The October 2002 letter of Pope John Paul II inaugurated the Year of the Rosary – October 2002 to October 2003 – which is an invitation to enter into the prayer containing “the depth of the Gospel message in its entirety” and to sit “in the school of Mary, to contemplate the beauty of the face of Christ and to experience the depths of his love.” What is the purpose of the Year of the Rosary, and is it possible to “celebrate” it?

The Year of the Rosary was not meant to “to encumber but rather to complete and consolidate pastoral programs of the particular churches.” During the Marian Year, 1987-88, directives were given that “all the programs were to be harmonized with the themes and spirit of the liturgical year,” and that in ordinary celebrations and pastoral programs, some space should be provided “to allow a Marian aspect, a dimension to emerge.”

“Not isolating” Marian devotion from the whole panorama of Christian worship and life is a valuable directive, and has been illustrated during this Year of the Rosary. The pope’s letter, “On the Most Holy Rosary,” was itself a complement to the challenge he issued all believers at the start of the new millennium to “start afresh from Christ . . . to contemplate the face of Christ.”

The pope’s references to the Year of the Rosary have been within the context of feasts and seasons of the liturgical year, and the annual observances and the pastoral programs.

In his message to young people preparing World Youth Day 2005 in Cologne, he spoke of the rosary as “the sweet chain that links us with God . . . Recited with devotion, the rosary is a help to assimilating the mystery of Christ and to learn the secret of peace and make it a project of life.” In his message to the young people of Spain, he called Mary “the incomparable model of contemplation and a wonderful example of fruitful, joyful, and enriching interiority.” On the World Day of Prayer for the Sick (February 11), he stated that the rosary offers the Christian response to the problem of suffering: it recalls the “whole itinerary of life and faith, an itinerary which includes human suffering – which in the person of Christ becomes his saving passion.” He frequently recommends the rosary as the way to obtain: “the great gift of peace.”

The last instruction for the Year of the Rosary is “Mary and the Mission of the Church in the Year of the Rosary,” written for World Mission Sunday, October 19, 2003, the day which comes at the close of the Rosary Year. Here the purposes of the Year of the Rosary for the Church are clearly stated.

First, the Year is intended to encourage the Church to be “more contemplative”: Mary, “the contemplative memory of the Church,” helps us to acquire that “serene boldness” which enables believers to pass on to others their experience of Jesus. At the school of Mary, we learn to recognize, in the apparent “silence of God,” the Word which resounds in the silence of our salvation.

Second, the Year is intended as a stimulus to become “a holier and more evangelizing Church.” Holiness and mission are inseparable. “Mary remains in the background” in the mysteries of light, but her great maternal counsel at Cana, “Do whatever he tells you,” addressed to the Church of every age, is the lens through which we view the message of evangelization. (21).

Third, the Year is a call to become “a missionary Church.” The Church is to make the Face of Christ shine forth with her more radiant holiness. In this endeavor, the Church learns from Mary to be a “totally dedicated to Jesus Christ, and to be a ‘mother’ of many children.”

Frequently, the placement of feasts in the liturgical calendar gives witness to the Church’s confidence in the Virgin Mary. Marian celebrations were introduced to commemorate significant facets of Mary’s role but have also been placed to mark important events in the Church’s life. The Year of the Rosary – October 2002 to October 2003 – is a gift and challenge to the Church to become holier, contemplative, and evangelizing, while, at the same time, marking events in the Church’s life: the 120th anniversary of the first of Pope Leo XIII’s twelve encyclicals on the rosary (1883), the 40th anniversary of the opening of Vatican II (1962). The Year of the Rosary will conclude in October, 2003, the twenty-fifth anniversary of Pope John Paul II’s pontificate.
THE ENCYCLICAL: “The Eucharist in the Church”

Signed on Holy Thursday in the Year of the Rosary, the encyclical “The Eucharist in the Church” is intended to offer a deeper reflection on the mystery of the Eucharist in relation to the Church. The sixth chapter contains original references describing the “profound relation” of the Blessed Virgin to the Eucharist.

