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Survey of Recent Mariology (2000)

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A SURVEY OF RECENT MARIOLOGY (2000)

*Eamon R. Carroll, O.Carm.**

A year ago at our anniversary convention in Washington, I offered reflections on the half-century of the Society. That took the place of the customary Survey which began in 1967. Hence this 2000 Survey reports on two years of publications. I start in customary style with three special items. The first is the 1997 *Simposio Mariologico*; the second is the set of catechetical addresses by John Paul II; and the third is an article on ecumenism by a professor at the Gregorian University.

The initial item is a treasure-chest of Mariological riches: *Maria nel mistero di Cristo pienezza del tempo e compimento del regno. Atti dell' XI Simposio Internazionale Mariologico Roma, 7-10 ottobre 1997* (Edizioni Marianum, Rome, 1999, xiii & 662 p.). The editor is Elio Peretto, Servite. There is an introductory presentation, twelve papers, two 'communications.' The papal *Tertio millennio adveniente* (1994) is frequently cited, with much else from John Paul II, especially *Redemptoris Mater*. My recommendation to the reader is to begin with the opening chapter, the Presentation by I. Calabuig, head of the Marianum, keeping a finger on the detailed general index at the back. Fr. Calabuig, himself contributor of the illuminating "Il tempo salvifico e la Vergine alla luce della liturgia," walks the reader through all the articles, with his own comments.

Aristide Serra, Servite scriptural expert, has the first article on "the cosmic week of Genesis (1,1 to 2,2) and its echoes in the day-based formulas in Jewish biblical eschatology." Serra sets the Old Testament stage and applies classical Jewish

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eschatology to the New Testament. At the end of the book, A. Serra is hailed as recipient of the Laurentin-Pro Ancilla Domini award, fifth to receive this honor. In his words of tribute, René Laurentin (then 80 years old, Serra 60) offers some autobiographical reflections as well, and his hopes for the future of Mariology, with which his own life has been so bound up.

St. Paul's reference in Galatians (4,4), placing the Mother of Jesus in the context of the fullness of time, is repeatedly invoked in this volume. Romano Penna of the Lateran studies the concepts of "fullness" and "time" in early Christianity. There are three women presenters: Maria Teresa Porcile Santiso (Spanish) on "her days were completed" (Luke), interpreted under the heading of "time." Marinella Perrone offers a fascinating Marian application of the Lord's statement (Mt.11,12) that "The kingdom of heaven suffers violence and the violent bear it away." No follower of Christ is excluded thereby, least of all the Mother of Jesus. Perrone's key texts are Simeon's prophecy, Luke's reference in Acts, and Apocalypse 12. Marie Thérèse Huguet (French) has the article "The woman, sign of the Son of Man?"—subtitled from Matthew 24,30: "Then there appeared in the sky the sign of the Son of Man."

Beyond the Scripture, three offerings explored Christian tradition. Luigi Gambero, Marianist member of the Marianum faculty and regular lecturer for the International Marian Research Institute (IMRI) of the Dayton Marian Library, examines pre-Chalcedonian patristic exegesis and theology of the "fullness of Christ" and Mary's role. Ermanno Toniolo, O.S.M., reported on Mary at the peak of the cosmos recapitulated by the Incarnate Word in Byzantine theologians of the fourteenth and fifteenth centuries. The team of Javier Ibáñez and Fernando Mendoza looked at the place of our Lady in the Easter homily of Melito of Sardes. Giancarlo Bruni, O.S.M., studied the contemporary of St. Ambrose, Gaudentius of Brescia (d. 410/11).

Challenges from modern philosophy are taken up in two articles, one by Servite Bernardo Antonini, on the concepts of salvation and time in contemporary thought, the other by Michele Giulio Masciarelli, "Maria, icona del traguardo ultimo dell' avventura umana. Prospettive et limiti di alcune scuole di pensiero." He argues that the "fullness of time" is the structural

category of Christian theology, distinct from Judaism. He concludes that "Mary invites Christians to profess eschatological faith." Angelo Amato, S.D.B., takes as theme "Jesus, universal definitive Savior, and the cooperation of Mary in salvation: new problematics of an ancient question." He touches on the case of Sri Lankan Tissa Balasuriya, has a section on Protestant positions (Luther, Calvin, Trent, then H. Chavannes, Hans Grass, Paolo Ricca) and American Lutheran-Catholic dialogue (*The One Mediator, the Saints and Mary*), and John Macquarrie. Another section is on the title co-redemptrix and current approaches, as petitions for a formal definition (Mark Miravalle and associates, as B. Gherardini) and the contrary position of the ecumenical commission that met in Poland at the request of the Holy See, August, 1996.

Editor Peretto offers a gentle apology for the length of the "communication" added to the symposium papers. No apology was in order, for the paper (pages 538-618) is a tour-de-force by Salvatore M. Perrella of the Marianum: "Maria, Madre di Gesù nel servizio al compimento del regno una questione attuale." The "actuality" of the question is well illustrated in the essay. Its six sections range from the first ("How about a new Marian dogma?") through *Titoli non perspicui*, problems of reception of the Council's direction (in detail the doctrine of Vatican II, special note to no.103 of the liturgy constitution), a specific section on *Redemptoris Mater*, and in sixth and last place "liturgical experience."

Through the whole volume, and strikingly in Perrella, there are very many footnotes, enough to make an additional book. References are multi-lingual but the many Italian ones indicate the wealth of scholarship in that language. There is much cross-referencing; almost all the contributors have published on similar topics elsewhere, and it is understandable that the Marianum faculty call on each other's expertise. Current liturgy, as the forty-six new Marian votive Masses, is well used (e.g., in Calabuig's paper, but also by others).

The second introductory item is the fifth in the series of John Paul II's catechetical instructions: *Theotókos: Woman, Mother, Disciple: A Catechesis on Mary, Mother of God* (Pauline Publications, Boston, 2000, 269 p.; foreword by

Eamon R. Carroll, O.Carm.), seventy instructions delivered at the Wednesday general audiences between September 1995 and November 1997. Bishop Karol Wojtyla was present when the Vatican Council spoke of Mary. Its first document (1963, on the liturgy) stated with marvelous clarity and precision that in celebrating the yearly cycle of the mysteries of Christ, the Church honors the Blessed Virgin with special love, for she is "inseparably joined to the saving work of Christ." In the holy Mother of God "the Church holds up and admires the most excellent fruit of the redemption, joyfully contemplating as in a faultless model that which the Church herself wholly desires and aspires to be" (no. 103).

