The Angelus: Prayer for the Great Jubilee 2000

Pausing in the evening to recall the Annunciation to the Virgin Mary began in 13th-century Franciscan circles. Evening was believed to be the time when Gabriel (Angelus) came to the Virgin Mary, the moment of the Incarnation. Later, this practice was extended to morning and noontime. The prayer was known as the “prayer of peace,” denoting the reconciliation and harmony which Jesus’ birth signalled. Angelus bells in Germany and France were inscribed with Rex gloriae, veni cum pace (King of glory, come with peace). The sounding bells were the “ringing for peace.”

Pope John Paul II has called the Angelus “a meditation on the mystery of the Incarnation, the central event in the history of humanity.” The Angelus reminds us of God’s initiative, the graced human response of Mary, the enfleshment of God’s love and mercy, and our participation in the Paschal Mystery.

Earlier, in Marialis cultus, Paul VI had written: “Because of its simple structure, its biblical character, its historical origin which links it to the prayer for peace and safety, and its quasi-liturgical rhythm which sanctifies different moments during the day, the Angelus does not need to be revised. It reminds us of the Paschal Mystery in which, recalling the Incarnation of the Son of God, we pray that we may be led ‘through his passion and cross to the glory of his resurrection.’”

Angelus

The angel spoke God’s message to Mary, and she conceived of the Holy Spirit. 
Hail Mary. 
“I am the lowly servant of the Lord: 
Let it be done according to your word.” 
Hail Mary. 
And the Word became flesh 
and lived among us. 
Hail Mary. 
Pray for us, holy Mother of God, 
that we may become worthy of the promises of Christ. 
Lord, fill our hearts with your grace: 
once, through the message of the angel 
you revealed to us the incarnation of your Son; 
now, through his sufferings and death 
lead us to the glory of his resurrection. 
We ask this through Christ our Lord. Amen.

“Mary gave full expression to the longing of the poor of Yahweh and is a radiant model for those who entrust themselves with all their hearts to the promises of God”

**Newest Doctor of the Church:**

**The Little St. Therese**

On October 18, 1997, Pope John Paul II declared St. Therese of Lisieux a “Doctor of the Church.” With this title, “little Therese” (as she called herself) is placed alongside thirty-three persons who have the title “doctor of the Church”—among them, Augustine, Thomas Aquinas, Bernard. She is the third woman so honored (St. Teresa of Avila and St. Catherine of Sienna are the other two). Therese died at age 24, so she is the youngest doctor of the church, and she is also the one who lived closest to our period.

In declaring her a doctor, Pope John Paul said, “Her writings are not a scholarly presentation of theology,” but they are for us “a witness of faith which, while accepting with trusting love God’s merciful condescension and salvation in Christ, reveals the mystery and holiness of the Church.” Growth in understanding the faith is aided not only by the study of theologians and by the magisterium of pastors, but also by the “spiritual experience of the saints.”

Because of the controversy in France over control of the schools at the end of the last century, Therese had little formal education. She was tutored at home and attended a Benedictine abbey school for five years. She entered the Convent of Carmel (Lisieux, France) at the age of 15, where she had been preceded by two sisters of her own family—Pauline and Marie (a third sister, Celine, would enter after her). She died nine years later on September 30, 1897. Pius X considered her “the greatest saint of modern times.” She was canonized in 1925, and in 1927, she was named Patroness of the Missions alongside Saint Francis Xavier.

Her autobiography, *The History of A Soul*, which appeared a year after her death, was a compilation made from three separate notebooks (manuscripts A,B,C), written at the request of her sisters and the prioress of the convent. Among her other writings were letters, many of which were directed to her spiritual “brothers”—priests who were preparing to go to the foreign missions—and little plays to be performed in the religious community on feast days.

Therese also left a substantial body of poetry. Her “Final Conversations” (*Derniers Entretiens*) were notes taken by those who attended her during her last months of illness.

Central to Therese’s spirituality was the discovery of her basic vocation: “Charity gave me the key to my vocation . . . . I understood that the Church had a heart burning with love. I understood that love includes all vocations . . . At last, I found my vocation, my vocation is love” (B,3v). Her “little way” means becoming aware that divine love surrounds and penetrates every human activity. Everything is a grace, because everything is God’s gift. To respond with love to every grace was Therese’s “little way”—a way which at times required heroic love.

