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# Nova et Vetera in Mariology

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# Nova et Vetera in Mariology

In his article "History of the Marian Library"<sup>1</sup> Brother W. Fackovec indicated the new orientations guiding our periodical: *Marian Library Studies* (New series). The work proposed to our collaborators and the topics offered to our readers can be delimited more precisely if they are placed within the context of the kinds of research and publication that are of prime interest today.

## IN THE ONGOING EVOLUTION

*Ephemerides Mariologicae*<sup>2</sup> recently published a special issue for its 20th anniversary. At the request of its Director, Father Joaquin María Alonso, theologians from different countries answered questions involved in the topic: Mariology and Theology today.

Father Alonso summed up the inquiry in the title given to the issue: *Crisis en Mariologia. Mariologia y Teologia*.

The present difficulties in Mariology are those of theology in general and, more profoundly, are rooted in today's universal crisis: in the mutation of human attitudes, social and economic structures, the systematisa-

<sup>1</sup> William FACKOVEC, "The Marian Library of the University of Dayton", *Marian Library Studies* (New series, Vol. I, December 1969) pp. 9-70.

<sup>2</sup> *Ephemerides Mariologicae*, XX (1970) Madrid. With the special title: *Crisis en Mariologia. Mariologia y Teologia*. PHILIPS (Lovaina), BALIC (Roma), ROSCHINI (Roma), LAURENTIN. (Paris), ALDAMA (Granada), FLANAGAN (Dublin), BRANDENBURG (Paderborn), CAZELLES (Paris), GARCÍA (Madrid), KÖSTER (Koblenz), KOEHLER (Dayton), CARROLL (Washington), STRAETER (Regensburg), SPINETOLI (Ancona), ALONSO (Roma).

<sup>3</sup> *Ibid.* p. 108, note 10.

tions (philosophical and others) of our knowledge. Father Köster<sup>3</sup> alluding to this evolution quotes Karl Jaspers as follows:

We seem not to be aware of the danger; and when we think about it, we become dizzy. . . . Today we see only that the flood, in which all could be drowned keeps rising. We stand as though in a void. . . . We cannot merely go on with the "good old days" as if there had been only a momentary interruption. We see a new world, and we still do not know whether or how we shall live in it.<sup>4</sup>

We have become conscious of our human diversity and of the modifications undergone by human nature throughout history. At the same time our knowledge of the universe has resulted in a growing divergence of scientific specialization. No man can anymore pretend to be self-sufficient. Still less can he pretend to be sufficient for others, whether in authority or in competence. Finally a more and more acute sense of personal liberty, of the responsibilities borne by each and every member of mankind, the consciousness of the differences in our capacities—all these create an increasing pluralism. Furthermore our means of rapid communication allow a wide diffusion of ideas and trends. Even the most hermetic systems are breaking open. But being conscious of that pluralism is not enough. It does not solve any problem.

#### RECENT MARIAN PUBLICATIONS

Some recent works are significant for the evolution in Mariology, for they indicate its scientific exigencies.

1. The encyclopedia *Maria* edited by Father H. du Manoir<sup>5</sup> was begun after World War II. The first volume, published in 1949, is com-

.. <sup>4</sup> *Ibid.* See Karl JASPERS, "Vom Geist der Universität (Vortrag in 1945), *Rechenenschaft und Ausblick. Reden und Aufsätze* (München 1958) pp. 202-206.

.. <sup>5</sup> *MARIA: Études sur la Sainte-Vierge*, sous la direction d'Hubert DU-MANOIR, S.J. (Paris: Beauchesne, 1949-1964) 7 vol. These seven volumes consist of twelve sections named books (*livres*): 1) Mary in Holy Scripture and Patristics — 2) Mary in Liturgy — 3) Mary in Dogma and Theology — 4) Spirituality and Apostolate — 5) Mary in Literature and in Art — 6) Historical Studies of Marian Cult and Marian Spirituality (Middle ages to Berulle) — id. (From Berulle to the dogmatic definition of the Assump-

posed of studies in Holy Scripture, patristics, liturgy, theology, spirituality, and the apostolate. Each article is written by a specialist. Two other volumes were foreseen, on cult and on Our Lady in the arts and in literature. But the work knew further developments. By 1964, at the time of the Second Vatican Council, *Maria* had reached seven volumes. In 1971, an eighth will be published to end the work and to provide an index to all the volumes. In these studies published during 20 years, we note the appearance of a fairly characteristic evolution in interests and methods. This was already evident in the first volume. In contrast with earlier treatises, the subject matter was no longer divided according to certain privileges of the Mother of God. There appeared an openness to Christian life in its various aspects, and in the methods used, the scientific requirements were clearly indicated. In the following volumes, the studies, although remaining consecrated to marian subjects, were related to more general research areas: art, theology, the history of spirituality. Finally comparative themes appeared; for example, Mary and the Church.

