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A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY (2001)

*Eamon R Carroll, O.Carm.**

According to custom the Survey begins with three special items: first, from the University of Dayton's Marian Library; second, from the Ecumenical Society of the Blessed Virgin Mary (ESBVM); third, two books of Marian art.

"The Marian Library Newsletter" (MLN) comes out twice yearly from the Marian Library/International Marian Research Institute (IMRI), University of Dayton (editor: Thomas A. Thompson, S.M.), in an eight-page format. The last two numbers indicate the rich content. The issue for Summer 2000 (n.s. 40) puts the Assumption on the first page. "Joy of the Jubilee," on the next page, focuses on the angelic salutation as a message of joy, following the suggestion of Albert Enard, O.P., that "Rejoice Mary" is the desirable translation of Luke 1:28. John Paul II made the same point on May 1, 1996. The danger is admitted of changing prayer words learned in childhood, specifically "Hail Mary" (from the Vulgate *Ave Maria*). The current Catechism offers both forms, "Rejoice Mary" and "Hail Mary" (CCC 2676).

The box entitled ". . . Update" gathers news items: Michael Duricy's licentiate study at IMRI on Mary in films; Cettina Militello, the recipient of the 1999 Prix Laurentin; the announcement of *Maria: A Journal of Marian Studies* from the Marian Study Centre at Cambridge (director: Sarah Jane Boss). "In Memoriam" lists Frederick M. Jelly, O.P. (d. April 14, 2000), Bishop Austin Vaughan (d. June 27, 2000), and Helen Nykolyshyn (d. January 19, 2000) of the Ukrainian Marian Foundation. "Books . . . and

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Articles" reviews Ruth Harris on Lourdes, Vincenzina Krymow on Mary's Flowers, Luigi Gambero on the Fathers, plus four articles on ecumenism (one English, three French).

"Mirror of Hope" dominates the MLN, no. 41 (Winter 2000-2001), a panoramic large-scale multifigured art work (by Kevin Hanna) centered on the Nativity and in permanent display in the foyer of the Roesch Library, commissioned for the sesquicentennial of the University of Dayton. Johann Roten offers a commentary: "Mirror of Hope: The Mountain of Salvation." The section "Act of Entrustment" comments on the Holy Father's "act of entrustment of the new millennium to the Virgin Mary" (October 8, 2000), noting the pontiff's preference for 'entrustment' over 'consecration.' On September 3, 2000, the pope beatified William Joseph Chaminade (d.1850), founder of the Marianists; a portion of his homily is given. "With the Mother of the Lord on Pilgrimage to the New Millennium" is a report on the Mariological Society of America's 51st Meeting (Belleville, IL, May 24-26, 2000). Note is taken of two Roman documents on shrines and pilgrimages. The ". . . Update" feature salutes Fr. Roger Charest for the 50th anniversary of the Montfort magazine *Queen* and includes news on the hope of declaring St. Louis Grignion de Montfort a doctor of the Church. Other items mentioned are Medjugorje and Tina Beattie's reflections on the Mariological Congress, Rome, September 2000. Reviews cover one book and three articles. The book is José Hernández Martínez, *Ex Abundantia Cordis: A Study of the Cordimarian Spirituality of the Claretian Missionaries* (Rome, 1991). The articles come from *Marianum* (in Italian: Antonio E. Cabello on Marian "cooperation"), the *Journal of Ecumenical Studies* (in English: Tim Winter, a Muslim, on Mary in Islam), and *Gregorianum* (French: X. Tilliette on Claudel).

The second introductory item comes from the ESBVM, founded by Martin Gillett (in England 1967, in the United States 1976). I note here its last two newsletters. They come out three times a year, and are sent also to American subscribers along with copies of talks under Society auspices; Americans receive as well

the notices of the twice-yearly meetings in the Washington D.C. area. September 2000 (3rd series, no. 15) reports on the jubilee international ecumenical congress at Oriel College Oxford, August 14-19, 2000; the theme was "The Word Made Flesh and the B.V.M." Speakers included: John Macquarrie, Sister Benedicta Ward, Michael Hurley, Edward Yarnold, Walter Brennan, O.S.M. (of the MSA, d. March 8, 2001), Sister Marie Farrell, Frances Young, and several bishops: Richard Clarke (Church of Ireland), Philip Boyce, O.C.D., Orthodox Kallistos Ware, Mar Bawai Soro (Assyrian Church of the East). Organizers were the general secretary, William M. McLoughlin, O.S.M., assisted by Joseph P. Farrelly, K.C.S.G., associated with ESBVM from its origins. Necrologies include F. M. Jelly, O.P., and Gerard M. Corr, O.S.M. The pamphlet sent with the "Newsletter" was "Spirituality in Ecumenical Dialogue" by David Carter.

Issue no. 16 (January 2001) has reports of meetings in many English cities, plus the May 2000 Washington one, including a summary of Fr. Dominic Ashkar on Mary in Islam. Norman Wallwork has a moving tribute to the Methodist Gordon Wakefield (d. September 11, 2000), one of the earliest members. An accompanying pamphlet was Donal Flanagan's "Luther on the Magnificat" (first published 1974).