Because of her “interior dispositions,” she can be called the “Woman of the Eucharist.” Mary’s words at Cana, “Do whatever he tells you” (Jn. 2:5), are especially applicable to Christ’s command at the Last Supper, “Do this in memory of me.” “Mary seems to say to us: ‘Do not waver; trust in the words of my Son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his passover, thus becoming the bread of life.’” (54).

There is “a profound analogy between the Fiat which Mary said to the Angel and the Amen which every believer says when receiving the body of the Lord” (55). At the Visitation, Mary became the first “tabernacle” in history with Christ “radiating his light through the eyes and voice of Mary.” Mary’s contemplating the face of her newborn Christ is an unparalleled model of love which should inspire us every time we receive Eucharistic communion.”

Experiencing the memorial of Christ’s death in the Eucharist means continually receiving the gift and accepting – like John – the one who is given to us anew as our Mother. As the Church and Eucharist are inseparably related, so are Mary and the Eucharist. Finally, the Magnificat, Mary’s song of praise and thanksgiving of God’s fulfillment of his promises, and of the coming of God’s kingdom into history, can be read in a Eucharistic key. “The Magnificat expresses Mary’s spirituality, and there is nothing greater than this spirituality for helping us to experience the mystery of the Eucharist.”

J. Neville Ward – Methodist, Promoter of the Rosary.

J. Neville Ward, 1915-1992, was a Methodist minister, with a lifelong interest in presenting a contemporary understanding of Christian prayer. Son of a Methodist minister, married to the daughter of a Methodist minister, he spent his life as a Methodist circuit minister at Lancashire, Yorkshire, Bath, London, and Canterbury. His spirituality is ecumenical – drawn from many religious traditions and tempered by his great acquaintance with contemporary literature.

Fluent in French, he was deeply influenced by French Catholic spiritual literature, especially the L’Abandon à la Providence Divine by Jean-Pierre de Caussade. He freely cites from the novels and poetry of contemporary English and French literature. References to Balzac, Beaudelaire, Camus, de Lubac, Mauriac, Guardini, von Hügel, Simon Weil and many others are part of his writing. “His book on the rosary – Five for Sorrow, Ten for Joy – begins with a quotation from St. Francis de Sales, and his work on prayer, The Use of Praying, by one from Albert Camus.”

Faithful to the Methodist tradition, he presents a warm and inviting image of Christ, to which Mary is directly related. “Love of the mother of Jesus is a natural outcome of the vision of his glory and also a means of keeping that vision clear, just as giving expresses love and also intensifies it.” Mary is the unique representation of Christ’s message: “In the image of his mother there is a power of vital communication that is unique among created things. It has been part of the Christian joy to discover that much of what Christ signifies seems to have been given to her to carry and represent which otherwise would have eluded the grasp of faith.”

He was deeply influenced by de Caussade’s teaching on Divine Providence where “each passing moment [is] the veil of God and so also, when scrutinized and interpreted by faith, the unveiling of God.” In this perspective, “Christian life is a matter of accepting the present disposition of things as from the hands of a loving Father and actively cooperating with him in doing his will as this is variously signified.”

He saw Mary’s response at the Annunciation as the perfect illustration of “accepting the present moment and doing his will” as that is variously signified. “Be it done unto me according to thy word…” The words are the theme of a vocation with its sense of being haunted by some huge possibility, as being marked for some unknown glory of responsibility or pain which may make the word quite different from what it is. And the words involve her in keeping them in her heart and holding on to her vision, and still holding on at the foot of the cross.” For the person of faith, “Every experience is a kind of annunciation, an announcement that God wishes us to receive something, do something, or endure something, and that if we are willing to say ‘yes,’ our receiving, doing, enduring will be the occasion of the eternal’s revelation of himself in time again.”

He described the Communion of Saints as the “bond between believers of mutual communion and of community, where living and departed look to each other for companionship.” But, he continued, many of us need some finite summary and symbol that will assist our grasp of this infinite mutuality: “The Blessed Virgin Mary is the loved image of the vast world of mutual giving and receiving into which we have entered though faith in Christ; she is a living part of it who in being loved and honored gives access to the whole and to all that grace which God has chosen to mediate through the fellowship of the spirit.”