Therese’s writings portray a lively sense of the communion of saints and an easy familiarity, almost an identification, with the Blessed Virgin Mary. (There are forty references to Mary in her writings, and sixty in her “Final Conversations.” Eight poems are dedicated to Mary; sixteen others make reference to her). Therese discovered that the Blessed Virgin and the saints practiced the “little way” in their daily lives. She gave Mary as the best example of a person who lived the two great commandments of love without any notice. “No rapture, no miracle, no ecstasy, embellish your life, O Queen of the Chosen” (Poem 54).

The Holy Family lived the “little way.” “What makes me feel good when I think of the Holy Family is their living ordinary lives.” She distrusted the stories of miraculous happenings and miracles sometimes recouited about Jesus’ childhood, such as Jesus blessing clay birds and giving them life to please his mother. “No, no, little Jesus never performed useless miracles.

(Continued on next page)

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**The Great Jubilee 2000:**

**1998 — The Holy Spirit and Mary**

1998, the second year of preparation for the Great Jubilee 2000 is dedicated to the Holy Spirit. Christianity’s third millennium will be a celebration of the Incarnation of Jesus, who, as the Creed professes, “was conceived by the Holy Spirit and born from the Virgin Mary.”

A greater awareness of the Holy Spirit has been growing within the Catholic Church in this century. Leo XIII’s encyclical on the Holy Spirit (1897) began this recovery of the Holy Spirit, sometimes referred to as the “forgotten God.” Vatican II, as Paul VI frequently pointed out, made 258 references to the Holy Spirit. All the Eucharistic Prayers after Vatican II restored the ancient custom of invoking the Holy Spirit to “convert” and “transform” the bread and wine into the Body and Blood of Christ, and, in addition, to form all who participate in the Eucharist into “one body, one spirit.”

Pope John Paul II’s encyclical “The Holy Spirit in the Life of the Church and the World” (1986), which began preparing the Church for the Great Jubilee, points out that the upcoming celebration will be centered on Christ and the Holy Spirit: The focus of the millennium celebration will be the remembrance of the “conception and birth of Jesus Christ” made possible “by the power of the Holy Spirit” and “the cooperation of the Virgin Mary.”

The Holy Spirit is the guardian of hope in the human heart, so it is appropriate that hope be given special attention in 1998, especially “a better appreciation of the signs of hope present in the last part of this century.” Mary was the woman docile to the voice of the Spirit, the woman who was “hoping against hope.” In Mary, the Church sees a “sign of certain hope” (LG 68).

Vatican II speaks of Mary as “molded, so to speak, by the Holy spirit and formed as a new creature” (LG 56). *The Collection of Masses of the Blessed Virgin Mary* makes many references to the Holy Spirit and Mary. At the Annunciation, Mary received “the angel’s message in faith and conceived by the power of the Spirit” (2); she was formed by the Holy Spirit “to be a new creation” (3). Attentive to the voice of the Spirit (20), her heart was the “home of the Eternal Word, the sanctuary of the Spirit” (28).

The Holy Spirit continues the mission of giving birth to Christ in believers through the Virgin Mary. St. Louis Mary Grignion de Montfort wrote, “Mary is the great mold of God, fashioned by the Holy Spirit to give human nature to a man who is God by the hypostatic union, and through grace to make persons who are like to God” (*The Secret of Mary*, 18).
The Little St. Therese (Continued)

“Mary is more Mother than Queen...”

...The Holy Family's life was exactly like ours" (DE20.8.5).

When speaking about the life of the Blessed Virgin, Therese always sought the simple and “pure truth” of the Gospels. “For a sermon on the Holy Virgin to please me and do me any good, I must see her real life, not her imagined life. I’m sure her real life was very simple.” She objected to sermons which presented Mary's life as totally different from ours. "They [sermons] show her to us as unapproachable, but they should present her as imitable, bring out her virtues, saying that she lived by faith just like ourselves, giving proofs of this from the Gospel, where we read: ‘And they did not understand the words which He spoke to them.’..." We know very well that the Blessed Virgin is Queen of heaven and earth, but she is more Mother than Queen” (DE 23.8.7)

“It’s good to speak of her privileges, but it’s necessary above all that we can imitate her. She prefers imitation to admiration, and her life was so simple! However good a sermon is on the Blessed Virgin, if we are obliged all the time to say: ‘Ah! Ah,’ we grow tired. How I like singing to her, “The narrow road to heaven // You’ve made a well-lit way/In the daily little things of life/I can see the path you’ve trod." Lines from her poem (DE 23.8.6).