The third introductory entry lists two unusually good books on art. The first is by Janusz Rosikon (famous Solidarity photographer) and Wojciech Nizynski, *The Madonnas of Europe: Pilgrimages to the Great Marian Shrines* (Ignatius Press, San Francisco, summer 2001, 300 p.). The Cardinal Primate of Poland, Jozep Glemp, has a foreword; Norman Davies of Oxford has a preface. Consultant for the English edition was William J. McLoughlin, O.S.M. Of the eight sections, I mention two by way of example. One is "Great Britain and Ireland"—as Walsingham and Knock; another is "Poland, Lithuania, Latvia, Czech Republic, Hungary."

The second art book is also clothbound and large-size from First Glance Books, Cobb, California, 1998: *Her Face: Images of*

the Virgin Mary in Art, by Marion Wheeler. The subtitle reads "Selections from the New Testament, Apocryphal Gospels, Devotions, Hymns, Legends, and Poetry." After the introduction, there are four sections: "Her Youth," "Her Joy," "Her Sorrow," "Her Glory." The opening page has a Giotto head of the Virgin, and the words "Salutations unto thy face, oh holy and glorious face, the splendor of which is sweeter than the splendor of the sun and the moon."

The book is rounded out by "lists of color plates" (small black and white reproductions of these plates assist the reader), "notes on the text," "selected bibliography," "feastdays of the Virgin." Acknowledgments at the end thank Arnold Skolnick for "extraordinary sensitivity to the synergy between art and language," of which this beautiful and intelligent book is a prime example.

This Survey continues with its regular sections: 1) Journals and annuals, 2) Magisterial documents, 3) Scripture and tradition, 4) General and individual doctrine, 5) Liturgy and devotion(s), 6) Ecumenism, 7) Miscellany.

1. Periodicals and proceedings, journals and annuals

Marianum remains the oldest and premier journal of Mariology, in its sixty-first year, numbers 155 and 156 combined into a single 542-page volume. For the jubilee year (December 25, 1999 to January 6, 2001), I. Calabuig's editorial is "The birth of the Son, the feastday of the Mother." There are four articles, a miscellanea entry, dossier, documenta, chronicle, book reviews, and reports on awards (to Deyanira Flores and Cettina Militello). Salesians are authors of the first two articles. One is by M. Cimoso on Mary of Nazareth, beloved of God the Father; the other, by B. Amata, on Mary's virginal motherhood as reflection of the fatherhood of God in ancient authors. U. Casale offers "an approach to Trinitarian theology: God the Father and Mary of Nazareth." Veteran exegete I. de la Potterie comments on Luke 1, 31: "Behold you are to conceive in your womb." Against the "common wisdom"

that Port Royal played down authentic Marian devotion, Michel Dupuy has the short article "À propos de Pascal, Marie est-elle un moyen?"

The dossier reports a meeting of the Marianum faculty (May 28, 1998), concerning the request for a dogmatic definition of Mary as co-redemptrix, mediatrix, advocate. Their decision was negative, similar to the position of the ecumenical roundtable that met in Poland in August 1996, at the International Mariological Congress. Antonio Escudero Cabello, one of the group, wrote the richly bibliographical article on "actual approaches and theological proposals on the theme of the cooperation of Mary."

Under *Chonica* is the account of the third edition of the *premio delle pontificie accademie*. From the hands of the Holy Father, Deyanira Flores of Costa Rica received the prestigious award for her Marianum doctorate on "The Virgin at the foot of the cross (John 19, 25-27) in Rupert of Deutz." Along with the pope's words, there is an address by I. Calabuig "Maria, donna dello Spirito. Meditazione." The second big chronicle item is the conferral on Cettina Militello of the "René Laurentin—Pro Ancilla Domini" award, October 8, 1999, at the conclusion of the 12th International Mariological Symposium. In his tribute to the honoree, Laurentin tells of her background (born in Sicily 1945) and her scholarship (she is professor at the Marianum) and then speaks of contemporary feminist theology, its gains and losses and hopes. Cettina Militello responded with an inspiring conference on "Mariologia e Via Pulchritudinis." In a remarkable overview (the topic has engaged her in earlier writings), she pays special heed to the comments of Paul VI to the international congress of Rome 1975 on Mary and the Holy Spirit. She offers fascinating ideas about the interplay between *via pulchritudinis* and *via veritatis*, also on the 'synergy' of Mary and the Holy Spirit.

Ephemerides Mariologicae in its third 1999 number (vol. 49, July-December) has Bertrand Buby's excellent article (English): "The use of biblical methodologies in Marian theology today." Other articles are by Lucas F. Mateo Seco (patrology), José Ramón

García Murga (Mary, prototype and sacrament of a new humanity in its attitude of acceptance), José Cristo Rey García Paredes (Mariology in a post-modern time towards an *eco-mariologia*).

