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A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

Donal Flanagan of Ireland wrote recently that we seem to have moved from an unrestricted *De Maria numquam satis* (the old Latin axiom, 'never enough about Mary') to a new and shorter axiom, *De Maria numquam* ('about Mary, nothing!'). We have come from a naive 19th century pietism, which lasted well into the 20th century, to an equally naive anti-marianism, however fashionable it may be at the moment. During his course this past summer (1970) at the University of Dayton, René Laurentin said with respect to Jesus himself and to His Virgin Mother: "Demythologization has become the mode and a kind of vertigo. Today many Christians indulge in this manner of interpretation without any preparation."

De Maria numquam is an obvious exaggeration, and this survey, like its predecessors, confronts a mass of good studies on the Virgin Mary. At the same time it is more than ever true, to quote Laurentin again, that "something has changed in the Church concerning the Virgin. It is a fact, and Christian realism, the realism of our love for the Mother of God, invites us to reflect on it with open eyes."

In preparing this overview I have borrowed shamelessly from existing surveys and reviews, albeit giving due credit, especially from Laurentin's latest *Bulletin marial*, which appeared early summer, 1970.¹ V. Leroy, O.P., has a 30-page survey for *mariologie* among the bulletins in the *Revue thomiste*, 1968, which slipped by me last year.² The annual list of the *Ephemerides Theologicae Lovanienses* include our Lady— gen-

¹ *Bulletin sur la Vierge Marie*, in *RSPT* 54 (Avril, 1970) 269-328.

² *RT* 68 (1968) 653-568.

eral titles and a section on cult are in the issue of June, 1970.³ *Tables generales* for *Nouvelle revue théologique* have appeared for the period 1956-1968.⁴ The French Mariological Society published during 1970 its vol. 26 from the fall, 1969, meeting, the second of three on Mary and the Holy Spirit, a number in memory of H. Barré, C.S.Sp. with the lead article by H. Cazelles, on the Holy Spirit and the Incarnation in the Scriptures. *Estudios Marianos* produced two volumes, 34 and 35, from the Sept. 1969 convention of the Spanish Mariologists, both on Marian spirituality. The many reviews and bibliographies in *Ephemerides Mariologicae*, *Marianum*, *Cahiers Marials* help the specialist keep abreast, as well, of course, as Marian titles reviewed in journals of larger theological interest, like *Theological Studies*. In addition one might consult the bibliographies of authors who have written on our Lady either for *Festschriften* in their honor, or at their deaths. Some recent instances are for the late Clement Dillenschneider, C.S.S.R., d.1069, in *Ephemerides Mariologicae* 20 (1970); by G. Jouassard in memory of H. Barré, C.S.Sp., d.1969, in *Rev. Et. Aug.* 15 (1969), including works still to appear, as the great history of Saturday devoted to Mary which Barré had just completed when he died; in tribute to J. A. de Aldama, S.J. listing 188 titles between 1932 and 1968, a great many on our Lady, in *Diakonia pisteos* published at Granada, 1969.⁵

This year's overview is divided as follows:

- I. a selection of noteworthy items of recent or proximate publication;
- II. comments on Laurentin's *Bulletin marial*;
- III. commentaries on Vatican II;

³ *ETL* 46 (1970) 156*-159*.

⁴ *Tables générales de la Nouvelle Revue Théologique*, 1956-68.

⁵ *Diakonia pisteos*. Biblioteca teológica Granadina, 1969; the third part of this *Festschrift* is on Mariology, 185-293, five articles, two of them on the Assumption, by Balic and Roschini, one on the finding in the temple by Galot.

- IV. the virginal conception of Jesus;
 - V. ecumenism; and finally
 - VI. a selective miscellany.
- An appendix will give still further titles.

I. *Recent Newsworthy Items:*

First-place honors go to *Ephemerides Mariologicae*, the scientific quarterly edited by J. M. Alonso, C.M.F. On his editorial and advisory board is his confrère, Fr. E. Andres, of our Society. The two numbers of 1970—the first was a triple fascicle—well earn the praise, “has made a radical adjustment to the needs of the post-conciliar age.” (M. O’Carroll, C.S.Sp.) The triple issue was *Crisis en Mariología. Mariología y teología*,⁶ a theological symposium on the current problematic with 15 authors; to name a few—García Garcés, founder of *Eph. Mariol.*, G. Philips, C. Balić, R. Laurentin, H. Cazelles, H. M. Koester. In English are D. Flanagan of Ireland (whence the quotation at the start of this paper) on *A Future for Marian Theology*, and E. R. Carroll, *Mariology and Theology Today in Terms of the Pluralistic American Religious Experience*, a study of the thought of Herbert W. Richardson. J. Alonso comments on the contributions in an introductory essay. The final number of 1970 gives two articles and the regular sections: *textus-notulae-commentarii* (here we find N. García Garcés on our Lady in Advent in the new missal); *nuntia bibliographica*—many of them. One article is a *bilan actuel* on the spiritual motherhood by J.-M. Salgado, O.M.I., the other a shorter piece by German Lutheran pastor Wolfgang Borowsky, *Jesus und Maria als Hilfen in der modernen Welt*.⁶

The second news item comes from the International Pontifical Marian Academy: the proceedings of the congress held in Lisbon, August, 1967, are now in press and expected in early

⁶ At an annual rate of \$5.50 *Ephemerides Mariologicae* is good value; there were 515 pages in 1970; published from Bueno Suceso, 22, Madrid 8, Spain; for an additional \$3.50 it will be sent airmail.

