Mirror of Hope

On October 10, 2000, about two hundred Friends of the Marian Library/IMRI gathered in the Roesch Library of the University of Dayton for the dedication of a large work of art — Mirror of Hope. Centered on the Nativity of Christ, the multi-figured piece represents the whole of biblical history. Participating in the ceremony were Bro. Raymond Fitz, S.M., president of the University of Dayton, Fr. Johann Roten, S.M., who had commissioned the work and was consultant on the project (from its beginning to the conclusion), and Kevin Hanna (Norwalk, Connecticut), the artist who created the panoramic multi-figured structure. Mr. Hanna worked on the composition full time for more than a year, which was preceded by two years of planning and consultation with Fr. Roten.

The large (12' x 5') triadic work has four inner focal points: the Tower of Babel (on the left); the Nativity Stable (center, bottom); the Heavenly City (center, top); the Temple-Cathedral Spires (on the right). Within the structure, there is a circular movement, first of descent (on the upper left), then a plane of pilgrimage moving from left to right, and, finally, a concluding ascent (on the right). The work is peopled with two-hundred clay-molded figures — each with a unique facial expression — sometimes standing alone, but more frequently in groups, interacting with each other. Their faces range from anger and despair, to surprise, hope, and gratitude.

The departure from Paradise is on the upper left. Discord characterizes the crowd around the Tower of Babel. At the foot of the tower, three kings fight; at the stable, three kings kneel in homage to Christ. Abraham entertains three guests, but the prepared meal lies uneaten. The meal is completed at the Wedding Feast of Cana. Abraham looks skyward and receives the promise of salvation.

The Savior's coming is portrayed in the scenes of the Annunciation, the Visitation, the Nativity (the center of the work), the presentation in the Temple, the flight into Egypt, the finding in the Temple. Many scenes contain birds. As a child, Jesus makes clay birds which later take flight.

The scenes from Christ's public life include the miracle of the multiplication of the loaves and fishes, his concern for the lost sheep, the wedding feast of Cana, the Samaritan woman at the well. From the crib of the Nativity, there is a trajectory to the cross on Calvary. Grace prevails, and redeemed humanity advances on its pilgrimage to the multi-spired Heavenly City (which includes the dome of the University of Dayton's Immaculate Conception Chapel and its flanking arches). Redemption is the victory over sin and evil, and also the restoration of humanity in its ascent to its final destiny in God.

The artist commissioned by the Marian Library/IMRI to execute the work, Kevin Hanna of Norwalk, Connecticut, worked in close consultation with Fr. Johann Roten, S.M. Mr. Hanna, Fr. Roten commented, is an "artist with great religious sensitivity and with the ability to translate religious insights into visual expression." This work,
Central to the Mirror of Hope is a classical symbol of salvation — the mountain. The Mountain of Salvation became very popular during the Baroque period and replaced other symbols of salvation such as the Mirror of Human Salvation and the Bible of the Poor of the Middle Ages. The mountain is a universal and biblical symbol of divine revelation and sacred space—the juncture between heaven and earth and the place of encounter with God. Within Hanna’s presentation of a mountain is a circular movement—a cycle of love. It is the narrative of God’s love for his creation and humanity’s response. On the left, there is a descent representing the creation of the world and the history of civilization seen as a combination of God’s gracious gifts and human resourcefulness. Here we have a descending movement. The base and right flank of the sculpture suggest an ascending movement. It represents the story of redemption: beginning with the promise to Abraham and Mary, leading from Bethlehem to Calvary, and taking the people of God back to the point of departure and fulfillment on the mountain’s top. Here again, it is suggested that God’s work is not achieved without human participation. The latter aspect, human participation, is best illustrated with the discreet but active presence of the figure of Mary in most of the scenes picturing Jesus’ life and that of his followers.

This sculpture is built and organized around four cardinal points or architectural structures. We see on top what biblical tradition calls the City on the Mount, to the left the tall but sturdy Tower of Babel, at the bottom and center of the mountain the wide open Stable of the Nativity, and to the right the elegant steeples of the Temple-Cathedral.

