Dear Friends of The Marian Library and IMRI,

The new year 1993 will mark the fiftieth anniversary of the founding of The Marian Library. In October 1943, Fr. John A. Elbert, S.M., at that time president of the University of Dayton, donated as the first book in the collection his own Devotion to the Mary in the Twentieth Century, and appointed Fr. Lawrence Monheim, S.M., as the first director for this project. Fr. Elbert wished to establish a center for Marian studies, which would also serve as a permanent commemoration of the Triple Marianist Centennial (1949-50) marking the anniversaries of the death of Fr. William Joseph Chaminade, the arrival of the first Marianists in the United States, and the founding of the University of Dayton.

Much has taken place during the last fifty years. The Marian Library—now with over 84,000 books and pamphlets—is recognized as the world's largest collection on the Blessed Virgin Mary. In 1975, the International Marian Research Institute (IMRI) was founded to promote study and research; IMRI is now one of the two pontifical theological faculties dedicated to advanced studies on the role of Mary in the Church. The Marian Library is also the headquarters of the Mariological Society of America (MSA), an association of more than 500 priests, religious, and religious educators under the United States Catholic Conference.

Over the years, financial support for this work has come from the University of Dayton, the Marianist Province of Cincinnati, together with the contributions of hundreds of individuals. The everyday work of The Marian Library has been accomplished through the dedicated service of many Marianists, lay staff members and volunteers. (This issue features the story of a special Marian Library volunteer, Mrs. Mildred Sutton, and her clipping file of 54,000 items.)

You are invited to participate in our Golden Jubilee and in the continuation of this great work begun nearly fifty years ago by Fr. Elbert, a work totally dedicated to "making Mary known, loved, and served." Notices of upcoming events will be included in future newsletters.

May your Christmas and the New Year be filled with the peace and joy with which Mary greeted the Incarnate Lord.

Sincerely,

Fr. Thomas A. Thompson, S.M.
The Marian Library
The Marian Library's staff are frequently called to answer questions about the history and development of Marian devotion. One reason they are able to give an accurate reply is an indexed vertical file of over 54,000 newspaper and magazine clippings covering the last fifty years. The file contains information on Marian churches and shrines, songs and poems, art and statues, confraternities and sodalities, apparitions and titles.

This valuable source of information has been the project of a Marian Library volunteer, Mildred C. Sutton. In 1958, Fr. Phil Hoelle asked Mrs. Sutton to assist him in The Marian Library with arranging a newspaper and periodical collection on Marian topics which had been started by Bro. Leo Murray, S.M. In 1960, when the file had outgrown its alphabetical-order classification, Mrs. Sutton devised a system in which each item was given a number and indexed according to person, place, topic.

In 1986, as the file reached its 50,000th item (with about 200,000 index cards), Mrs. Sutton decided to take what she calls her "recovery year" or sabbatical. A year later, she returned and now continues to give two mornings a week to this project to which she has been devoted for the last thirty-five years.

Mrs. Sutton is the wife of Dr. Frank C. Sutton, former hospital administrator of Miami Valley Hospital. The Suttons have seven children, 21 grandchildren, and eight great-grandchildren. In addition to her volunteer work in The Marian Library, Mrs. Sutton has been involved with many other activities, such as the Dakota Center (a settlement house on Dayton's west side), the Dayton Jewish-Christian dialogue, the Blue Army, and retreat counseling.

The Sutton File is a unique resource for research, and it becomes more valuable each year. The Marian Library and future generations of students and researchers are grateful for the work of Mrs. Mildred Sutton.

To understand Catholic identity it is necessary to see how strong the concept of the communion of saints is in our belief and daily lives.... That bond permits us to see in Mary and the saints those who are close to God and thus able to intercede for us. At the Eucharist we call forth those bonds with the living members of the church and with those who have gone before us. Archbishop Rembert Weakland, O.S.B., "Pastoral Letter on Catholic Identity."
Survey of Marian Art (Part II)

Images help us to articulate our own opinions, needs, ambitions, and problems because they represent in symbol what we struggle to sort out for ourselves and about ourselves. In a recent survey, young people and adults were asked to choose the image of Mary with which they could identify. Twelve images were presented; among these were Our Lady of the Mantle (expressing the security or protection which Mary provides), the Pietà (the sorrowing mother), the Assumption (Mary ascending into glory), Theotokos (the seated Madonna presenting the Christ), Orante (Mary praying with outstretched arms), Eleousa (Mary being embraced by the child Jesus).