2. The trend to synthesis cannot, of course, be neglected; but from now on any systematization must integrate a very wide range of information and data. Above all it must accept the pluralism of all kinds of research and through that scientific openness provide the truest and most useful orientation for Marian studies. Even when such a synthesis becomes a systematical treatise, it must "not be cut off from the rest of sacred teaching",<sup>6</sup> nor from other fields of human knowledge.<sup>7</sup>

tion) — 7) The Blessed Virgin and the Expansion of Catholicism. Marian Cult in the Different Countries of the World — 8) Studies in Holy Scripture and Positive Theology — 9) Studies in Speculative Marian Theology — 10) Pastoral, Humanism and Wisdom — 11) From the Immaculate Conception to the Glorious Assumption — 12) Sponsa et Spiritus. These titles show how the work improved with the evolution and the progress of marian studies, with events like the dogmatic definition of the Assumption, the Council. But this work does not contain the systematical plan which was fulfilled in the American *Mariology*, edited by Father Juniper B. CAROL, O.F.M., in three volumes (Milwaukee: Bruce, 1955-1961).

<sup>6</sup> Gérard PHILIPS, "Mariologie postconciliaire", *Eph. Mar.* XX (1970) o.c. p. 28.

<sup>7</sup> See the indications given in the summary of Father J. M. ALONSO "Crisis en Mariologia. Un Symposium teológico", *Eph. Mar.* XX (1970) o.c. p. 9.

In his recent work, *Mary most Holy in the History of Salvation*,<sup>8</sup> G. M. Roschini, following the lines of his first *Mariologia*<sup>9</sup> gives us a systematic presentation supported by a vast amount of documentation.

The introduction to Volume I begins with the text of Chapter 8 of *Lumen Gentium*, gives its history, presents an analysis, and supplies a bibliography of the studies published about it. Here we see the intention of the author: to follow the perspectives opened by this Chapter 8. A general bibliography classifies other marian bibliographies, textbooks, dictionaries, periodicals, etc. In the last part, marian documentation is described as it is found in the teachings of the Fathers, in the Magisterium; the liturgy, the councils, etc. up to the end of the nineteenth century. We are here given a significant analysis of the sources and contemporary studies. The doctrinal synthesis in Volumes II and III shows us a mariologist who is aware of different theological opinions but who will not set aside what is considered to be the traditional patrimony. The plan is classical: Mary's privileges and her functions, or missions. On the other hand, we enter into conciliar themes. The missions of Mary are considered under the heading "Our Lady in the Mystery of Christ and his Church," and a special chapter is dedicated to Mary as type of the Church. The fourth volume deals with marian cult. This field is covered quite extensively, but we know that here we need monographs devoted to the study of many countries and many periods. It is only in this way, that we shall be able to prepare a synthesis of the evolution of Marian devotion.<sup>10</sup> Father Roschini's great work needs an index. Perhaps the

<sup>8</sup> Gabriel M. ROSCHINI, *Maria Santissima nella storia della salvezza*. Trattato completo di Mariologia alla luce del Concilio Vaticano II. — Vol. I. Introduzione generale. Testo. Principi. Bibliografia. XXXII, 542 p. — Vol. II. Il dogma mariano. Parte I. Le singolari "funzioni" di Maria SS. XIV, 527 p. — Vol. III. Il dogma mariano. Parte II. I singolari "privilegi" di Maria SS. XIV, 639 p. — Vol. IV. Il culto mariano. XVIII, 524 p. (Isola del Liri: Pisani, 1969).

<sup>9</sup> Gabriele M. ROSCHINI, *Mariologia* (Milano: Editrice Ancora, 1941-1942) 3 vol. — id. Secunda editio (Romae: Belardetti, 1947-1948), 4 vol.

<sup>10</sup> The latest comprehensive works were written, on the Catholic side in 1963: Hilda GRAEF, *Mary. A history of doctrine and devotion* (London: Sheed and Ward, 2 vol.); on the Protestant side in 1965: Walter DELIUS, *Geschichte der Marienverehrung* (München: Reinhard). In 1967, the international mariological-marian Convention of Lisbon-Fatima resulted in important new monographs and prepared a more elaborated synthesis

editor, confronted by such a mass of documentation to be put into alphabetical order, could not proceed with it.