Two of the volume 50 (year 2000) issues have come: January-June and July-September. "Mary in the communion of the churches" is the January subject, with various articles inspired by the *Groupe des Dombes* and other ecumenical events. Co-director José María Hernández Martínez writes an introduction. Wolfgang Layh studies Luther's book on the Magnificat. Catholic commentators are J. J. Alemany, M. Jourjon, D. Sicard; Lutherans are André Birmelé and Elisabeth Parmentier. The joint Catholic-Lutheran statement on justification of 31 October 1999 is studied. American readers may recall it served as occasion for the firm and courteous dissent by the Lutheran Missouri Synod in a paid advertisement in major newspapers. The number includes a set of testimonies from various Christian groups: a) interdenominational fraternity of Bose, b) Taize, c) Grandchamp, d) Reully, e) Darmstadt, f) Pomeyrol. Johann Roten, S.M., contributes (English) "Ecumenism and the Marian Principle: Balthasar's Marian Quest for Catholicity." Fr. Thomas A Thompson, S.M., reports on the MSA's fiftieth anniversary.

The July-September issue commemorates the fiftieth anniversary of the definition of the Assumption. Joan Bada Elias writes of the ecclesial context in 1950. Cettina Militello provides a woman's point of view (*l'Assunzione nella carne*). José Hernández discusses the Assumption as a paradigm of Christian eschatology. Manuel M. Carreira Vérez, identified as of the Pontifical University Comillas and John Carroll of Cleveland, asks the questions: Can the intermediate state after death be considered a waiting period only from the standpoint of temporal existence, not applicable to those already beyond space and time? What of these alternatives? a) separated soul and eschatological resurrection at the end of time? b) glorious exaltation after death? Karl Neufeld's German article is on K. Rahner's Mariology. Pablo Largo's article "Una muestra plural de lenguajes sobre la Asunción de María" includes legend,

poetry, homily, dogma, liturgy. The phrase "et Jesum nobis post hoc exilium ostende" is object of comment by José Cristo Rey García Paredes. Our MSA member Stephen K. Sherwood had a report on the 51st MSA meeting (Belleville, IL, May, 2000).

Theotokos, published twice yearly, is the organ of the Italian Mariological Society. Each issue concentrates on a specific subject. Considered here are years six (1998), seven (1999) and eight (2000). The first 1998 issue focused on "a sword will pierce your soul." Gerard Rossé exegetes Saint Luke, noting that the Purification was among the oldest Marian liturgies. Franco Pierini writes of ancient patristic readings of Luke 2, 34-35, as far back as *Protevangeliium Jacobi*. Stefano Rosso describes the history and liturgy of February 2, from Jerusalem origins through Byzantine into the medieval West. Marcella Farina has "Lasciarsi aprire il cuore . . . (Mary's pierced heart recalls the broken heart of her Son, mercy and the New Eve). A "psychological reading" of Mary's reaction to Simeon is provided by Mariarosa Filzi Curtioni: the development of Mary's affective and cognitive experience, realizing her own identity, her proper role as Mother of the Messiah. Walther Ruspi recalls the Catechism's (CCC 1074) advice that catechesis (here Luke 2, 34-35) be closely connected to liturgical and sacramental action. *Lectio divina* of the same Lukan text is by Antonella Carfagna. Jean Evenou examines the Presentation in French diocesan liturgies of the 17th to 19th centuries, opening his essay with the comparison to a painting as in some part valued in terms of its frame, its ambiance, the light, similarly the liturgical setting. Cettina Militello draws conclusions from the full reciprocity of Mary and the Church to the role of the Spirit in both. Giancarlo Bruni writes (his speciality) of the document on Mary in God's plan and the communion of saints from the *Groupe des Dombes*, and he has a second article as well. Giovanni Velocci has "Mary in the life of Newman." *Via pulchritudinis* is the thrust of the article by the late Paolo Pifano: "Mary's face in literature and art."

The biblical tag for the second 1998 number is "To Jerusalem for the Passover," with eight articles and five *studi*. With an

extended exegesis from a paschal viewpoint, editor A. Valentini notes the revelation of Jesus at age twelve. The searching and finding by the puzzled Mary and Joseph becomes a pattern for the pilgrimage of all disciples of Christ. C. Corsato's patristic review takes up Origen, Cyril of Jerusalem, Epiphanius, Cyril of Alexandria, Ambrose, and Augustine. C. Maggioni looks into western liturgies, principally Roman but also Ambrosian and Spanish-Mozarabic.

Marcello Semeraro's "christological-mariological reflection" is on the revelation of Jesus and the faith of Mary; for Jesus, the first manifestation of his "filial awareness," for Mary a necessary moment in her pilgrimage of faith. Giulia Paola di Nicola offers intriguing considerations in an "anthropological reading": Irresponsible parents? Insouciant boy? Conditional obedience?—all parent-child-related questions. Bernadette Lescoffit-Lorenzo considers, from the standpoint of psychoanalysis, the relation between Mary and her Son. Luciano Meddi appeals to the Catechism for pastoral leads. Mario Masini's *lectio divina* is on the presence and absence of God in the life of the believer. Umberto Casale proposes Mary as model of faith and theology. A conference by Maria Giovanna Muzj was initially given at the Russian Ecumenical Centre in Rome, March 5, 1998: "The Holy Spirit at the Creation and the Annunciation," with black and white illustrations (Beato Fra Angelico).