Therese related to Mary as a daughter to her mother. She was convinced of Mary’s personal interest in her. She was cured of a childhood illness through the “smile” of the Virgin Mary. This “smile” became one of the characteristics of Therese’s practice of charity: “A word, an amiable smile, often suffice to make a sad soul bloom.” (Louis Bouyer notes that no small part of little Therese’s greatness was her ability to react with a smile: “... Through her unbearable tragedy of final suffering, she kept not only a smile but a splendid sense of humor from one end to the other.”)

Therese was convinced of Mary’s concern and care: she was enfolded in the “Virgin’s mantle.” Similar to Grignon de Montfort, she had the attitude of being “with” Mary. Even in her last moments when she was struggling with the temptation to despair, she knew that “the Blessed Virgin will not hide herself from me” (CJ 8.7.11). A favorite image was that of Mary with Jesus on her knees who is reaching out to another child. Living with Mary was the way of evangelical simplicity, of waiting for and expecting all from God.

Therese's sentiments for the Blessed Virgin found full expression in the poem written in May, 1897, four months before her death, “Why I Love You, O Mary.” The poem comprises twenty-five verses of eight-line (Alexandrine) stanzas, written in a direct and charming way. The Gospel events of Mary’s life are recounted: the annunciation, the birth of Jesus, the visitation, the presentation in the temple, the flight into Egypt, her presence at the cross of Christ. The verses speak of Mary’s humility, her silence, her following the “little way.” The poem also tells us much about Therese’s identification with Mary. In her own life, Therese lived Mary’s confidence, faith, humility, and acceptance of suffering.

Excerpts from the poem follow:

O Mary, I would sing “I love you,” this is why:
It’s why your gentle name brings
flutters to my heart,
And why the thought of all your
grandeur up on high
could never, to my soul, a second’s
fear impart.

Believing I’m your child’s not
difficult at all
I see you—mortal, and you’re
suffering like me.

Your silence, Mary, oh I love its
elocution!
A gentle harmony of sounds that
thrill and move.
It speaks of what is great, of the
omnipotence
Of one who simply waits, for help
from up above.

Therese’s final recorded words about the Virgin Mary confirmed the loving familiarity which characterized their relationship. She spoke about exchanging places with Mary so that she (Therese) might be able to give to Mary the same assurance and love which Mary had given to her. “O Mary, if I were the queen of heaven and you were little Therese, I would want to be little Therese so that you might be the queen of heaven.”

In the apostolic letter naming Therese a doctor of the Church, Pope John Paul wrote, “Among her most original chapters of her spiritual doctrine [was] her wise delving into the mystery and journey of the Virgin Mary which anticipates Vatican II’s teaching on Mary..."

Revisions in the Catechism

In September, 1997, the Vatican announced 100 “definitive” amendments to the Catechism of the Catholic Church. Most were minor, dealing with some omission. Two of the amendments have noteworthy Marian references:

1) “The first precept “You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor”) requires the faithful to sanctify the day commemorating the Resurrection of the Lord, the Blessed Virgin Mary and saints; in the first place by participating in the Eucharist celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days” (#2042).

2) “The Son of God who became Son of the Virgin also learned to pray according to his human heart. He learned the formulas of prayer from his mother, who kept in her heart and meditated upon all the ‘great things’ done by the Almighty” (#2599).
The Virgin Mary, Mother of God, Icon of the Church, Intercessor: Ecumenical Perspectives

The 48th annual meeting of the Mariological Society of America occurred at the Oblate Renewal Center, San Antonio, Texas, May 21-23, 1997. The meeting was devoted to the role of the Virgin Mary in the reunion of the Churches. The title of the program, "The Virgin Mary, Mother of God, Icon of the Church, Intercessor: Ecumenical Perspectives," was based on a suggestion in Pope John Paul's encyclical That All May Be One (1995).

The Virgin Mary has not figured prominently in any of the international ecumenical dialogues. The World Council of Churches has not considered the question of Marian doctrine and devotion. For the Orthodox and Anglicans, where Marian devotion exists, the principal difficulty deals with accepting the papal definition of the dogmas of the Immaculate Conception and the Assumption. For the Churches of the Reformation, as a prominent Protestant scholar has written, "Mariology is, now as before, the crossroads where the ecclesiological, Christological, and anthropological problem lines converge. It is here that the division between the Roman Catholic Church and the churches of the Reformation manifests itself" (Okumenike-Lexikon 771).