A year later (November 21, 1964) was issued the dogmatic constitution on the Church with its final eighth chapter: "The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church." On February 2, 1974, Pope Paul VI gave the Church his letter on Marian doctrine and devotion (*Marialis cultus*), particularly in the liturgy.

In this collection of instructions on Marian doctrine and devotion, Pope John Paul II has woven together all this material along with many of his own statements, especially the encyclical issued the feast of the Annunciation, March 25, 1987 (*Redemptoris Mater*), for the Marian Year that ran from Pentecost (June 7) 1987 to the Assumption (August 15) 1988. In this catechetical collection, the pope may be regarded as reviewing the principal teachings of his pontificate in the light of our Lady. She serves as a sort of prism through which he looks at his major messages to the Church and the world—gift of life, rights of women, family, dignity of work, goal of peace, desire for Christian unity. The first entry is "Mary is pattern of the Church's holiness" (September 6, 1995), the last "Our separated brethren also honor Mary" (November 12, 1997).

On several occasions the Pope describes Mary as "New Eve," evoking the contrast between the destructive disobedience of the first Eve and the salutary obedience of the Blessed Virgin. Following the lead of the new *Catechism of the Catholic Church*, he quotes St. Irenaeus of Lyons (d. ca. 203): "Being obedient, she became the cause of salvation for herself and for the whole human race."

The Rosary mysteries receive special attention, with their biblical roots. The wedding feast of Cana occasions two instructions: "Jesus works a miracle at Mary's request" and "Mary is active in her Son's mission." By obtaining the miracle, she strengthens the faith of the disciples; she shows us what a mother's love can do. Taking up the Council's phrase "moved with pity," he comments further on the Johannine account, "letting it be understood that Mary was prompted by her merciful heart." I was reminded of the reflection on Dante's *Divine Comedy* by the American poet-translator John Ciardi, of Mary's "gentle dismay" at the failing wedding wine.

St. Thérèse of Lisieux, doctor of the Church, has a stanza in her poem "Why I love you, Mary" on the subdued role of the Mother of Jesus in his public life. There is a similar beautiful thought in the papal reflection. Mary did not follow her Son in his ministry, but, the pope reflects, "Separation did not mean distance of heart, nor did it prevent the Mother from spiritually following her Son, from keeping and meditating on his teaching as she had done during his hidden life in Nazareth" (March 12, 1997). The last talk is from the general audience of November 12, 1997, along the lines of the encyclical of May 25, 1995, *Ut unum sint*. "On the ecumenical journey, Catholics have a deep desire to be able to share with all their brothers and sisters in Christ the joy that comes from Mary's presence in life according to the Spirit."

The third introductory item is the article by Jared Wicks, S.J., "The Virgin Mary in Recent Ecumenical Dialogues," in *Gregorianum* 81 (2000): 25-57. Among materials he notes is the 1999 single-volume report from the Groupe des Dombes, an ecumenical enterprise that began sixty years ago with Abbe Couturier. Protestants and Catholics come together the first week of September at the Cistercian abbey of Dombes. Over seven years (1991-1998), the Virgin Mary was the topic, now written up in the study document *Marie dans le dessein de Dieu et la communion des saints* (Bayard Editions et Centurion, Paris, 1999). The newsletter of the Marian Library, new series 37 (Winter 1998/9), also describes the Dombes document: "First Ecumenical Document on the Virgin Mary."

Wicks lists also the first 1999 *Nouvelle revue théologique* (vol. 121) for comment on Dombes: P. Grelot (exegetical), Zielinski (Orthodox outlook), J.-M. Hennaux, S.J., A. Blancy (Reformed). Both Wicks and the NRT are reviewed in the Summer 2000 "Marian Library Newsletter" (no. 40).

The Survey continues with these regular categories: 1. Periodicals and proceedings, 2. Magisterial documents, 3. Scripture and tradition, 4. Doctrine, 5. Liturgy and devotion(s), 6. Ecumenism.

1. Periodicals and proceedings, journals and annuals

The Spanish Mariological Society met at Saragossa, September 1998; the proceedings are *Estudios Marianos*, vol. 65 (Granada, 1999; available from Ed. de Espiritualidad, Madrid), under the title *El Espíritu Santo y María*. In line with preparations for the jubilee, the theme was Mary and the Holy Spirit. Cándido Pozo, S.J., president of the Society, provided a preface to the 346-page book of thirteen papers, plus a tribute and bibliography for the Discalced Carmelite Ildefonso de la Inmaculada Soler (1919-1999), frequent contributor to *Estudios Marianos*, *Ephemerides Mariologicae*, and many Carmelite publications.

The first article is by Jesús Castellano Cervera, O.C.D., "The Holy Spirit prepares a dwelling place for the Son of Mary." Two biblical articles follow: Luis Díez Merino, "Mary at Pentecost: Mother of the Church," and Domingo Muñoz León, "The Holy Spirit and Mary in the New Testament." The theme is followed in subsequent centuries: Lucas F. Mateo-Seco, on fourth-century theology; Gonzalo Aranda Pérez on Coptic evidences. There are two liturgical studies: Juan-Miguel Ferrer Grenesche on Roman liturgy, Gonzalo Gironés on ancient Spanish liturgy. Diego Moxena de Valencia (1415) is the subject of Isaac Vázquez Janeiro, "Ex opere Spiritus Sancti—María y la Trinidad segun Diego Moxena de Valencia (1415)."

Coming to the present, a Conceptionist nun whose mystical writings have won attention is the topic of the current president of PAMI (international pontifical Marian academy), Gaspar Calvo Moralejo, O.F.M., in his "El Espíritu Santo y María en

la M. Ángeles Sorazu (1873-1921)." Pope Paul VI's teachings are explored by Juan Ma. Cascante Dávila. José Antonio Riestra considers Mary and the Holy Spirit in contemporary theology. Javier Ibáñez ponders the possibilities and limits of Mariology and Pneumatology.