1) The City on the Mount

With its golden towers, steeples, and spires, the City on the Mount is a symbol of God’s presence and of abundant goodness. It is the ultimate point of reference for the meaning of human existence, the Alpha and Omega embracing creation and redemption. The City on the Mount or the Heavenly Jerusalem is the cradle of human life and also its destiny. In the medieval tradition, works of art included some faces or objects familiar to the audience. In the skyline of this work is the silhouette of the University of Dayton’s Chapel, flanked by its two gates. This artistic device well indicates that salvation is not past and distant, but always a concrete, local, personal and communitarian endeavor. It occurs here and now.

2) The Tower of Babel

The Tower of Babel is a sign of contradiction. It is, on the one hand, an impressive monument representing human effort and achievement. The history of human civilization is not separate from salvation. All our striving toward the good is a contribution to full redemption. However, the tower of Babel is also a monument of human hybris, of refusal and rejection. Its architects are no longer inspired by the light that comes from the mountain top. They have mapped the world according to their own standards and ignored the more fundamental design of God’s creation. Thus, the tower of Babel remains incomplete, it is an unfinished structure in the landscape of redemption.

3) The Temple-Cathedral Steeples

A recurring temptation in Christian history is to believe that God can be completely accommodated to human categories, sometimes even to the point of making God a prisoner of beautiful palaces and cathedrals. Deus semper major: God transcends human scheming. Only a God free to love can be a true redeemer. In this sculpture, Jesus, his mother and his disciples bypass the imposing structure of the cathedral. This is one way of indicating that cross, passion, death and resurrection lead us beyond the narrow confines of organized religion. But this is only part of the message the temple-cathedral structure conveys. God’s grace comes in earthen vessels, in the middle of the assembled Church. It is we who give a home to God’s message and presence.

The temple-cathedral then is a reminder that Christian salvation has both a long personal and collective history. Every church is a memorial in stone of the continuous effort to understand and cherish the message of salvation.

4) The Stable of the Nativity

The stable of the Nativity stands between the Tower of Babel and the Cathedral, at the center of the Mountain of Salvation, directly below the City on the Mount. It is showered with the light of the sun and the stars from the mountain top. The stable is open on all sides: in front and behind, right and left, and on top. Incarnation is a permanently open house. The invitation goes out to everybody; salvation is available to all.

The stable of the Nativity is a halfway house: the mystery of incarnation is meaningful only if we neither reject nor domesticate God, that is, if we accept the sometimes temuous position between the tower of Babel and the Cathedral. On the other hand, there exists a direct line, a real lifeline, between the glory of the City on the Mount and the infant in the drafty house of Bethlehem. Visually speaking, salvation is rooted in the complementarity of these two images: it comes to us from the mountain top. It is a gift of God’s generous love, but it needs to be enfleshed in human reality and cared for with holy realism. The Mountains of Salvation frequently have a Nativity scene at their base and center. The meaning is this: Salvation has cosmic dimensions. It permeates all layers of human and natural reality, from top to bottom. God assumes the totality of his creation.

Mirror of Hope is the Marian Library’s contribution to the University of Dayton’s sesquicentennial celebrations. It was meant to be a visual and permanent memorial to honor 150 years of salvation history spent in Catholic education. May it also be a challenge for efforts to come, and a reminder that the new millennium is a wonderful window of opportunity to give redemption an ever-more-wide-open space in this world.

Johann Roten, S.M.
Pope John Paul's

**Act of Entrustment**

A highpoint of the Jubilee year occurred on Sunday, October 8, 2000, when Pope John Paul II led the bishops, assembled for the Jubilee of Bishops, in an Act of Entrustment of the New Millennium to the Virgin Mary. The pope pronounced the words at the end of the Mass in St. Peter's Square, before the statue of Our Lady of Fatima, brought expressly for this occasion from the shrine in Portugal. The presence of the Fatima statute indicates continuity between this act of entrustment and previous acts of consecration. On the twenty-fifth anniversary of the apparitions at Fatima (1942), Pope Pius XII consecrated and entrusted the world to the Immaculate Heart of Mary, and on the March 25, 1984, Pope John Paul II, in union with the bishops of the world, consecrated and entrusted the world to the Virgin Mary. Most of our readers are familiar with Marian consecration, but what is the meaning of entrustment?