There have been programs and publications on Mary and ecumenism. What was distinctive about the Mariologi-cal Society's was the effort to explore one of the areas listed in That All May be One as being "in need of fuller study before a true consensus of faith can be achieved." Among the areas was "The Virgin Mary, as Mother of God and icon of the Church, the spiritual Mother who intercedes for Christ's disciples and for all humanity" (79).

The keynote address was given by Msgr. John A. Radano, director of the Pontifical Council for Promoting Christian Unity. He noted that all the references to Mary in The Coming Third Millennium were derived from the Scriptures and had an ecumenical acceptability. In a recent document of Faith and Order (the World Council of Churches), Mary is presented as the model of discipleship for all those who seek to understand the Word of God. In the Orthodox churches, who are now acknowledged as "sister churches," the Virgin Mary occupies a prominent position. The Ecumenical Patriarch Bartholomew I made several references to Mary in the Stations of the Cross which he wrote for the Pope's use on Good Friday.

In the presidential address, Fr. George Kirwin, O.M.I., spoke of the many facets of conversion which are necessary in order to engage in ecumenical dialogue. We seek not simply agreement but also deeper insight and commitment to truth. The dialogue should advance all the participants in pursuit of the truth.

Fr. George Tavard, A.A. (Assumptionist Center; Brighton, MA), spoke about the Marian writings of three 18th-century French theologians—Honoré Tournély, Pierre Collet, and François Thiébaut. These writers presented Mary as totally graced, the favored of God, but not as separated from the Church and the people. The tendency to present Mary as above or outside the Church was a much later development.

Ross MacKenzie (Chautauqua Institute) offered a series of images which described Mary's maternity and intercession. The first image was from St. Giles, the cathedral of the Church of Scotland, where expressions referring to Mary's care are still part of the daily language of the people. A second portrait was drawn from the Community of Iona and its founder, George McCloud. The Iona community stems from the conviction that community is absolutely necessary for spiritual survival. For the Iona, the meeting with Christ occurs within the Church: "To enter Christ is to enter the Church." Mary's universal motherhood is a bond to remind us that we come to God as brothers or sisters or not at all.

Bro. Donald Boccardi, S.M. (Theological College; Washington, DC) presented the results of a survey conducted among groups of clergy and laity of ten religious denominations, including Catholics, Baptists, Lutherans, Episcopalians, Disciples of Christ, Assemblies of God. Ninety per cent of the respondents wished that there be a greater unity among the churches; 87% believed in the Communion of Saints, and 82% held to the virginal conception of Christ. However, the survey indicated that, except for the clergy, most of the participants had heard little or nothing about the Virgin Mary.

The entire morning of Friday, May 23, was devoted to a panel of representatives from five denominations—Catholic, Orthodox, Lutheran, Baptist, and Methodist—who responded to the program's central theme. The Catholic representative (Fr. Fred Jelly, O.P.) showed that the role of the Virgin Mary in relation to Christ is entirely compatible with the great concerns of the Reformed Churches: Jesus Christ as the one mediator, salvation by faith, and the centrality of the Scriptures. The Lutheran representative (Dr. Mark Chapman) proposed that, although the Lutheran Confessions are quite reserved about devotion to Mary and the saints, the writings of Luther on the Virgin Mary would allow a temperate devotion within Lutheranism. The Orthodox representative (Ross MacKenzie) explained that the whole of Christian theology is contained within the title Theologos—Mother of God—participant in the Incarnation. The Baptist and Methodist representatives (Dr. Larry Bethune and Roy Perrell) stated that, while accepting the Virgin Mary as a model for believers, their churches' strong emphasis on the individual's immediate contact with God excluded any auxiliary role for the Virgin Mary.

The conferences given at this meeting will be available in Marian Studies 1997 (available March, 1998—$15.00 prepaid).


