

MARY AND THE FUTURE OF ECUMENISM

• Marc Ouellet •

“The Church ‘is’ the immaculate and indissoluble unity
of the love of the Trinity poured out upon and
received by the Handmaid of the Lord.”

The recently-concluded Jubilee year raised many hopes for a united Christian witness to God's self-gift to the world. We have heard much discussion of the future of ecumenism, as the Christian Churches begin to feel the urgent need for an outward expression of their unity of belief in the triune God, so that the world may believe. I have chosen to approach this subject from an angle that is perhaps unexpected, but which allows us to situate Christian unity in its source in God. The Christian Churches already share the life of God himself, “through incorporation into Christ and the indwelling of His Spirit” (*Novo Millennio Ineunte*, 31). In the deepest sense, the unity that we are striving to attain is already given to us in the gift of God. This gift is received by Mary, whose simple assent to the Word of God can lead us towards the witness of being one in God's life and love. So, before embarking on a discussion of the future of Christian unity, we must join with Mary in listening to his Word, the better to discern the nature of this unity and the source from which it comes.

“That they may be one; even as you, Father, are in me, and I in you, that they may also be in us, so that the world might believe that you have sent me” (Jn 17:21). The unity for which Jesus prayed and suffered, the unity he wants to share with all mankind, is the unity of the three divine Persons who are revealed in his death and resurrection. This unity made its entrance into

human history when Mary of Nazareth spoke her “Yes” to God’s plan.

The New Testament bears witness that the unity of God and of his plan is a mystery of Love: “For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life” (Jn 3:16). When Saint John the Evangelist speaks of the love of God, he is obviously thinking of the Father’s infinite love for the world, but his teaching goes far beyond that. The beloved disciple knows that, “He who loves is born of God and knows God . . . for God is love” (1 Jn 4:7–8). When he writes, “God is love,” he is thinking of God as he is in himself: Trinitarian Love, which has its source in the Father who begets the Son in the unity of the Holy Spirit. The unity of the divine essence, according to the New Testament, must therefore be understood in terms of Love, that is, in terms of the Gift of self that begets the Other in order to be One with him, in the same Spirit.

Jesus says, “The Father and I are one,” and, “The glory that you have given me I have given to them, that they may be one even as we are one, I in them, and you in me, that they may become perfectly one, so that the world may know that you have sent me, and have loved them even as you have loved me” (Jn 17:23). Jesus does not pray that the Father would grant a second-class unity, a pale reflection of the trinitarian relations; he prays that the same love that unites him to the Father in the Spirit may unite all his disciples, “that they also may be consecrated in truth” (Jn 17:19) and may “behold my glory that you have given me” (Jn 17:24). The ultimate object of his prayer is a sharing of the Father’s glory that shines forth in the Holy Spirit. What is involved is much more than a unity of imitation: participation in the trinitarian relations themselves.¹

God who is Love wants to share his unity with us. This unity descended among us when the Word was made flesh. When the Son of the Father became the Son of Mary, he introduced trinitarian love into human relations as a new principle of unity. Mary was its first recipient when she said “Yes,” in faith, to the word of the angel who announced that she would be the mother of

¹For an exegetical analysis of Johannine thought, cf. Klaus Scholtissek, *In Ihm sein und bleiben. Die Sprache der Immanenz in den Johanneischen Schriften* (Freiburg i. Breis.: Herders Biblische Studien, Herder, 2000).

the Son of God. By the grace of her “Yes,” pronounced in the Holy Spirit, trinitarian love irrupted into her soul and into her flesh in order to establish, through the Word become incarnate in her, a participation of human relations in the relations of the Trinity. Her maternal relationship to Jesus, in faith, was the first school of trinitarian communion on earth and among men. Jesus himself learned humanly to live his relationship with the Father through his filial relationship with Mary.

Joseph, too, was introduced into this Kingdom of Love by welcoming his singular vocation as husband of the Virgin and father of this Child come from Elsewhere. He, too, believed in the mystery of Love, and he was not only the protector and guardian of the unique relationship between this mother and Child, but participated in it in his own way. He was for Jesus the human face of his eternal Father. Jesus, ever conscious of his unique relationship with his Father in Heaven, wanted to express in his relation to Joseph his submission to the will of the heavenly Father and his gratitude for having a human father who watched over him and his mother in all things.