Throughout Christian history, individuals and groups have wished to imitate the sentiments of the Virgin Mary by a special dedication to her. St. Ildefonso of Toledo (d. 667) spoke of becoming “servant” of Mary, in imitation of Jesus and Mary who identified themselves as servants. In the middle ages, the language of chivalry, with its oaths of fealty and allegiance to the patron or the patroness, influenced expressions of Marian dedication. In the 1600’s, Jesuit sodalities began to speak of consecration to “Our Lady.” St. Louis Grignon de Montfort (d. 1716) insisted that Marian consecration was “giving oneself entirely to the Blessed Virgin in order to belong entirely to Jesus Christ through her.” Marian consecration is part of the tradition of some religious congregations — Claretians, Montfortians, Marianists, Society of the Holy Heart of Mary and others.

Vatican II appeared to reserve the term consecration for an act addressed to God (the language of latraria), and after the council, the question arose whether consecration was the best word to express a special dedication to Mary. In the 1960s, three Jesuit theologians, including Karl Rahner, were asked whether the Jesuit sodalities should continue to use the term. They recognized that it was an appropriate term for “total donation,” while noting that there was a difference between the consecration to God and consecration to Mary, a human person. After the inquiry, the Jesuit sodality rule of 1968 spoke of the “total donation to God in union with Mary.”

John Paul II’s pontificate, beginning in 1978, brought with it a rich tradition of Marian consecration in Poland and his own personal example. His motto Totus tuus is directly taken from St. Louis Grignon de Montfort’s True Devotion to the Blessed Virgin. In his prayer at Marian shrines, the pope used both the word consecrate and entrust. In his 1987 encyclical Redemptoris Mater, the pope spoke of entrustment. At the cross, Christ entrusted Mary to John the disciple, which affirmed the relationship of a child with its mother. The disciple’s entrustment to Mary was “the response to a person’s love, in particular to the love of a mother” (RM 45).

The language of entrustment is founded in the Calvary scene of John’s Gospel (19:25-27). An ancient interpretation of the scene, found already in the second-century writer, Origen, was that, on Calvary, the Apostle John stood for every reader of John’s Gospel, Jesus on the Cross entrusted his mother to John, the representative of every Christian and of the Church. Jesus presents her as gift to every disciple: “There is your mother” (John 19:25-27). Mary stands at the cross as the Woman, the associate of the New Adam, and the embodiment of Mother Jerusalem, who brings forth the new generation of God’s people. For the pope, Christ’s entrustment is the basis for the “Marian dimension of the life of the disciple of Christ” (RM 45). John’s Gospel continues, “And from that hour the disciple took her into his home.” Literally, the text is “The disciple welcomed her into the things that were his own.” Pope John Paul explains that, by entrusting oneself to the Virgin Mary, “the Christian, like the Apostle John, ‘welcomes’ the Mother of Christ ‘into his own home’ and brings her into everything that makes up his inner life, that is to say, into his human and Christian existence . . . Thus the Christian seeks to be taken into the ‘maternal charity’ with which the Redeemer’s Mother cares for the brethren of her Son,” in whose birth and development she cooperates through the power of the Holy Spirit” (RM 45). Entrustment is a relation of love and confidence in the Virgin Mary, a willing reception of the Virgin Mary as God’s gift, a desire to cooperate with and to allow oneself to be guided by God’s spirit, in imitation of Mary. All these sentiments are well expressed in the pope’s Act of Entrustment.

“Woman, bebold your son!” (Jn. 19:26).
As we near the end of this Jubilee Year, we bear Christ’s words entrusting us to you, making you our Mother: “Woman, bebold your son!”

When he entrusted to you the Apostle John, and with him the children of the Church and all people, Christ did not diminish but affirmed anew the role which is his alone as Savior of the world. The Church today seeks refuge in your motherly protection and trustingly begs your intercession as she faces the challenges which lie hidden in the future.