Among the high school students, the images of Our Lady of the Mantle and Our Lady of Victory rated highest. Both these images suggest protection, security and strength. The link is one of dependence, gladly accepted, because it is perceived as friendly and beneficial. Such images suggest "vertical identification."

In contrast, adults seemed to lean more toward "horizontal identification." They preferred and identified best with the Pietà and Eleousa (Our Lady of Tenderness), acknowledging thus both the humanity of Mary, her dire pain and loving care as mother, and their own experience, needs and ambitions in life. These preferred images suggest the similarity in life experience and, at the same time, the ever ready compassion and commiseration on the part of Mary who came to know much about human suffering herself.

The images with least appeal seemed to be the Theotokos and the Assumption. Their rejection is not a denial of Mary's divine motherhood or her status in heaven. Rather, the accoutrements of crown and throne do not seem to translate adequately the respondents' collective view of Mary as a person who is tender in loving and steadfast in suffering, nor as the protective mother or strong woman.

Images that suggest Mary's leadership in prayer or which present her as the role model in the spiritual life are in higher favor among adults. Traditional images familiar to Catholic families, such as Our Lady of Perpetual Help and Our Lady of Lourdes (the Immaculata) surprisingly are not among the frontrunners, although they rated higher among adults than among youth.

For many young people, Mary appears to be larger than life. Does this make her into something that is more of an image than a person? Not necessarily, since the ideal of security and protection denotes a link or a relation, even if this rapport is one of dependence. We mentioned that this image eventually evolves into a more horizontally perceived relationship with Mary, without, however, reducing her to ordinary human dimensions.

Our whole religious experience, not only the Marian one, rests on two pillars: it is a relationship with God where we experience God's grandeur and our limitedness, but also a relationship where we experience God's closeness and intimacy. Marian images illustrate this basic truth about our relationship with God in a special way: Mary was the first and most faithful disciple of Christ, experiencing in her body the proximity of God's hidden grandeur.

The variety of Marian images may seem disturbing. Is Mary not only for all seasons, but also for every taste and every whim? Yet, most of these images are fascinating. Above all they announce the riches of her whom we call the Mother of Jesus the Christ: Virgin and Mother, Jewish girl and Queen of Heaven.

"Pietà" (detail) by Janice E. Williams (from Marian Library Exhibit, "Altarpieces")
"Mary at the Helm Guides Us into the Kingdom of God"

The International Mariological and Marian Congresses

Huelva, Spain, September 18-27, 1992

There were many programs in 1992 to commemorate the 500th anniversary of the discovery and the evangelization of the Americas. The Spanish government sponsored the Olympic Games in Barcelona and the World Exposition at Seville, while the Catholic Church in Spain, through the Spanish Episcopal Conference and its Quincentennial Committee, hosted the International Mariological and Marian Congresses at Huelva, September 18-27, 1992, as part of a program of spiritual renewal and evangelization for the entire nation.

Located south of Seville and on the Atlantic coast, Huelva and the surrounding area lay claim to being the "cradle" of both the discovery and the evangelization of the new world. In the area around Huelva, Christopher Columbus prepared for his voyage to the new world. He was assisted by the Franciscans at the monastery of La Rabida; the shipbuilders and sailors came from the towns of Moguer and Palos de la Frontera. The rich Marian tradition of the fifteenth and sixteenth centuries continues today and is evident in the churches and shrines dedicated to Mary: La Virgen de la Cinta at Huelva, la Virgen de los Milagros at Rabida and Palos de la Frontera, and Nuestra Senora del Rocio at Almonte.

International congresses devoted to the study and devotion of the Virgin Mary are held usually every four years. They are composed of an academic and theological program (the Mariological Congress) and a popular and pastoral program (the Marian Congress). The meetings at Huelva were the eleventh International Mariological Congress (the first held in 1950), and the eighteenth International Marian Congress (the first held in 1900). The congresses are organized by the Pontifical Marian Academy (Rome), together with the national Mariological societies and the representatives of the local Church and diocese which will host the congresses.

