She is a woman who finds joy in your service, attentive to the voice of the spirit, always ready to obey your word.

She is a woman blest for her faith, a woman blest in her child, a woman raised up from among the lowly. She is a woman standing firm in adversity, keeping faith by the cross of her Son, entering into glory at the end of her days.

(From the Preface of the Mass “Holy Mary, the New Eve”)

The Collection of Masses of the Blessed Virgin Mary

The Collection of Masses of the Blessed Virgin Mary, published by the Congregation of Divine Worship in 1986, is a set of 46 Masses intended for use at Marian shrines and for communities who wish to celebrate the Memorial of the Blessed Virgin on Saturday. Originally published in two volumes, a Missal (Sacrmentary) and a Lectionary, its status as an official liturgical book confers an authority both on the individual Masses as well as the principles contained in the General Introduction.

The Collection was approved by the Congregation of Divine Worship in response to those who wished to have a greater variety of texts for celebrating Mary’s participation in the mystery of Christ through every season of the liturgical year. The texts come from a number of sources: early sacramentaries, the Roman Missal of Paul VI, and formularies recently composed by religious congregations and dioceses and submitted to the Congregation for approval. (Among the religious orders whose texts were used are the Servites and Passionists. The Marianists’ proper for the Holy Name of Mary was included, along with a new preface.)

Some texts were composed by members of the Congregation of Worship.

These new Masses can be considered an enlargement of the Marian texts found in the Missal of Paul VI. The most frequently used Marian Mass—the Common of the Blessed Virgin—has been described as “theologically thin and thematically monotonous.” The Collection now provides a rich variety of Scriptural and liturgical texts for celebrating the Memorial of the Blessed Virgin on Saturday or for votive Masses in harmony with the liturgical year. Many of the references to Mary are taken from Paul VI’s Marialis cultus (1974): dwelling place of the Spirit, Mother of the Church, disciple of Christ, model of faith, our sister, the new woman, etc.

The 46 Masses are arranged according to the divisions of the liturgical year: Advent (3), Christmas (6), Lent (5), Easter (4), and Ordinary Time (28). The Advent season celebrates “the two comings of the Lord: the first in lowliness when... the Lord took flesh of the Virgin Mary... and the second in glory, when... the Lord will come to judge the living and dead and to (Continued on next page)
lead the just... where Mary has preceded them in glory." During Lent, Mary is "the model of the disciple who faithfully listens to the word of God and follows the footsteps of Christ to Calvary..." (Since the suppression in 1960 of the feast of Seven Sorrows of Our Lady in Passion Week, many requested a liturgical commemoration sometime during Lent of the one "associated to the sacrifice of her Son with a maternal heart.") In the Easter triduum, she is the "new woman" who stands by the tree of life... as the companion of Christ and as the spiritual mother into whose maternal care the Lord entrusts all his followers." In the Easter season, she is "devoted to prayer with the apostles in trusting expectation of the gift of the Holy Spirit." The many formularies for the Ordinary Time have one object: "the work God has accomplished in Mary in relation to Christ and the Church."

The General Introduction (Praenotanda) of the Collection develops Mary’s role and presence in liturgy. “Masses of the Blessed Virgin Mary have their meaning and purpose from her close participation in the history of salvation.” Every commemoration of Mary is above all a celebration of “the events of salvation in which, by God’s salvific plan, the Blessed Virgin was involved in view of the mystery of Christ.” The Lectionary of Scriptural texts from the Old and New Testament is based on the conviction that the entire Scripture forms “a single corpus that is permeated by the mystery of Christ.” Through the mystery of Christ present in the Scripture, the Virgin Mary is reflected.

The General Introduction outlines Mary’s presence throughout the history of salvation. In the first age - the Old Testament - the figure of Mary is suggested or foreshadowed in many ways. "Certain events, figures, or symbols of the Old Testament foretell or suggest in a wonderful manner the life and mission of the Blessed Virgin Mary, the glorious daughter of Zion and the Mother of Christ." Mary is prefigured in the woman of Genesis; in Abraham, Moses, Ruth, Anna, Judith, Esther; in the mother of the seven Maccabees; in the spouse of the Canticle of Canticles, the daughter of Sion, the burning bush, the ark of the covenant, the city of God, and the temple of Jerusalem.