Today we wish to entrust to you the future that awaits us, and we ask you to be with us on our way. Today as never before in the past, humanity stands at a crossroads. Salvation lies fully and uniquely in Jesus, your son. Therefore, O Mother, like the Apostle John, we wish to take you into our home (Jn. 19:27), that we may learn from you to become like your Son. “Woman, behold your sons and daughters.” Here we stand before you to entrust to your maternal care ourselves, the Church, the entire world.

To you, Dawn of Salvation, we commit our journey through the new millennium, so that with you as guide all people may know Christ, the light of the world and its only Savior who reigns with the Father and the Holy Spirit for ever and ever. Amen.

(Adapted Text)
The Beatification of Father Chaminade


Hundreds of Marianists attended the ceremony, together with their students and others who have been influenced by the spirit of Fr. Chaminade (1761-1850). The beatification of Fr. Chaminade was the culmination of long period of investigating his life and writings, and of awaiting a sign, in the form of a miracle attributed to his intercession.

The following is the section of the pope’s homily devoted to Blessed William Joseph Chaminade:

“The beatification during the Jubilee Year of William Joseph Chaminade, founder of the Marianists, reminds us of our task to find ever new ways of bearing witness to the faith, especially in order to reach those who are far from the Church and who do not have the usual means of knowing Christ. William Joseph Chaminade invites each Christian to be rooted in his Baptism, which conforms him to the Lord Jesus and communicates the Holy Spirit to him.

Fr. Chaminade’s love for Christ, in keeping with the French School of Spirituality, spurred him to pursue his tireless work by founding spiritual families in a troubled period of France’s religious history. His filial attachment to Mary maintained his inner peace on all occasions, helping him to do Christ’s will. His concern for human, moral, and religious education calls the entire Church to renew her attention to young people, who need both teachers and witnesses in order to turn to the Lord and take their part in the Church’s mission.”

Marian Library Crèches at the Dayton Art Institute

The Dayton Art Institute’s “The Christmas Story: Crèches from the Marian Library” features thirty crèches from the United States, Egypt, France, Germany, Mexico, Nigeria, Switzerland, and Taiwan—all on loan from the Marian Library. The exhibit will be open from November 21, 2000, to January 7, 2001, including Christmas Eve and Christmas Day. The crèches are a sampling of more than 800 nativity owned by the Marian Library. The library is the American headquarters of international organization—Friends of the Crèche.

• The current exhibit in the Marian Library’s Gallery is “A Devotee’s Mary.” In 1936, Mary Fought, a lifelong member of Good Shepherd Episcopal Church, found two images of Mary, printed in the early 1900s, in a trunk that belonged to her husband’s aunt. After fifty years of what she termed a “labor of love,” she amassed and framed more than Marian 1,000 images. Recently, she donated the collection to the Marian Library. The collection is a record of twentieth-century American images of Mary as well as a study of framing styles. Selections from the exhibit can be viewed at http://www.udayton.edu/mary.

The Mariological Society of America issues a “Call-for-Papers.” The conferences will be delivered at the Society’s annual meeting at the University of Dayton, May 30–June 2, 2001, and printed in Marian Studies 52 (2001). The Society is undertaking a three-year program on Marian Spirituality—the witness and experience of the Marian influence in the life of the Church, of religious movements, and of individuals.

The first year’s program (2001) will deal with Marian Spirituality, especially the concept of mediation, during the patristic and early medieval periods. Papers are requested on the foundations of Marian spirituality, on early Eastern and Western authors, and on liturgical prayers and hymns.


The Marian Library Newsletter

Appears twice yearly and is sent to those interested in the Marian Library and the International Marian Research Institute. Donations to cover printing and postage costs—and to support the activities of the library and the institute—are gratefully accepted. If you no longer wish to receive the newsletter, just write “cancel” on the mailing address label and return it to the Marian Library.