The first 1999 *Theotokos* (anno VII) treats the wedding at Cana. The exegesis is by G. Ferraro. P. Zannini writes of Romanos the Singer and Greco-Syrian consideration. The wedding at Cana in the Roman liturgy is by A. M. Baldaci and S. Russo. Other authors are: Cettina Militello, Giulia Paola di Nicola, Maria Ko Ha Fong (*lectio divina*), C. Bissoli (catechetics), M. Soranzo (iconography). Under *studi* come A. Serra (in light of Jewish literature), G. Ferraro (patristics), L. Sartori (God the Father and Mary), and U. Muratore (Mary in the life and thought of A. Rosmini).

The second 1999 number is on "the Mother of Jesus at the Cross." Exegesis is by Frederico Manns of the Franciscan Studium

Biblicum; focus is on women, four by the cross and four great women of Israel (Sara, Rebecca, Rachel, Lea). E. Toniolo writes of the Fathers, especially Ambrose, putting in parallel columns three Ambrosian allusions to John 19. Georges Gharib indicates two major elements in Byzantine liturgy: 1) compassion in Mary's presence, 2) John's presence with Mary as entrustment. Pietro Sorci of Palermo considers the commemoration in Roman liturgy, at present limited to a single day, though the new votive Masses add two more from the Servites. Among the other eleven *articuli* and four *studi* are the writers: Marcello Bordoni, Maria Giovanna Muzj, Lilia Sebastiani, Antonella Carfagna, D. Marzotto. Lucia Victoria Hernández writes of the *addolorata* in Latin American piety. Paola Barigelli Calcari describes her experience with adolescents, using John 19 to teach the value of suffering. Maria Cecilia Visentin reflects on the *planctus* in art and music (*Stabat mater*. . .). Ferdinando Castelli traces writers and poets on Mary's sorrows, beginning with Jacopone da Todi at the roots of Italian literature. He mentions many names: A. Gréban, G. Voco, Goethe (Margherita in Faust). Péguy (pilgrim to Chartres, queen of seven sorrows, queen of mercy), Bloy (LaSalette, "Her tears are the blood of Christ of which she is the sovereign dispenser"), Francis Thompson (Hound of Heaven), the Servite David Turollo (d. 1992). Even non-believers pay tribute, proof the heart is better inspired than the head: d'Annunzio, Verga, Rilke. Giovanni Velocci has an article on the life and thought of St. Alphonsus Liguori.

The first issue of 2000 was devoted to "A great sign in the heavens." Giancarlo Biguzzi has "The Woman, the Serpent, the Messiah." On the Fathers, C. Corsato considers Ignatius and Epiphanius. S. Rosso studies the tenuous liturgical-Marian history of the text in Roman liturgy. Umberto Casale proposes "woman clothed with the sun" for a theology of the people of God and an ecclesial Mariology. Lilia Sebastiani interprets the passage as "a page of luminous obscurity," with symbols and figures interweaving in a great cosmic scene moving between historical precariousness and promised glorification. "The woman of Apocalypse 12

and the ultimate future of Christian existence" is the proposal for catechesis by Michele Masciarelli. Enzo Bianchi, founder of the Community of Bose, has the *lectio divina* on Apocalypse 12.

Micaela Soranzo supplies black and white pictures for an iconographical panorama of the woman of Apocalypse 12. Medieval iconography is by Maria Giovanna Muzj. A. Serra writes of the traces of Apocalypse 12 in the 2nd- and 3rd-century *Transitus Mariae*. Alberto Rum, Montfortian, has an article on St. Louis and our Lady. Maria-Luisa Rigato introduces such elements as the tunic without seam (a priestly garment), relating Mary to the levitical priesthood.

Miles Immaculatae (MI), a semi-annual review of Marian culture and the writings of Maximilian Kolbe, is the multi-lingual Roman journal of the Conventual Franciscans. Four recent numbers are here noted. January-June 1998 was totally given over to the statutes (in many languages) of the Milizia dell'Immacolata (MI), recently named a public international association of the Church. The sections of the July-December issue (vol. 34, fasc.2) are: documents (mostly papal), doctrine, Marian life, and, expectedly, Kolbian studies and *Scritti Kolbe dossier*. Reviews make a final section, several in English by A. B. Calkins. The two doctrinal articles are by Salvatore Perrella and Antonio Di Monda. Perrella's is "Mary, Servant of the Lord and of the Redemption . . . —a well-informed, forty-page consideration of requests for a new Marian definition balanced by the need for further insight by both magisterium and theology. Di Monda studies a recently discovered work by Francisco Antonio Fasani (d. 1742), the *Mariale Ecce nubecula parva*.

Under *Vita mariana* are a study on Mary and liberation theology (Portuguese, by João Campanha) and an article by Nicola Nasuti on art and evangelization. Giuseppe Simbula and Jean-François de Lovencourt (French) have Kolbian studies, completed by *Scritti-Kolbe Dossier*, occasioned by a new Italian edition of his writings, with added comments from a *tavola rotonda* held in Rome.

1999 is volume 35. Apart from Eugenio Galignano's editorial, a document section and a sheaf of book reviews, the first number is from the Brazilian congress of the *Milizia dell'Immacolata*, October 5-12, 1998. In 1998, the MI received new juridical status as an "association of the faithful, public, universal and international," moving it beyond its Conventual identity. The nine papers are fairly long, mostly in Italian and Portuguese, covering a spread of MI topics, mostly by Conventuals, though the Servite S. Perrella has the article "Consecration to the Mother of the Lord: an act of martyrdom for the kingdom, testimony of M. Kolbe." Perrella also concludes the issue with a short and warm "personal consideration" on the great congress, "putting Father Kolbe in context."