Three numbers of *Ephemerides Mariologicae* make up its volume 48, 1998. The January-June issue took as theme and title St. John of the Cross's phrase for the Blessed Virgin: "María, en el mas profundo *centro*," with Christ the center. The invited authors offer their views under that rubric, in seven articles, plus two *pequeñas notas*. Pablo J. d'Ors has a hermeneutical outlook. François Rossier (French) studies Mary's mediation in the light of Old Testament intercession. There are three *perspectivas teológicas*: Macario Díez Presa (Mary belongs to the new humanity), Pablo Argárate (the burning bush, Mary transformed by the Spirit), and Michael Plékon, "Le visage du Père en la Mère de Dieu"—the thought of Paul Evdokimov. An historical section (José María Canal) discusses "Los Milagros de Nuestra Señora" by Gonzalo de Berceo (d.1246?). The "little note" at the end is by Philippe Jobert (French), on the theology of the Heart of Mary.

The July-September (1998) issue had as theme "The Virgin Mary, the Spirit and the Church." Johann Roten led off with "a burning question," "the present state of the question of Mary's virginity" (French). For "Mary in the context of the Spirit," Severiano Blanco Pacheco studied the Acts of the Apostles, and Lourdes Grosso studied the heart of Mary, how she surrendered herself to love. Three articles fell under the heading "Mary in the context of the Church": Bruno Secondin, O.Carm., on Mary and our ecclesial maturity from the perspective of new evangelization; Eusebio Ángel Moreno Sancho, on miracles at a hermitage shrine in Guadalajara; Jaimes Colomina Torner, about liturgical texts relating to the Spirit, Mary, the Church, the sacraments. T. Thompson, S.M., reported on the 1998 Mariological Society of America convention on "Mary in Art."

The October-December magazine was titled *El Dios de María y María de Dios*. There were two scriptural studies,

both on the Magnificat: Ángel Aparicio Rodríguez and Pablo Largo Domínguez. Pablo Argárate wrote of John Damascene. Two articles qualified as "great theological themes": Joaquín Ferrer Arellano, on the conjoined mission of the Word and the Spirit in salvation history as *incarnatio in fieri* and the ecclesiological and mariological consequences, and "Particularity and universality of Jesus Christ," by Bonifacio Fernández. A final section, "Mary, divine mystery for our day," had Carlos L. García Andrade on "God-language, Mary's role in a time of cultural silence about God." Lourdes Grosso García links "seat of wisdom" to the heart of Mary. Eusebio Ángel Moreno Sancho treats the presence of Mary in the Church's life and as invoked by the people of God.

With their 49th volume (1999), *Ephemerides Mariologicae* has a new Claretian editorial board. The director, Ernesto Barea Amorena, has the lead article in the January-March issue: "Presence of Mary in the Church, magisterium of the popes Leo XIII to Paul VI." He finds the spiritual motherhood of Mary illustrated with increasing clarity in their writings. Joaquín Ferrer Arellano builds his lengthy study around the third theme in the build-up to the jubilee: "God the Father, origin of the life of the Trinity, source, exemplar and goal of the motherhood of Mary and the Church." His reflections continue along the line begun the previous year in the October-December number.

"Current Mariological themes" are two. Pablo Largo Domínguez reads Mary's consent at the Annunciation in the key of the Church. A short stimulating article by Gabriel Campo Villegas, "Mary and her heart," follows the lead of the exegete Paul Gaechter in relating the mysteries Mary "stored in her heart" to a circle of New Testament women. Jaime Colomina Torner writes again on the Hispanomozarabic liturgy. Finally, *Crónica* is by Grzegorz M. Bartosik, O.F.M.Conv., on the Pneumatological-Mariological Symposium held at Czestochowa, May 1998, on the subject "the Holy Spirit and Mary." C. Napiórkowski and T. Siudy chaired it. Bartosik's paper was "Mary, icon of the Holy Spirit according to Bruno Forte." Napiórkowski summarized the findings of the French Mariological Society, 1968-70, and paid tribute to the enduring contribution of Gérard Philips in

chapter eight of *Lumen gentium*. There were representatives from Spain, Lithuania, the Ukraine and Slovakia.

To a world congress at Pentecost, 1998, John Paul II called "Movements" one of the great fruits of the Council. The April-June, 1999, number of *Ephemerides Mariologicae* is devoted to several such prominent "Movements." Alejandro Martínez Cohen writes of the "spirituality of Schoenstatt," founded by Joseph Kentenich (d. 1968). Sr. Jean Frisk discussed its concept of pilgrimage here at our 51st Mariological Society of America meeting, May, 2000. Chiara Lubich is the founder of the *Movimiento de los Focolares* (Focolare Movement); their Italian journal is *Nuova Umanità*, and their American publishing house is New City. Their intense Marian dedication is well shown in this article by Carlos García Andrade (e.g., the proper title is "the work of Mary" and their centers bear the name *Mariapolis*). From Brazil, Maria Clara Lucchetti Binger contributes the article "María, Madre y Señora nuestra y modelo de las Comunidades de Vida Cristiana," as the heir of the earlier Marian Congregation. St. Ignatius' Spiritual Exercises are assessed as positive with respect to women, especially by way of the place of Mary. Ernesto Barea's subject is the Marian spirituality of the Legion of Mary, founded in Dublin (1921) by the great lay apostle Frank Duff (d.1980). The Community of Sant' Egidio (Rome) has become well-known for its advocacy of peace and attention to the poor. Sant' Egidio is taken up by Agostino Favale, who writes at the same time about three other lay Movements: the New Catechumenate, *Cursillos* (both begun in Spain) and *Comunione e liberazione* (born in Italy).