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"With the Mother of the Lord on Pilgrimage to the New Millennium"

51st Annual Meeting
of the Mariological Society of America

The Mariological Society of America’s fifty-first annual meeting took place at the National Shrine of Our Lady of the Snows, Belleville, Illinois, May 24-26, 2000. In his letter to the members of the Society, Bishop Wilton D. Gregory, Bishop of Belleville, said that it was “a particular honor to host the gathering this year as we all travel together with the Mother of the Lord on Pilgrimage to the New Millennium.” The theme of pilgrimage was chosen because it figures prominently in the celebration of the Great Jubilee. Pope John Paul wrote that pilgrimage is foremost among the signs by which the “the institution of Jubilee has been enriched . . . which attest to the faith and foster the devotion of the Christian people.”

Shrines are presently under the care and supervision of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People. In preparation for the Jubilee Year 2000, the council prepared two documents: Pilgrimage in the Great Jubilee (1998) and The Shrine: Memorial, Presence and Prophecy of the Living God (1999). Both documents were intended “to aid pilgrims and those in charge of the pastoral care of pilgrimages.” These two documents guided much of the discussion at the Mariological Society’s meeting.

The first document begins by recalling that pilgrimage is embedded in sacred history (Adam, Abraham, the Exodus). Christ’s pilgrimage—from the Father to the world and his return to the Father—illustrates the journey or pilgrimage of every person. The Church is by its nature a people of pilgrimage, preaching the Gospel to every land and people. The pilgrim Church in some way reflects the universal pilgrimage of humanity. There are always vast movements of people who for various motives leave their native land and move to one which is unfamiliar. This vast pilgrimage “not withstanding its tensions and contradictions, participates in the inevitable pilgrimage towards the Kingdom of God.”

The second document, The Shrine (1999), notes that every pilgrimage has a destination or goal. Christians are on perpetual pilgrimage, but, at the same time, they are attaining that which they are seeking. The shrine is the place of meeting with God’s spirit, the goal and the destination for every pilgrimage. A shrine should be seen as a gift of God, a place of wonder, awe, and gratitude. It is an ideal place for listening to and pondering the Word of God. A shrine stands in opposition to worldly values of power and prestige; it is a place for education about true ethical values and the pursuit of justice, solidarity, and peace. The shrine as a place of encounter between God and humanity has a Marian significance: within the Virgin Mary, Jesus Christ was first united to all humanity.

Sr. Jean Frisk (Schoenstatt Sisters of Mercy) spoke on the concept of pilgrimage found in the Schoenstatt Movement, as outlined by its founder, Fr. Joseph Kentenich. Schoenstatt, which means “beautiful place,” is a spirituality which designates certain places as “holy,” conducive to encounters with God’s living spirit. The Schoenstatt pilgrimage is a journey that fosters a new life and vision. As the founder of Schoenstatt noted, the secular world has an all-enveloping culture which forms opinions and influences actions. The pilgrimage experience, which reviews the daily events of life, intends to instill a spirit of love into daily encounters. The Virgin Mary is proposed as the image of “everyday sanctity.” She is the one who was loved by God but also the one who loved God as she advanced in the ordinary events of life.

Fr. Virgilio Elizondo (San Antonio, Texas) spoke of Marian shrines as “places of encounter, welcome, and refuge.” A necessary element for a fruitful pilgrimage is to leave the familiar behind and embark on a new journey, open to the mystery of God. The classical call to undertake a new journey was given to Blessed Juan Diego at Guadalupe. The ancient Nahuatl poem about Guadalupe describes how Our Lady’s message was to leave behind the sorrow caused by the Spanish conquest and enter into a new land of beautiful flowers, singing birds, and restored health. The new existence is one which is relational and empowering. Through the Lady of Guadalupe’s message, the Gospel was divested of its European context and set into a new culture.

In “Marian Devotion for the New Millennium,” Fr. Johann Roten, S.M., spoke of some of the requisites for well-balanced Marian devotion in the future. Marian devotion will be less didactic and instructional, but more narrative and iconic. Through narrative, the story of Mary will be embedded in the fundamental story of creation’s purpose and the individual’s struggle. Through the iconic, the image of the Virgin Mary and her Child will be perceived as a summary of the whole of Christianity: the compassionate parent fostering, assisting, encouraging the younger person.

