mary the mother not only of John the Apostle, but also “of the human race, which John at the cross in some way represented.” The pope continued: “Mary’s spiritual motherhood transcends the boundaries of time and space. It is part of the Church’s history for all times, because she never ceases to exercise her maternal office and to help us. She is always united by an indissoluble bond to the mystery of the Mystical Body, whose head is ‘Jesus Christ: the same yesterday, and today and for all centuries.’” He also referred to the social dimension of Mary’s motherhood: it strengthens the bonds of unity between the members of the Church; it is a banner of unity. And, Mary’s motherhood has ecumenical implications: it would be accepted by all Christians who admire the Virgin Mary, Mother of the Son of God.

In *Marialis Cultus* (1974), Paul VI indicated that of all the titles of the Church, his preference was the Church as “the family of God.” Within God’s family, there is, as in every home, “the figure of a Woman,” who in a hidden manner and a spirit of service watches over that family. In God’s family, both the Church and Mary collaborate in giving birth to the members of Christ's body, since “both of them are the Mother of Christ, but neither brings forth the whole body independently of the other.” The Church's social mission on behalf of the poor and needy, and for promoting peace and understanding, can be seen as an extension of Mary’s mission. And, “love for the Church cannot exist without love for Mary since the one cannot exist without the other.”

*Marialis Cultus* developed aspects of Mary’s mission within the Church. The first is her concern and intercession for all the members of the Church: she is “a preeminent member, a shining example and the loving mother; her intercession draws her close to those who ask her help, including those who do not realize that they are her children.” A second aspect of Mary’s mission is the example which she gives to all the members of the Church. She is the teacher of spirituality (*Magister pietatis*) who teaches by her example (*Exemplarità*). In her, the Church finds the “spiritual attitudes” to celebrate and live the divine mysteries. Following Mary's example, the Church attentively listens to and ponders God's word (*audiens*), prays (*orans*), offers (*offerens*), brings forth and nourishes the faith of its members (*parturiens*).

Finally, a part of Mary’s mission within the Church is to provide the example of holiness for men and woman of our times. Hers is not holiness of another world: “Mary is a daughter of Adam and our sister too.” She is “the perfect model of the disciple who builds up the earthly city, works for justice, assists the needy ... the disciple who gives witness of that love which strengthens faith in people’s hearts” (MC 37). She is the model for Christian life “because she accepted the will of God, acted on it in her life and because charity and a spirit of service were the driving force of her life” (MC 35).

Mary is the model and exemplar for the Church both for celebrating the liturgy and for living out Christ’s mysteries in our daily lives. There must be an identity between worship and life. Proposing Mary as the one model both for worship and conduct dispels the notion that Marian devotion is in some way separate or exempt from the ordinary demands of Christian living. As Paul VI wrote, Christians imitate Mary “by making their lives an act of worship ... and making their worship a commitment of their lives ... Mary is above all an example of that worship that consists in making of one’s life an offering to God” (MC 21).
The carved image – known as Our Lady of the Marian Library – presents Mary with the Scriptures in her hands. This distinctive image has been part of the Marian Library’s identity since 1949. Pictured with the open book, the Virgin Mary is, as Pope Benedict wrote, “completely at home with the Word of God, with ease she moves in and out of it... the Word of God becomes her word, and her word issues from the Word of God.”

As the Marian Library looks to the future, it wishes to strengthen the relation between Marian spirituality and the Word of God. Incorporating the image of Our Lady of the Marian Library into the case containing The Saint John’s Bible Heritage Edition would speak of the relation of God’s Word to Marian spirituality; it would also be a significant ecumenical statement.

The Saint John’s Bible (from St. John’s Abbey, Collegeville, Minn.) recaptures the spirit of the great medieval Bibles. It is the first completely handwritten and illustrated Bible in many centuries, yet one with a contemporary artistic and theological sensibility. The Marian Library hopes to acquire all seven volumes and to present it together with the image of Our Lady of the Marian Library. We invite your support for this project.

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**THE WORD OF GOD AND MARIAN PRAYER: READING THE SCRIPTURE WITH MARY**

The Order of Servants of Mary (Servites) is among the oldest religious orders dedicated to the Virgin Mary. A recent custom of the Servites is to present from their General Chapter a document on Mary which will be of benefit to the whole Church. The Chapter of 1983 approved Do Whatever He Tells You: Reflections and Proposals for promoting Marian Devotion, and the Chapter of 1995 issued Servants of the Magnificat: The Canticle of the Blessed Virgin and the Consecrated Life.