John Paul II has meditated deeply on this mystery of the communion of Jesus’ human family, through which we catch a glimpse of his trinitarian family, which shines just beneath the surface. He has made this meditation a leitmotif of his pontificate, from the Apostolic Exhortation *Familiaris Consortio* to the encyclical *Evangelium Vitae*, from his letter on the dignity of woman, *Mulieris Dignitatem* and the *Letter to Families*, to the encyclical *Redemptoris Mater* and, of course, the letter *Redemptoris Custos*, dedicated to Saint Joseph and his role in the Holy Family, which the Holy Father describes as the first domestic Church. This body of teaching explains why John Paul II has made marriage and the family a pastoral priority of his pontificate, and reveals the inspiration and the foundation of his battle for the dignity of the human person and respect for human rights. He leaves behind the legacy of an important development of the conciliar image of the Church as the family of God, which is beginning to emerge as a promising ecclesiological category, particularly in Africa.²

²Cf. John Paul II, Apostolic Exhortation *Ecclesia in Africa* (Ed. Vaticana, 1995), 63, 80–85, 92.

Ecumenism has been another priority of John Paul II's pontificate (*Ut Unum Sint*, 99); he has promoted this ecumenism through a faithful following of the principles of Vatican Council II. The Holy Father has become the peerless champion of the cause of Christian unity. By his teaching, his apostolic journeys, and his gestures, he has opened wide the doors of the Catholic Church to a rediscovered fraternity with the other Churches and ecclesial communities. The preparation for the Jubilee, the encyclical *Ut Unum Sint*, the requests for forgiveness, the opening of the holy door at Saint Paul Outside the Walls together with the archbishop of Canterbury and a metropolitan of the patriarchate of Constantinople, the humble yet firm hand offered to the Orthodox in his recent travels, all point to a consciousness of the urgency of the ecumenical cause, and a determination to respond with all possible means to Christ's will for his Church. The recent visit to Rome of an official delegation of the Greek Orthodox Church, at first very reticent, reawakens the hope that a reconciliation of the Churches is near at hand, even if the road seems longer than we had foreseen. Moreover, could a full reunification with the Russian Orthodox Church come to pass otherwise than through a deeper conversion of heart and more authentic fraternal relations on both sides?

Carrying out this great priority of John Paul II's pontificate demands reflection and initiative that are daring, perseverant, and creative. But, since unity is a gift of God, since it is the gift that God makes of his own communion, we must give thought not only to renewing structures, habits, and mentalities, but above all to the fundamental attitudes that allow the Word of God to be received. For unity is first a grace; it is not "our" work, but the work of God and the welcoming of his Person. This is why I have chosen to speak of the future of ecumenism in relation to Mary's role in the family of God that is the Church. It seems to me that a renewal of spiritual ecumenism in the school of Mary might open new horizons for the reconciliation of the churches. I will dwell on three points: first, Mary and the renewal of spiritual ecumenism promoted by the Second Vatican Council; second, Mary and the "spirituality of communion" proposed by John Paul II in his apostolic exhortation *Novo Millennio Ineunte*; third, the "Marian profile" of the Church and its ecumenical repercussions according to Hans Urs von Balthasar.

Some may find this proposal surprising, and it certainly has its risks. One might fear a new shift towards the too isolated

Mariology of the preconciliar era. But I have been preceded in this act of daring by the ecumenical “Groupe des Dombes,” which in 1997–1998 published a beautiful document on *Mary in the Plan of God and the Communion of Saints*. This group of about forty Catholic and Reformed theologians produced a remarkable synthesis which ends as follows: “All our work has shown that Mary offers absolutely no reason for making her the symbol of what divides us.”³ A similar reflection is currently underway in the official dialogue between the Catholic Church and the Anglican Communion. Ought we not rejoice over this important *rapprochement* and hope that one day a new ecumenical Council on the unity of Christians might, with the grace of God, celebrate the restoration of full communion between the Churches? I am deeply convinced that dialogue about Mary can hasten this reconciliation, for there is no cause more dear to the Mother of God than the unity of God’s family.