1971—6 volumes, *De primordiis cultus mariani*. The Academia is busy preparing the next international congress to be held this coming August, 1971, in Zagreb, Yugoslavia, and to carry on the theme of the last one, treating the cult of Mary from 500 A.D. to 1100 A.D. It is hoped there will be a good American representation.

Item no. 3 is the new annual of the Marian Library of the University of Dayton, *Marian Library Studies*, vol. one, dated December, 1969, actually came out the past summer, a modest but promising start. Father T. Koehler, S.M., director of the library, is present at this convention and can tell us more about plans for the future. In the opener there are three articles: Wm. Fackovec, S.M., *The Marian Library of the University of Dayton*, a carefully researched story going back to the modest origins in 1943, tracing the growth of the collection, the library publications (the 8-times yearly *Marian Reprints*, later called *Marian Library Studies*, January 1951 through Spring, 1967, 132 issues in all) and other aspects. R. Laurentin contributes, *Mary and Womanhood in the Renewal of Christian Anthropology*. In his latest *Bulletin marial* Laurentin notes wryly that the current statutes of the French Mariological Society (though due for revision) exclude women, "sauf celle qui est l'objet même de son étude" ("except that woman who is the object of the Society's studies!") Future plans for *Marian Library Studies* include critical editions of texts, historical bibliography, and iconographical studies. Many of these can call upon the marvelously rich resources of the Marian Library.

A fourth news note is the announcement of the forthcoming eighth and final volume of *Maria, études sur la sainte Vierge* which Fr. H. du Manoir, S.J., has edited from vol. one (1949). It is impossible to praise fairly in a few words this great set, ranging across Scripture, the Fathers, spirituality, the Marian cult of many nations. Vol. VII appeared in 1964. Now Fr. du Manoir, professor emeritus of the Institut Catholique, has kindly sent me an outline of the final volume, due to go on sale

early February, 1971. A first part he calls *redactionnelle* compares studies that have appeared in the seven volumes with what Vatican II said, and takes up also the conciliar Marian references in addition to *Lumen gentium*. The 8th chapter of *Lumen gentium* will be itself accompanied by an article by G. Philips: *La Vierge au concile du Vatican et l'avenir de la Mariologie*.

A second main division is *la partie repertorielle* and is given over to extensive indices of the whole collection. Here is Fr. du Manoir's summary of intent in the work now completed, from his personal letter: "*Maria* . . . is not an encyclopedia; it does not follow an alphabetical order, nor does it seek to be exhaustive. Rather, it has sought to show the exceptional role Mary has played. She is not a myth but an historical person who stands at a central point in the development of the history of mankind. By her cooperation with grace she is the Mother of God who was made man physically in time and space, in her body but even more in her heart. And therefore she becomes also the mother of the mystical body of the Church, for she is the archetype of the Church, and the archetype of every human person called to be an adopted son of God."⁷

II. *Bulletin Marial of Laurentin:*

R. Laurentin's latest *Bulletin marial* took 48 pages plus a 10-page appendix. His main divisions are: a) Bible; b) tradition, the Fathers down to Vatican II and Pope Paul; c) doctrine; d) cult and e) ecumenism. The *annexes* include among other facts information on editions and re-editions of important Greek, Byzantine and Latin texts, from the Fathers and the Middle Ages.

⁷ Tome VIII will consist of *Etudes sur Vatican II* and *Tables de toute la collection Maria* . . . (Beauchesne, Paris, early 1971). I owe my information to a letter from Fr. du Manoir, December 1, 1970.

Laurentin opens with these words: "Studies on mediation, coredemption, queenship—so numerous from 1926 to 1960—have dropped to almost nothing, but other sectors are expanding—patristic, 'pneumatological,' anthropological, ecumenical. . . . If a critical sense and sobriety have succeeded to generosity, standards and quality have gone up."

Under *tradition* Laurentin praises the opening title in a new series from the Academia Mariana, the *Bibliotheca Mariana Biblico-Patristica*—D. Fernández, C.M.F., *De Mariologia Sancti Epiphanii* (Rome, 1968), based on a Würzburg thesis of 1956. Fernández has six articles on this topic in *Ephemerides Mariologicae*, 1958-1963. The author's conclusions are restrained, e.g., he suggests there is more merit in the questions put than in the solutions offered. Along with that, there are some good things on the Mary-Church analogy, and on word-usage, showing the veneration of Mary.