In 2013, the Servites, at their 213th General Chapter at Maria Weissenstein (Bologna), considered and approved a document submitted by the Theological Faculty of the Marianum titled *Avvenga per me secondo la tua Parola* (Lk. 1:38): The Servites and Mary as the Icon of the One Who Attentively Listened to and Gave Witness to the Word. *Avvenga per me* noted the increased interest in biblical spirituality resulting from Vatican II and the document from the 2008 synod of Bishops, *The Word of God in the Life and Mission of the Church*. The Synod wished “to renew the Church’s faith in the word of God.” To do so, it said, “we need to look to the one in whom the interplay between the Word of God and faith was brought to perfection,” that is, to the Virgin Mary, “who by her ‘yes’ to the word of the covenant and her mission, perfectly fulfills the divine vocation of humanity.”

Four years in preparation, *Avvenga per me* traverses the Old and New Testaments, highlighting themes and figures. The document rests on the response of the Virgin of Nazareth to the angel of the Annunciation scene: “The Si (Yes) of the
Virgin Mary resonates the Si (Yes) of Abraham, the father of believers, and of countless men and women who adhered to God's plan manifested in the History of Salvation: it finds its fullest expression in the Son of God who on entering the world said ‘Here I am ... I come to do your will, O God’ (Heb. 10:7).”

The central part of the document deals with the interplay between God's word and Mary's response. It is based on the stages of Mary's pilgrimage of faith (LG 58:1) the Annunciation: the Word and Identity; 2) the Visitation: the Word and Mission; 3) Mary at the Cross and in the Church: the Word and Prayer. The document concludes with an extended commentary on two scriptural images: “Mother of the Living” (Gen. 3:15), a title originally given to Eve and fulfilled in Mary's universal maternity; and the “Woman clothed with the Sun (Rev. 12),” the Great Sign of Hope given to the Church.

Many of us have pondered the Gospel scenes related to Mary – the Annunciation, the Visitation, the Birth of Jesus, the Presentation, Cana and Calvary. We may have been hesitant to supply too many details lest we project modern patterns in the biblical context; yet we still wished to enter more deeply into the biblical scene. Here, the words of Fr. Luigi Giussani, cited by Pope Benedict, are especially helpful: “We can understand Christian experience only with difficulty if we are unwilling to relive the history of the people of Israel in all its aspects and in all its drama.”

Edward Sri's Walking with Mary: A Biblical Journey from Nazareth to the Cross is a timely and accessible resource and guide for this quest. The Marian scenes in the Gospel reflect the past and point to the future; they are related to the themes and struggles of Israel, fulfilled in Christ and the mission of the Church. The Annunciation recalls the covenant made with Abraham and the everlasting kingdom promised to David. The Visitation and Presentation evoke God's dwelling with Israel and with Mary. Cana and Calvary recall the past and complete and inaugurate the New Covenant.

Not only are the grand biblical themes presented in Sri's work, but frequently nuances from the Greek text are given which clarify and imbue the words with a fuller meaning. Mary's wondering at the Angel's greeting was not one of bewilderment, but rather an “intense, extended reflection that triggers a strong faith.” Mary's response to the Angel (‘Let it be done to me...’) might suggest indifference or evasion, whereas the passage is not one of passive acceptance, but an “active loving embrace.”

In addition to the biblical themes present in the Marian scenes and the nuances of vocabulary, Mary is here presented as a human person on “her pilgrimage of faith,” a pilgrimage not unlike our own. As Mary was called to respond to the Angel, so we all face our own “annunciations” when we are called to a “new direction” that the Lord is indicating. Similarly, Mary's response to some of the so-called “anti-Marian” passages of the Gospel serves as a model for “when other people or events shake up our lives and our plans suddenly have to change.” The last chapter, titled “Walking with Mary Today,” is an extended consideration of Mary's last words in the Gospel, addressed to the servants at the wedding of Cana: “Do whatever He tells you.” These words are not an impersonal command, but words born from the soul and experience of Mary.

This book is a fine digest of recent scholarship on Marian texts, presented with a sincere and personal tone. Meditations on the mysteries of the rosary will never be the same.

Before Vatican II, references to the Virgin Mary abounded in almost all sectors of Catholicism, except the prayer texts and Scripture for the Marian Masses. In the Missal of 1962, the prayer texts of the Commons and the Votive Masses of the Blessed Virgin were simple requests for Mary's intercession and protection; most frequently the epistle was a short passage from the Book of Wisdom. The Vatican II Missal of 1969 provided
an expanded Lectionary for Marian votive Masses: there were texts from eight books of the Old Testament, the Gospels and five other books of the New Testament.