In the second stage—salvation fully revealed in Christ—Mary is the “one intimately involved in all of the saving deeds of God.” She is present in the mysteries of Christ as "mother of Christ, our God" (Mass 26); as “first fruits of the new creation” (Mass 20); as “mother and companion of the Redeemer” (Mass 30); as “servant of the mystery of Redemption” (Mass 22); and as “partner in his passion” (Mass 12).

In the third stage of history, the “time of the Church,” Mary is the "model of the Church" (Masses 16, 17); "perfect pattern of the Church at prayer" (Mass 25); the one "who cares for the pilgrim Church with a mother’s love" (Mass 25); the "shining model of true worship" (Mass 16).
The Mariological Society of America’s 41st annual meeting took place, May 30 and 31, 1990, in the city of Providence, Rhode Island, at Providence College. We were welcomed to the diocese of Providence by Bishop Louis E. Gelineau, celebrant and homilist at the Eucharist, and Auxiliary Bishop George W. Pearce, S.M., who spoke at the opening session. Fr. Matthew Morry, O.P., and the New England Region of the Mariological Society of America were the hosts for this meeting.

The 1990 meeting on “Mary in the Mysteries of Christ: Advent and Christmas” is the first of three meetings to be devoted to Mary’s association with Christ in the liturgical year. The 1989 meeting, which studied Paul VI’s 1974 letter on devotion to Mary and the role and presence of Mary in the liturgy, suggested a three-year program on Mary in the liturgical year: I. Advent-Christmas-Epiphany (1990); II. Lent-Easter-Pentecost (1991); III. Ordinary Time (1992). Each program was to include a study of the Scriptures, an analysis of the liturgical texts for the season, as well as a theological commentary on the principal themes of the season.

The Scriptures for the Advent and Christmas season were presented by Fr. Bernard Lazor, O.S.A. (Villanova University). Texts on the coming of salvation, developed in the prophet Isaiah and the other Scriptures used during this season, contain many references to the Virgin Mary. She was foretold as the woman of Genesis, the virgin who would bear Emmanuel, the Daughter of Zion, the Ark of the Covenant. On December 8, the liturgy juxtaposes Genesis 3,9-15.20 with the Gospel of Luke 1, 26-39, relating the consent of the new Eve to the coming of the new Adam. The readings from December 20, the 4th Sunday of Advent, and the recently approved liturgy for Our Lady of Guadalupe (December 12) all contain explicit Marian references.

Fr. John Melloh, S.M. (Notre Dame University) spoke of the many Marian references in the liturgies of the Advent-Christmas-Epiphany season. He singled out the Solemnity of the Mother of God, January 1, the oldest Marian feast of the Church of Rome. Despite its past titles, the observance of New Year’s Day, and the present practice of devoting the day to prayer for world peace, this day—the Solemnity of Mary, the Mother of God—has maintained ancient liturgical texts with rich doctrinal references to Mary. “O God, through the fruitful virginity of the blessed Mary, you have given the treasures of eternal salvation to the human race; grant that we may know her to intercede for us, her through whom we have merited to receive the author of life, your Son, Jesus Christ” (Opening Prayer, January 1).

Fr. Melloh also commented on the historical background of prayers for the Advent season and on their occasionally unsatisfactory English translations, some of which lapse into moralism “to the detriment of doctrinal depth.” By failing to convey the ecclesial-typical sense of the Latin text or by neglecting a metaphor, some translations lose the imagery contained in the original composition.

In his commentary on themes of the seasons, Fr. Frederick Jelly, O.P. (Mt. St. Mary’s, Emmits-
burg, MD), said that the Advent and Christmas seasons are not simply commemorations of historical events. They are also part of the "mysteries" of the life of Christ made present in the liturgy. Vatican Council II sees the Virgin Mary "inseparably linked" to the mysteries of Christ celebrated in the liturgy. "The cult of the crib," he said, "should not blot out the mystery of faith."