There is an interesting chronicle of the third international colloquium of the Italian Mariological Society, held at the abbey of Cesena, April, 1999, on "Mary model of contemplation [of the mystery of Christ]." The report is by the Claretian Matías Augé, one of the speakers, along with A. Serra, E. Farrugia, Inis Biffi, I. Calabuig, Abbess Anna Maria Canopi (by telephone hook-up), Sister Marie-Jean Mouton-Brady, S. Palumbieri. The acta are to be published in the journal of the Italian Mariological Society, *Theotokos*. The brief book review section includes (p. 291-93) Domiciano Fernández's careful

consideration of *Mariologische Studien*, Band 11 (F. Pustet, Regensburg, 1998): Achim Ditttrich, *Protestantische Mariologie-Kritik. Historische Entwicklung bis 1997 und dogmatische Analyse*. The reviewer notes a common translation problem, here that the Spanish language summary at the end of the German original misreads *Jungfrauengeburt* to mean *parto virginal de Maria*, whereas in German (English too) "virgin birth" refers to the virginal conception of Jesus.

A bit out of proper chronological order, I take up now the volume of *Estudios Marianos*, from the Spanish Society's convention at Cordoba, September, 1997, sensitive to the year of Christ in preparation for 2000. The four biblical papers were by S. Muñoz Iglesias (history and artifice about Jesus and Mary in the infancy gospels), D. Muñoz León (John's gospel), A. Artola (in St. Paul, Rom. 5, 12), L. Díez Merino (Apoc. 12, a midrash of Gen. 3, 15?). Patristic papers began with F. Javier Martínez, Bishop of Cordoba, on Christ and Mary in St. Ephrem. Juan José Ayán treated christological origins of patristic mariology, with special attention to Hippolytus. The team of Javier Ibáñez and Fernando Mendoza wrote on "Son of God, born of a woman" (Gal. 4,4) in pre-Nicene Greek Fathers. Bishop Eugenio Romero Pose presented the Eve-Mary parallelism in the very earliest theology. Jordi M. Bou i Simó, Cistercian, wrote on St. Bernard. Cándido Pozo, S.J., president of the Society, spoke of the "virginal maternity of Mary in the Council of Capua, AD 392." Lucas F. Mateo Seco worked from the conciliar acta to speak of Mary as *theotokos* at Ephesus. Liturgist Juan M. Ferrer examined texts in Spanish liturgy from Advent, Christmas, August 15 and December 18 to analyze Mary's preparation, on God's part, to be Mother of God.

Five papers considered theological questions and problems: Juan Luis Bastero, on the divine maternity in current christology; Miguel Ponce Cuéllar, on the virginal conception in actual theology, touching biological considerations also. E. Llamas, veteran Spanish theologian of Mary, related the divine motherhood to Mary's collaboration in redemption. Gonzalo Gironés offered his vision of the "mystical espousals" of Mary with Christ. Juan Cascante Dávila researched recent Spanish episcopal teaching.

For Marian spirituality, Domiciano Fernández spoke on "recourse to Mary and the sufficiency of Christ," answering charges to the contrary. Andrés Molina found equally valid both formulas: "To Christ through Mary" and "To Mary through Christ." P. Calero, following St. Augustine, titled his paper: "From Mother to disciple." In tribute to St. Therese, declared this same year doctor of the Church, the Carmelite Ismael Bengoechea spoke on "Thérèse of Lisieux, Marian Doctor for the new millennium."

The first entry on this Survey was the Simposio Mariologico for 1997, sponsored by the Servite pontifical faculty Marianum. A subsequent Simposio for 1999 has already taken place, twelfth since the start in 1976; its proceedings have not yet come. The theme was "Mary and the God of our Fathers, Father of Our Lord Jesus Christ." On October 8, 1999, the René Laurentin-Pro Ancilla Domini award was given to Prof. Cettina Militello, teacher of ecclesiology at the Marianum.

The thirteenth International Mariological Symposium has been announced for October 2-5, 2001, on "Contemporary hermeneutics and mariological biblical texts. Review and Proposals." Indicative of the quality of these biannual events is the attention of reviewers. *Marian Studies* 48 (1997): 150-151, assessed the tenth (1994): *L'immagine teologica di Maria oggi: Fede e cultura*. See the thorough review by Christopher O'Donnell, O.Carm., in *Carmelus* 46 (1999): 181-183.

Another longterm service of the Servite pontifical university is their journal *Marianum*. Continuing where the last Survey left off, I note the second number for 1997, 59th year, whole number 152. Under *Studia*, there are seven *Articoli*, then a single Miscellanea item in English by a T. S. Eliot expert, Robert F. Fleissner, on the poet's 'Multifoliate Rose.' The Chronicle includes the prize and tribute to A. Serra which, as noted above, is also in the 1997 Simposio Mariologico acta. S. De Fiore has the first article: "The Spirit and Mary in Post-conciliar Theology." Alfonso Langella follows with "Mary and the Holy Spirit in theological reflection for 1990-1996," with accompanying bibliography. Ignacio Calabuig's article poses two questions: "How does Roman liturgy interpret the presence of the Mother of Jesus at Pentecost?" and "What is its saving significance?"

This was his conference at the fourth international Mariological Symposium held in the Servite Marian Center in Mexico City, July 30, 1998. His materials are the 1975 *Missale Romanum* and the votive Masses promulgated 1986. A fifty-page study, it is filled with the well-documented insights one expects from Calabuig. Juan Esquerda Bifet has "María, memoria pneumatológica de la Iglesia," with many interesting facets, charts comparing the Holy Spirit and Mary and Christ and Mary, and applications of the Pentecostal Cenacle to Marian shrines.

A sign of a renewed interest in María de Jesus de Agreda (1602-1665) is the article by Gaspar Calvo Moralejo on "Mariology, the basis of the theological vision of [the Spanish Conceptionist author of the *Mystical City of God*]." American readers may recall the widely disseminated copies of that book some years back. The founder of the Marists, J. C. Colin, was greatly interested in the Spanish mystic. There is also the fascinating story of appearances of Mary of Agreda to assist missionaries in the southwestern United States (then Mexico).