1. For a renewal of spiritual ecumenism in the school of Mary

Great progress has been made since the solemn and irreversible entry of the Catholic Church into the ecumenical movement at the Second Vatican Council. The most significant moment of the Council was not the very important vote on *Unitatis Redintegratio*, which established the Catholic principles of ecumenism. It was another—and most dramatic—vote by which an almost equally-divided assembly finally decided, by a margin of fifty votes after an impassioned and memorable debate, to insert the text on the Virgin Mary, which was originally conceived as a separate document, into the Constitution on the Church, *Lumen Gentium*. This capitally important decision marked a turning point in the manner of treating Mary and Mariology, no longer as a doctrine unto itself, but as part of ecclesiology and Christology. Seen as a blow to the Marian movement, this decision greatly favored the *rapprochement* of the Catholic Church and our Christian brethren

³Document of the Groupe des Dombes, *Marie dans le dessein de Dieu et la communion des saints*. I. *Dans l’histoire et l’Écriture*; II. *Controverse et conversion* (La Documentation catholique, 3 and 17 August 1997, no. 2165, 721–749; 2 and 16 August 1998, 719–745, here, 742).

who opposed the excesses of a certain type of Marian piety in the Catholic Church.

Among the great moments of ecumenism, we can mention the lifting, on 7 December 1964, of the reciprocal excommunications of 1054 between Rome and Constantinople by Paul VI and Athenagoras. This gesture, of great symbolic weight, raised hopes for imminent unity between these sister Churches, which were now reconciled but not yet reestablished in the full communion of the first millennium. We note, moreover, the christological accords signed between the Catholic Church and several ancient Eastern Churches, including the Armenian, Coptic, and Assyrian; and a very important “Joint Declaration on Justification” signed 31 October 1999 between the Catholic Church and the World Lutheran Federation. Most recently, the celebration of the Jubilee Year 2000 prompted growing expectations of, and hopes for, an imminent restoration of full communion between the disciples of the same Lord who proclaim the same Gospel throughout the world.

How are we to overcome the obstacles that still lie in the path of the common witness that Christians must give before the world? We are more aware today of the human limits that slow the march toward full communion; this is why we must revive spiritual ecumenism, which places human efforts in their proper light and which has always been considered the soul of the ecumenical movement.⁴ This involves reviving prayer for unity, through the contemplation of Christ’s prayer to the Father. We recall that his prayer asks for the disciples’ unity “so that the world may believe.” We must not forget, however, that this prayer is concerned above all with the glory of the Father: “Father, glorify your Son, that the Son may glorify you” (Jn 17:1). Jesus does not seek his own glory; if he prays for his own glorification, it is so that the Father may be glorified. His attitude is completely centered on the Father, whom he wishes to glorify in his mission as he glorifies him in eternity. Jesus’ deepest desire is not the success of his own mission, but that the Father might be recognized, loved, and glorified in the world,

⁴See Walter Kasper, “Ein Herr, ein Glaube, eine Taufe. Ökumenische Perspektiven für die Zukunft,” in *Stimmen der Zeit*, vol. 220, no. 2 (February 2002), 75–89.

through the unity of his children for whom he is ready to offer every sacrifice.

This filial attitude of Jesus passes into Mary at the moment of the Incarnation. The Holy Spirit who overshadows her first disposes her heart and her faith to this attitude, so that she may give a worthy welcome to the divine guest, the Son of the Most High who floods her with grace in making her his dwelling. This is why Mary had to be pure with a purity beyond compare, for in her obedience to the Word, she espouses the very attitude of the eternal Word, turned wholly toward the Father from before the creation of the world (Jn 1:18). Hence the perfect unity between the Mother and the Child, in the same Spirit of praise, obedience, and service to the Glory of the Father. The Church is born of this unity; the Church “is” the immaculate and indissoluble unity of the love of the Trinity poured out upon, and received by, the Handmaid of the Lord.

Has not this living faith of Mary in the living Word of God dwelling in her always been the norm of the Church’s faith with regard to the Scriptures? How could we hope to restore the unity of the Churches if not from this attitude of welcome and obedience to the Word of God? Mary is the living reminder to look at Jesus, to entrust all needs to him, and to do as he says. Why should we not ask the Holy Spirit to overshadow the ecumenical movement so that, with Mary, we might all find the right attitude in the face of the Word? Spiritual ecumenism can make no further progress without a serious renewal and development in this regard. The week of prayer for Christian unity must testify ever more clearly to our love for the Word. The celebrations of the Great Jubilee reawakened this hope. May it not be disappointed through our neglect of spiritual ecumenism!