The Collection of Masses of the Blessed Virgin Mary (CMBVM), developed within the Congregation for Divine Worship and issued in 1986, was intended for use at Marian shrines and for votive Masses of the Blessed Virgin on Saturday and other occasions. The Marian votive Masses were integrated into the themes of the whole liturgical year – not only Advent-Christmas, but also Lent, Easter and Ordinary Time. The prayer texts incorporated the insights which Marian advocations had and continue to have for many religious communities.

The feature of the CMBVM which may have the greatest influence is the Lectionary. Its introduction (Praenotanda) draws upon principles stated in Dei Verbum and Marialis Cultus (1974): the Scriptures form a “single corpus that is permeated by the mystery of Christ,” and Mary is the “model of the Church listening to the Word of God.” In the CMBVM’s Lectionary, there are 88 readings from 28 books of the Old Testament, and 62 readings from 14 books of the New Testament. The Lectionary testifies that the Virgin Mary has “deeply entered into salvation history ... and unites in her person and radiates the most significant teachings of the faith” (LG 65).

To those who may have thought that there are no Marian references in the Old Testament, the past half-century has recovered images and themes which prefigured the Virgin Mary – Servant, the New Eve, Daughter of Sion, the Ark of the Covenant, Mary among the anawim of Israel, the faith of Abraham and Mary. And, Vatican II spoke of Mary as the image of that which the Church hopes to be (SC 103).

David Brown’s Preaching the Scriptures of the Masses of the Blessed Virgin Mary consists of a short commentary on all the readings of the 46 Masses of the CMBVM, followed by reflections and pastoral insights. The commentaries are meditative – midrashic – an unfolding of the many layers and associations which the text reflects. The pastoral “jottings” are from many sources, relating the readings to our lives and experiences; lastly, there is a “bridge” uniting the Eucharist of the day to the liturgy of life. Brown realizes that many of the treasured Marian advocations – such as Pillar of Faith, Mother of Divine Love, Help of Christians – cannot be considered in isolation: they must be seen as reflections of the larger mystery of God’s love and salvation in Christ communicated through the Church.

Fr. Brown dedicates this work to another Servite, Ignacio Calabuig, OSM, responsible for the Collection of Masses and a principal contributor to Pope Paul VI’s Marialis Cultus (1974). We are grateful to the Servite community for their promotion of a Marian devotion integrated into the Church’s liturgy.

AZTEC GODDESSES AND CHRISTIAN MADONNAS: IMAGES OF THE DIVINE FEMININE IN MEXICO

Joseph Kroger and Patrizia Granziera
Burlington, Vt.: Ashgate, 1912

“The face of the divine feminine can be found everywhere in Mexico” is the first sentence of this encyclopedic compendium, completely dedicated to the natural symbols of “the divine feminine” as found in primitive as well as in later Christian cultures of Mexico. The divine feminine played an important role in pre-Hispanic Mexican religions. The first chapter deals with the pre-Columbian Aztec goddesses who were frequently part of the Aztec creation stories or presented as cosmic symbols of motherhood and fertility in the Aztec calendar. The next chapter surveys Christian devotional sites dedicated to Mary, both in the East and the West, which have some association with the universe and nature – stars, mountains, fountains, springs.

These symbols of the divine feminine were usually misunderstood by the Spanish conquistadores, but some Spanish missionaries tried to give a fuller and Christian meaning to these native aspirations. The tour de force of the book are the two chapters devoted to describing the context and the origin of feminine shrines: the first chapter deals with the 26 sites commemorating Aztec goddesses; the next chapter is devoted to the 28 Christian sites devoted to the Virgin Mary, among which the best known are los Remedios, Ocotlán, and Guadalupe. Mexico is the one place where the human connection between the cosmological and divine has been preserved both in the native traditions of the Aztecs and in Catholicism.

This work is clear and well-organized, without promoting a theological agenda. It has three dozen color plates and more than a hundred black and white images. It is an invitation to explore the religious and cosmological aspirations of the human spirit throughout the ages.
BRO. BILL FACKOVEC, S.M.
1925-2014

Bro. Bill Fackovec died April 7, 2014, a few days short of his 89th birthday. Born in New York City, he is survived by his sister Margaret DePaso, her family, and the whole Marianist family. When he came to the Marian Library in August, 1960 its collection stood at about 15,000 volumes. Today, with over 90,000 volumes in more than 50 languages and thousands of artifacts that span more than 500 years, the library is a world-renowned resource for religious scholars, thanks in good degree to Bro. Bill Fackovec and his 50 years of cataloging, researching, reading, reviewing and collecting.

Bro. Bill made his first profession in the Society of Mary in 1946. He loved Manhattan and he could always revert back to a good New York accent. At home, he spoke Slovak with his parents. Bro. Bill represents what was once the model of the classical librarian – one with familiarity with literature, history, theology, music and art, and facility in several languages (classical and modern, including Slavic languages).

