A Survey of Recent Mariology

Eamon R. Carroll
Another word for "survey" is "roundup," as a roundup of the news or, perhaps, the roundup of cattle, which inevitably puts one in mind of "strays." I ask your indulgence if you detect a few strays in this roundup of recent writings on the holy Mother of God. According to custom, I start with three particularly noteworthy items, and I am giving the major portion of this survey to this opening trio. The first is the Marianum symposium of 1999 (2001 has not yet come to my notice, and the 2003 has been announced to be on the Immaculate Conception). The second special entry is a study, not available in English, on the place of Mary in the prayer of the Church (by Ignazio Calabuig). The third is a study of compelling honesty and openness, Blessed One: Protestant Perspectives of Mary.

There will follow brief notices under the regular headings: 1. Periodicals and proceedings; 2. Magisterial documents; 3. Scripture and tradition (or, perhaps better put, Tradition and scripture); 4. Doctrine; 5. Liturgy, devotion and devotions; 6. Ecumenism.

First special item, Maria e il Dio dei nostri Padri: Padre del Signore nostro Gesù Cristo, Atti del XII Simposio Internazionale Mariologico, Roma, 5-8 ottobre 1999, a cura di Ermano M. Toniolo (Rome: Edizioni Marianum, 2001; 424 pp.). John Paul II suggested God the Father as the theme for the third year of the Trinitarian run-up to the bimillennium. The thirteen papers (in Italian, French, Spanish) are of uneven length and fascinating diversity. Editor Toniolo's "presentation" explains the theme as attentive to "oggi della Chiesa e del mondo"—

*Fr. Eamon R. Carroll, O.Carm., is professor emeritus of theology at Loyola University (Chicago) and a member of the faculty of the International Marian Research Institute of the University of Dayton.

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“two protagonists of a single mystery, the Father and the Virgin Mary, infinitely distinct from one another in nature and act: one the principle and end of being and of life, the other at the center of acceptance in grace and response to grace, yet inseparably and forever united in a single project, and from the day of the Annunciation having in common the one Son: only Son of the Father, only Son of the Virgin Mary as the Church has always professed.” He previews the contents: a) confronting contemporary culture (Salvatore Natoli, neo-paganism); b) feminist challenges (Mercedes Navarro of Salamanca); c) Hebrew religion (Domingo Munoz on “the memory of fathers and mothers in Judaism, second century B.C. and second century A.D.”); d) Scripture; e) Tradition, East and West; f) Theology (four articles).

For the Bible, more precisely, “at the school of Scripture,” there are three contributions. Aristide Serra, O.S.M., takes in order a) the intrinsic bond between the eternal generation of the Son of the Father and the temporal generation from the Mother and from the sepulchre, b) the mysterious parallel between the birth of Israel from the motherly love of God and the birth of Jesus from the motherly love of Mary, c) the Father’s command at the Transfiguration and Mary’s command at Cana, d) linking the God-Father of Israel and the God—“betrayed” to the Mother at the cross (Mary transfixed by the sword of sorrow).

The Montfortian Alberto Valentini spoke on the Magnificat. Luca Mazzinghi offered current exegesis on the words “Why were you looking for me? Did you not know that I must be in my Father’s house?” Evidences eastern and western provided two papers: Editor Toniolo, on Mary in the context of the Father’s love in the Byzantine tradition, and D. Poirel, expert on Hugh of St. Lincoln, a short and delightful piece titled “From the Mother of God to the Spouse of the Father: Marian Literature of the Twelfth Century.”

François Marie Lethe! of the Roman Teresianum spoke of “God the Father, source and accomplishment of the eternal vocation of Mary of Nazareth,” invoking St. Louis Grignon de Montfort and St. Catherine of Siena. Jean Corbon’s “Mary, icon of the Church of God” reflects biblical insights (e.g., the Lukan
words of the Hail Mary). Corbon suggests for the Greek of Gabriel’s greeting, “God’s name for Mary,” “one who has been filled with grace” by a continuing divine action. Walter Brennan (The Sacred Memory of Mary, 1988) suggested that the divine title for Mary is “woman filled with God’s loving favor.” Similarly, in the title Virgo fidelis, virgo and fidelis are virtually equivalents.