Under *cult* Laurentin notes a critical edition of an Armenian Lectionary, showing a feast of Mary the Mother of God, *theotokos*, for August 15; the lectionary was composed between 415 and 439.⁸ Fresh from his own 3-vol. study of the Pontmain appearances of our Lady on the eve of the centenary (Jan. 17, 1871), Laurentin offers provocative comment on apparitions and their meaning, as also on the still juridicist and often ineffective ways of coping with spurious claims.⁹ In particular, he points out that the people's interest which often continues just as strongly under the frown of Church authorities shows that they find in such 'visions, messages, apparitions' satis-

⁸ A. Renoux, *Le codex arménien Jérusalem* 121. I. Introduction aux origines de la liturgie hierosolymitaine. Lumière nouvelle, in *PO*, vol. 35, fasc. 1, no. 163 (Turnhout, Brepols, 1969).

⁹ Lethielleux of Paris is publishing Laurentin's *Pontmain (1871-1971)*. He calls attention in the bulletin to the articles also of Dom B. Billet who worked with him on the Lourdes documentation: *Notes mariales*, in *Esprit et Vie* (formerly, *L'Ami au Clergé*) 78 (1968) 595-604, 79 (1969) 349-57 and 498-508, of which the first and the third concern apparitions true and false.

faction for needs the Church has not met for them. When the Church uses 18th century canons to pass judgment on current claims, with the investigators often strangers, what surprise if no heed is paid? Would people turn to such substitutes if they were receiving proper nourishment, doctrinally and devotionally?

To start his section on ecumenism Laurentin remarks that the important thing is not express dialogue on the Blessed Virgin, but the return to the sources in the Bible and the Fathers, stripping away the superfluous. Among his titles are B. Meiper, a Dutch Carmelite writing in German: *Mary, Evangelical or Catholic? An Ecumenical Consideration*.¹⁰ Writing for a large public, Fr. Meiper sees in the biblical and traditional understanding of Mary's faith both God's gift and man's response—an indication of our Christian differences, but also a sign of hope. Another promising title is *La vierge Marie* (Mame, Paris, 1968), a combined effort by Catholic, Orthodox and Protestant authors: Ph. Zobel and Maryvonne Caplain, Catholics; H. Roux, Reformed; A. Kniazeff, Orthodox.

Many of the observations in his *Bulletin marial* Laurentin incorporated into his 1970 summer course at Dayton, and issued supplementary sheets for the mimeographed book based on his 1968 course, *The Present Crisis in Mariology*, still in good supply from the Dept. of Theology, University of Dayton.

III. *Vatican II:*

A valuable reference tool is *Vatican II: A Bibliography*, by Charles Dollen, librarian at the University of San Diego.¹¹ There are 2500 items, and 300 subjects headings. The subject index has 35 entries on Mary, from English language magazines, newspapers, and books, each with complete bibliograph-

¹⁰ Brocard Meijer, O.Carm., *Maria, Evangelisch oder Katholisch? Eine oekumenische Betrachtung* (Wienand Verlag, Cologne, 1969).

¹¹ Reverend Charles Dollen, *Vatican II: A Bibliography* (Scarecrow Press, P.O. Box 656, Metuchen, N.J. 08840, 1969).

ical details, and each item with its own code number. Here, e.g., one finds immediate reference to Cardinal Koenig's explanation in *The Tablet* (London), July 4, 1964, *Our Lady and the Church; why the two schemata were combined*.

Last year's survey took passing note of G. Philips' book on *Lumen gentium*. A detailed study shows that the Philips commentary on ch. 8 has no peer. In 80 pages the Louvain *peritus* explains the text as it stands, filling out, as no one else has yet done, the frequently neglected footnotes. He shows how the document moved from an initial magisterium approach to the final history-of-salvation style. Of post-conciliar uneasiness he notes dryly that theologians, especially those of 2nd rank, are expert in bending the Vatican Marian document in whatever direction they wish. The great contribution of chap. 8, "the something new, at least in explanation," is the union of Mary both with Christ and with the Church. Philips' commentary abounds in insights and incisive expressions; here are several: a biblical presentation rather than exegetical as such: of 1 Tim 2:4, the one only mediator text—this is a source, an absolute theological principle to move out from, rather than a difficulty to be overcome; -of no. 62, Vatican II here appeals to Christian experience, an appeal it has not been Roman custom to make!