The July-December 1999 *Miles Immaculatae* puts in first place S. Perrella's doctrinal article on the development and achievement of the Council's Mariology. Anna-Maria Calzolaro has a 70-page study on "the Mother of God in ecumenical dialogue: convergence and divergence." She tracks post-conciliar development, ending with the Dombes document on "Mary in God's plan and the communion of saints." "Mary, more perfect icon of freedom and the liberation of humanity" was the address Alfonso Pompei gave to a session of the pontifical academies, using the 1984 instruction on freedom and liberation and *Redemptoris Mater* (1987). Cardinal Antonio M. Javierre Ortas's homily of October 16, 1999, "on the exemplarity of the Virgin Mary in our faith journey," is for the foundation (1917) of the missionary movement of MI. Jean François de Louvencourt develops convergences between St. Therese's "little way" and St. Maximilian Kolbe's "Marian way."

The French Mariological Society held its 55th meeting in 1999; the proceedings, *Études Mariales*, took up *La Vierge dans la Catéchèse hier et aujourd'hui* (Médiaspaul Editions, Paris, 2000). Ten papers give a remarkable overview, past and present. In last place is "Le sens de LaSalette" by the archivist Jean Stern. Jean Longère, Sulpician president of the French Society, starts with an overview not only of this reunion but also of the Society's history. Angelo Amato, Salesian professor from Rome, has the

first main essay: "A general historical exposé: from the Middle Ages to mid-20th century." Madame Nicole Lemaître follows, with French catechisms of the 16th to the 18th centuries. Michel Dupuy, Sulpician, discusses Mary's place in the catechisms of Peter Canisius. Yves-François Riou has "Mary in Brittany: the example of the 'Cantiquou spirituel' (Quimper 1642)." Catechetical expert Élisabeth Germain describes as well-balanced the catechism of Montpellier 1702. Over a century-and-a-half of catechisms of the parish of Saint Sulpice had great success, according to Christian Courtois. Jacques Fichetoux examines the French situation in the period 1965-1995, from the Council to the new Catechism. Touching the many 19th-century religious congregations founded under Mary's patronage, Jean Comby writes of the role of Mary in the teaching and spiritual exercises of the Marist Brothers, 19th and 20th centuries. Their founder, Marcellin Champagnat (1789-1840), was canonized April 18, 1999. For over thirty years, the Italian Episcopal conference has concerned itself with catechetics for every age group. Giovanni Costi of Reggio Emilia has a winning description of this enterprise.

2. Magisterial documents

There is a significant collection to report. Sr. M. Jean Frisk (Schoenstatt Sisters) wrote the general introduction and the perceptive individual notes for *Mother of Christ, Mother of the Church: Documents on the Blessed Virgin Mary* (in Ecclesial Classics from Pauline Books and Media, Boston, 2001, 544 p.)—a fascinating selection of eighteen entries: *Ineffabilis Deus* (1854); *Lumen gentium*, chap. 8; four from Paul VI (*Mense maio*, *Signum magnum*, *Marialis cultus*, *Gaudete in Domino*); ten from John Paul II (*Redemptoris Mater*, plus selections from nine others: *Redemptor hominis*, *Catechesi tradendae*, *Dives in misericordia*, "For the 1600th anniversary of the First Council of Constantinople [381] and the 1550th Anniversary of the Council of Ephesus [431]," "Behold Your Mother: Mary in the Life of the Priest" (Holy Thursday 1988), *Mulieris dignitatem*, *Redemptoris custos*, *Veritatis splendor*, *Tertio*

millennio adveniente. The Congregation for Catholic Education is represented by "The Virgin Mary in Intellectual and Spiritual Formation" (March 25, 1988). It is a great service to have all these in a single book.

Another recent publication is *Mary's Pope: John Paul II, Mary and the Church since Vatican II*, by Antoine Nacheff, graduate of IMRI (Sheed and Ward, Ashland, GA, 2000), with a foreword by Cardinal Hickey.

Origins (July 6, 2000) had "The Message of Fatima" from the Congregation of Sacred Doctrine (Cardinal Ratzinger): clear comment about private revelations. Significant, even trenchant, words on private revelation were made by St. John of the Cross (d. 1591). See the article by David J. Centner, O.C.D. (editor), "St. John of the Cross and Private Revelations," in *Carmelite Digest* 15 (Summer 2000): 50-56; the saint's advice, from *Ascent of Mount Carmel*, is in the Office of Readings for Monday of the second week of Advent.