The significance of the event for the Church of Spain and the province of Andalusia was evident by the presence of civil and Church officials who welcomed at every event the more than three hundred scholars from twenty different countries who came for the Mariological Congress and the thousands who participated in the general sessions and the liturgical ceremonies of the Marian Congress. The king and queen of Spain, the pope's personal legate, several Cardinals, as well as the bishops from southern Spain and from parts of Europe (several from Poland), participated in various parts of the program.

The Mariological Congress

The activities of the two congresses were planned to manifest the many aspects of Marian theology and devotion; there were academic sessions, popular conferences, concerts and art exhibits, as well as traditional devotions and liturgies.

The Mariological Congress opened on September 18, 1992. The participants were welcomed by the Bishop of Huelva, Rafael Gonzalez Moralejo, and also by representatives of the province and the city. The opening and keynote address was given by Cardinal Ortas Javierre (who replaced Cardinal Joseph Ratzinger, unable to attend because of illness). Mary, Cardinal Javierre stated, is model and representative of the "new evangelization." At the Annunciation, she was the first to be evangelized; she was also the first evangelizer, bringing the Good News of the Incarnation to her cousin Elizabeth.
The specific topic for this Mariological Congress was "Marian doctrine and devotion from Vatican II (1962-1965) to the present." During the general sessions of the congress, theologians and historians were asked to address the specific topics dealing with the development of Marian devotion during the last thirty years. Vatican II (1962-1965) provided the comprehensive statement on Mary, yet the council's new orientations may unintentionally have contributed to the so-called "crisis of Marian devotion" during the late 1960s and early 1970s. Significant papal documents on Mary helped to explain and clarify the new directions in Marian devotion: Marialis cultus (1974), Redemptoris mater (1986), the Collection of Masses of the Blessed Virgin Mary (1986). All of these documents were analyzed and discussed.

In addition, the relation of Marian devotion to other developments in the post-conciliar Church was studied by noted scholars and writers: biblical exegesis (Ignace de la Potterie, S.J.—Rome); catechisms and religious instruction (Angelo Amato—Rome); patristics (Eugenio Romero Pose—Santiago de Compostela, Spain); ecumenism (Stanislaw Napiorkowski, O.F.M.Conv.—Lublin, Poland); feminism (Eamon R. Carroll, O.Carm.—Dayton, Ohio); popular piety (Enrique Llamas, O.C.D—Salamanca, Spain); apparitions (René Laurentin—Angers, France).

In the afternoons, the participants met in language or interest groups for further reports and discussions. Language groups included the following languages: German, Croatian, Spanish, French, English, Italian, Polish and Portuguese.* As at the previous Mariological congresses of Saragossa, Malta, and Kevelaer, the ecumenical group, composed of Catholics, Orthodox, and Protestants, met daily and on the final day produced a common statement, "The Faith of Mary," to be submitted to the members of their respective churches.

Many Activities

Over a thousand people came to the splendid auditorium of the newly renovated Casa Colon in Huelva for the evening conferences. On successive evenings, Cardinal Eduardo Pironio (Argentina—head of the Congregation for the Laity), Mr. and Mrs. Gomez-Ferrer Lonzano, (presidents of the international marriage renewal program—Equipos de Nuestra Señora), and Mr. Giulio Andreotti (longtime Italian statesman and former president of Italy) spoke of the relation of Mary, model and source of evangelization, to lay life, to family life, to the social movements of our day.

Other events were concerts of Andalusian religious and folk songs and dances in the new Roman-style amphitheatre of La Rábida. On Sunday, the participants were welcomed by the Archbishop of Seville and the canons of the cathedral to visit the cathedral and its exhibition of religious art. (The Archbishop claimed that the magnificent cathedral and its exhibit were the "finest part of the Seville Expo.") There were opportunities to visit the places familiar to Columbus: the Church of St. George, Palos de la Frontera, and Moguer, the monastery and church of La Rábida with its image of Nuestra Señora de los Milagros.