1990, centenary of the death of John Cardinal Newman, is being observed as the Newman Year. Fr. Roderick Strange, former Catholic Chaplain of Oxford University, addressed the topic "Newman on the Blessed Virgin Mary: In Search of Christian Unity." Cardinal Newman’s preferred to describe Mary as the New Eve who cooperated with Christ, the New Adam, in the remaking of humanity. Mary’s holiness and dignity were related to her position with Christ; her holiness and dignity are the foundation for the Immaculate Conception and the Assumption.

In a comprehensive survey of the past year's books and articles significant for Marian studies, Fr. Eamon R. Carroll, O.Carm., singled out three works deserving special attention: Ephrem the Syrian: Hymns, translation by Kathleen E. McVey (Classics of Western Spirituality; Mahweh, NY: Paulist Press, 1989); Austin M. Farrer's Lord, I Believe: Suggestions for Turning the Creed into Prayer (Cambridge: Cowley, 1989); and Mary in the Church (Dublin: Veritas, 1989), thirteen papers from the July, 1984, congress celebrating the centenary of the Marist Brothers in Ireland.

A project discussed at the meeting was the encouragement of new Marian hymns, with doctrinally accurate and poetic texts, describing Mary's association with Christ and the Church in all seasons of the liturgical year. Also under consideration were appropriate ways to honor the memory of the Society's founder, Fr. Juniper Carol, O.F.M., who died on April 1, 1990.

With this meeting, Fr. Theodore Koehler, S.M., retired as secretary and editor of Marian Studies, after 11 years of service in that position. Fr. James McCurry, O.F.M. Conv., was elected president for a two-year term, and Fr. Matthew F. Morry, O.P., vice-president; Fr. Thomas A. Thompson, S.M., was elected secretary, and Fr. Charles Costello continues as treasurer. Fr. Theodore Koehler, S.M., was named secretary emeritus. Elected to the Board of Directors for three-year terms were Fr. Charles Neumann, S.M., and Fr. Eamon R. Carroll, O.Carm. Fr. J. Armand Robichaud, S.M., was elected to fill the term of the late Rev. William Lahey, S.C.C.

Copies of Marian Studies (1989) are now available. This fortieth anniversary issue was devoted to Paul VI's letter on Marian devotion (Marialis cultus, 1974) and the issue includes articles on Mary and the Trinity (Kenan Osborne, O.F.M.), Mary in the Liturgy (Thomas A. Thompson, S.M., Mary in the Liturgy of the Hours (Sr. Martha Garcia, O.P.), Marian Devotions (Stan Parmisano, O.P.), and the Survey of Recent Mariology (Eamon R. Carroll, O.Carm). For a copy ($12.00, postage included) contact the MSA Secretariat, c/o The Marian Library; University of Dayton; Dayton, OH 45469-1390. (513) 229-4214.

Fr. Juniper Carol, O.F.M. 1911-1990

The founder of the Mariological Society of American, Juniper Carol, died on April 1, 1990. Born in Cuba on February 19, 1911, he entered the Franciscans and was sent to Rome for theological studies, returning to the United States in 1940. In 1949, he was the principal founder and first president of The Mariological Society of America, and he remained the Society's executive secretary and editor of Marian Studies from 1954 until 1979.

He edited Mariology (1955-1966)—three-volumes on all aspects of Marian doctrine and devotion. Much influenced by Duns Scotus, he wrote on Mary's co-redemption and on the place she had in the divine plan from the beginning of creation. In 1981, he published The Absolute Primacy and Predestination of Jesus and His Virgin Mother.