The Mariological Society is happy to announce a juried art exhibition of Marian art to open at the 1998 annual meeting (and later at other locations). Awards of $1,000, $500, and $300 will be granted. Entries are to portray the role of Mary as found in the Collection of Masses of the Blessed Virgin Mary. Suggested themes are Mary, Model of the Church at Prayer; Mary, Temple of the Lord; Mary, Mother and Teacher in the Spirit; the Commendation of Mary; Mary, Cause of our Joy.
During the summer of 1997, both the secular and religious press reported that the papal definition of a new Marian dogma was imminent. The reports first appeared in the May and June 1997 issues of Inside the Vatican (New Hope, Kentucky). The glossy cover of the May issue stated, "Evidence is accumulating that Pope John Paul II may exercise the charism of papal infallibility, perhaps May 31 next year, to declare the third Marian dogma." and in the June issue, Patrick Coffin (media relations coordinator at the Franciscan University of Steubenville) wrote on the "new Marian doctrine." Both Inside the Vatican articles were centered on Dr. Mark I. Miravalle, S.T.D., on his books and the movement he founded (Vox Populi Mariæ Mediatrici). The purpose of the movement is to petition the Holy Father "to define and proclaim the Blessed Virgin Mary as Cordemptrix, Mediatrix of All Graces and Advocate for the People of God."

Perhaps in response to these reports about a papal definition, Osservatore Romano published, June 4, 1997, the results of a consultation on the topic which had occurred ten months earlier at the International Mariological Congress, at Czestochowa, Poland, in August, 1996. There, some thirty theologians were unanimous in recommending that the titles not be defined. The titles, they stated, were in need of further theological clarification, and a definition would not be consistent with the directions established by Vatican Council II.

In August, Newsweek's cover and feature story was on the new Marian dogma, "The Meaning of Mary: A Struggle Over Her Role Grows within the Church." National Catholic Reporter and Our Sunday visitor also featured the reports. The story from the Catholic News Service ran in Catholic newspapers in Philadelphia, Los Angeles, St. Louis, Seattle, Miami, Dallas, Orland, Phoenix, Boston, and many other cities. The number of these reports was in August, 1996. There, some thirty theologians were unanimous in recommending that the titles not be defined. The titles, they stated, were in need of further theological clarification, and a definition would not be consistent with the directions established by Vatican Council II.

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The response of the International Mariological Commission at Czestochowa, 18-24, 1996, about the proposed declaration of a papal definition of Mary as "Corredemptrix, Mediator, and Advocate" was unanimous, precise, and deliberately brief: 1) the terms are in need of theological clarification; 2) it is not opportune to abandon the path marked out by the Vatican Council II and proceed to the definition of new dogma.

1) The current movement for a definition is not in line with the direction of Vatican II, neither in respect to the request for a new Marian dogma, nor for the content that is proposed for such a dogma. The Marian teaching of Vatican II is contained in chapter 8 of Lumen gentium, which, in the mind of Paul VI, constituted the most extensive synthesis of the Catholic doctrine on the Blessed Virgin Mary ever proposed by an ecumenical council.

Before the opening of Vatican II, 313 bishops had asked that Mary's universal mediation be defined. The Constitution Lumen gentium, which by deliberate choice does not contain a dogmatic definition of mediation, was approved by 2,151 votes out of 2,156—a morally unanimous approbation. Presumably, the 313 bishops were persuaded at the council to take a different course. On such an important issue as a doctrinal definition, the position taken at Vatican II on the issue must be considered.

2) The Declaration of Czestochowa said that "the titles as proposed are ambiguous, as they can be understood in very different ways."

a) The title Mediator has been understood through the centuries and is presently understood in notably different ways. It is enough to check recent books on Mariology—from 1987 to the present some 20 manuals have been published—to note that the mediation of the Blessed Virgin is treated in contrasting ways—in terms of its doctrinal evaluation, the determination of the area in which it is exercised, and in comparison with the mediation of Christ and the Holy Spirit.

b) The title Coredemptrix, the Declaration of Czestochowa notes, has not been used by the papal magisterium in its significant documents from the time of Pope Pius XII (1939-1958). This is another significant fact that cannot be overlooked: the request is for a dogmatic definition of a title about which the magisterium has reservations and which it systematically avoids.

c) Vatican II used many titles to describe Mary's relation to Christ's saving work—New Eve, Helper, Associate of the Redeemer. However, the three titles—Cordemptrix, Mediator, Advocate—have been avoided or little used by the magisterium over the last 50 years. It is probably because these titles are no longer suitable for expressing the content to which they refer. What is needed is “further study" of all the titles, "in a renewed Trinitarian, ecclesiological and anthropological perspective."

The principal points of Vatican II's teaching on Mary's relation to Christ's saving redemption are the following:

1) Vatican II repeatedly affirmed Mary's cooperation in the work of salvation (LG 53, 56, 61, 63). Cooperation, the word used by St. Augustine, is the term without negative reactions in theological circles.