His first references to the rosary are in The Use of Praying (1967), in a chapter entitled “Helps.” Here, he referred to an article from a Catholic newsletter which spoke of “the boredom which many Romans find in their traditional pieties such as the Rosary, and ended by making recommendations which look horrifyingly familiar to a Methodist, such as more extemporaneous prayer, week-day preaching services, some kind of class-meeting – the
very things that have died on us." He suggests "a sharing of each other's knowledge." "In this much to be desired exchange of valuables, Methodists might consider taking the Rosary into their system. Not many know that John Wesley himself used the rosary, and the one he used is at present to be among the archives of The Leys School, Cambridge."9

The rosary is a symbol of "religious hoping and wanting" and is a "stimulus for praying in new ways." The mysteries of the rosary speak of human existence; they are "forms of experience," – illustrated in the life of Jesus and his mother — "images of reality." "Nothing can happen to us that is not contained there; all that is there can happen to us now. To pray the Rosary is to try yet again to keep in touch with life in its fullness, to insure that we do not evade or miss anything."10

His meditations on the mysteries of the Rosary amply illustrate that the biblical scenes, which the rosary presents, are "forms of experience." The first mystery – the Annunciation – is addressed to Mary, but also to us: "The normal way in which Christian faith becomes real is first the announcement of the gospel, that you are greatly favored, that the Lord is with you and means to make the present substance of your life the bearer of his love and truth, and then your decision to see how it goes when life is lived in terms of that announcement."11

For those who wonder how to combine vocal prayer and meditation, he gives sound advice. It is not possible to "meditate discursively" while saying the Rosary. "It is enough to have a single thought in connection with each mystery, or simply a single thought in connection with each mystery, or simply to look at it in love and faith. But the saying of the Rosary is infinitely deepened in the gospel if at other times we think about these great themes, penetrating as far as we can into their meaning."12

Truly a "spiritual seeker," he probed literature, art, poetry for insight into prayer. In his chapter on "Helps" to prayer, after commenting on many spiritual classics and methods of prayer, he concluded "It is a relief to remember that no books are required for the simplest form of prayer, which is contemplation."13

PROTESTANT VIEWS on the Apostolic Letter on the Rosary

"It is a letter of a spiritual and theological depth that I wasn't expecting – a letter that breathes an evangelical dimension, which has very much surprised me. In this letter, the Pope emphasizes that the rosary, more than a prayer of words, is a contemplation of the mystery. Certainly today's sensibility and quest is primarily to rediscover a place where the heart rests, where the soul contemplates the mysteries of God and also the ways in which this is possible. We, in our traditions, must rediscover the equivalent ways."

—Stephan Tobler, Reformed Evangelical theologian, University of Tübingen (Germany)

"The rosary is also a school of prayer for lifelong beginners like me, and increasingly it is being rediscovered as a way of prayer for Christians. Within the Anglican communion it has flourished for some time. Evelyn Underhill loved the rosary and so did Austin Farrer. John Macquarrie commends it in his book Mary for All Christians. With his apostolic letter last October, Pope John II set a small fire under this process of ecumenical rediscovery by offering an intensely Christocentric and contemplative interpretation of the Rosary . . .

"Pray as you can," John Chapman used to say, "not as you can't." We can rest on the rosary as a climber rests on his fixed rope – it's safe to dangle as long as the rope is anchored in the rock.