Writing in 1964, García Garcés (1904-1989) spoke about a meeting which took place in the Franciscan College in Rome about 1939, prior to the outbreak of World War II. Present were four priests—a Spaniard, German, Italian, and American—who spoke of doing something to promote Marian studies when they returned to their native countries. Those individuals were García Garcés, founder of the Spanish Mariological Society and of the journal Ephemerides Mariologicae; Paul Sträter, editor of the three volumes of Katholische Marienkunde; Gabriel Roschini, O.S.M., founder of Marianum, an international scientific review of Marian studies. The American at the 1939 meeting was Juniper B. Carol, O.F.M., founder of the Mariological Society of America in 1949.
The papers in this book were part of a Marian Year Symposium at St. Mary's College, Notre Dame, IN. The quality of the essays confirms Doris Donnelly's observation that the “dormition of the Virgin” which occurred after Vatican Council II has given way to a gradual emergence of Mary, this time within a context of balanced theology and piety based on scriptural, patristic, and biblical roots and conscious of pastoral and ecumenical implications.

The keynote address, Anne Carr's “Mary, Model of Faith,” outlines the basis for Mary's ever active and growing faith—similar to John Paul II's description of Mary's “journey of faith.” There is a “Mary in us all” as all of us are recipients of grace and a call that are the foundation of all we hope to accomplish.

Elizabeth Johnson presents two major essays, “Mary and the Image of God” and “Reconstructing a Theology of Mary.” The first outlines how, throughout much of Christian history, Mary was the female representation bearing images of God which would otherwise have been excluded from the mainline representation of God. Now elements, previously represented by Mary, can be transferred to a fully inclusive idea of God which would allow a clearer perception of both God's and Mary's nature. Her second essay presents a portrait of Mary in a praxis-oriented theology through the use of the categories of memory, narrative, and solidarity.

In “Gospel Portrait of Mary,” Donald Senior addresses such unconventional topics regarding Mary as scandal and promise unfulfilled seen in the Gospel of Matthew. Pheme Perkins, in “Mary in the Johannine Tradition,” traces the tendency to view Mary as an significant symbolic person to the Johannine writings and second century texts. In “Mary and Evangelization in America,” Vergilio Elizondo writes of Guadalupe as the beginnings of religious liberation.

Other essays are “Mary and the Anawim” (Richard J. Skiba), “The Justice Dimension: Mary as Advocate of Peace (Carol Frances Jegen), and “Mary and the People: The Cult of Mary and Popular Belief” (John R. Shinners, Jr.).

This is the finest collection of Marian essays produced in the United States in recent years, and, for the first time in such a collection, the women contributors outnumber the men.
in Athlone, Ireland. The papers represent a wide range of topics by Irish and English scholars all related to Mary: New Testament (John McHugh), history of Marian devotion (Christopher O'Donnell), the Marian dogmas (Michael O'Carroll), ecumenism (Alberic Stacpoole and John Paterson), orthodoxy (Metropolitan Anthony), feminism (Celine Mangan and Donal Flanagan), youth (Patricia Coyle), liturgy (Brian Magee), the Irish tradition (Peter O'Dwyer), the Marist Marian heritage (Romuald Gibson).

In addition to developing their individual topic, the participants adhered to the theme of the congress—Mary in the Church Today—and recognized that what is said today is not the same as what was said one hundred years ago. "We live in different worlds, with different preoccupations, asking different questions from those of one hundred years ago." John McHugh relates the virginal conception and Mary's perpetual virginity to the New Creation inaugurated by Christ. In his survey of the history of Marian devotion, Christopher O'Donnell proposes "three axes" to evaluate the vitality of Marian devotion in any one period: Mary's relation with Christ, her relation to us, and Mary's beauty. Marian devotion is balanced when these three dimensions are present.

Romuald Gibson's account of the founding of the Marist family in 1817—envisioned as "one tree with three branches"—religious men, women, and lay persons—outlines both the comprehensive vision of the Marist founders and their conception of the role of Mary in the Church. The Marists today continue in the spirit of their founder who understood Mary as saying, "I was the support of the new-born Church; I shall be its support at the end of time."

Filled with a realistic hope for the future, the book continues the thanksgiving celebration begun in Athlone. It fulfills the expectations of the organizers of the congress who wished to make a "worthwhile addition to the ongoing theological and devotional reflection on the role of Mary in the Church today."