2. “To make the Church the home and the school of communion”

The apostolic letter *Novo Millennio Ineunte* proposes, under the above title, “commitment and planning, on the part of the universal Church and of the particular churches,” for a spirituality of communion “that embodies and reveals the very essence of the mystery of the Church” (42). “To make the Church the home and the school of communion: this is the great challenge facing us in the millennium which is now beginning” (43).

This great challenge calls for a concrete and workable program, but it presupposes, before all else, a “spirit” without which “the external structures of communion will serve very little purpose” (43). In the age of the global village and of mankind’s intense aspiration towards a “common home,” not only for Europe but for the world, the Church of the new millennium feels on all sides the urgency of listening anew to the Spirit, who speaks to the churches of Asia, Africa, America, and elsewhere, in order to hear the cry of the poor and offer them the good news of the coming Kingdom. “To make the Church the home and the school of communion” is an ideal that always begins from meeting Christ with the poor, from meeting the poor Christ, which founds an absolute respect of persons, whatever their limits and handicaps. I often think of Jean Vanier’s moving testimony on Pentecost, 1998, when John Paul II called all the new movements and communities of the Church to Saint Peter’s Square. In the presence of the Holy Father, he spoke of the inviolable dignity of the littlest and the most vulnerable. The Church is this school of love that gives priority to the weakest and the most threatened, because in them she sees Christ, begging for love and compassion. Mother Teresa teaches precisely this when, in every poor person, she embraces Christ, the Poorest of the Poor. This is the source of the world-wide impact of her testimony, which illustrates the ecumenism of holiness.

A “spirituality of communion” thus supposes, as we have already mentioned, “the heart’s contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us” (NMI 43). This gaze that perceives the divine light both interiorly and exteriorly is that of Mary, full of grace. It is a gaze of faith turned toward the interior Guest, but which leads directly to immediate and attentive action. “She went in haste to visit her cousin Elizabeth. Later, at the wedding at Cana, she sees the joy of the feast threatened and intervenes very simply: “Do everything that he tells you.” At the Cross, the Mother sees the side of her Son pierced and yet she remains standing, in faith, in an unutterable suffering-with (*com-passion*). From beginning to end, the welcome she gives to the Word made flesh is simple, attentive, joyous, discreet, and translated wholly into service. “Blessed are you who believed!” sings the Church, striving to share in the same spirit.

The flowering of this communion within the Church presupposes attitudes of welcome, exchange, reconciliation, and

solidarity among all. Hence the importance of the “new commandment” (Jn 13:34) and the “higher way” of charity described by the Apostle to the Gentiles (1 Cor 13). Saint Thérèse of the Child Jesus, the doctor of Love, understood her own mission in the Church as a witness to the Love that transcends and animates all charisms. Her existential and theological mission was to live that all-inclusive and all-embracing love that makes her so universal, and thus so close to the Mother of God. The mortal remains of the patroness of the missions are now traveling the world, from North to South and East to West as a sacrament of Love that has no boundaries. May she inspire the ecumenical movement and foster among the Churches and ecclesial communities a greater openness to the Spirit of Love, who fashions unity in diversity.

The primacy of Love grants us a deeper understanding, too, of the meaning of the ecclesial institution, with its organs of government, consultation, and participation. The spirituality of communion “supplies institutional reality with a soul” by “prompting a trust and openness” that allows all the members of the people of God to exercise their own responsibility. *Novo Millennio Ineunte* gives a timely reminder of the need to verify and develop the “Petrine ministry and episcopal collegiality,” as the “specific services to communion” (44). Since synodal methods are not, however, those of a parliamentary democracy, all legitimate transformations we might desire for the sake of a better division of responsibility between center and periphery must be situated within a logic of communion, governed by a sense of the mystery of the Church. The unity of the Church and of the Churches will certainly depend on the amelioration of structures of participation, but only on the condition that we do not underestimate the power of love and forgiveness, which liberate deeper energies than do negotiation or diplomacy.