He received the Special Achievement Award from the Alumni Association of the University of Dayton, and in 2008, he received the Marian Library Medal. At a ceremony on October 14, 2010, in recognition of his contributions and 50 years of dedicated service, the Marian Library’s rare book collection was named in his honor – the Bro. William Fackovec Rare Book Collection.

Bro. Bill resigned from the Marian Library in 2011 and shortly thereafter took up residence at Mercy Siena, the care center for Marianist religious. There, he continued reading and studying the books which had been on his bookshelf—music theory and analysis, New Testament Greek, Russian grammars. The only additional works which he requested were the novels of Charles Dickens.

Bro. Bill was a community stalwart – one who always stayed at the table, especially appreciative if a few jokes were told, and a Brother to all. In his last two years, he was thankful for the care he received. He prepared for the future: Not only did he choose the Scripture readings for the funeral Mass, but, as a discerning music critic, he indicated which hymns he preferred not to be sung. The following tribute was written by Fr. Johann Roten:

Brother Bill –
* A clockwork religious of monumental faith,
* A golden heart in shoes threadbare from walking the extra mile,
* A memory defying computers,
* A self-made cultural genius

A lover of the unspoken word and the enchantment of music.

May he rest in peace.
FR. LUIGI GAMBERO, S.M.
1930-2013

The simple obituary notice was read and communicated to Marianists worldwide: “It has pleased God to call to himself Fr. Luigi Gambero, S.M., on June 2, 2013, at the age of 83, in the 65th year of religious profession. We thank God for the gift of his life and his perseverance in the Society of Mary.”

Born in 1930 at Robbio, Italy, Fr. Luigi made his profession of first vows in the Society of Mary in 1947. In his letter requesting admission, he wrote that he was attracted to the Marianists “because of the beauty of religious life in the Society of Mary, because of its apostolic orientation, and because it offered the possibility of becoming a true apostle of Mary.”

His early studies were all directed to ancient Christian literature. In 1954, he completed a study on the Christology of the Eastern Fathers, under the guidance of Michael Pellegrino (Augustinian scholar and later Archbishop of Turin). After studies at the University of Fribourg (Switzerland), he was ordained a priest July 17, 1960. He received the Licentiate in Theology from the Lateran University in 1962 and the doctorate from the Marianum in 1980. For the next 32 years he occupied the Chair of Patristic Marian studies at the Marianum (Rome), and every summer he taught at the International Marian Research Institute (IMRI), Dayton.

His doctoral thesis dealt with what would become a significant homily of Basil of Caesarea (350) on the Virgin Mary and the birth of Christ. His first task was establishing whether the work was truly attributable to Basil of Caesarea, an inquiry which required an examination of all similar texts and then a comparison with the work of Basil. For this part of the thesis, he listed 19 libraries and theological faculties which he consulted. (His work was published in Marian

Library Studies, vol. 13-14 [1980-81].)

In 2009, he received the Prix Laurentin where he was commended for his courageous lifetime commitment to making known the early Christian writers to the present generation. On that occasion, Fr. René Laurentin praised him for his integration of Mariology into the larger context of Christ and the Church: “Mary’s privileges,” said Fr. Laurentin, “are best viewed as a ray, a spark, of divine goodness and wisdom.”

Fr. Luigi was an exacting, persevering scholar who collaborated with his colleagues at the Marianum to produce “monumental” works involving introductions, notes and translations into Italian of Christian writings from the first and second millennia – Testi mariani del primo millennio and Testi mariani del secondo millennio – which together comprise 12 hefty tomes. His last published work dealt with Marian texts from the Byzantine Empire. His works in English, published by Ignatius Press, have been well-received by scholars and by students who especially value his clarity: Mary and the Fathers of the Church (1999) and Mary in the Middle Ages (2005).

He will be remembered for his enthusiasm, for giving us the beautiful Marian texts of the early Church, and for his affability and readiness to welcome and assist students (as one said, he spoke about Mary with a Marianist tone). He described his work of studying and retrieving the origins of Christian doctrine as similar to “tasting the fresh waters of a spring, where the word of God, poured out by a human pen, nourishes faith, prayer and life.”
The University of Dayton is in the process of obtaining the seven-volume set of this amazing Bible for the permanent collection of the Marian Library as it looks forward to its 75th anniversary.

Your pledge of financial support will make it possible for the University of Dayton and the greater Dayton community to experience and treasure these extraordinary volumes for generations to come.

– Kathleen M. Webb
Dean, University Libraries

Enclosed is my contribution of $___________ to The Marian Library and IMRI for acquiring The Saint John’s Bible Heritage Edition.

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