"One of the more remarkable acts of Pope John Paul II in the 25th year of his papacy has been to add Jesus' life on earth to the praying of the rosary . . . While this new directive may sail right over the heads to most Protestant Christians, it will change the way that millions of people pray for peace every day . . . It suggests that Jesus' life is as salvific as his death, and that the years he spent giving birth to love on earth are as full of light for us as the hours he spent dying on the cross. . . When asked why the pope had decided to make such a change now, a spokesman said, 'He is making a statement at the end of his life about

1This article is indebted to a recent publication of the Ecumenical Society of the Blessed Virgin Mary: John A. Newton: "The Revd J. Neville Ward of Bath: 'A Methodist Mariologist.' (January 2003).
3Friday Afternoon (Epworth Press, 1977), 57
5Five for Sorrow, for: 36
6Five for Sorrow, 2.
7Friday Afternoon, 61.
8The Use of Praying, (Epworth, 1977) 116
9The Use of Praying, 117.
10Five for Sorrow, intro. x.
11Five for Sorrow, 6.
12Five for Sorrow, intro., xii.
13The Use of Praying, 113.
15The Use of Praying, 123.
what’s important to him.’ Would that be life, perhaps? Not the divine life that awaits us later but the divine life that is open to us right now, as we walk ever more deeply into the resplendent mystery of God’s own light.”


**The Rosary: Prayer for Community and for the Journey**

Each year, the French Dominicans organize an annual rosary pilgrimage to Lourdes. The following are excerpts from an address given in 1989, by Fr. Timothy Radcliffe, O.P., then Master of the Order, on the prayer which “builds community and also propels us on our journey.”

It may seem a little strange that a prayer as simple as the rosary should be particularly associated with Dominicans. Dominicans are not often thought of as very simple people. We have a reputation for writing long and complex books on theology. Perhaps it is because at the center of our theological tradition is a longing for simplicity. St. Thomas Aquinas said that we cannot understand God because God is utterly simple. He is simple beyond all our conceptions. We study, and those of Elizabeth.

There is a false simplicity of those who have too easy answers to everything, who know it all in advance. They are either too lazy or are incapable of thought. And there is the true simple, the simplicity of heart, the simplicity of the clear eye. And that we can only arrive at slowly, with God’s grace, as we draw near to God’s blinding simplicity. The rosary is indeed simple, very simple. But it has the deep and wise simplicity for which we hunger, and in which we will find peace.

**The Angel as Preacher**

The Hail Mary begins with the words of the angel Gabriel, “Rejoice Mary, full of grace, the Lord is with you.” Angels are professional preachers. It is their whole being to proclaim the good news. The words of Gabriel are the perfect sermon. It is even short! He proclaims the essence of all preaching: “The Lord is with you.” In fact in the time of St. Dominic the Ave Maria only consisted of these words of the angel and those of Elizabeth. It was only later, after the Council of Trent, that our own words to Mary were added.

So often we think of prayer as the effort that we make to talk to God. Prayer can look like the struggle to reach up to a distant God. Are we even heard? But this simple prayer reminds us that this is not so. We do not break the silence. When we speak we are responding to a word spoken to us. We are taken into a conversation that has already begun without us. And this creates a space in which we can speak in turn.

Perhaps we can say even more. Meister Eckhart once said that, “We do not pray; we are prayed.” Our words are the reverberation, the prolongation of the Word spoken to us. The Hail Mary is like a tiny model sermon. It proclaims the good news. But like all good sermons, it does more than that. It does not simply give us information. It offers a Word from God, a word that echoes in our words, a word that overcomes our silence and gives us a voice.

**For the Home and for the Journey**

The rosary is a prayer for the home, and a prayer for the road. It is a prayer which builds community and, also, which propels us on our journey. There is a tension here, which I shall explain. Think of the great pictures of the Annunciation. They usually offer us a domestic scene. The angel comes to Mary’s home. This is where the story begins, at home. The Word of God makes his home with us.

And in a way, the rosary is often the prayer of the home and community. Traditionally it was said by the family and by religious communities each day. From the mid-fifteenth century we see the foundation of rosary Confraternities who met to pray together. So the rosary is deeply associated with community, a prayer that we share with others.

But the angel’s greeting does not leave Mary at home. The angel comes to disturb her domestic life. She is propelled on a journey, which will take her to Elizabeth’s home, to Bethlehem, to Egypt, to Jerusalem. It is a journey that will lead to her heart being pierced, and to the foot of the cross. It is a journey that will eventually carry her to heaven and glory.