3. Scripture and tradition

Reviews praise the treatment of the Magnificat in *Prayer and the New Testament*, by Robert Karris, O.F.M. (Crossroad, NY, 2000). In *Catholic Biblical Quarterly* 60 (January 1998): 63-73, see Martin Troy, "Assessing the Johannine Epithet 'the Mother of Jesus.'" Antoine Nacheff's doctoral dissertation has been published: *Mary, Virgin Mother in the Theological Thought of St. Basil the Great, St. Gregory Nazianzen, and St. Gregory of Nyssa* (IMRI, Dayton, 1997). The Montfortian bi-monthly *Queen* publishes regularly the articles of Deyanira Flores. Recent examples are: "Discovering Mary in the Middle Ages—William of Newburgh: Mary, Mother and Nurturer of Christ, Head and Members"—51 (July-August 2000): 18-20, 34; "Discovering Mary in the Middle Ages—Stephen Sawley (1252), Mary's Joys"—51 (January-February 2001): 18-19, continued in 51 (March-April 2001): 18-21. Dr. Flores is a contributing editor to *Queen*, which also had the adaptation of a conference she gave in Rome, September 2000: "Mary's Mediation in

St. Bernard of Clairvaux (1153) and St. Louis M. Grignion de Montfort (1716): A Comparative Analysis." The portion in *Queen* 51 ([November-December 2000]: 18-21, 28), is "Mary's Mediation in St. Louis Grignion de Montfort."

The *Supplement to the Way* ([2000/99]: 44-60) has Philip Endean, S.J., "Our Lady and the Graces of the Fourth Week."

Liguori Publications has brought out a commemorative edition of St. Alphonsus's *The Glories of Mary* (Ligouri, MO, 2000, 448 p.). Madeline Hartmann is the author of *The Man Behind the Miracle: The Story of Alfred Boeddeker, O.F.M.* (Lost Coast Press, Fort Bragg, CA, 2000, 225 p.). Fr. Boeddeker (d. January 1, 1994) founded St. Anthony Dining Room, San Francisco, and many associated charitable enterprises. He was also a great apostle of our Lady (see pp. 189-192). Arthur Mastrolia has published his IMRI doctoral thesis, *C. S. Lewis and the Blessed Virgin Mary: Uncovering a "Marian Attitude"* (Fairway Press, Lima, OH, 2000, 176 p.). His "dissertation abstract" was in *Marian Studies* (MS) 50 (1999): 186-187.

4. Doctrine, general and specific

On March 8, 2001, the Servite Walter Brennan died. For some years he wrote a quarterly, single-page "Marian Update," and it is planned to reprint them in a book, along with a biography. Final issues were: no. 61 (Summer 2000), "Mary, Discipleship and Justice"; no. 62 (Fall 2000), "Mary's Compassion"; no. 63 (Winter 2000), "Mary's Beauty." Even as this Survey is being prepared for publication, the latest number of *Marian Library Studies* arrived (n.s. 26 [1998-2000]) with W. Brennan's article "Mary, the Servant of God, in a Renewed Marian Theology Based on the New Creation" (pp. 265-284).

My Survey in MS 28 (1997) listed the topics of the 1996, 1997, and 1998 issues of *Nouveaux Cahiers Marials*. Here are those of 1999, 2000, and 2001: no. 53 (February 1999), "Banneux: Virgin of the Poor"; no. 54 (May 1999), "One God, Father and Mother"; no. 55 (August 1999), "Servites and Mary"; no. 56 (November 1999), "Towards the Year 2000"; no. 57 (February 2000), "Mary, Way of Beauty";

no. 58 (May 2000), "Litanies of the Virgin"; no. 59 (August 2000), "Florilegium"; no. 60, November 2000), "Pastoral Considerations"; no. 61 (February 2001), "Mary and the Mystery of the Trinity"; no. 62 (May 2001), "What explains the rebirth of pilgrimages?"; no. 63 (August 2001), "The Apocrypha"; no. 64 (November 2001), "Theological Instruction."

Master General of the Dominicans, Timothy Radcliffe, has published some addresses in *Sing a New Song: The Christian Vocation* (Templegate, Springfield, MA, 1999, 304 p.): among the Marian materials, the Rosary. Another English Dominican, the late Geoffrey Preston, has the title *Faces of the Church: Meditations on a Mystery and Its Images* (Eerdmans, Grand Rapids, MI, 1997). Frederick L. Miller published in *Angelicum* 75 (1998): 189-208, "Lk 1, 34: Mary's Desire for Virginity?"

The tally of articles and books on Hans Urs von Balthasar keeps growing greater. Brendan Leahy has a new book, his second, on the topic: *The Marian Profile in the Ecclesiology of Hans Urs von Balthasar* (New City Press, NY, 2000, 208 p.). Prominent among feminist authors is Sister Elizabeth A. Johnson, C.S.J. Her John Courtney Murray lecture at Fordham University (where she is professor), May 4, 2000, appeared in *America* (July 17-24) as "Mary of Nazareth: Friend of God and Prophet: A Critical Reading of the Marian Tradition." Similar was the 17th annual Aquinas lecture at St. Louis University, January 27, 2000, in *Theology Digest* 47 Winter 2000): 317-325. *New Theology Review* for May 1999 had "A Community of Holy People in a Sacred World: Rethinking the Communion of Saints."

5. Liturgy, devotion and devotions

Some significant studies in these categories have been mentioned in this Survey under journals and annuals. *Priests and People* for May 2000, under "Postscript," has a single page by Bruce Harbert, "Blessed no more . . ." He takes gentle issue with ICEL for translating *beata, beatissima Maria* as just plain *Mary*. A glance at the Latin of the current third eucharistic prayer shows that "apostles and martyrs" have been similarly trimmed: *apostolis beatis* and *martyribus gloriosis*.