The final plenary session of the Marian Congress on Friday, September 25, included an address by Cardinal Angel Suquia, Archbishop of Madrid and president of the Episcopal Conference of Spain, the reading of the papal message to the Congress by Archbishop Elias Yanes (Zaragoza), and the presentation of The Marian Library Medal. At the Saturday evening outdoor Eucharist, the papal legate, Cardinal Eduardo Martinez Somalo, presided at the canonical coronation of the patroness of Huelva, the Virgen de la Cinta.

The final event of both the Mariological and Marian congresses was the international pilgrimage to the shrine of the Virgen de Rocio. Representatives from all the dioceses and Marian organizations of Spain were present. The town of Almonte was garlanded for the occasion. Spain’s King

*In the English-speaking group, the following reports were given: an Anglican Perspective on Lumen gentium, ch. 8 (Canon Howard Root); the Marian Theology of John Paul II (Fr. Arthur B. Calkins); Marian Art in the Twentieth Century (Johann Roten, S.M.); Understanding Mary as the "Mirror of our Expectations" (Walter Brennan, O.S.M.); Marian Hymnody before and after Vatican II (Thomas A. Thompson, S.M.); the Marian Feasts in the Liturgical Calendar (John Samaha, S.M.); the Significance of the Title "Mary, Mother of the Church" (Bishop Austin Vaughan); the Significance of Modern Marian Apparitions (Edward D. O’Connor, C.S.C.); Mary in the Ecumenical Dialogue between Luthers and Roman Catholics (Frederick Jelly, O.P.); Mary as "Daughter of Sion" in Jewish-Catholic Dialogue (Bertrand Buby, S.M.); Mary in Catholic-Orthodox Dialogue (Fr. Michael O’Carroll); the Influence of Lumen gentium, ch. 8., on the Mariological Society of America (Fr. Theodore Koehler, S.M.); Trends in Franciscan Marian Devotion since Vatican II (James McCurry, O.F.M.Conv.); the Shrine of Our Lady of Czestochowa (Marian Zalecki, O.S.P.P.E.); Current Thought on the Assumption (Fr. Paul Duggan); Marian Devotion in Malta since Vatican II (Fr. Joseph Bezzina); Paul VI and Mary, Mother of the Church (Fr. Anthony Anderson).
Juan Carlos and Queen Sophia, as well as the queen-mother, participated in this final ceremony.

The XI International Mariological Congress and XVIII International Marian Congress brought people together with many different interests. Although they may have come with their own problems of investigation and research, they could not help but be deeply influenced by Andalusia’s rich tradition of Marian devotion and the call for a new evangelization with Mary “Star of Evangelization” as model and patron. The spirit of the new evangelization was well expressed in the memorable hymn, specially composed for the congress and sung at the conclusion of all the sessions:

People of God, let us make our own
The words of the angel—“Ave Maria.”
In the face of doubt or war,
We will sow the seeds of the Gospel
In the earth’s sun-filled furrows,
So that, as at Christ’s birth,
The plants from this rich soil
Will one day blossom forth.

Suddenly, the whole sea was filled with praise,
And a strong pleasant breeze swelled our ship’s sails.
The vineyards and the olive trees were ready for harvest.
Mary at the helm guides us into the kingdom of God.

Marian Library Medal

Every four years on the occasion of the International Mariological and Marian Congresses, The Marian Library has presented its medal of recognition to a scholar who has contributed in a notable way to promoting the study of the Blessed Virgin Mary. This year’s recipient was Fr. Paul Melada, O.F.M., President of the Pontificia Academia Mariana. Among Fr. Melada’s responsibilities is planning the Mariological and Marian Congress and editing the proceedings of the congresses. With great commitment and competence, Fr. Melada has devoted himself to these works for the last thirty years, first as the secretary and then as president of the Pontificia Academia. The award was conferred on the last day of the congress.

Previous recipients of the Marian Library Medal were Carlo Balic, O.F.M (1971); Giuseppe Besutti, O.S.M. (1975); Sergio Alvarez-Campos (1979); Stefano DeFiore, S.M.M. (1983); Heinrich M. Koester, S.A.C. (1987).