A comparison of this work with the fifth edition of the book written by Canon René Laurentin under the title *A Short Treatise on the Blessed Virgin*<sup>11</sup> is most instructive. In a brief compass, the author introduces his reader not only to a study that is attentive to the biblical and traditional sources but also to the challenges presented by the most recent publications and current research. The tables make consultation easier. The titles of the chapters and the paragraphs indicate clearly the orientations that we are invited to follow. We see that the title "The Virgin and Time," given on page 12 of the introduction opens the way. It appears once more on page 109 in the explanation of the second part. We know how masterfully Jean Guittou illustrated this approach to the mystery of Mary.<sup>12</sup> We must rethink our too deductive treatises in light of the fact that God spoke in time. The Bible and the Church manifest God, who reveals Himself as Father, as Love, not only in his words, but in his deeds. His intervention in our evolution (in that sphere of relative imperfection which is time and space) gives to time its true sense of progressive perfection: the history of our sanctification. Thus the mystery of Mary will be better understood if we listen to its revelation and realization as they were accomplished in time. René Laurentin strives to unite information, synthesis, and history. In his first part, he analyses the development of doctrine through the centuries, beginning with the period of the Apostolic writings, which form a continuity with the preparations of the Old Testament. In the second part, he sees the synthesis of doctrine as the development of our understanding of Mary's destiny. Not that he intends to write an impossible history of Mary's life, but because he wants to address a wide

on the Marian cult in the first six centuries (the *Acta* are in press). The next convention will be held in Zagreb (Aug. 6-15, 1971), to study the marian cult in the following centuries (VII to XI).

<sup>11</sup> René LAURENTIN, *Court Traité sur la Vierge Marie*, 5<sup>e</sup> édition (postconciliaire), (Paris: Lethielleux, 1968), 222 p. (with an *Addendum*). The translation in English by Father Charles NEUMANN (St. Mary's University of San Antonio, Texas), probably will be published in 1971.

<sup>12</sup> Jean GUITTON, *La Vierge Marie* (Paris: Aubier; 2<sup>e</sup> éd., 1954):

audience not familiar with deductive methods. Furthermore in accord with his choice of that new approach, *Mary in time*, Laurentin endeavors to 'rethink' traditional teaching as the unfolding, the disclosure, of the divine graces that the Church recognizes in the life of Mary. If we retain the biblical data as a base, we do indeed see a destiny that is especially inserted into the history of salvation and enlightened by it: a destiny that God has given in the Church to all mankind, as an example, an image (it is the *type*) of our salvation.

Tracing that destiny, we can point out several distinct periods: The first period, very mysterious to us, ends with the Annunciation: Mary as the achievement of Israel, her Immaculate Conception; the second shows us Mary as the Mother of God our Savior: her holy and divine maternity, her unique relation to God; in the third we see Mary at the redemptive sacrifice of Calvary; the fourth concerns the end of her life; the fifth her Assumption in which mystery she is the eschatological icon of the Church; the sixth deals with the Parousia.

We see that even after the Council the author could still retain the perspectives that he used in the earlier editions. Some notes inserted into the body of the work *hors texte* and others added as an appendix summarize special studies (on Mary in the Old Testament, the Apocrypha, the title *Theotokos*, the first marian feast in the Occident, the virginity of Mary, the question of the death of Mary). There is also a special section comprising an important bibliography.

Father Giuseppe M. Besutti gives us another term of comparison in his latest *Marian Bibliography*.<sup>13</sup> This work covering the nine years from

<sup>13</sup> Giuseppe M. BESUTTI, *Bibliografia Mariana*, 1958-1966 (Roma: Marianum, 1968). It is also part of volume XXVIII (1966) of *Marianum*.

*Marianum* began a systematical *Bibliographia Mariana* in its Volume II (1950) pp. 98-106 (by Father V. BUFFON), followed in III (1941) pp. 86-96, by *Bibliographia Mariana*: Anni 1939-1940 (by F. C. BERTI and V. BUFFON); In IX (1947) Father G. M. BESUTTI began his *Note di Bibliographia Mariana*, pp. 115-137; it appeared also in a separate fascicle of 23 p., which had other editions; the 4th edition came to 130 pages. In *Marianum*, XII (1950), Father Besutti began a new systematic classification: *Bibliographia Mariana* (96 p.) which classified the publications from 1948-1949, and already some of 1950. With XIV (1952) appeared *Bibliographia Mariana II*, 1950-1951 (pp. 1\*-164\*). Finally a new classification began again as Appendix to XX (1958): *Bibliographia Ma-*