It so happens that the next article is by the Marist Alois Greiler, "Zwischen Geschichte und geistlicher Erneuerung. Umschau zu neueren maristischen Studien." It is understandably indebted to J. Coste (d. 1994) and to materials gathered for the process of Colin. The study is rich in footnotes, a great many in English. Giancarlo Bruni, O.S.M., titles his piece "Mariologia ecumenica?"; he offers "indications of the official international dialogue between the Roman Catholic Church and Churches born from the Reformation." Seven Churches originating in the Reformation are chosen: Lutheran, Methodist, Reformed (Calvinist/Presbyterian), Pentecostal, Evangelical, World Baptist Alliance, and (at greatest length) Anglican. Final reports and agreed statements are quoted at length, mostly in English.

Marianum for 1998, its fiftieth year, is a double-number 153/154, a tome of nearly eight hundred pages: articles, documents, many reviews, chronicle of three congresses and an obituary for the German Pallottine, brilliant theologian, Franz Courth (1940-1998), with a bibliography and remarkable color photograph. Calabuig's editorial leads the issue, on Mariology as service and crossroads for theological reflection, with two

examples: thirtieth anniversary of the papal profession of faith, and the tenth anniversary of the letter of the Congregation for Catholic education, "The Virgin Mary in Intellectual and Spiritual Formation." It is good to recall that letter was signed by Cardinal Baum (March 25, 1988), who, when he was archbishop in Washington, was one of the bishops involved with Cardinal Carberry in the joint pastoral *Behold Your Mother: Woman of Faith*. My close friend, Frederick Jelly, O.P., recently gone to the Lord (April 14, 2000), was on the committee that wrote it. That 1988 Roman letter, Calabuig notes, has had an unequal reception: in some curricula a stronger place for our Lady, in others, nothing.

Four long articles make up *Studia*. A. Aussedat-Minvielle looks at French printed Rituals, 1481 to 1800. J. M. Canal writes of the pseudo-Matthaean gospel. A. Serra's subject is the prophecy of Simeon in Greek-Latin tradition, second-to-fourteenth century (145 p.). Of equal length is the article by Salvatore M. Perrella, "Mary of Nazareth in the Mystery of Christ and the Church between Vatican II and *Tertio millennio adveniente* (1959-1998)," similar to his survey in *Simposio Mariologico XI*. The Council, its preparation, and such factors as the less-than-total enthusiasm of the Italian episcopate are brought out. Perrella profits from such studies on the Council as Alberigo's, in detailing and analyzing the Marian eighth chapter of *Lumen gentium*, a study he regards as far from finished. The second, shorter half of his article takes up post-conciliar theology, touching the contributions of Paul VI (as *Marialis cultus*) and John Paul II, also ecumenical considerations (as the Group of Dombes), and even the ongoing debate on the co-redemptrix/mediatrix issue (define or not?). The last section contains *Documenta*, a dossier on the addition of "Regina familiae" to the litany, and nearly a hundred pages of book reviews.

The French Mariological Society had their 54th session at the Belgian abbey of Notre-Dame d' Orval, September, 1998. *Études Mariales* runs to 348 pages (Médiaspaul, Paris, 1999). The color cover shows St. Bernard at the feet of our Lady and the Christchild, reproduced from a stained glass window

(1945) of the abbey, as an introductory word explains. President of the Society, Jean Longère, places the gathering in the setting of the ninth centenary of Citeaux.

There are fifteen articles, beginning with Longère's Cistercian bibliography of the Middle Ages. I. M. Calabuig explains the patristic sources of St. Bernard's thought, noting as well researches into this subject since 1949—such names as H. Barré, J. Daniélou and, of course, J. Leclercq and the critical edition of Bernard's works.

Jacques Delesalle, Cistercian, writes of Mary in William of St. Thierry. From the Orval abbey, Bernard-Joseph Samain considers Guerric of Igny's "short treatise on the spiritual maternity of Mary." Chrysogonus Waddell, of the American Gethsemani, has "The Virgin Mary in 12th-century Cistercian liturgy." With charts to assist the reader, medievalist Claire Maître has "Cistercian antiphons for nocturns for the feast of the Assumption." As a liturgist, especially for hymns, Sister Marie-Pierre Faure treats contemporary Cistercian Marian hymnody. Read for him in his absence was Herman W. J. Veke-man's "Marian devotion in Cistercian nuns of the 12th and 13th centuries in the Low Countries and Liege." In her linguistic study, Paule Bétérou poses an intriguing question: How did the 13th-century Romanesque collections of Marian miracles describe her—*Notre Dame* (the common wisdom) or *Sainte Marie* (the earlier and better documented)?

Marielle Lamy considers "the influence of St. Bernard on Marian theology at the end of the Middle Ages." She includes the issue of the Immaculate Conception, with Bernard's Letter 174 to the canons of Lyons. A dossier of sixteen black-and-white pictures accompanies Gaston Duchet-Suchaux's "Images de Marie de coloration cistercienne."

Marie-Élisabeth Henneau has the eleventh entry: "Quelques exemples de piété mariale chez des cisterciennes liégeoises, namuroises et flamandes (XVe-XVIIe siècles)." Michel Dupuy, in "Marie à Port-Royal," vigorously defends Port-Royal, with its Cistercian background, from the charge of being opposed to the Virgin Mary. Two modern Cistercians receive attention: Dom Chautard (d.1935) by Brigitte Waché, and Thomas Merton (d. 1968) by Johann Roten, S.M., of IMRI (The Marian Li-

brary, Dayton) and our MSA. For G. Chautard, author of *The Soul of the Apostolate*, Mary is *Regina apostolorum*. Roten begins with a brief life ("Un portrait en pointillé"), moves through four other additional sections: 2) scattered work; 3) modest Marian writings, 4) "Un cheminement avec Marie," 5) Mary, paradoxical figure, figure of the Church.

Article XV again turns to Cistercian liturgy. Msgr. Charles Molette, veteran, offers short learned and warm "simple reflections with respect to certain Trappist Marian chants for lauds." At the end, Pascale Bermon's *Conclusion* skillfully recapitulates the three-day meeting in three categories: a) authors, b) aspects of devotion, c) iconography and liturgy.