The second introductory item is by I. Calabuig, O.S.M. In 1988, W. Brennan’s The Sacred Memory of Mary (New York: Paulist Press) had the chapter “Mary in the Early Church,” with a reference to a study by his Spanish confrere I. Calabuig on devotion to Mary as early as the second century. Fr. Calabuig has (2002) recently stepped down as head of the Roman pontifical university Marianum, though continuing as editor of their journal of the same name. Calabuig’s article was a twenty-page entry in the 1985 Italian dictionary of Mariology (also in a Spanish edition); Brennan then wrote, “it has no equal in English.” It is good news that a much lengthier study on the subject by Calabuig is now available in English in “Liturgical Cult of Mary in the East and the West,” in Handbook of Liturgical Studies, volume V (on liturgical time and space), edited by Anscar J. Chupungco (Collegeville, Minn.: Pontifical Liturgical Institute, Liturgical Press, 2000), pages 219–297.

“Elements of Christian Worship” include the calendar with its Marian days, constant remembrance of Mary at the Eucharist, sacramental rites aware of Mary either directly or obliquely; liturgy of the hours; church dedications; the rich iconological world, especially in the Eastern church. The investigation follows an historical pattern, from the New Testament to Trent and beyond. The New Testament documents the liturgical praxis of the primitive Church. The “Visitation” has been especially studied as a liturgical narrative: structure, canticles, special vocabulary: “Luke 1, 39–45, before it was a biblical text, was a text of liturgical piety.” The Gospel titles of veneration for Mary derive from the faith of the Church in Christ and his saving work, and hence in the Mother of Jesus. The Magnificat is a liturgical hymn, influenced by the Holy Spirit “placed on the lips of Mary, the purest voice of the old Israel and the best-known member of the nascent Church.”
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Of the historical sections, I found most informative the second, "the pre-Nicene era," which offers as first consideration "a mistake that needs to be dispelled." What mistake? Calabuig refutes the "common wisdom" that liturgical attention to the Mother of Jesus did not occur early and, in fact, was preceded by the cult of the martyrs. He argues that if liturgical attention can only be measured in terms of fixed date (the martyr's death) and fixed place (where the martyr's relics are venerated), then such qualifications obviously do not fit the Mother of Jesus. A further differentiation was the "local" character of the cult of the martyrs. In contrast, the date of Mary's death was not known, no relics were claimed, and the all-encompassing veneration of her in the Church's life and prayer was not local, but had spread everywhere Christianity had gone well before Nicea (and Ephesus!).

Relative to this very early period, Calabuig sums up: "speaking of distinctions between a 'liturgical cult' and a cult that is 'non-liturgical' constitutes a glaring anachronism." There exist texts that have their "origin in preaching, hymnody, or the sacraments, all surely liturgical, and containing expressions of veneration for the Mother of the Lord." In addition, there are writings that influenced the prayer of the Church, and archeological evidences that help us reconstruct the worship pattern. Such evidences are adduced as the second-century Easter homily of Melito (ca.165); ancient hymns; the eucharistic prayer; the baptismal rite; early apocryphal texts which, with all their imaginative flamboyance, did influence the liturgy; and, finally, the contribution of archeology.

Once introduced in the eucharistic prayer to glorify God for the gift of Jesus his Son, born of the Virgin, the mention of Mary remained permanently. Similarly, Our Lady makes an appearance in the ancient rite of Baptism. The catechumen confesses his belief that Christ was born of the Virgin by means of the Holy Spirit, and is then himself "born unto life with God by water and the Spirit." There is a parallel between the birth of Christ and the birth of the Spirit, an aspect deserving of great consideration still. By this early period, "the Virgin" was the common name for the holy Mother of Jesus, and was on its way to becoming the familiar "ever-Virgin."
Ancient churches, particularly in the Holy Land, as Nazareth and Jerusalem, recall the Annunciation and the end of Mary's earthly life. Excavations have unearthed graffiti testifying to pilgrims at these sites. An outstanding prayer example is the ancient hymn known in English as "We fly to thy patronage, oh, holy Mother of God," discovered early in the twentieth century in a Greek papyrus in Egypt, an appeal to the Mother of God for assistance, difficult to date, but possibly before A.D. 300.