Austin Farrer (1904-1968) was a brilliant Anglican theologian, Scripture scholar and metaphysician. Chaplain at Trinity College and later of Keble College, Oxford, he was invited to give several distinguished lectures—those of Deems, Gifford, Bampton.

Originally published in 1955, *Lord I Believe* has as subtitle *Suggestions for Turning the Creed into Prayer*. Here are seven chapters on the articles of the Creed filled with a penetrating faith, the paradox of mysticism, and a completely natural spirit of prayer. In addition to considerations on the dogmas of the Trinity, creation, and Christ's saving death, there are, at the same time, reflections on the human situation—the meaning of friendship, possession and loss, faith and courage.

There is an introductory chapter on the necessity for doctrine informing or being part of prayer. "Prayer and dogma are inseparable. They alone explain each other.... No dogma deserves its place unless it is prayable, and no Christian deserves his dogmas who does not pray them."

The last chapter develops a specific suggestion for translating dogma into prayer. The "heaven-sent aid" is a type of prayer similar to the rosary. The rosary is "a method or prayer... to be used freely"; it is an "unbreakable thread... something I can hold onto in which the words accompany the beads, and the mind the words." The mysteries of joy, obedience, grief, and glory are a summary not only of Christ's life, but our own as well.

First published almost thirty-five years ago, there is a timeless and universal quality about
THE ASSUMPTION DOGMA: SOME REACTIONS AND ECUMENICAL IMPLICATIONS IN THE THOUGHT OF ENGLISH-SPEAKING THEOLOGIANS.
Paul E. Duggan. Cleveland, OH: The Emerson Press, 1989. (Dist. P.O. Box 27366; San Francisco, CA 94127. Pap. $15.95)

This is the doctoral dissertation presented at the International Marian Research Institute (Pontifical Theological Faculty Marianum) by Fr. Paul Duggan, a priest of the Archdiocese of San Francisco, currently auxiliary chaplain in the United States Air Force.

The work begins with an analysis and commentary on the Apostolic Constitution MUNIFICENTISSIMUS DEUS (1950) defining the dogma of the Assumption. Succeeding chapters describe both the intrinsic and extrinsic influences which lead to the definition, the contents of the dogma, the relation of this doctrine to the other privileges of Mary. Especially valuable are the interpretations of both Catholic and non-Catholic theologians on the ecumenical implications of the definition. The ecumenical significance of the dogma is further explored by a discussion of the hierarchy of truths. The final section deals with the Assumption in the thought of John Paul II.

The study concludes with fifty pages of endnotes and a twenty-five page bibliography of books and articles. It is a valuable reference work for information on the Assumption in modern writers.

EXPERIENCING SAINT THÉRÈSE TODAY

EXPERIENCING SAINT THÉRÈSE TODAY
(CARMELITE STUDIES).

This book of essays is from the Chicago symposium of 1988 marking the centenary of Thérèse's entrance into Carmel. Thérèse of Lisieux continues to appeal to a wide array of thinkers and readers today—evident from the interest in Alain Cavalier's beautiful, though flawed film "Thérèse."

Included in this collection are “The Song of Songs and St. Thérèse” (Roland Murphy); “The World of Thérèse: France, Church and State in the Late Nineteenth Century” (Leopold Glueckert); “An Artist and a Saint: Edward Weston and St. Thérèse of Lisieux” (James Georghegan); “The Religious Plays of St. Thérèse of Lisieux” (John Russell); “Thérèse’s Approach to Gospel Living (Redemptus Valabek); “Thérèse and the Mother of God” (Eamon R. Carroll); “Thérèse, A Latterday Interpreter of St. John of the Cross” (Margaret Dorgan); “A Feminist View of Thérèse” (Joann Wolski Conn); “Religious Devotion or Masochism? A Psychoanalyst Looks at Thérèse” (Ann Belford Ulanov); “Thérèse and the Modern Temperament (Barry Ulanov); and “Thérèse of Lisieux: A Challenge for Doctrine and Theology—Forerunner of Vatican III” (William Thompson).

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