Bishop Ricardo Ramirez, C.S.B. (Las Cruces, NM), has the cover story of *Church* 15 (Winter 1999): 5-8, "Mary, the Tender Side of God." It was an address at Notre Dame, October 10, 1999, on behalf of the new feast of Our Lady of Guadalupe. The winter 1999 *Theology Digest*, p. 357, lists *Misión Guadalupe* (Christendom Press, Front Royal, VA, 1998), by L. Brent Bozell and Eduardo Miles Campos who wrote the final two chapters, "Our Lady of Guadalupe" and "Our Lady of Mt. Carmel."

Hugh Wybrew has published (according to an advertisement in *America* [May 5, 2000]), *Orthodox Feasts of Jesus Christ and the Virgin Mary: Liturgical Texts and Commentary* (St. Vladimir's Seminary Press, Crestwood, NY, 144 p.).

Jean Fournée, founder of the Parisian Society of Norman History and Archeology, published (as advertised) *Praying the Angelus* (St. Anthony Messenger, Cincinnati, 2000). The June 2000 *Priests and People* was on devotions; Eamon Duffy wrote on "Popular religion." In the London *Tablet* (May 27, 2000), he had "What Fatima Means." Mary Catherine Nolan, O.P., published *Mary's Song: Living Her Timeless Prayer* (Ave Maria Press, Notre Dame, IN, 2001, 128 p.). There is an extract from *Mary: Human and Holy* (Pauline, Boston, 2000), by Bishop Antonio Bello (d.1993), in *Columbia* (May 2001).

Templegate (of Springfield, MA) announced in late 2000 the title *Lourdes: The Original File by a Skeptic Turned Believer*, by J. B. Estrade (222 p.). Crossroad (of New York) advertises, for 2000, Roy Abraham Varghese, *God-Sent: A History of Accredited Apparitions of Mary*. Bishop Thomas J. Brady (retired bishop of Orlando, and for many years rector of the National Shrine) wrote "Our Lady's Shrine, Our National Treasure" for *The Priest* (July 2000): 10-12, adapted from Gregory W. Tucker's *America's Church: The Basilica of the National Shrine of the Immaculate Conception* (Our Sunday Visitor Press, Huntington, IN).

Mary, Woman of the New Covenant was prepared by the ASC Resource Committee of the USA: Loretta Egen, A.S.C.; Angelita Myerscough, A.S.C.; Emmanuel Palus, A.S.C. (United States Adorers of the Blood of Christ, Columba, PA, Ruma, IL, Wichita, KS, 1998).

6. Ecumenism

The Groupe des Dombes document on "Mary in the Plan of God and the Communion of Saints" has been mentioned a number of times, also in the Survey for 2000. The January-March 1999 *Nouvelle revue théologique* (vol.121) has several studies of interest. Pasteur A. Blancy, co-president, seeks a way between Catholic inflation and Protestant silence; he does not like the term "Mariology." J. M. Henneux faults appealing to the hierarchy of truths; what is at stake is Mary's cooperation in salvation. P. Grelot proposes a biblical base for the Immaculate Conception and the Assumption. V. Zielinski offers an Orthodox consideration of Mary's protective role, defense against life's misfortunes, revealing the motherhood of God.

One in Christ 33 ([1997]: 222-232) had G. Tavard's "The Role of the Virgin Mary in Ecumenical Dialogue," and (pp. 55-66) David M. Chapman's "Mary, Icon of the Covenant: A Methodist Perspective." It is good to know that an important book published in England (1997) is also available in America. William McLoughlin and Jill Pinnock were the editors of *Mary for Everyone* (24 essays presented under ESBVM auspices; Morehouse, PO Box 1321, Harrisburg, PA 17105; see MS 48 [1997]: 155-156).

A speaker at the ESBVM conference in Oxford, August 2000, was Bishop Mar Bawai Sowo: "The Blessed Virgin Mary in Relation to Her Son, and the Significance of Her Title 'Second heaven' in the Church of the East Tradition." The "Marian Library Newsletter" (Winter 1999-2000) summarizes his article "Mary in the Catholic-Assyrian Dialogue: An Assyrian Perspective," *Catholic International* 10 (May 1999): 224-233.

Theology Digest 47 ([Fall 2000]: 244-252) has Joseph Famerée "Mary in God's Plan and among the Saints," from the French Groupe des Dombes.

Paul D. Lee's "Ecumenical Impact of Marian Apparitions" appears in *Ecumenical Trends* 28 (October 1999): 136-142. David Carter's "Discussion Paper: Ecumenical Dialogue on Mary" is in *Maria: A Journal of Marian Studies* 2 (February 2001): 105-120. This

author is a member of the British Roman-Catholic Methodist Committee and is active in the ESBVM.

7. Miscellany

The December 2000 (vol. 61) *Theological Studies* was on "The Catholic Reception of Black Theology." Among the authors included there was Cyprian Davis, O.S.B., "Black Catholic Theology: A Historical Perspective" (—a sample sentence: "The Saint is a theologian in the deepest sense of the term"). The essay by M. Shawn Copeland, "Tradition and the Traditions of African American Catholicism," has the section "Marian Iconography: Our Mother of Africa" (pp. 650-652), alluding to "Our Mother of Africa" in the Basilica of the National Shrine of the Immaculate Conception, dedicated August 30, 1997, four-hundred years after black Catholics arrived here.