2) Mary's cooperation which is "unique and utterly singular" (LG 61) has two facets: it is maternal and salvific. It extends to all the disciples of Christ and all people (LG 53, 54, 55, 56, 58, 61, 63, 65, 69). Paul VI held that Mary's cooperation continued in her spiritual maternity and was a truth of faith; the Blessed Virgin "continues now from heaven to exercise her motherly function of cooperation in the birth and development of divine life in the individual souls of the redeemed."

Continued on page 7
Servants of the Magnificat: The Canticle of the Blessed Virgin and the Consecrated Life.

Available from the Servite Provincialate; 3121 West Jackson Blvd.; Chicago, IL 60612.

The General Chapters of the Order of the Servants of Mary (Servites) have produced two extraordinary documents on Marian devotion. The first was the 1983 document Do Whatever He Tells You, which was a perceptive analysis of the crisis of Marian devotion and its repercussions on religious institutes, together with suggestion for promoting a renewed Marian devotion.

The second document, Servants of the Magnificat, from the 1996 Servite General Chapter, can be seen as a commentary on the Marian references in the postsynodal apostolic exhortation, The Consecrated Life (1996).

In the apostolic exhortation, Mary is proposed as the model of the consecrated life. Servants of the Magnificat begins by describing four features common to Mary, the Church, and institutes of the consecrated life: consecration, vocation, radical discipleship, and mission. Mary's relation to the consecrated life—summarized under the terms of mother, patron, queen, teacher, and guide—is explained in a way sensitive to contemporary vocabulary. The last section is a reflection on the consecrated life in light of the Magnificat. A valuable resource for all interested in a deeper understanding of the Marian images and references in The Consecrated Life.

Praise for All Seasons: The Hymns of James Quinn S.J.


Fr. James Quinn, a Jesuit in Edinburgh, Scotland, is one of the finest writers of English hymn texts of our times. This collection contains over 270 of Quinn's hymns. In addition to original hymns, Quinn has written paraphrases of psalms and other verses of Scripture. His works are found in the Liturgy of the Hours and in hymnals of many denominations. (In Dakota: A Spiritual Geography, Kathleen Norris speaks of the attractive simplicity of Quinn's morning hymn, "Day is done, but Love unfailing dwells ever here," as sung in a Benedictine monastery in South Dakota.)

This collection contains thirty Marian hymns; in addition, Marian references occur in a second or third verse of a hymn directed to some other religious theme. The translations of the Salve Regina and the Alma Redemptoris Mater capture well the sense of the original. There are hymns showing Mary's relation to the paschal mystery: "The new Eve stands before the Tree, the sinless mother of our race; this is the hour when Adam gives// at Eve's request the wine of grace.”

No music is given, but the meter is indicated together with suggestions for the hymn tune. The collection is a great resource for those planning liturgy, and it could also serve as a book of prayer. "All that you made is gift and grace, // by which you raise us up to you: // help us to know what is your will, // to see the false, to choose the true.”

Books . . . and articles


"Marie dans le dessein de Dieu et la communion des saints,"[Document du Groupe des Dombes], in Documentation Catholique, 3/17 août, 1997, no. 2165, 721-749. The Group des Dombes, an unofficial ecumenical dialogue in France, presents the first two parts of study showing the origins and development of Marian devotion. The third and fourth parts will deal with the Marian dogmas and expressions of devotion.

"Mary in Ecumenical Perspective," by Eamon R. Carroll, O.Carm., in Ecumenical Perspective, 26/5 (May, 1996). Includes some of the early attempts at the World Council of Churches to discuss Marian topics and the place of Mary in the national ecumenical dialogues. Three encouraging developments are given.

"The Role of the Virgin Mary in Ecumenical Dialogue," by George H. Tavard, in One in Christ, 1997/3, 220-232. An examination of the long path required so that the Marian doctrines can become factors of reconciliation rather than of division between the churches. Ecumenical reflection on Mary should be "centered on the point of interaction between cosmology, anthropology, christology, soteriology, and eschatology.”

"Mary and Liturgy," was the topic for the entire issue of Liturgical Ministry 6 (Winter, 1997). Included were "Mary in the Western Liturgical Tradition" (Thomas A. Thompson, S.M) and "Mary in the Eastern Liturgical Tradition" (David M. Petras).