In the Gospels, and in the liturgy, which is a vibrant reexperiencing of Christ in the Gospels, Mary is encountered at the beginning of the story of Jesus, at the beginning of His hidden life, at the beginning and end of His public life. In living out the mystery of Christ, the believer must be prepared to meet Mary and profit from that meeting at every important turn in the Christ story. Fr. James Turro, “The Gospels: Mary in Ordinary Time.”

15th-century chapel of La Rábida. Columbus and his sailors attended Mass here on August 2, 1492, feast of Our Lady of the Miracles, and set sail the next day.
**MSA Meeting in Houston**

The Mariological Society of America’s 43rd annual meeting took place in Houston, Texas, at the University of St. Thomas, May 28-29, 1992. This was the third of three meetings devoted to studying the presence of Mary in the liturgy throughout the entire year. These three meetings explored the full meaning of Vatican II’s statement in the Constitution on the Sacred Liturgy: “In celebrating this annual cycle of Christ’s mysteries, the Church honors with a special love the Blessed Virgin Mary, Mother of God, who is joined by an inseparable bond to the saving work of Christ.” This meeting focused on the association of Mary with Christ in the period of the liturgical year known as Ordinary Time.

The speakers for the program were Fr. James Turro (Immaculate Conception Seminary, South Orange, NJ); Fr. J. Michael Joncas (University of St. Thomas, St. Paul, MN); Fr. Walter T. Brennan, O.S.M., (Chicago, IL); Fr. Peter D. Fehlner, O.F.M.Conv. (Rensselaer, NY); and Fr. Eamon R. Carroll, O.Carm. (Dayton, OH).

The next MSA annual program will be at Providence College, (Providence, RI), May 27-28, 1993. The program, devoted to “Mary and Popular Religion,” will study the relation between revelation, popular religion, and Marian devotion. The ecclesial significance of apparitions will also be discussed. The proceedings of the 1992 meeting (Houston) will be available in January 1993 from the MSA Secretariat, The Marian Library, University of Dayton, Dayton, OH 45469-1390.

**IMRI Degrees**

During the past year, two students of the International Marian Research Institute (IMRI) completed requirements for degrees by presenting and defending their dissertations. On March 14, 1992, Mr. Peter W. Gittens, permanent deacon of the Archdiocese of Toronto and living in Guelph (Ontario), presented his dissertation for the Doctorate in Sacred Theology with specialization in Marian studies, "Regina Apostolorum in the Writings of Rupert of Deutz." Rupert, a twelfth-century Benedictine abbot, wrote many commentaries on the Holy Scripture. He frequently spoke about Mary's role of imparting the true sense of Christ's words to the apostles. The thesis director was Fr. Eamon R. Carroll, O.Carm.

On July 11, 1992, Sister Mary Catherine Nolan, O.P. (Adrian Dominican), presented a dissertation for the Licentiate in Sacred Theology, "The Magnificat: Canticle of a Liberated People." This was an exegetical study of the literary genre, structure, and Old Testament background of the Magnificat. The thesis director was Fr. Bert Buby, S.M.

The Blessed Virgin Mary is the model of ecclesial communion in faith, in charity and in union with Christ. Eternally present in the mystery of Christ, she is, in the midst of the apostles at the very heart of the church at her birth and of the church of all ages.... We cannot therefore speak of the church unless Mary, the mother of the Lord, is present there, with the Lord's brethren. The Congregation for the Doctrine of the Faith, "Some Aspects of the Church Understood as Communion."
Romanesque statue of Mary (Cathedral of Seville)

1992 Friends of The Marian Library and IMRI assist
THE MARIAN LIBRARY
(the world's largest collection of Marian literature)
and THE INTERNATIONAL MARIAN RESEARCH INSTITUTE
(a pontifical institute for Marian studies)
Contributions are tax deductible. The names of members, patrons, and benefactors are published annually.
Benefactor . . $250  Supporting Member . . . $25
Patron ...... $100  Any amount welcome.

The Marian Library/IMRI
University of Dayton
Dayton, Ohio 45469-1390

Enclosed is my contribution of __________ to The Marian Library and IMRI.

Name __________________________________________
Street _________________________________________
City/State/Zip _________________________________

The Marian Library
UNIVERSITY OF DAYTON
Dayton, Ohio 45469-1390

Address Correction Requested