In this chapter as well as elsewhere in his 2-vol. study of *Lumen gentium* Philips gives background and context for chap. 8. Among the fascinating facts is information on the abortive Council projects ordered by Pius XI and Pius XII, now come to light, and their interest in the Assumption, mediation and co-redemption.¹²

Between 1966 and 1968 the Episcopal Conferences of Eastern Africa, Kenya, Malawi, Tanzania and Uganda, sponsored for their clergy a series of papers on Vatican II. Adrian Hastings

¹² G. Philips, *L'Eglise et son mystère au IIe Concile du Vatican: texte, et commentaire de la Constitution 'Lumen gentium'* (Desclée et Cie, Paris-Tournai, 1968) vol. 2.

presents these easy-to-read yet remarkably thorough studies in a 2-vol. paperback, *A Concise Guide to the Documents of the Second Vatican Council*. Vol. one (London, Darton, Longman & Todd, 1968) includes chap. 8 of *Lumen gentium*.

Antoine Wenger, A.A., Byzantist and for some years editor of the French daily *La Croix*, wrote a volume of chronicle for each session of the Council. In both session two and session three he devoted sections to our Lady, lamenting the strange silence of the Eastern Catholic bishops when the matter was under debate, and providing, especially for session three, a rich dossier on *Mary, mother and mediatrix, according to byzantine theology*.¹³

Titus Cranny, S.A., has just published, *Is Mary Relevant? A Commentary on Chapter Eight of Lumen gentium* (New York, Exposition Press, 1970). Fr. Cranny is a member of our Society, and though I have not yet seen his book, I am sure it will be up to the standard of his previous writings and show great ecumenical sensitivity.

Irish Holy Ghost Father Michael O'Carroll wrote *Vatican II and Our Lady's Mediation* for the *Irish Theological Quarterly*, January, 1970. Using the so far released source materials from the Council, he finds that the strength of the mediatrix position was wrongfully reported in a final paper on the eve of the final vote for chap. 8 (Oct. 29, 1964, 3rd session). He shows also how fourth session references to Mary show a strengthening of the Holy Spirit's role vis-à-vis the Mother of the Lord, e.g., "Led by the Holy Spirit's, she devoted herself entirely to the mystery of man's redemption" (*Priestly Ministry and Life*, no. 18).

IV. *The Virgin Birth:*

Our Society's meeting last year considered the virginal con-

¹³ *Vatican II. Chronique de la deuxième session* (Editions du Centurion, Paris, 1964) 123-132 and *Vatican II. Chronique de la troisième session* (1965) 94-139.

ception of Jesus, with Fr. Craghan assessing the biblical evidence in Luke and Matthew. In his article, *Mary's 'ante partum' Virginity: The Biblical View* (*AER*, June, 1970), Fr. Craghan does the same thing more briefly.

In last year's Survey I simply listed the volume from the German Mariology Society meeting held Sept. 1968 and published in 1969 as vol. 4 of *Mariologische Studien: Jungfrauengeburt gestern und heute*. To this book and topic Laurentin gives a number of pages in the latest *Bulletin marial*, as he did also in his 1968 bulletin, reporting both in the 1968 Dayton volume *The Present Crisis in Mariology* and in its 1970 supplementary pages. As Laurentin shows, the current unrest about the virgin Birth among Catholic theologians may be conveniently dated from the publication of the *Dutch Catechism*, 1966, which explained the meaning of the virginal conception without affirming explicitly that Jesus had no human father. After various meetings between Roman appointees and spokesmen for the Dutch bishops, a supplement to the Catechism has been published, which strongly supports the traditional view.^{14a}

Laurentin summarizes also the Halbfas affair. In June, 1968, priest-catechist Hubertus Halbfas was blocked by his bishop from a state teaching post in Bonn on account of certain negative doctrinal positions he had taken in his book *Fundamental katechetik* (it was announced for American publication, but I have not yet seen it). An historical virgin Birth was among the views strongly and persistently rejected by Halbfas. A conference of German bishops backed up Halbfas' own bishop, who is Cardinal Frings of Cologne. *Herder Correspondence* for February, 1969, contained a strongly pro-Halbfas report of the matter.

The German papers in *Jungfrauengeburt*... explored the

^{14a} *The Supplement to A New Catechism*, by E. Dhanis, S.J. and J. Visser, C.S.S.R., On behalf of the Commission of Cardinals appointed to examine A New Catechism (Burns and Oates, London, 1969). Part III: The Birth of Jesus from the Virgin Mary, 24-26.

virgin Birth from the standpoints of the Bible (e.g. J. Michl on the New Testament; H. Haag on Is. 7, 14; J. Schildenberger on *The Virgin Mary in the Old Testament*; E. Nellesen on Matthew 2), and history of religion and of doctrine (e.g. J. Hasenfuss: G. Söll, *Did Paganism and the Apocrypha Exert a Bad Influence on the Veneration of Mary?*; H. M. Köster, *The Virgin Mary as a Theological Problem since D. F. Strauss*, a very complete panorama; and H. Döring, *Jungfrauengeburt in neuer Sicht?*—raising sharp questions and showing the unsettled *status quaestionis* in the minds of many). A. Weiser provides a summary of the discussions, which came to no firm conclusion.^{14b}