In “Pilgrimage: Devotion, Renewal, Tourism?,” Fr. Nobert Brockman, S.M., spoke of the great variety of pilgrim sites and types of pilgrimage both within and outside Christianity. There are over 6,150 sites of pilgrimage. 800 of these draw more than 10,000 visitors a year; 19 attract more than 1,000,000 pilgrims a year.

The conferences given at this meeting will appear in Marian Studies 51 (2000) Currently available is the fiftieth-anniversary issue, Marian Studies 50 (1999), “Magnificat: Remembrance and Praise” ($15.00 prepaid). This issue contains articles on the Magnificat by Fr. Aristide Serra, Fr. Lawrence Frizzell, Sr. Mary Catherine Nolan, and Fr. Walter T. Brennan. There are also articles on the fifty-year history of the Mariological Society of America. Address all inquiries to the MSA Secretariat; The Marian Library; University of Dayton; Dayton, OH 45469-1390 (phone 937 229-4294).

American Catholics may be familiar with the popular journal *U.S. Catholic*, published by the Claretians, a congregation of priests and Brothers, founded by St. Anthony Mary Claret. The congregation’s official title is the “Missionary Sons of the Immaculate Heart of Mary.” The text in the “Office of Readings” for October 24, the feast of St. Anthony Mary Claret, indicates the intensity of the Marian charism the founder bequeathed to the congregation: “The man who burns with the fire of divine love is a son of the Immaculate Heart of Mary, and wherever he goes, he enkindles that flame; he desires and works with all his strength to inflame all men with the fire of God’s love. Nothing deters him . . .”

After Vatican II, Claretians, along with many Marian congregations, wished both to revive their original Marian charism and to interpret it in accord with the biblical and theological orientations suggested by the council. At the 1985 Claretian General Chapter, a project was undertaken of “updating, both in theory and in our lives, the Marian dimension of our charism.” A first step in this renewal was a questionnaire to all the members of the congregation, consisting of two questions: “How do you live your spirituality of the Heart of Mary,” and “What suggestions would you offer for renewing and promoting the spirituality among Claretians and among all Christians” About one-fourth of the members responded.

The author of this study, Fr. José Hernández Martínez, was asked to analyze the responses and develop the study. The responses to the first question, which were usually stated in personal terms related to life experiences, were presented in the form of an “itinerary” of Marian living: the determinative influences of family and early years of religious formation (which for many of the respondents corresponded to the precordial period). The responses were also divided into beliefs (mother, model, disciple); attitudes (filial, protective, formative); and practices (short prayers, rosary, liturgy).

Two chapters describe how the Heart of Mary was central to the religious experience of St. Anthony Mary Claret, and the way the charism was interpreted in the history of the congregation. Another two chapters situate the Marian charism within the context of contemporary biblical and theological currents.

The last two chapters provide “guidelines for the renewal of our missionary life.” The Heart of Mary, understood as the core of Mary’s personhood and her fundamental attitude of love, is the symbol influencing prayer, community living, and the apostolate. The Marian charism, nourished through prayer, study, liturgy and also through community experiences and environment, is integral to the total vocational response. For the Claretian, the Heart of Mary provides a spirituality which motivates, inspires, sustains, and is the key to translating the Gospel in daily living.

... Articles

- Cabello, Antonio Escudero, S.D.B. “Approcci attuali e proposte teologiche sul tema della cooperazione mariana.” *Marianum LIX* (1999) 177-211. [On May 28, 1998, the *Marianum* (Rome) sponsored a day of theological study on the request for a dogmatic definition of Mary as Coredemptrix, Mediatrix, and Advocate. The first address, given by Fr. Ignacio Calabuig, appeared in summary form in *The Marian Library Newsletter* #38. This article is the second address given at the study day.]