The experience of the Focolare movement is in this regard emblematic and very promising for the future of ecumenism. The movement’s spirituality of unity is none other than the “*Via Mariae*,” the way of Mary, who receives Jesus in her heart and her womb, and gives him to the world.⁵ The “Work of Mary” (the movement’s official name) does not specifically promote the figure of Mary; rather, it espouses her discretion and communion with the

⁵Chiara Lubich, *La dottrina spirituale* (Mondadori, 2001), 80ff.

abandoned Jesus, from whom flows the unity of love that is stronger than death. Chiara Lubich's innumerable ecumenical and even interreligious experiences point to the lived and popular (*de popolo*) ecumenism which the Church so needs, in order to become more credible in the eyes of the world.

On the level of ecumenical relations, a spirituality of communion takes note of the gains of the ecumenical movement described in the encyclical *Ut Unum Sint*, particularly the rediscovered fraternity between the churches and ecclesial communities. This rediscovered fraternity, which has replaced the antagonism of the past, is reflected in the more positive way of referring to our brethren, once called "separated," as brethren not yet in full communion with us. Our meetings with these brethren on the occasion of celebrations, dialogues, or common engagements demonstrate ever more clearly that fraternity and "dialogue [are] not simply an exchange of ideas. In some way [they are] always an 'exchange of gifts'" (UUS 28; LG 13). These exchanges call ever more insistently for a "dialogue of conversion," not only of individuals, but of churches.

3. The "Marian profile" of the Church and ecumenical dialogue

A survey of the ecumenical dialogues of the last twenty years shows that the notion of *koinonia-communio* has become the key concept both for Catholic ecclesiology and for our various partners in dialogue as well. There is a remarkable convergence around this biblical concept, which is at the heart of the ecclesiological interpretation of Vatican II. The debates about the proper interpretation of "*subsistit in*" have shown this clearly, particularly after the declaration of the Congregation for the Doctrine of the Faith, *Dominus Iesus*. How are we to understand that the catholic Church "subsists" in the Roman Church without being identified with her to the point of excluding other ecclesial realities, which seem to be separated from her own communion?

The interpretation given to the subsistence of the Church as "subject" of communion raises the question of the nature of the Church, of the relationship between her universal and particular, or local, dimensions, as well as the question of the relationship between papal primacy and episcopal collegiality; these questions obviously bear upon how we conceive the restoration of full

communion between the Roman Catholic Church and the other Churches and ecclesial communities. This debate is developing within the Roman Curia itself, where the recent discussion between Cardinals Joseph Ratzinger and Walter Kasper has highlighted the stakes of the ecclesiology of communion. To my mind, the debate would profit from an integration of the Marian ecclesiology of Hans Urs von Balthasar, who brings a symbolical theology to bear on the question of the unity of the Church.⁶

According to Balthasar, the priority of the universal over the local Church is to be grounded, not in Jerusalem, Antioch, or Rome, but rather in Mary who, in faith, receives and enters into communion with the Word made flesh. He holds that the Catholic Church begins not at Pentecost, but in the chamber at Nazareth, where the communion of Mother and Child in the Holy Spirit already contains *in nuce* the properties of the one, holy, catholic, and apostolic Church. The Church that preexists in the mind of God is daughter Zion, historically personalized in Mary; the Church qualitatively subsists in this “singular” and “catholic” person who unites the universal Church to each local Church. From the person of Mary, the first Church, the Church’s unity unfolds in the diversity of communities, with neither the dissolution of the universal in the particular nor the absorption of the particular into the universal. This spiritual and personal unity of Mary-Church flows everywhere from the Eucharistic communion shared by each community of disciples, as they receive, with her, the Spirit of Pentecost.

The Holy Spirit, the Gift of the Father through the Son, brings the intimacy of the Trinity into the relationship Christ-Mary-Church. No human concept can adequately grasp this reality, which is a mystery of faith. The great Pauline nuptial image of Christ and the Church stammers out something of this most intimate communion. The implications of this nuptial ecclesiology need to be further explored, with the help of the interplay (perichoresis) between Mary and the Church already described in

⁶Cf. Hans Urs von Balthasar, “Who Is the Church?”, in *Explorations in Theology II: Spouse of the Word* (San Francisco: Ignatius, 1991); *Theo-Drama III. Dramatis Personae: Persons in Christ* (San Francisco: Ignatius, 1992), 263–360. For a critical analysis of positions, cf. Stephan Ackermann, *Kirche als person. Zur ekklesiologischen Relevanz des personal-symbolischen Verständnisses der Kirche* (Würzburg: Echter, 2001), 291–350.

patristic theology, in order to shed new light on the controversial questions of the apostolic and Petrine ministries.