The Oxford Companion to Christian Theology: Intellectual, Spiritual, and Moral Horizons of Christianity, edited by Adrian Hastings and others (Oxford University Press, 2000), has 600 entries by 260 authors, including Christopher Maunder on Marian apparitions, Sarah Jane Boss on Mary, and J. Tillard on the papacy.

Brother John of Taizé, *The Adventure of Holiness: Biblical Foundations and Present-day Perspectives* (Alba House, Staten Island, 2000, 178 p.), was referred to in *Crux* (May 15, 2000): "to young adults in sixteen brief chapters, one 'Mary, the call as gift.'"

Kathleen Norris, *Meditations on Mary* (Viking, NY, 1999): is culled from her previous writings, with 60 color plates (Raphael, etc.).

Ann W. Astell produced *Seven Sorrows, Seven Joys: Sonnets in Meditation on Mary's Life* (IMRI, Dayton, 1998), and Joyce Rupp wrote *Your Sorrow Is My Sorrow: Hope and Strength in Times of Suffering* (Crossroad, NY, 1999).

Anne Murphy reviewed three books in "Mariology: Three Contemporary Perspectives," *The Way* 41 (January 2001): 76-79: 1) Sarah Jane Boss, *Empress and Handmaid: On Nature and Gender in the Cult of the Virgin Mary* (in USA, Cassell, NY, 2000); 2) Tina Beattie, *God's Mother, Eve's Advocate: A Gynocentric Refig-*

uration of Marian Symbolism in Engagement with Luce Irigaray (University of Bristol, 1999); 3) Jim McManus, C.Ss.R., *All Generations Will Call Me Blessed* (Crossroad, NY, 1999).

Bishop Fulton Sheen's *Seven Words of Jesus and Mary: Lessons on Cana and Calvary* is being reprinted (Liguori MO, 96 p., as advertised summer 2001).

Peter Stravinskias published both *Mary and the Fundamentalist Challenge* (Our Sunday Visitor, Huntington, IN, 1998, 279 p.) and *The Catholic Answer Book of Mary* (Our Sunday Visitor, Huntington, IN, 2000, 208 p.).

Scott Hahn produced *Hail, Holy Queen: The Mother of God in the Word of God* (Doubleday, NY, 2001, 191 p.).

John Samaha, S.M., wrote "Guess Who the Ladybug Is Named After?" for *Militia of the Immaculata* (May-June 2000), and also "Mary's Priestly Dimension" for *The Month* 261 (May 2000): 184-189.

Last minute additions:

Istituto teologico "Immacolata Mediatrix" is publishing, three times a year, the new journal, *Immacolata Mediatrix. Rivista internazionale di teologia mariana*. The new congregation, the Franciscans of the Immaculate, sponsor the publication. A first issue came out in early 2001 (144 pages). After the editorial (Alessandro M. Apollonio, F.I.), there are two articles: the first with a Latin title "Mater et Magistra Apostolorum" (in both English and Italian) by Peter Damian Fehlner, F.I.; the second, Bruno Gherardini's "La corredenzione di Maria," appears in Italian, though it is noted as having been given at the Rosminian Ratcliffe College in England, April 2001, under the presidency of P. D. Fehlner. The section *Franciscana* concerns the women's branch of the new religious family, the Franciscan Sisters of the Immaculate.

The Marian Study Centre, at Cambridge is publishing the twice-yearly interdisciplinary *Maria: A Journal of Marian Studies*. Two numbers have come to my notice: vol. 1 (August 2000) and vol. 2 (February 2001). Editor is Sarah Jane Boss. The August issue has five articles and three reviews; among the articles is: Karl

Rahner, "The Fundamental Principle of Marian Theology" (86-122). The February 2001 issue has four articles and three reviews; Tina Beattie has "Mary, Eve and the Church" (5-20) and Kevin Alban, O.Carm., has "The Character and Influence of Carmelite Devotion to Mary in Medieval England" (73-104).

Marian Library Studies, new series 26 (1998-2000), has come out with the following contents: Johann G. Roten, S.M., "Analogie und Mysterium"; Christopher R. Armstrong, "Under the Veil of the Virgin: Saint Thérèse and the Blessed Virgin Mary" (IMRI, S.T.D. thesis); Walter T. Brennan, O.S.M., "Mary the Servant of God, Based on the New Creation"; Robert M. Correale, "Chaucer's Constance and the Sorrowing Mary"; Georges Bavaud, "Jean de Fécamp et le *De Assumptione* pseudo-augustinien"; Théodore A. Koehler, S.M., "Vierges Ouvrantes non cataloguées."

Finally, lest it be forgotten (this was mentioned in the Survey for 2000, but deserves the reminder), Father Frederick Michael Jelly's article, "Mary as the New Eve: A Proper Interpretation for the Third Millennium," appears posthumously in *Providence: Studies in Western Civilization* 5 (2000, nos. 1 and 2): 1-12. The whole issue of this quarterly journal is dedicated to Fr. Jelly, O.P.