So the rosary is also the prayer of those who journey, of pilgrims. I have come to love the rosary precisely as a prayer for my travels. It is a prayer for airports and airplanes. It is a prayer that I often say as I come into land at a new place, and I wonder what I shall find, and what I can offer. It is a prayer to taking off again, giving thanks for all that I have received from the brothers and sisters. It is a prayer of pilgrimage around the world.

The structure of that journey marks the rosary in two ways. It is there in the words of each Hail Mary. And it is there in the structure of the mysteries of the rosary.

Each Ave Maria suggests the individual journey that each of us must make, from birth to death. It is marked by the biological rhythm of each human life. It mentions the only three moments of our lives which we can know with absolute certainty: that we are born, that we live now and that we shall die. It starts with the beginning of every human life, a conception in the womb. It situates us now, as we ask now for Mary’s prayers, it looks forward to death, our death.

**Repetition**

When one prays the rosary, one rarely thinks about anything. We do not in fact think about the nature of preaching or the human story and its relationship with the story of salvation. Our minds are largely blank.

Finally, it is true that when we say the rosary we often may not think about God. We may go for hours without any thoughts at all. We are just there, saying our prayers. But this may be good. When we say the rosary, we are celebrating that the Lord is indeed with us and we are in his presence. We repeat the words of the angel: “The Lord be
It is a prayer of God’s presence. And if we are with someone then we do not need to think about them. So, in the rosary we do not try to have thoughts about God. Instead we rejoice in the words of the angel addressed to each of us, “The Lord be with you.” We endlessly repeat these same words, with the endless vital exuberance of the children of God, who take pleasure in the good news.

The complete address may be found in Priests and People, Oct., 1999.

**Book Notes**

100 Names of Mary: Stories and Prayers
Anthony F. Chiffolo.

For each of 100 “names” of Mary, Anthony Chiffolo provides an engaging, sometimes poignant “story,” about how the name was part of the lives of believers, then a traditional prayer associated with the name, and, finally, in the words of one reviewer, his own “sparkling new prayer.” The “names” of Mary range from the traditional doctrinal ones –Mother of God, Ever-Virgin, Mediatrix, Advocate, Morning Star – to many that are little known but have had great meaning for some people – Our Lady of Győr (shared by Ireland and Hungary), of Sinj, of Tinde, of Marija Bistrica, or Neocaesarea and of Trast.

Every entry is well-crafted, concise, attractive, written with marvelous sensitivity. Just one example. After explaining the origin and meaning of the two images of the Madonna della Strada – one in the Jesuit church in Rome, and the other, a painting of a peasant girl by Roberto Feruzzi, in 1897, and citing a short prayer from Pope John XXIII, the contemporary prayer reads: “When I feel hungry or thirsty, remind me of those who are hungrier and thirstier . . . When I begin to drown in all my anxieties, lift me out of my funk and push me into the streets among those whose needs are life threatening . . .”

This history of Marian names and devotion contains “auras of beauty, superlative love and sustaining hope” (Ingo Swann). The author acknowledges that the book brought him not only to a “deeper and more honest relationship” to the Blessed Mother but also helped him “to recognize the magnificence of the redemption story.” Take up this remarkable book, you will never again think that the “names” of Mary are evidence of excessive devotion.

**Sourcebook about Mary**

Edited by J. Robert Baker and Barbara Budde. 

In its “Sourcebook” series, Liturgical Training Publications has published issues on the liturgical seasons (Advent, Christmas, Lent, Easter) and on the sacraments (Baptism, Eucharist, Reconciliation, Marriage) and on other topics. Each sourcebook contains excerpts from prayers, hymns, spiritual classics, world literature.

The Sourcebook about Mary is centered on the tradition of Mary’s discipleship - on the great range of tradition about Mary, the woman of Nazareth, the mother of God, the friend of sinners, the protector of the weak, the defender of the poor, the comforter of the sick and the dying. The material has been gathered from a variety of cultures, eras, traditions, and it is arranged under the phrases from the Hail Mary, corresponding to a section of the Magnificat, and ending with a portion of the Litany of Loretto.