1958 through 1966, which included the conciliar period, classifies 8,727 titles. It is the continuation of a patient and immense work begun in 1951.<sup>14</sup> This time Father Besutti combines several themes that were distinct in the earlier compilations and also introduces some new ones into his classification. In the general division on the *Magisterium*, there is a special section, with 135 titles, on the Second Vatican Council. *Contemporary Mariology* includes a separate listing of 80 pre-conciliar works. *Religious Institutes* are now placed under *Tradition* and not under *Spirituality* as before, while the heading *Non-Catholics* has become *Ecumenism*. Doctrinal matters are divided into five groups, no longer related only to marian privileges: (1) Predestination and Immaculate Conception; (2) Divine Maternity, Privileges, Attributes; (3) Mary in the History of Salvation: Spiritual Maternity, Mediation, Coredemption, Eve-Mary, Priesthood of Mary, Church and Mary; (4) Assumption and Queenship; (5) Various relation to the Eucharist, Mary as Temple, Image of God, Humanism, Theology of Woman. In the bibliography for the years 1952-1957, there are 75 titles under art. The new work has 482 with a special heading for symbolism.

#### OUR PRESENT SCIENTIFIC NEEDS

In our short review of recent publications, it appears that contemporary Mariology is conceived as the study of the mystery of Mary in the history of salvation. Here we must emphasize that biblical texts and the documents of tradition are not mere references grouped around a system of doctrinal theses. They remain what they really are: the revelation of God, the living tradition of the Divine Word. In that progressive revelation we discover the history of our salvation; and there, because Jesus was con-

*riana*, 1952-1957, XVI, 356 p.; it is now completed till 1966 with the *Bibliographia* which we described. These three latest bibliographies are also published as separate books.

<sup>14</sup> Indeed, the marian themes are not reserved to Mariology. As Father Eamon CARROLL noted in his "Survey of Recent Mariology" (*Marian Studies*, vol. XX, 1969, p. 137): "Whatever about rumors that publications about our Lady are fewer in the post-conciliar period, this year's 'Survey of Recent Mariology' confronts again an immense mass of serious theological writing on the mystery of Mary. Some of the more important considerations occur within books and essays dealing with other theological topics. . ." (italics mine).



ceived by the Virgin Mary through the power of the Holy Spirit, we must study the "marian" aspect of the mystery of Christ and his Church.

Theology—the scientific study of the divine Word—is happy to make use of the new means offered by the scientific advances of our day and examines the data of revelation in the light of the discoveries made by the investigations of specialists in many areas of human knowledge. The theological disciplines must be aware that the methods employed by the human sciences are evolving rapidly. It is a fact that for many years marian studies have been developing in accord with this evolution. We see, for example, that *the historical and critical methods* that have long proved their value in studies of the Bible and of the history of the Church and of its documents are currently employed in examining marian doctrine, cult, and devotion. Similarly *comparative methods* have opened up new perspectives in restudying such themes as Mary-Eve-Woman, Church-Priesthood-Mary, the Holy Spirit and Mary. Marian studies are involved in more general themes: in religion (the cult of God, the martyrs, the saints), in iconography (the orantes, magi, imperial vestments, symbolism), in sociology and psychology (paternity, maternity, filiation, queenship, servitude), in the renewal of anthropology (the study of cultural structures). We must therefore use all these scientific possibilities to understand better the "insertion" of the Word of God into our evolution, whether in the past, present, or future.<sup>14</sup>

On the other hand, in the rediscovery of the person and of human liberty, especially of interpersonal encounter, which is "unique, unpredictable, whose resonance is felt only by the people concerned and by them alone,"<sup>15</sup> we find a means of profoundly deepening our understanding of the divine revelation as an encounter with God. We can say that the encounter of man with God has many aspects which we must study with our scientific methods; nevertheless we realize to what extent this encounter remains extremely personal.

Finally the very specific pursuit of the theologian, the mariologist, remains a creative endeavor, always a difficult responsibility. It never

<sup>15</sup> Jacques DURAND-DASSIER, *Structure et psychologie de la relation* (Paris: Epi, 1969) p. 9.

was—as some people too easily believed—a kind of passive statement about accepted teachings. Publications of secondary value too often gave this false image of theology. This was especially true for works of piety, and therefore of Marian devotion as well.

Marian studies must be open to all aspects of modern knowledge. They must accept the manifold nature, or the pluralism, of the research needed today. It is encouraging to find that many of the new orientations that were being explored in theology even before Vatican II are clearly manifest in Chapter 8 of *Lumen Gentium*. Here we find a mariology presented as an integral part of the ensemble of Christian doctrine. It is developed within the context of the Bible and the evolution of the history of our salvation. It takes note of the work being done in Ecclesiology and Christology. It makes careful use of the documents of tradition, in accord with their strict exegetical and historical value.<sup>16</sup> Finally it is expressed according to the patterns of Christian life today with its insistence on poverty, on charity, and on the eschatological hope of the itinerant people of God.