The question is: The Virgin Birth—is it historical event or only a theologoumenon? The magazine *Continuum* presented both sides: only theologoumenon, says Rosemary Ruether in the article, *The Collision of History and Doctrine: The Brothers of Jesus and the Virginity of Mary* (the first 1969 number, vol. 7) with a reply in defense of historicity by Augustine J. Novak, O.P., *The Virgin Birth: Ad Ruether*, in the autumn, 1969, number. As did Craghan before us last January, Fr. Novak concedes the inconclusive character of the biblical evidence, but appeals to “the life-dimension of faith in the Church. In this age when we speak so frequently of on-going revelation, of deeper penetration of the gospel message, of coming to appreciate ‘new’ things in our revelation, it would indeed be tragic to narrowly confine to manuscripts and books (something which is ultimately impossible) a living truth.”

Joseph Ratzinger was quoted last year by Fr. Craghan in defense of the virgin Birth and in pointed criticism of Schoonenberg's astonishingly outmoded theological method (at least for the virgin Birth) of regarding as the Church's faith only formally defined truths, whether by pope or council, brushing aside

^{14b} *Jungfrauengeburt gestern und heute*, edited by H. J. Brosch and J. Hasenfuss, *Mariologische Studien*, vol. 4 (Verlag Hans Driewer, Essen, 1969).

the consistent tradition of liturgy and creed, East and West. Ratzinger's book has since appeared in English translation. He writes: "In fact, the proclamation of a dogma as a single principle by the Pope *ex cathedra* is the latest and lowest way of forming dogma. The original form in which the Church states its faith in a binding fashion is the Creed or symbolum; the profession of faith in the birth of Jesus from the Virgin, a statement quite unequivocal in meaning, belongs firmly from the start to all symbols, and is thus a constituent part of the original dogma of the Church."¹⁵

V. Mary and Ecumenism:

I limit myself to the work of the Ecumenical Society of the Blessed Virgin Mary. The noteworthy event here is the International Ecumenical Conference on the Blessed Virgin in the Church Today, to be held near London, April 13-17 of this year 1971. The sponsor is the Ecumenical Society of the Blessed Virgin Mary, founded in 1967, "to promote, in the cause of Christian unity, ecumenical devotion, and the study, at various levels, of the place of the B.V.M. in the Church, under Christ." In officers, board and membership the Society covers a wide Christian band: Orthodox, Methodist, Anglicans, Roman Catholics and others. Cardinal Suenens is to lead off with a paper on *The Holy Spirit and the Blessed Virgin Mary*. Speakers include Alan Richardson, dean of York (*The Reticence of the Biblical Tradition of the Blessed Virgin Mary*); Msgr. P. Delhaye of Louvain; Canon de Satgé of Sheffield; Rev. John McHugh of Upshaw; Prof. E. L. Mascall *The Relevance of the Theotokos in Present-Day Theology*; Rev. Donal Flana-

¹⁵ J. Ratzinger, *Introduction to Christianity* (Herder and Herder, New York, 1970) 212, note 52. Schoonenberg's view on the virgin birth appears briefly in his *Theology Digest* articles, 17 (Autumn, 1969) 201 and 18 (Summer, 1970) 132 f; still earlier in *Herder Correspondence*, May, 1967. A strongly partisan presentation of the Halbfas affair appeared in *Herder Correspondence*, February, 1969.

gan of Ireland; and from the U.S.A., Fred M. Jelly, O.P. (*The Place of the Blessed Virgin in a Secular Age*). Rev. Gordon S. Wakefield, editor of Epworth Press, will do the summary.

Since last year's Survey the Ecumenical Society has published a couple of further titles. The series title is *Mother of Jesus*, and the latest is no. 8: *Intercession*, by Gordon S. Wakefield (read Nov. 1969). Out of series is the pamphlet *The Blessed Virgin Mary in the Sarum Tradition*, by the Lord Bishop of Salisbury, Joseph Edward Fison, a lecture given March, 1970. Due for publication are no. 9, *Mary, the Gaiety of God*, by Hon. Ada Ammon, and no. 10, *Mary the Obedient Woman*, by Rev. Henry Cooper, Rector of Bloomsbury.¹⁶

[Your reporter, compiler of this Survey, will be taking part in a Christmas service of thanksgiving of the Ecumenical Society of the Blessed Virgin Mary, being held in the Methodist Church in London's East End, the evening of Monday January 4, a long way from St. Petersburg, Florida, but only a long way geographically.]

VI. *A Potpourri*:

Section sixth and last is a potpourri, with an example or two from exegesis, liturgical studies and a Carolingian voice. A) Raymond Brown's second volume of his Anchor Bible commentary on the Gospel of John appeared in 1970. Vol. I (1966) had Cana; Vol. II gives Calvary; both pursue a strongly ecclesial interpretation of Mary's presence in John.¹⁷ Benoit has a few pages about Mary on Calvary in his *Passion and Resurrection of Jesus Christ* (New York, Herder and Herder, 1969).