The Italian Mariological Society (AMI: Associazione Mariologica Interdisciplinare Italiana) has as its twice-yearly journal, *Theotokos* (begun in 1993). Recent issues, with their themes, are as follows: anno VI, 1998/1: Una spada trafiggerà la tua vita; 1998/2: A Gerusalemme per la pasqua (Lc 2,41-52); Anno VII, 1999/1: Le nozze di Cana; 1999/2: La madre di Gesù presso la Croce. I am reviewing here only the 1999 numbers. *Le nozze di Cana* has eight articles, four *studi*, reviews and notices. G. Ferraro exegetes John 2,1-11. P. Zannini considers Romanos the Singer and the Grecian-Syrian patristic thematic on Cana. A. M. Baldaci and S. Rosso write on the Roman liturgy; C. Militello comments on *Nuptiae factae sunt*. . . . Giulia Di Nicola discusses "signs, metaphors and revelations of Cana." C. Bissoli takes up catechesis; M. Ko Ha Fong proposes *lectio divina*; M. Soranzo offers patristic interpretations. The four *studi* are by A. Serra (in the light of Jewish literature); G. Ferrara (patristic interpretations); L. Sartori ("*Dio Padre e Maria*"); U. Muratore (Mary in the life and thought of A. Rosmini).

The second 1999 *Theotokos*, on the Mother of Jesus at the cross, has eleven articles and four *studi*, plus reviews. The editorial is by A. Valentini, S.M.M. In his exegesis, F. Manns focuses on the word "woman," in the group of four women on Calvary, recalling four women of Israel: Sara, Rebecca, Rachel, Leah.

E. Toniolo highlights St. Ambrose, referring to the Marianist Charles Neumann (d. 1997), of our Society, and his masterly study on Mary's virginity in St. Ambrose. G. Gharib illustrates two elements in Byzantine liturgy: compassion in Mary's presence, and,

for John and Mary, entrustment. Pietro Sorci outlines current Roman liturgy, the present single feast in the ordinary calendar, but two more votive ones from the Servites. Lilia Sebastiani tries to identify the true family at the cross—four, possibly five, among them at least another from Mary's family and another beloved woman disciple, witness of the resurrection.

Paola Barigelli Calcari reports her experience with adolescents on the Christian value of suffering. The *lectio divina* by Antonella Carfagna concludes with a prayer of St. Edith Stein. Lucia Victoria Hernández writes on the *addolorata* in Latin American piety; Medellín identified people's suffering with Jesus and Mary. Maria Cecilia Visentin writes of *planctus* in art, oratorios, the *Stabat mater*. Ferdinando Castelli's intriguing topic is writers and poets on Mary's sorrows, their role in Italian literature: Jacopone da Todi and successors down to Péguy and Léon Bloy, even non-believers d'Annunzio, Rilke.

Of *Nouveaux Cahiers Marials*, recent numbers are as follows: 53 (February 1999), Banneux: La Vierge des Pauvres; 54 (May 1999), Un Dieu, Père et Mère, report of A.O.M.; 55 (August 1999), Servites and Mary; 56 (November 1999), Towards the year 2000; 57 (February 2000), Mary, the road of beauty, with Claudel's "La Vierge à Midi"; 58 (May 2000), Litanies of the Virgin, Akathist, Loreto.

2. Magisterial documents

For all his eighty years, Pope John Paul II continues to amaze by his travels and statements, so often with respect to our Lady. On his recent so-long-hoped-for trip to the Holy Places, he sent his customary Holy Thursday letter to priests, dating it from the Cenacle and recalling the Mother of Jesus with the evocative *Ave verum corpus natum* . . . Two years ago, he issued *Dies Domini* (May 31, 1998), apostolic letter on the sanctification of Sunday. For pilgrim people in the footsteps of Mary, he noted that her motherly intercession renders particularly intense and efficacious the prayer of the Church to the Blessed Trinity. "With Mary, members of the Church learn to stand at the foot of the cross, offering to the Father the sacrifice of Christ and joining to it the sacrifice of their own lives . . . With Mary, they experience the joy of the resurrection, making their

own the words of the Magnificat, extolling the inexhaustible gifts of divine mercy in the inexorable flow of time."

The new edition (2000) of the *Catechism of the Catholic Church* adds to no. 2599 ("Jesus prays") these lines: "The Son of God who became the Son of the Virgin also learned to pray according to his human heart. He learned the formulas of prayer from his mother, who also kept in her heart and meditated upon all the 'great things' done by the Almighty."

3. Scripture and tradition

Mary, Glimpses of the Mother of Jesus, by Beverly Roberts Gaventa, professor at Princeton, was highlighted in *Marian Studies* 49 (1999): 143. Initially published in 1995, by the University of South Carolina Press, it has been reissued at lower cost in paperback by Fortress Press of Minneapolis. In June of this year (2000), Dr. Gaventa is giving an address at the Georgetown University Scripture Institute on "Biblical Portraits of Mary: A Disciple for the Whole Church." An earlier lecture was published in *Princeton Seminary Bulletin* 18 (1997/3): 250-261, "All Generations Will Call Me Blessed: Mary in Biblical and Ecumenical Perspective."

Catholic Biblical Quarterly 59 (October, 1997): 679-692, had Ritva Williams' "The Mother of Jesus at Cana: A Social Science Interpretation of Jn 2, 1-12." *Theology Digest* 46 (Spring, 1999): 43-47, ran the article by Hans Klein, "The Magnificat as a Prayer of Jewish Women." Father Frederick Michael Jelly, O.P., distinguished member of our Society, died April 14, 2000. Unless some unpublished articles turn up, the lead article in the latest issue of *Providence: Studies in Western Civilization (A Quarterly Journal of Interdisciplinary Writings from a Judaeo-Christian Perspective)* is likely his valedictory: "Mary as the 'New Eve': A Proper Interpretation for the Third Millennium." (vol. 5, nos. 1 and 2 [Spring-Summer 2000]: 1-12). The whole number is in tribute to Fr. Jelly (born 1927), writer, ecumenist, teacher, above all Dominican preacher. This final article shows the patristic roots and enduring value of regarding Mary as "new Eve," to the profit of men and women alike.