#### MARIAN PERIODICALS

To answer the needs of Marian Theology, *Marianum*, since 1939 has published 32 volumes of annual studies with the assistance of the Servites' Theological Faculty in Rome, and a collaboration, now international, of esteemed authors. After the Council, the periodical assumed these new orientations in its goals and in its subject headings: to explain the place of Mary in the mystery of Christ and his Church from the point of view of doctrine, history and culture, literature and art, in christological, ecclesial and ecumenical perspectives.<sup>17</sup>

<sup>16</sup> For example, Father Charles H. MILLER's doctoral thesis "As it is written. The use of Old Testament References in the Documents of Vatican Council II" (Faculty of Theology, Pontificium Athenaeum Anselmianum, Rome, Oct. 14, 1969), studies the precise purpose of the Old Testament references in Chapter 8 of *Lumen Gentium*: pp. 50-62; 282 (note 154)-289. Reprinted.

<sup>17</sup> Cf. the presentation given on the last page of the cover of *Marianum*. The foreseen headings are 1) Studi — 2) Documentazione — 3) Miscellanea — 4) Cronaca — 5) Bibliografia.

In the above mentioned inquiry,<sup>18</sup> Father Alonso, the Director of *Ephemerides Mariologicae*, concluding his presentation of the more or less common ideas of all theologians, gives in his turn the orientations which will govern his periodical: to be open to the most valid and current marian themes, with a complete documentation, and an international collaboration, to come to a postconciliar Mariology which is biblical, patristic, centered on the history of salvation, kerygmatic and pastoral, christological, anthropological, ecumenical.<sup>19</sup>

On the other hand, the Conventions, the Theological Societies, require highly specialized studies of their members. Even in the pastoral field, one must go to the documents and to the sources, as illustrated in the liturgical movement, for example. It is important to grasp the true evolution of the Churches, the religious beliefs, the attitudes through the centuries in different cultures.<sup>20</sup>

<sup>18</sup> Joaquín María ALONSO, *Crisis en Mariología. Un Symposium teológico*, in *Ephemerides Mariologicae*, XX (1970) pp. 5-21. See our note no. 2.

<sup>19</sup> *Ibid.* pp. 20-21.

<sup>20</sup> From that point of view, a new theological research is evolving today: study of the Holy Spirit. The French Mariological Society dedicated three years to this. At its next convention (1972), the American Mariological Society also will study *Mary and the Holy Spirit*. In one of the most recent marian publications, Father H. M. MANTEAU-BONAMY (*La Vierge, Marie et le Saint-Esprit. Commentaire de "Lumen gentium"*, Paris: Lethielleux, 1971, XVI, 222 pp.), discusses, with a startling originality, the fact that Mary is—eternally—the Mother of God through the “mysterious” action of the Holy Spirit in the Incarnation of the Son of God: there was a “visible” sending of the Holy Spirit (the third Divine Person); even as there was a visible sending of Christ. Through that “Mission” the Blessed Virgin became the great revelation of the “maternal” love of God for us. “Le Saint-Esprit n’est ni l’époux du Père, ni l’époux de la Vierge. Il est l’Amour divin maternel dans le Père à l’égard du Verbe divinement engendré; il est le même Amour divin maternel en la Vierge à l’égard du Christ humainement conçu. Aussi bien l’unique Christ est-il Fils du Père “consubstantiel à Lui selon la divinité et consubstantiel à nous par Marie, Théotokos, selon l’humanité (Concile de Chalcédoine)”; p. 34. We will have special studies on these questions in the *Études Mariales; Le Saint-Esprit et Marie*, III (1970), Paris: Lethielleux (in press).—The book of Father Manteau-Bonamy demands a vigorous reflection on the traditional and the conciliar texts (perhaps Chapter 8 of *Lumen Gentium* did not stress as much the special action of the Holy Spirit): The author sees three sections in Chapter 8 of *Lumen Gentium*: 1) general perspectives—2) The Blessed Virgin, mother of the Church in the economy of salvation—3) the Marian cult in the Church (with a fine study on the rosary) (p. 177 s).

## *Nova et Vetera in Mariology*

In this context, our periodical, *Marian Library Studies* is offered to researchers interested in areas which we designate under the general heading *Marian themes*. It is open to an international collaboration even though published primarily in English. We intend to establish a scientific collection of documents on Marian themes, and eventually, critical editions of texts, historical bibliography, and comparative studies (in religion, iconography, anthropology, ...).