- In 1970, Fr. Heinrich Köster wrote that the question of the cooperation of Mary, under various aspects, has occupied twentieth-century Mariology, whether it be under the term of mediation, coredemption, or spiritual maternity. Vatican II spoke of Mary as cooperating in the human redemption and therefore being our mother in the order of grace (LG 54, 56, 61). *Marianalis cultus* spoke of Mary as “present at the culminating moment of redemption when, through her free consent, she entered the plan of salvation (MC6). John Paul II referred to Mary’s mediatorial role.

- The value of the Virgin Mary as a theme for Muslim-Catholic understanding has often been overstressed. Islam has no doctrine of original sin, neither does it value virginity as a privileged state. In the Qur’an there are, along with Mary, many images of Muslim female piety. However, in medieval Muslim asceticism and mysticism, there were sophiastic feminine images, sometimes represented as “the beloved” or the female face of God, typically in a nocturnal setting.

- Even the Prophet Mohammed is identified with the moon, through whom the light of the Sun shines upon the world. Medieval Muslim mysticism developed ways of speaking of the Prophet very similar to the ways in which Catholics spoke about Mary, as symbol of purity, intercessor, mediator. If scholars would recognize that both Islam and Catholicism have satisfying ways of accommodating primordial religious symbols, the dialogue would learn how to compare the truly comparable and yield a richer harvest than previously seemed possible.


From the moment of his conversion to Christianity on Christmas Day, 1886, during Vespers at Notre Dame in Paris, the Virgin Mary pervaded the writings of Paul Claudel, poet, dramatist, and litterateur. The passage from Proverbs (8, 23-31), formerly used in the Mass of the Immaculate Conception, led him through a typological interpretation to equate symbolically the Virgin Mary with Wisdom, with the Feminine, with Women, with the Soul, with the Church, with Grace. For Claudel, there was a feminine character to all revelation (*sub specie mulieris*). The women in his poetry and theatrical works bear some resemblance to Mary. Two works are specifically Marian: L’Épée et le miroir (1939) and *La Rose et le Rosarie* (1946), the first, a prolonged and symbolic interpretation of the Seven Sorrows of Mary, and the second a series of biblical meditations comprising a lyrical and exuberant Mariology. The great mysteries of the faith—the Trinity, Incarnation, Redemption—are viewed through a Marian trajectory. Redemption occurs *sub specie mulieris—Mariae et Ecclesiae*, and every woman is called to a mediatorial role.
... Update

• During the month of May 1999, the Prefect of the Vatican Congregation for the Causes of the Saints invited the Superior General of the Company of Mary to meet with him to discuss how they might be able to expedite the candidateure of St. Louis Marie Grignion de Montfort to receive the title of Doctor of the Universal Church. It is certain, the prefect remarked, that in this man there are qualities required for doctors of the Church: "remarkable holiness, eminent doctrine, universal influence, and pastoral actuality."

On Friday, October 13, 2000, Pope John Paul II spoke at the Eighth International Mariological Colloquium in Rome, with the theme, "St. Louis Marie Grignion de Montfort and Trinitarian Spirituality." The pope said, "For me, St. Louis Marie Grignion de Montfort is a significant person of reference who has enlightened me at important moments of my life. When I was working as a clandestine seminarian at the Solvay factory in Krakow, my spiritual director advised me to meditate on the True Devotion for the Blessed Virgin. Many times and with great spiritual profit I read and reread this precious little ascetical book with the blue, soda-stained cover" ORE 43 (25 October 2000) 5.