Still before Ephesus, the institution of the feast of Christmas (in Rome about A.D. 336) for December 25th focused on the birth of the Savior from Mary's virginal womb. Correspondingly, the prayer at the Eucharist mentions Mary increasingly in the readings and antiphons. Some of them remain in use to the present day. Christmas homilies shed light on the saving role of Mary of Nazareth and extol the Virgin Mary's motherhood, especially those by St. Leo the Great (d.461), St. Augustine (d.430), and St. Zeno of Verona (d.382).

It is hard to exaggerate the Marian importance and beauty of the communicantes of the Roman Canon, described by Calabuig as "solemn and harmonious, a remarkable synthesis of the faith and piety of the Church." The current first eucharistic prayer reads: "In union with the whole Church, we honor Mary, the ever-virgin mother of Jesus Christ our Lord and God." The suggested English in the old Latin-English missals was closer to the Latin: "honoring Mary in the first place" in the unity of holy fellowship we observe the memory first of all of the glorious and ever-virgin Mary, mother of our Lord and God, Jesus Christ."

It dates from about the year 500, influenced by the councils of Ephesus and Chalcedon and Pope St. Leo's homilies. Calabuig's description is as soaring as the wonderful words themselves, in the heart of the eucharistic celebration. He writes: "Every word of the venerable formula is dense with meaning: communicantes (in communion with), because the Church that celebrates the sacred mysteries on earth is in full and profound communion with the Church already enjoying the glory of heaven. Memoriam venerantes (venerating the memory), a delightful expression with which the worshiping assembly expresses its attachment made with reverent love, veneratio
In primis (in the first place)—in the long list of saints the Virgin is mentioned first because of her unique dignity and unique mission in salvation history. Gloriasae (glorious), because she is caught up in the glory of God. Semper Virginis (ever-Virgin): an explicit affirmation of the faith of the Church in the perfect and perpetual virginity of Mary. Genitricis Dei (Mother of God), first and most essential title of the Virgin of Nazareth, which describes her role in the economy of salvation, solemnly recognized by the Council of Ephesus. Domini nostri Jesu Christi (Jesus Christ Our Lord), because the Savior (Jesus), born of Mary, is the Lord (Dominus) and the Messiah anointed by God (Christus).

The Second Vatican Council titled the eighth chapter of Lumen gentium “The Role of the Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church.” Of equal importance is the reference to Our Lady in the seventh chapter, on the Pilgrim Church (no. 50): “When...we celebrate the eucharistic sacrifice we are most closely united to the worship of the heavenly Church; when in the fellowship of communion we honor and remember the glorious Mary ever virgin, St. Joseph, the holy apostles and martyrs and all the saints” (citing the Canon of the Roman Mass).

Pope Paul VI’s apostolic letter Marialis cultus (Feb. 2, 1974) speaks of the “admirable harmony” of the eucharistic prayers in the revised Roman liturgy as containing “a significant commemoration of the Blessed Virgin...the ancient Roman Canon...commemorates the Mother of the Lord in terms full of doctrine and devotional inspiration: ‘In union with the whole Church we honor Mary, the ever-virgin Mother of Jesus Christ our Lord and God.’” Similarly “the recent eucharistic prayer III expresses with intense supplication the desire of those praying to share with the Mother the inheritance of sons: ‘May [the Holy Spirit] make us an everlasting gift to you [the Father] and enable us to share in the inheritance of your saints, with Mary, the Virgin Mother of God’” (no. 10).

Condensing Calabuig: in succeeding centuries, in both East and West, the principal Marian feasts were added to the calendar: February 2 (up to 1969 with the markedly Marian title Purification of the B.V.M., now called the Presentation of the...
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Lord); March 25 (currently Annunciation of the Lord; in times past sometimes called Annunciation to Mary); August 15 (Assumption, developed from the “dormition / falling asleep” of Mary’s last days); September 8 (Nativity of Mary). In the ninth century, the beloved Ave maris stella was added to the liturgy. Its few well-chosen lines include the truths that Mary is Mother of God, ever-Virgin, new Eve cooperating in the salvation of mankind by her “liberating mercy” and dependable intercession, guiding her clients safely and surely to Christ her Son. From the court of Charlemagne, Alcuin (d.804) popularized Saturday as Our Lady’s Day. Various meanings have been offered for that choice, among them that Saturday prepares for the Lord’s Day as Mary’s faith prepared for his coming. Another is that when the disciples had fled and their Master’s body lay in the tomb, only his Mother’s faith still burned bright. We recall the symbolism of the Office of Tenebrae.