The women saints are well represented – ildegard of Bingen, Catherine of Siena, Teresa of Avila, Thérèse of Lisieux, but the poets outnumber all other classes – W. H. Auden, G. M. Hopkins, Amy Lowell, Emily Dickinson. But – students of theology and Marian studies take note – almost no writings are found from theologians or Mariologists. Does that tell us something about the appeal of our writing?

**Blessed One: Protestant Perspectives on Mary**


This book of twelve essays on Mary, written by Protestant scholars (all professors in divinity schools) is ample evidence, as one writer states, that although Protestants don’t talk much about the Virgin Mary, she is “most present in her absence.” The editors believe that recent developments indicate that “the time has arrived for Protestants to join in the blessing of Mary.” The developments were spurred by ecumenism, and include questions about theology’s relation to feminism, motherhood, family, culture, suffering, spirituality.

Throughout the essays, the shadow of the Reformation is clearly cast. The creative biblical interpretations presenting Mary as model clash with the Reform tradition that cautions that no creature can be model. A Mexican Baptist struggles with how
Protestants could deal with the Guadalupe as cultural phenomenon. A feminist wonders how Protestantism could profit from a "model of maternal presence." Another wonders how the Reformation tradition could accept the notion of Mary as part of the "artistry" of God.

Two fine essays on Mary in the Reformed and Lutheran traditions: Daniel L. Migliore's "Woman of Faith: Toward a Reformed Understanding of Mary," and Lois Malcolm's "What Mary Has to Say about God's Bare Goodness." Malcolm's conclusion, "We have reached the limit of this Reformation reading of Mary," should be coupled with Kathleen Norris's challenge in the introduction: "Had we a more elastic imagination, we might be less troubled by Mary's air of serene contradiction. But ours is a skeptical and divisive age - more comfortable with appraisal than with praise, more adept at cogent analysis than meaningful synthesis."

---

Friends of the Marian Library / International Marian Research Institute

Our thanks to the following who have made financial contributions to the Marian Library / International Marian Research Institute during the period January 1, 2002 to December 31, 2002.

BENEFACTORS

Ms. Barbara Ackerman  
In Memory of Mrs. Marjorie Yefchak  
Mr. & Mrs. W. Frank Armstrong  
Mrs. Clare M. Jones  
Mr. George Yefchak**

Ms. Esther Bacina**  
Baeksam Korean  
Mr. & Mrs. David Owen Banks  
Mrs. Constance F. Breen**  
Mrs. Eleanor Grimes Butt  
Mr. & Mrs. John R. Compton  
Rev. Alfred M. Croke*  
Mr. & Mrs. Paul B. Eisenhauer  
Ms. Theresa M. George*  
Bro. Fred Hausch, S.M.**

Ms. Vincenzina P. Krymow  
In Memory of the O'Neil and Lazzari Families  
Mr. & Mrs. George Lazzari  
Mr. & Mrs. William T. Lincoln  
Marist Province, U.S.*  
Maristians of Ohio, Inc.**  
Mr. & Mrs. Howard Neff  
Mrs. Mary Kuhn Preotie*  
Research Associates of Syracuse Inc.**  
Mr. Burnell R. Roberts**  
In Memory of Dr. Joseph Stander, S.M.  
Mrs. Rosemary Ross**  
Ms. Mildred S. Samaha**  
In Memory of Bro. James Wipfield, S.M.  
and Bro. Leo Rausch, S.M.  
Mr. & Mrs. Dale B. Stork

PATRONS

Mr. Timothy P. Bete  
Mr. David M. Buckley  
Mr. Edward G. Engleheart  
Ms. Joanne B. Gabria  
Ms. Karen M. Glynn  
Hearts of Jesus & Mary Center  
Ms. Grace Heising  
Mr. & Mrs. Daniel Hobbs  
Rev. Robert J. Hooper, S.M.  
Mr. & Mrs. Franz J. Hoge

Mrs. James F. Kemmerer-Leary  
Mrs. Rosanne Lisman  
Mr. & Mrs. Earl Moorman  
Mr. & Mrs. Robert Murphy  
Bro. Donald Eugene Neff  
Mr. & Mrs. Robert F. O'Connell  
Dr. & Mrs. Kenneth Oberheu  
Mr. & Mrs. Timothy Rivelli  
Ms. Jane Scharrer  
Mr. & Mrs. James A. Schoen