¹⁶ The Society was founded by Mr. H. Martin Gillett, who serves as its General Secretary. Mr. Gillett's address is: 2a Salmon Lane (Basement Flat), London. E. 14; requests for information and membership can be sent directly to him. American subscribers pay an annual fee of three dollars, which includes whatever publications appear that year.

¹⁷ Raymond Brown, S.S., *The Gospel According to John I-XII*, Anchor Bible, vol. 29 (Doubleday, Garden City, N.J., 1966) and *The Gospel According to John XIII-XXI*, vol. 29A (1970).

Fr. Raymond F. Collins, lecturer in New Testament exegesis at the University of Louvain, did a long piece for *Louvain Studies* (Fall, 1970), *Mary in the Fourth Gospel. A decade of Johannine Studies*. He considers John 1, 13, as well as Cana and Calvary, and covers many aspects: patristic interpretations as well as contemporary exegesis. André Feuillet's interpretations receive a special section. Collins' conclusions are modest: "The principal one is that a sound Mariology must rest upon a sound Christology. In the Gospel of John the presence of Mary is cited when mention of it could easily have been omitted by the evangelist. He has even elaborated the tradition that came to him, to underscore the presence and role of Mary. Yet he has highlighted Mary's role only to affirm that her role cannot be understood except within the context of the messianic role of Christ himself."¹⁸

The Encyclopedia of Biblical Theology, edited by J. B. Bauer, appeared in English translation during 1970. Johann Michl contributes an excellent 10-column article on Mary, including a 2-column bibliography. Under 'biblical Mariology' he considers in order: 1) doctrines clearly witnessed to in Scripture—Mother of God and Virgin Mother; 2) doctrines indirectly from Scripture, via tradition, as the Assumption; 3) other doctrines, based on the Bible.¹⁹

B) I offer two articles on our Lady in the new liturgy, both in French. Canon Tardif writes in *Paroisse et Liturgie* of the biblical figures of the Virgin—Mary the new Eve, the maiden of Is. 7, 14, and Mt. 1, 23, the woman against the dragon of Revelations 12. He defends the use of Wisdom texts for Mary, both in Byzantium and Rome: Prov. 9, 1-11, Pov. 8, 22-35, Sirach 24. They convey that the Mother of the Lord is tabernacle of God, and express theologically her predestination in

¹⁸ *Louvain Studies* 3 (Fall, 1970) 99-142, this references, 141-142.

¹⁹ *Encyclopedia of Biblical Theology*, vol. 2 (Sheed and Ward, London, 1970; Herder and Herder, New York, 1970), from the 3rd German edition (1967, the article *Mary*, 556-566.

the plan of salvation from all eternity. In *Cabiers Marials*, Sept. 1970, A.-M. Roguet weighs "the place of Mary in the new calendar and lectionary." He considers the fixed feasts, those that have been displaced, those that have become feasts of our Lord, those left optional, then feasts of saints related to our Lady. He studies the seasons of Advent and Christmas-Epiphany. Next he takes up the readings from the common of the Blessed Virgin, both from Old and New Testaments, some of which are ours for the first time in the new lectionary, and the same is true for the two new Marian prefaces. As for the feasts of free observance—Our Lady of Lourdes, Feb. 11, Our Lady of Mt. Carmel, July 16, and the dedication of St. Mary Major (gone is the snow note!), August 5—he adds the sage note that "we are still so steeped in juridicism that all that is no longer obligatory seems to us to be abolished. It is in fact quite evident that any place where there is a real devotion of the Christian people for one of these free commemorations it is well to celebrate it." But the survival in the new lectionary of the Wisdom readings, Prov. 8, 22-31 and Sirach 24, Roguet regards as debatable from the standpoints of the Bible and ecumenism.²⁰ I recall that the late H. A. Reinhold (*Jubilee*, Feb. 1966, *Mary in the Liturgy*) and Hans Küng at the end of his *Justification* both see great value in the Church's liturgical use of Wisdom writings for the Mother of Jesus. Thereby we celebrate something about the mystery of the Church as well as about the mystery of Mary.

C) The growing interest in the Marian thought of Paschasius Radbert, d. ab. 865, is reflected in a number of recent writings. Cyrin Maus, O.F.M., published in 1970 his Antonianum thesis for the S.T.D., defended in 1965: *A Phenomenology of Revela-*

²⁰ Henri Tardif, *Les figures scripturaires de la Vierge*, in *PLr* (1970, July 1) 362-370; A.-M. Roguet, *La place de Marie dans le nouveau calendrier et le lectionnaire*, in *Cabiers Marials* (no. 74, Sept. 1970) 235-244.

tion. *Paschasius Radbert's Way of Interpreting Scripture*.²¹ Its 5th chapter in "Radbert's use of the rule *de specie et genere* in expounding Marian ecclesiotypicality in Scripture." He traces this in Radbert's interpretation of the Song of Songs and then of Mt. 1, 18—how is Mary a virgin, if espoused to Joseph? In discussing the relationship of Mary to the Church, Radbert brought his use of the rule on species and genus to its fullest development. Four aspects come into focus, according to Fr. Maus:

- "1) a 3-fold characteristic, analogously designated virginity-with-motherhood-with-sponsality, is said to be verified somehow in the same sense in both Mary and the Church;
- "2) a union on the bodily level with Christ is said to be verified somehow in the same sense in both;
- "3) the divine-human relationship called 'grace' is verified somehow in the same sense, first in Mary and then in the Church;
- "4) finally, because in each of these relationships there is something identical in both Mary and the Church, there is a continuity between them that becomes the basis—given the temporal discreteness between the Mary event and the Church's attainment of 'the mature measure of the fullness of Christ' (Eph 4, 13)—of the relationship of type to antitype."

Conclusion:

As I am writing this survey at Gort Muire (Irish for 'Mary's field'), the Carmelite House of Studies in Dublin, Ireland, I would like to conclude with a poem translated from the medieval poet, Donnchadh Mór O'Dalaigh (O'Daly in English),

²¹ Published by St. Leonard College, Dayton, Ohio 45459. For other studies on Radbert see Laurentin's latest *bulletin*, 323-324, on the controversy between Radbert and Ratramn on virginity *in partu*, taking notice of J. Canal, *La Virginité de María según Ratramno y Radberto, Monjes de Corbie*, Nueva edición de los textos (Rome, Libr. Mariana, 1968).

d.1244. With many another Irish poet he claims Mary's intercession because of our blood kinship with her. Here is the paradoxical result:

"May the son of you, my sister
Bring me safely through life—
Though I do not deserve a good end—
You from whose breast He drank your substance.

The Lord who formed me
Must look mercifully on me;
After all, He is my brother
Since I have the good mother of God for a sister.
Such a poetic prayer seems all the more in order when one ponders the poem about heaven written by the Franciscan Pilib Bocht, of a later date (15th c.), also from the Irish:

Seldom now go from here
The folk of sparse knowledge
But there rarest of all, I fear,
Is the man of learning.

REV. EAMON R. CARROLL, O.CARM.

Gort Muire

Dundrum

Dublin 14 Ireland

Appendix: a further selection of recent writings:

A. Council and Pope

Church: Vatican II's Dogmatic Constitution on the Church. Text and Commentary, edited by Peter Foote, John Hill, Laurence Kelly, John McCudden, Theodore Stone (Holt, Rinehart & Winston, New York, 1969). Attractive illustrated large format with the Abbot translation on one side and on the facing page commentaries taken from many authors,

Abbot (now Bishop) Butler, Sister María de la Cruz, W. J. Burghardt, S.J., and others. Good for school use.

The Pope Speaks. Dialogues of Paul VI with Jean Guitton (Meredith, New York, 1968). Chap. 15 is "The Virgin at St. Mary Major." At the beginning of the book the layman author reflects back on the then Bishop Montini's encouragement for his 1950 book *The Virgin Mary* (English translation, Kenedy, N.Y., 1952) dedicated "to our Protestant, Anglican and Orthodox Brethren that the Virgin of Cana may hasten the hour of union." The criticism some of Guitton's views aroused seems indeed 'pre-conciliar,' as he says, for the early book reads in many ways like a commentary on *Lumen gentium*.

B. *The Scriptures*

Karl Rahner, *Take the Child and His Mother*, in *Everyday Faith* (Herder & Herder, N.Y., 1968). Originally in *Geist und Leben* (1957), whence *TbD* condensed it, 6 (1958) 169-173, though much revised for the German original (1966) of the present book; holds that Joseph's reticence was out of reverence for the mystery.

Elios Giuseppe Mori, *Figlia di Sion e Serva di Jahvé* (Ed. Dehoniana, Bologna, 1970); no. 3 in the collana *Bibbia e pastorale*; incorporating the insights of current exegesis, very readable.

A. George, S.M., *Découverte de Marie dans le Nouveau Testament*, in *Cahiers Mariale* no. 73, 1970; A. George does here for other gospels what he did for Luke in *Cahiers Marials*, no. 67, April 1969. *Cahiers Marials*, published by the Montfort Fathers, appears five times a year, 80, rue de la Tombe-Issoire, Paris 14; four dollars a year is the American subscription cost and well worth it.

Vocabulaire de théologie biblique, ed. X. Léon-Dufour, 2nd ed. (Ed. du Cerf, Paris, 1970). I have not seen this but it is a

thorough revision of the earlier *Vocabulaire* of which the English edition was prepared by P. J. Cahill, S.J. (Desclée, N.Y., 1967). Presumably A. George has also revised his excellent article on *Mary*.