John Paul II implies this when he describes the “Marian profile” of the Church as more fundamental for the Church’s unity than the “Petrine principle.”⁷ In number 27 of *Mulieris Dignitatem*, the Holy Father, departing from the customary reserve of magisterial documents, cites a living theologian, Hans Urs von Balthasar: “This Marian profile is also—even perhaps more so—fundamental and characteristic for the Church as is the apostolic and Petrine profile to which it is profoundly united The Marian dimension of the Church is antecedent to that of the Petrine, without being in any way divided from it or being less complementary. Mary Immaculate precedes all others, including obviously Peter himself and the Apostles . . . born of the human race under the burden of sin A contemporary theologian has rightly stated that Mary is ‘Queen of the Apostles’ without any pretensions to apostolic powers.”⁸ What she has is something far greater.

Mary is the response of love to Love. She is the handmaid of the Lord who perfectly receives his Love, which is the one thing necessary for eternity. “In the heart of the Church, my mother, I will be love, and so I will be all!” wrote Thérèse of the Child Jesus. Mary does not covet the power of the Apostles to represent Christ because she incarnates, simply and in a totally singular and personal manner, the Church’s deepest identity. The dimensions of structure, power, institution in the Church are meaningful only in function of, and with a view to, Love. Mary does not represent anything; she is simply the Church of Love in its most eminent member, whose eminence consists precisely in an intimate relationship of communion with all the other members of the body of Christ. A biblical and ecumenical meditation on this relationship would allow us to clarify further the “hierarchy of truths” necessary for the Church’s unity, as well as to deepen the ecumenical attitude that allows us to respect and integrate the diversities compatible with the unity willed by Christ.

⁷John Paul II, Apostolic Letter *Mulieris Dignitatem*, 27, note 55.

⁸Ibid., note 55; H.U. von Balthasar, *Neue Klarstellungen*. “Address to the Cardinals and Prelates of the Roman Curia” (22 December 1987) in *L’Osservatore Romano*, 23 December 1987.

I am convinced that a wider ecumenical dialogue along the lines of *Mary in the Plan of God and the Communion of Saints* of the “Groupe des Dombes” would mark a very significant step forward for the cause of unity. A greater and deeper awareness of the unity that proceeds from the “Marian principle” would allow us better to situate the apostolic and Petrine dimensions that are currently the center of debate, and on which we cannot agree until we arrive at a more adequate integration of the Marian and feminine dimension of the Church. As long as the Orthodox and Eastern Churches do not feel the depths of our mutual communion in the *Theotokos*, they will be wary of our ecumenism and will resist the invasion of the West. On the Protestant side, the recentering accomplished by the Council and confirmed by the Groupe des Dombes document allows us to foresee significant advances in the future. It seems to me that a multilateral accord on the evangelical figure of Mary in her relation to Christ and the Church, according to the Scriptures, would have an unprecedented symbolic impact. Would this not challenge all the members of the Churches, beginning with the Catholic Church, to a profound conversion to the cause of unity?

I will mention in closing my recent trip to Africa, where I had the surprise of discovering the sanctuary of Yamoussoukro on the Ivory Coast, dedicated to Our Lady of Peace. How astonished I was to see this fabulous temple rise out of the jungle, literally fallen from heaven like the fire of the Apocalypse! It is a temple bigger, more beautiful, and more universal than Saint Peter’s in Rome, an eschatological temple radiating the glory of the Trinity to all the world. It is the gratuitous, inexplicable, and splendid gift of the Mother of God to all God’s children scattered throughout the world. For it pleases the grace of God to confound human wisdom through the magnificence of his gifts to the poor. May an innumerable company of saints, communities, and peoples set off on the road to this heavenly Jerusalem that descended from the African sky and was entrusted to the care of the Holy Father. May the ecumenical and Marian movements join hands so that, with Mary and all the poor, kindled by the Spirit, they may together hasten the coming of the Kingdom and sing the glory of the Father that shines on the face of his Christ. *Duc in altum!*—*Translated by Michelle Borrás.*

MARC OUELLET, S. S., is Archbishop of Quebec.