Students at IMRI (The Marian Library, Dayton, Ohio) are pleasantly familiar with the lucid summer lectures of the

Marianist Fr. Luigi Gambero. From his many Italian writings, it is good news to report Fr. Thomas Buffer's excellent English translation, *Mary and the Fathers of the Church* (Ignatius Press, San Francisco, 1999). Its nearly four-hundred pages have four sections. Part one, "Apostolic age," is up to Nicea (AD 325). Part two offers a dozen authors and ends with Ephesus (AD 431), which proclaimed "Mother of God." Section three continues into the fifth century—such authors as Leo the Great and Cyril of Alexandria. Part four treats the sixth through the eighth centuries, with the iconoclastic struggle and its resolution at II Nicea (AD 787).

Deyanira Flores Gonzalez, doctor of theology, was recipient of the first prize (November 7, 1998), conferred by the Holy Father at the meeting of the Roman pontifical faculties and academies, for her study "The Virgin Mary at the Foot of the Cross in Rupert of Deutz." The theme of the competition was "The Virgin Mary, icon and model of humanity redeemed by Christ." Dr. Flores is a contributing editor and regular contributor to the Montfortian magazine *Queen of All Hearts*: (November-December, 1999), "Isaac of Stella (c.1169): Mary, the Church and Each One of Us"; (September-October, 1999), "St. Bernard of Clairvaux (1153): Mary, Our Aqueduct"; (March-April, 2000), "Arnold of Bonneval (after 1156): Mary, One with Her Son in Love and Suffering."

4. Doctrine, general and specific

"Coffee-table book"—the dictionary defines it as a "lavishly produced, but inferior text." Although many large-scale books of reproductions of Marian art deserve that stricture, it is a joy to note that the following book fulfills the promise of its ambitious title: *Mary, Art, Culture, and Religion through the Ages*, by Caroline H. Ebersthäuser, Herbert Haag, Joe H. Kirchberger, Dorothee Sölle, translator Peter Heinegg (a Crossroad-Herder book, New York, 1988, 272 p.). Qualified commentators write in the fields of history, liturgy, literature, the various arts. Texts and illustrations are unusually well-matched, more than four hundred pictures, mostly in color.

H. Haag's foreword is a brief biblical "image of Mary," with the facing full-page "Madonna of the Protecting Mantle" indi-

cating the thrust of the entire book. "The great helper in birth and death spreads her mantle of protection against fear and need." J. Kirchberger takes up the scriptural "Mary's life" apocrypha and the extended "Mary in literature." Feminist theologian D. Sölle mutes her inspiring writing (she calls herself "Protestant, Scripture-based") by the put-down of "new Eve" and denial of Mary's lifelong virginity. "Mary in music" is again Kirchberger's contribution, as is also "Mary: Dogmas, Cult, Customs." The final section is by C. Ebertshäuser, "Mary in Art," and she wrote the captions throughout. The bibliography, "Mary in Literature," is mainly in German, in which the book first appeared. There are two pages of picture credits, and a thousand-entry index of names. At \$75.00, this large-size cloth-bound book is a bargain. (My extended review was in *Carmelus* 46 [1999/1]: 179-181.)

Walter Brennan, O.S.M., writes a quarterly single-page "Marian Update" (Servite Marian Centre, 3121 W. Jackson Blvd., Chicago, IL 60612, \$2.00 a year). The most recent issues are: 57, "Mary, Compassionate Servant"; 58, "Mary's Maternal Feelings"; 59, "Why Was Mary Assumed into Heaven?"; 60, "Mary's Fear at the Annunciation." He also has the recent article "Mary, Image of Christ and of the Church in the New Creation" (*Milltown Studies* [Dublin] 44 [1999]: 34-47).

New Blackfriars (April 2000: 197-199) has Antonia Lacey's review of Sarah Jane Boss's *Empress and Handmaid: On Nature and Gender in the Cult of the Virgin Mary* (Cassell/Continuum International Publishing Group, London, 2000, 253 p.). The author argues for correct (perhaps better put, corrected) theological understanding of Mary as representing creation in its relationship with the Creator versus materialism and consumer culture; hence, her title, from Ph.D. studies at the University of Bristol. She faults the depictions of Mary at Lourdes, Knock and many modern churches: "standing virginal, humble, and with downcast eyes before the viewer's gaze." Boss is director of the Marian Study Centre, now at Cambridge.

Eamon Duffy, historian of Cambridge, is probably best known for the 1994 award-winning *The Stripping of the Altars: Traditional Religion in England, 1400-1580*, which demonstrated by

documentary evidence that the English people were systematically robbed of a thriving and healthy Catholic faith by government policy. He writes regularly for such English publications as *Priests and People* and *London Tablet*; in the latter (May 27, 2000), "What Fatima Means" was occasioned by the papal beatification of Jacinta and Francisco. *The Tablet* for February 6, 1999, had his "True and False Madonnas," a condensed version of his Aquinas lecture of January 9, 1999: *Madonnas That Maim? Christian Maturity and the Cult of the Virgin* (Blackfriars, Glasgow, 24 p.). He took the question mark title from the controversial books of the California-born Irish-Italian Michael P. Carroll, sociological studies of the roots of Marian devotion. Duffy describes Carroll's accounts as "sometimes preposterous and always simplistic."

Elizabeth A. Johnson, C.S.J., gave the John Courtney Murray lecture at Fordham University, May 4, 2000: "Mary of Nazareth: Friend of God and Prophet" (in *America* [June 17-24, 2000]: 7-13). On Johnson's feminist thought, see Barbara Hilkert Andolsen, "Our Companions Enfolded in the Love of Spirit-Sophia: Mariology and the Communion of Saints in the Theology of Elizabeth A. Johnson," in *Things New and Old: Essays on the Theology of Elizabeth A. Johnson* (Phyllis Zagano and Terrence W. Tilley, editors; Herder and Herder, Crossroad, NY, 1999, p. 81-90), with Johnson's reaction (p. 116-121).