In the Eastern Church, from the end of the eighth century there was a feast of the conception of St. Anne, mother of Mary. It soon passed to the West, to place the Blessed Virgin from the first moment of her existence under the protection of the Most High, free from Satan’s wiles. With a rather tangled history, belief in the Immaculate Conception gradually took hold, and, as recently as 1854, was proclaimed (Pius IX) a revealed doctrine, a binding dogma of the Church. An explicit feast of the Visitation dates from the thirteenth century (it was July 2, now May 31). The “Presentation of Mary in the Temple,” currently November 21st, began in sixth-century Jerusalem. Thanks to the energetic lobbying of the crusader Philip de Mezieres (d.1408), it made headway in the West. The idea was the preparation of Mary for her role as Mother of God. “Mary is in the Temple, Israel’s holiest place, because, having conceived the Son of God within her womb, she is herself the holy temple of the Most High” (Calabuig).

The classical study by Batiffol, History of the Roman Breviary, comments on the prayers composed for medieval Marian offices. There was abundant material available in the ancient apocrypha, often very fanciful. Instead, the authors chose to create the most pure and graceful responsories in all the Office books, taking their lines from the scriptures, and,
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even where their words were less closely inspired by the Bible, "they were penetrated by a spirit of sound dogma and tender affection." I offer a free translation of one such: "Beautiful of face, but more beautiful in faith, you are blessed, Virgin Mary. Rejecting the world, you rejoice with the angels. Intercede for all of us, holy and immaculate Virgin. I know not how to praise you. Rejoice, Virgin Mary, you alone have destroyed all errors, you who believed the words of the archangel Gabriel. As a Virgin you brought forth God and man, and after giving birth remained ever-Virgin."


These eleven essays (nine women, two men; two are reprints) pose three questions: a) Who is Mary? b) How does Mary's story intersect with contemporary life? c) What does Mary teach us about God? Three sections seek the answers: 1) Encountering Mary, 2) Living Mary, 3) Bearing Mary. This is proper ecumenism: courteous and clear, sometimes painfully frank, bitter-sweet, hopeful, without easy answers.

The reader discovers quickly the variety of Protestant responses to the biblical Mary. Gaventa's "Standing Near the Cross': Mary and the Crucifixion of Jesus" is along the lines of her earlier book, which did not take up Mark's gospel. In "'Who Is My Mother?': Family Values in the Gospel of Mark," E. Elizabeth Johnson studies the place of Mary. With respect to the family of Mary and sons James and Joses, disrupted by the death and reconstructed by the resurrection of Jesus, she concludes "the figure of Mary in Mark thus exemplifies the disorientation and reorientation of family life that the Christian message provokes among its hearers."

Joel B. Green has "Blessed Is She Who Believed," subtitled "Mary, Curious Exemplar in Luke's Narrative." His divisions are: a) Blessed Is She, Blessed Are They and b) Mary, Interpreter of

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God's Work. He concludes: "Luke's portrayal of Mary thus provides us with access to a way of perceiving the world and life in it that runs counter to the world of normal perception. It also provides an exemplar of one whose life is in sync with God's saving plan: Mary herself." Nancy J. Duff's "Mary, the Servant of the Lord: Christian Vocation at the Manger and the Cross" sets forth different answers to the Annunciation question: What sort of greeting this might be? Her approach is in the line of Calvin and Barth, showing how closely our differences reflect our respective views on grace, merit, human cooperation for both Mary and the Church. Her footnotes dialogue with Catholic views as set forth by John Paul II.