Mr. & Mrs. James C. Hierholzer  
Mr. & Mrs. Jeff Huggins  
Mr. & Mrs. John Kern  
Mr. & Mrs. Ernest Knight  
Mr. & Mrs. John O. Phipps

SUPPORTING MEMBERS

Rev. Christopher R. Armstrong  
Mr. & Mrs. Walter E. Bartlett  
Mrs. Joanne E. Beirise  
Mr. & Mrs. Daniel C. Bishop  
Mr. & Mrs. Thomas F. Bosse  
Rev. Bertrand A. Buby, S.M.

Ms. Mary C. Bumbera  
Mr. John Buscemi  
In Memory of Mrs. Marjorie Yefchak  
Mr. & Mrs. Robert Caffrey  
Mr. & Mrs. Donald G. Cummings  
Mr. & Mrs. John M. Dix

Mrs. Mildred C. Sutton  
The Cathedral of St. Peter in Chains**  
Rev. Thomas A. Thompson, S.M.**  
Mr. & Mrs. Arthur J. Ulrich  
Mr. Steven Wargo  
Mr. & Mrs. Philip D. Wetzel  
Mr. & Mrs. Herbert Whalen**  
Mrs. Barbara J. White  
Bro. Bernard Zalewski, S.M

* $500 - $999  
** $1,000 and more
<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. &amp; Mrs. Carlos Pinto</td>
<td>Mr. Edwin George</td>
<td>Ms. Dorota Moscicka</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Anthony Schwendeman</td>
<td>Mr. Roger Glass</td>
<td>Dr. &amp; Mrs. Harold G. Mushenhein</td>
</tr>
<tr>
<td>Ms. Anna K. Selvage</td>
<td>Ms. Marguerite Gosiger</td>
<td>Mr. &amp; Mrs. John G. Olt</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. George R. Slezak</td>
<td>Mrs. Joanne Granzow</td>
<td>Mrs. Dorothy F. Packard</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. John Slezak</td>
<td>Mr. &amp; Mrs. Leo Byung Gu Hahn</td>
<td>Mr. Anthony J. Palermo, Jr.</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Michael J. Svisco</td>
<td>Mr Thomas Haley</td>
<td>Mr. &amp; Mrs. Theodore V. Partlow</td>
</tr>
<tr>
<td>Mrs. Evelyn Vidoni</td>
<td>Mr. &amp; Mrs. Thomas Hausfelt</td>
<td>Mr. &amp; Mrs. Robert J. Perkins</td>
</tr>
<tr>
<td>Ms. Eileen Canty</td>
<td>Ms. Margaret A. Hoenigman</td>
<td>Ms. Walter Pieschel, Jr.</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Gary Clemans</td>
<td>Dr. Stephen C. Holler</td>
<td>Pitney Bowes</td>
</tr>
<tr>
<td>Concilium Legionis Mariae</td>
<td>Mr. &amp; Mrs. John Hubler</td>
<td>Mr. &amp; Mrs. Marc Damian Polanka</td>
</tr>
<tr>
<td>Ms. Julia Cupples</td>
<td>Mrs. Robert Huston</td>
<td>Mr. Donald J. Polzella</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Joseph Dario</td>
<td>Sr. Fara Impastato, OP</td>
<td>Sr. Cheryl Ann Porte, MSC</td>
</tr>
<tr>
<td>Ms Charlene M. Desch</td>
<td>Mrs. Sandra Ingberg</td>
<td>Mr. &amp; Mrs. Robert Potter</td>
</tr>
<tr>
<td>Ms. Christi Dodson</td>
<td>Ms. Shirley Ivory</td>
<td>In Memory of Fr. Theodore Koehler</td>
</tr>
<tr>
<td>Ms. Jeanne C. Doncaster</td>
<td>Ms. Helen A. Jones</td>
<td>Ms. Ann Howell Purvis</td>
</tr>
<tr>
<td>Rev. Daniel Doyle, S.M.</td>
<td>Mr. Charles Kanai</td>
<td>Mr. &amp; Mrs. Thomas E. Rambasek</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Robert Dreup</td>
<td>Ms. Suzanne Kaufman</td>
<td>Dr. &amp; Mrs. Robert Rankin</td>
</tr>
<tr>
<td>In Memory of Bess Patterson Menachof</td>