• Bishop Henri Brincard was asked to communicate to the French bishops the present status of Medjugorje and the official position on the alleged apparitions there which have given rise to so many pilgrimages. His long reply first clarifies the competent authority to make the decision. The previous bishop of Mostar, Bishop Zanic (and also the present one, Bishop Peric) rendered a negative judgment on the apparitions at Medjugorje. However, because the events had attracted so much publicity, the Congregation for the Doctrine of the Faith, through Archbishop Franic of Split, had requested that the matter be submitted to the Yugoslavian Conference of Bishops. At Zadar, in 1991, the Yugoslavían Conference “on the basis of investigations conducted to this point” rendered the decision that “there is no evidence of the supernatural.” The Yugoslavian Conference was dissolved upon the breakup of Yugoslavia. The Congregation for the Doctrine of the Faith intervened to clarify that pilgrimages of a private character are permitted under the condition that such permission not be interpreted as an approval of the events which may have occurred there. In February, 1999, almost ten years after the provisional judgment, the Congregation for the Doctrine of the Faith has requested the episcopal conference of Bosnia Herzegovina to render a final verdict, based on a new inquiry. To date, the conference has not made a reply. (Bishop Brincard indicated that a legitimate part of the verification process deals with the “fruits” of the events in the lives of the visionaries—their religious dispositions and cooperation with the local bishop and church authorities.) Documentation Catholique, Feb. 6, 2000, no. 2219.

• In the September-October 2000 issue of Queen of All Hearts, Fr. Roger Charest, S.M., wrote the guest editorial “Looking Back 50 Years.” “Fifty years ago, at the request of the provincial . . . I received the unexpected assignment of establishing a Montfortian Marian magazine . . . . Its purpose would be to promote our founder’s [St. Louis Grignon de Montfort] spirituality—a spirituality based on the renewal and the living out of our Baptismal Promises, by a total Consecration of self to Jesus Christ through the hands of Mary.”

Among the persons mentioned by Fr. Charest who have contributed to Queen are Alberta Schumacher, a columnist for every issue for the last fifty years; Catherine de Hueck Doherty, a contributing editor for fifteen years; and Frank Duff, founder of the Legion of Mary, a frequent contributor.

• Writing in the British Tablet (October 7, 2000), Tina Beattie, a writer on Christian feminism and convert to Catholicism, who was invited to speak at the International Mariological Congress, begins by telling her sentiments as she attended the closing Mass of the congress, celebrated by the pope, in St. Peter’s Square: “Fourteen years ago, when I was living in Zimbabwe and exploring the possibility of becoming a Catholic, I told a priest that my two main difficulties were with the Pope and the Virgin Mary. One Sunday morning recently, I found myself sweltering but jubilant on the steps of St. Peter’s Basilica, where Pope John Paul II was celebrating Mass.”

After listing varied ways that the Virgin Mary enters the fabric of daily and family life at the shrine of Madonna del Divino Amore, site of the congress, she observes, “This is the ordinariness of Catholic religious life, giving rich expression to the humanity of the Incarnation which focuses on Mary’s motherhood . . . . It is not about morality or following the teachings of the Church or attending Mass every Sunday. It is about Mary’s capacity to gather people around her Son in all their vulnerabil­ity and diversity, and that is perhaps why the cult of the Virgin is one of such detailed particularity. There is not a universal Mary, for every Catholic community has its own Mary who reflects the images and interest of her devotees. This is a Mary through whom the Incarnation sanctifies the earth and all its inhabitants by the diffusion of her cult through a million cultural lenses.”

The Call to Lead: the University of Dayton’s Sesquicentennial Campaign

The University of Dayton is in the midst of a longterm campaign — Call to Lead — with a goal of $150 million. Already $121 million have been committed to build up scholarships, facilities, faculty development, endowed chairs, technology. On September 29, 2000, the Marianists of the Cincinnati Province announced a major gift of $10.5 million to be used to fund scholarships; to establish two endowed faculty positions (the Fr. William J. Ferrée Chair of Leadership in Community and the Marianist University Professor Faith and Culture); and to support faculty positions in the International Marian Research Institute. The Marianists designated funds to be used for scholarships for students, the support of the University’s Institute for Pastoral Initiatives and the Institute for Neighborhood and Community Leadership.

Your contribution the Marian Library/IMRI is recognized by the university as a contribution to the Call to Lead. Among the Marian Library/IMRI's great needs are scholarships for those wishing to pursue Marian studies; furnishings for the library and art exhibit area; maintenance of the Mary Page; support for digitization and online cataloging projects. If you wish the Marian Library/IMRI to receive your gift to the campaign, be sure to designate “Marian Library/IMRI” when you make your contribution.
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