Marian Studies 1996, "Marian Spirituality and the Interreligious Dialogue," is currently available ($15.00 prepaid). The 1996 issue contains the following articles: "World Religions, Symbolism, and Marian Theology" (Walter T. Brennan, O.S.M.); "The Virgin Mary in the Breadth and Scope of Interreligious Dialogue" (John Borelli); "Maria-Kannon: Mary, Mother of God, in Buddhist Guise" (Maria Reis-Habito); "The Sources for the Marian References in the Qur'an" (Dominic F. Ashkar); "The Virgin Mary as Mediatrix between Christians and Muslims in the Near East" (Otto F. Meindarus); "Mary and the Millennium: Woman, Son, and Fullness of Time" (James McCurry, O.F.M.Conv.); "A Survey of Recent Mariology, 1996" (Eamon R. Carroll, O.Carm.).

Worth Obtaining:
NEW MARIAN DOGMA
Continued from page 5

Vox Populi Mediatrixis Mariae

In 1993, Dr. Miravalle wrote a booklet Mary, Corredemptrix, Advocate, and Mediatrix (Queenship Publishing Co., Sania Barbara, CA). The book contained four postcards to be signed and forwarded to the pope by those favoring a papal definition of the Blessed Virgin Mary as “Corredemptrix, Mediatrix of All Graces, and Advocate for the People of God. Vox Populi Mariae Mediatrix, which identifies itself as a lay organization, claims to have 4,000,000 adherents, including 500 bishops, 55 cardinals from 150 countries.


The key words in the Vox Populi petition appear to have been taken from Ida Peerdman, who died June 17, 1995 in Amsterdam. Peerdman claimed to have received communications (beginning in 1951) requesting that three Marian titles be defined: Advocate, Corredemptrix, and Mediatrix. Miravalle changes the order to Corredemptrix, Mediatrix, Advocate.

The complete reply of Dr. Miravalle to the Declaration of Czestochowa is contained in the web page http://www.eurn.com/voxpopuli/The-fou.html. Two points are emphasized in Miravalle’s reply:

1) Although Vatican II did not define any Marian doctrines, it did not rule out the possibility of further definitions. Church history and precedence teach us that the decision of a given ecumenical council not to make a solemn definition does not preclude a solemn definition coming in an ex cathedra fashion in the future.

2) “It must be strongly underscored that our present Holy Father, Pope John Paul II, has used explicitly the title ‘Corredemptrix’ on at least five occasions in papal teachings during his present pontificate.” (One example is given: the 1985 address of Pope John Paul in Guayquil, Ecuador.)

The International Marian Research Institute will sponsor a symposium, “Mary’s Place in Redemption,” July 18–19, 1998. Participants include Johann Roten, S.M.; Frederick Jelly, O.P.; Fr. Peter Fehlner, O.F.M. Conv.; Canon René Laurentin; Fr. George Kirwin, O.M.I., and Fr. Eamon R. Carroll, O. Carm.

Marian Library/International Marian Research Institute

On May 18, 1997, the Friends of the Marian Library had a fundraiser at the home of Dr. Kenneth and Marilee Oberheu. Brunch, a tour of the home and the grounds, music, and good company combined to make an enjoyable occasion. Thanks to Mrs. Connie Breen, Fr. Bert Buby, S.M., and their associates for the publicity, and to the Oberheus for their gracious hospitality in a lovely setting. Marylee (née Faust) Oberheu has had a long association with Marian and Marianist activities. “Fuzzy” Faust, her father, “was taught by and taught with” Marianists for 71 years. The Marian dedication of her brother Gerry is evident in his recently-published The Golden Dream.

Father Antoine Nachef, B.S.O., a priest of the Byzantine Melkite Catholic Church, successfully defended on July 23, 1997, his doctoral dissertation: “Mary—Virgin and Mother—in the Thought of the Cappadocian Fathers.” The director of the work was Fr. Eamon R. Carroll, O.Carm., and the examiners were Theodore Kochler, S.M., Bertrand Buby, S.M., and Luigi Gambero, S.M.—all members of the IMRI faculty.

The Mary Page, sponsored by The Marian Library/IMRI continues to attract many visitors each week. Recent additions include titles of Marian cassettes, book reviews, and samples of Marian poetry.

Recent exhibits of Marian art in the Marian Library Gallery include the following:


The Marian Library Newsletter

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