Harper Collins Encyclopedia of Catholicism (1995; Richard P. McBrien the general editor) has fifty or so Marian entries, by various authors—e.g. Madonna, Mother of God, Knock, Mother of Jesus. The illustration of "a Carmelite monk [sic]," with the article on the scapular, resembles no Carmelite friar or habit I have ever encountered.

Christopher O'Donnell, O.Carm., writes frequently on our Lady, e.g., "Mary, Icon of the Church," *Carmel in the World* (Rome) 37 (1999/2): 82-100, given at the Euston (London) day of renewal, May, 1996; also, "Images of Mary for Today," *Spirituality* (Dublin) 5 (May-June, 1999): 153-156.

5. Liturgy, devotion and devotions

Paul Hinnebusch, O.P., "Mary and the Eucharist," *The Priest* (February, 2000): 43-49, makes skillful use of the new votive Mass for Our Lady of Cana.

The Pontifical Council for the Pastoral Care of Migrants and Itinerant People has issued two documents, available as a single pamphlet from the U.S. Catholic Conference (Washington, DC, 1999, nos. 5-351, 31 p.): *The Shrine: Memorial, Presence and Prophecy of the Living God* and *The Pilgrimage in the Great Jubilee*. Both have significant Marian references. Preparing for the second year (1998) of Trinitarian preparation for the jubilee, the 'theological and historical commission for the jubilee year' published (from Crossroad, NY, 1997) *The Holy Spirit, Lord and Giver of Life*, of which chapter five is "The Spirit and Mary." John Samaha, S.M., produced "The Significance of Shrines," *The Month* 261 (April 2000): 154-156, with the appendix "Canon Law on Shrines" (from the Code, 1230-1234).

Therese Johnson Borchard, *Our Blessed Mother: Mary in Catholic Tradition* (Crossroad, NY, Faith and Formation Books, 1999, paperback original) is a pleasing blend of quotations. Jim McManus, C.Ss.R., *All Generations Will Call Me Blessed* (Crossroad, NY, 1999), offers a good overview of doctrine and devotion.

Alfred McBride, O.Praem., *Images of Mary* (St Anthony Messenger, Cincinnati, 1999), a comprehensive and buoyant veteran writer, convinced we are on a 'wave of Marian devotion,' published *Arise and Call Her Blessed: The Seven Words and Seven Scenes from the Life of Mary* by Mary L. Hickey—a gentle, small-scale book of 174 p. John Martin, *Roses, Fountains, and Gold: The Virgin Mary in History, Art, and Apparition* (Ignatius Press, San Francisco, 1998, 265 p.), incorporates a number of black-and-white reproductions of masterpieces. Titles of a few of the eighteen chapters indicate the interesting sweep of the centuries: 4. Mary and the First Thousand Years; 6. From Elijah to Edith Piaf, Staying in Touch the Old-Fashioned Way: Rosary, Scapular, and Angelus; 18. The Woman Clothed with the Sun in an Age of Darkness.

Mary's Flowers: Gardens, Legends and Meditations, by Vincenzina Krymow and M. Jean Frisk, is illustrated by A. Joseph Barrish, S.M. (St. Anthony Messenger, Cincinnati, 1999). Also, there is an article, "Honoring Mary in Your Garden," in the May 2000 *St. Anthony Messenger*.

Ruth Harris, *Lourdes: Body and Spirit in the Secular Age* (Viking, NY, 1999, xxi & 474 p.), calls herself a Jewish agnostic. She became interested in Lourdes after doing a book on nineteenth-century French medicine. "The Marian Library Newsletter," no. 40 (Summer 2000), reviews her book enthusiastically, as does Ellen Skerrett in the *Chicago Sunday Tribune*, November 24, 1999, "Pilgrims and progress, a historian traces the religious and secular forces that helped shape Lourdes."

René Laurentin wrote *Bernadette Speaks: A Life of St. Bernadette Soubirous in Her Own Words*, translated by John W. Lynch, S.M., and Donald Des Rosiers, S.M. (Pauline Books and Media, Boston, 1999).

6. Ecumenism

"The Marian Library Newsletter," no. 39 (Winter 1999/2000), under "Gauging Marian Devotion," has excerpts from the French *Christus* ("The Return of the Virgin Mary"), and the Princeton Presbyterian *Theology Today* has "The Church's First Theologian." Both journals gave whole numbers to Mary: no. 183 of *Christus* and 56 (October 1999/3) of *Theology Today*. Along with its editorial (reprinted in the "Marian Library Newsletter"), the Princeton publication has six articles: P. Perkins, L. Cunningham, Sally Cunneen, Roberto Goizueta, Daniel Migliore, Annemarie Weyl Carr, also three poems ("Mary of the Mirrors" by Nancy Westerfield; "Mary" by Bob Tavani; and "I Was Spared, Being Nine" by Peggy Whiteneck).

The Ecumenical Society of the Blessed Virgin Mary (ESBVM) publishes from England a newsletter, three times a year, and addresses given under Society auspices. American subscribers (currently \$20 per annum) receive all the materials from England and notices of the spring and fall meetings in the DC area. For subscriptions and information: ESBVM, Oblate College, 391 Michigan Ave. N.E., Washington, DC 20017. Along with reports of meetings in various English cities, the "ESBVM Newsletter" (usually in an eight-page format) contains book reviews and short articles. The May 2000 issue (3rd series, no. 14) reports on a talk given to the American Society (October 1999) by Baptist Professor Linda McKinnish Bridges, "Brigid, Mary and Lottie: The Place of the Feminine in the Church." It also has

an article by Father Antony Bell (Anglican), "The Grace of the Rosary in Personal and Corporate Prayer." The September 1999 issue (no. 12) reviewed two titles by Elizabeth Ruth Obbard, *A Year with Mary: Prayers and Readings for the Christian Year* (Canterbury Press, Norwich, 1999, 214 p.) and *The Land of Carmel: The Origins and Spirituality of the Carmelite Order* (Gracewing, 1999, 178 p.).

Among recent ESBVM pamphlets are: Mar Bawai Soro, "Mary in the Catholic-Assyrian Dialogue: An Assyrian Perspective," and Mark Elvins, O.F.M.Cap., "Our Lady and the Ecumenical Movement in the Light of Her Maternal Patronage."