<td>Mr. &amp; Mrs. James Kavanagh</td>
<td>Mr. &amp; Mrs. Don E. Ruhl</td>
</tr>
<tr>
<td>Ms. Jane Dunwoodie</td>
<td>Mr. &amp; Mrs. Eugene M. Kollos</td>
<td>Rev. Albert E. Ruschman</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Harry G. Ebeling</td>
<td>Mr. &amp; Mrs. Gerald Krach</td>
<td>Mr. John J. Russo</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Ernest B. Eickelman</td>
<td>Mr. &amp; Mrs. Edward J. Krach</td>
<td>Mrs. Gladys Sakamoto</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. John Femeding</td>
<td>Mr. &amp; Mrs. Paul Lacouture</td>
<td>Mr. Steven L. Schaffer</td>
</tr>
<tr>
<td>Mrs. Bette N. Fiore</td>
<td>Mr. John Lai</td>
<td>Mr. &amp; Mrs. Lew Schmidt</td>
</tr>
<tr>
<td>Ms. Shirley Flacks</td>
<td>Mrs. Margaret C. Lanphear, OCDS</td>
<td>Mr. &amp; Mrs. Hugh Wall</td>
</tr>
<tr>
<td>Ms. Gretchen L. Focke</td>
<td>Mr. &amp; Mrs. G. Wm. Lawless</td>
<td>Mr. Arthur E. P. Wall</td>
</tr>
<tr>
<td>Miss Jane Ann Forshey</td>
<td>Mr. &amp; Mrs. David Leff</td>
<td>Ms. Helen Ann Warren</td>
</tr>
<tr>
<td>Ms. Rose Freson</td>
<td>Ms. Ann A. Leibold</td>
<td>Mrs. Joyce A. Wellmeier</td>
</tr>
<tr>
<td>Sr. M. Jean Frisk</td>
<td>Mr. &amp; Mrs. William J. Leibold</td>
<td>Mr. &amp; Mrs. Domenick White</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Richard Furry</td>
<td>Mr. &amp; Mrs. David Lepp</td>
<td>Ms Carolyn Wickelhaus</td>
</tr>
<tr>
<td>In Celebration of Fr. Bertrand Buby’s Jubilee</td>
<td>Ms. L. Jean Luckman</td>
<td>Mr. Zhiquan Yu</td>
</tr>
<tr>
<td>of Religious Profession</td>
<td>Mr. &amp; Mrs. Dennis E. Lutz</td>
<td></td>
</tr>
<tr>
<td>Dr. &amp; Mrs. Felix Garfunkel</td>
<td>Bishop Donald W. Montrose</td>
<td></td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Harry Koensigberg+</td>
<td>Mr. &amp; Mrs. Wayne Morse</td>
<td></td>
</tr>
<tr>
<td>Mr. Charles W. Schroll, Jr.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mr. &amp; Mrs. William S. Shufflebarger</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**MSA Call for Papers.**

"The Immaculate Conception: Human Destiny and Vocation" is the theme of the next meeting of the Mariological Society, Houston, Texas, May, 2004. Suggested areas for papers include recent bibliography on the Immaculate Conception; Scriptural foundations; anthropological, pastoral, symbolic, and ecumenical implications; original sin in Eastern and Western approaches; the Immaculate Conception in art. Those wishing to make presentation should send a precis to the MSA Secretariat (Marian Library) by October 1, 2003.
Friends of the Marian Library and IMRI
- 2003 -

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  Member..........................$50
Patron................................$150  Any amount welcome.

(These contributing $50 annually will also be listed as members of the University's Library Advancement Association).

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