- E. deRoover, O.Praem., *La maternité virginale de Marie dans l'interprétation de Gal. 4,4*, in *Studiorum Paulinorum Congressus Internationalis Catholicus*, 1961, vol. 2 (Rome, Bibl. Institute, 1963) 17-37. One of the few serious studies on this precise aspect of the Pauline pericope, surveying interpretations of past and present, some neutral (Lagrange, Schlier), others favorable (Ceuppens, Zahn), suggesting that Paul's 'unique mention furtive . . . est riche de virtualités presque infinies.'

C. The Fathers

- J. A. de Aldama, S.J., *María en la patrística de los siglos I y II* (B.A.C., Madrid); seen in a 'books received' listing, fall, 1970; in the field of de Aldama's specialty.
- G.W.H. Lampe, *A Patristic Lexicon* (Oxford, 1961-68): great work of scholarship, now complete, with many entries respecting Mary, as the long *theotokos*.
- Jean Plagnieux, *La doctrine mariale de Saint Irenée*, in *RvSR* 44 (1970) 179-189. Although much has been written of Irenaeus and Marian doctrine, the salvation-history approach of recent years, especially of Vatican II, makes his witness all the more valuable; non-polemic, expository.

D. General and particular doctrines

- M.-J. Nicolas, O.P., 'Il est né de la Vierge Marie.' *Marie dans le Mystère Chrétien* (Beauchesse, Paris, 1969). No. 5 in a new series, 'Doctrines pour le peuple de Dieu face à un monde en profonde mutation.' The name of the author is sufficient recommendation.
- K. Frank, R. Kilian, K. Rahner, and others, *Zum Thema Jung-*

frauengeburt (Verlag Katholisches Bibelwerk, Stuttgart). I found this in a 'books received' listing, October, 1970; looks promising.

Thomas Aquinas, *Our Lady* (*Summa Theologiae*, vol. 51, 3a. 27-30) with notes and appendixes by T. R. Heath, O.P. (McGraw-Hill, N.Y., 1969). I commented briefly last year (MS 21 [1970]) on this title, but gave the well-deserved extended review in the final 1970 issue of *The Thomist*, 697-701.

E. *Mary and Ecumenism*

A. Lancashier, *Born of the Virgin Mary* (Faith Press, London, 1962): the book referred to as a "small but unjustly neglected work" in A. M. Allchin's lecture of 1968 at the Marian Library, Dayton; well deserving of notice—part one is Christology; part two presents the 'biblical witness to Mary' and 'the Church's witness to Mary.'

Colm O'Grady, M.S.C., *The Church in Catholic Theology: Dialogue with Karl Barth* (Chapman, London, 1969). Chap. 9 is "Christology—Mariology—Ecclesiology," 79-86. For Barth the virgin birth is exclusively Christological. Mariology is a sign of the deepest differences between Catholicism and Protestantism, so much so that "not since the Reformation itself has Protestantism so deeply disturbed Catholicism . . . and this because Barth is essentially faithful to the principles of the Reformers."

F. *Liturgy and devotion*

L. Della Torre, ed., *La Vierge dans la prière de l'Eglise* (traduit de l'italien par A. Bombieri) (Mame, Paris, 1968). The Survey of three years ago (MS 19 [1968] 101-2) praised the Italian original (1966) of this book, with contributions by D. Montagna, O.S.M. (what Vatican II said on Marian

cult), B. Neunheuser and others. I know no better set of studies on a theme theologians often neglect.

Colin Stephenson, *Walsingham Way* (Darton, Longman and Todd, London, 1970): extensive studies, especially of the reawakening of Anglican interest in England's ancient Marian pilgrimage, brought to my notice by G. Irvine's review in *The Tablet* (London), November 14, 1970.

G. *Iconography and other matters*

Eamon R. Carroll, O.Carm., *The Mother of Jesus in Catholic Understanding*, in *Catholic Almanac* (Doubleday and St. Anthony Guild, 1971): a presentation of the current Catholic position on our Lady for the general public.

Philippa Graig, *How Christ's Mother Lived* (Nottingham, England, The Grail, 1969). Revised edition of an excellent brochure for children (first edition, 1954) now brought thoroughly up-to-date. Bright line drawings with list of matching scriptural readings. Paperback.

Engelbert Kirschbaum, S.J., *Lexikon der christlichen Ikonographie*, vol. 1: *Allgemeine Ikonographie A—Ezechiel* (Rome and other places, Herder, 1968). The main Marian entries will come later in this 6-volume set, but vol. 1 has *Apokalyptisches Weib, Brautigam/Braut* and *Brautmystik*. A comparable set with the same title is appearing from Vienna (vol. 1, 1967) edited by A. Aurenhammer. Information on both comes from R. Murray's review in *Heythrop Journal*, July, 1970, 346-51.

Henri de Lubac, S.J., *The Faith of Teilhard de Chardin* (Burns & Oates, London, 1965). Chap. 9 is *The Virgin Mary*; the special place the Mother of Jesus held in Teilhard de Chardin's life and thought, illustrated from his writings.