"Proud Mary," subtitled "Contextual Constructions of a Divine Diva," by Cheryl A. Kirk-Duggan took its title from a rock song of Tina Turner to explore black feminist views. A fascinating portion is "Women Wonderful and Complex: Mary on Screen." The conclusion, "Winnowing the Manna: Proud Mary Unveiled through an Opaque Lens," presents "a four-fold Marian matrix" located with mysteries of Christian belief, a model developed at the Dominican School of Theology, Berkeley. Luther's commentary on the Magnificat is studied by Lois Malcolm in "What Mary Has to Say about God's Bare Goodness." Co-editor Cynthia Rigby has the concluding article "Mary and the Artistry of God"; it demonstrates that God has come in Mary as Theotokos and reveals as well that we are drawn in and through Jesus Christ into fellowship with God.

*Theology Today* 56 (October 1999) first published "Woman of Faith: Toward a Reformed Understanding of Mary" by Princeton Theological's Daniel L. Migliore, now happily available to a larger readership. After describing Catholic and Protestant images of Mary, he moves on "Mary as a Woman of Faith." A new Reformed faith perspective "would have to picture Mary as witness to the sovereign grace of God . . . based . . . on the scriptural witness." For "Mary is inseparable from the gospel story. Her name and faith are woven into . . . the warp and woof of classical Christian creeds. From a Reformed perspective, a new understanding of Mary would go hand in hand with a rediscovery of the gospel and a transformed understanding of who we are as Christian men and women."
1. Proceedings and periodicals

Under this heading I place journals and the papers from leading Mariological societies. The three most significant publications are Marianum from Rome and Ephemerides Mariologicae from Madrid, and the latest comer, Theotokos, also from Italy. I spot-check the contents of recent numbers. For proceedings, I offer a run-down of contents from the French Mariological Society (Études mariales) and its Spanish counterpart, Estudios marianos.

Ephemerides Mariologicae for 2002 (vol. 52) took up the theme “narrative Mariology” under editor Pablo Largo Domínguez. The first number offered examples illustrative of via cordis, via ecclesiae, via pulchritudinis; one by a Claretian on what Mary means to him. Largo reviews fourteen (of eighteen) books on Mary, one the Spanish edition of key Cardinal Newman writings. The second and third numbers were combined into a single issue, on Mary and the scriptures (feminist, etc.), then some modern examples (e.g., J. Roten [IMRI] on Adrienne Von Speyr, d.1967), J. M. Arnáiz on the Argentinian Cardinal Pironio. Pablo Largo’s editorial to the third issue (Fasc. 4) on “the roads of conversion” explains and defends “narrative theology,” comprising miracles, examples, conversion experiences. Among the articles are C. Molette of France on Mary and the mystery of Israel, nineteenth-century converts, Edith Stein, the Shoah. Josep-Enric Parellada of Montserrat describes Marian sanctuaries as places of conversion and encounter with God. Thomas A. Thompson, S.M. (University of Dayton and IMRI), has “Our Lady, Conversion, Converts.” He gives five: Newman (d.1890), Ronald Knox (d.1957), G. K Chesterton (d.1937), Dorothy Day (d.1980), and Thomas Merton (d.1968).

Theotokos is the twice-yearly organ of the AMI (Italian Mariological Society). Marian Studies 53 (2002) reviewed the first number of its ninth year (2001). The second 2001 issue was La Vergine Maria nei secoli I-II. After Mario Maritano’s long editorial follow articles treating specific Fathers: Mary’s virginity in Ignatius of Antioch (F. Bergamelli), Justin Martyr (A. Langella), Melito of Sardis (Mary as “fair ewe” in his Easter homily, ca.170; C. Corsato). F. Rodrigo Polanco writes on “the mariology of
St. Irenaeus.” E. Peretto has “the Ebionites and Docetists.” Umberto Utro considers the image of Mary in the catacombs, with photographs, one in color, others black and white.

The section “notices” has a five-page report on the thirteenth International Mariological Symposium (Marianum), “Contemporary Hermeneutics and Biblical Mariological Texts,” October 2-5, 2001. The published acta have not yet reached me. A stellar cast of scholars spoke. From the Marianum itself were I. Calabuig, A. Serra, Mario Masini, Clodovis Boff. From other faculties came Giovanni Rizzi (Urbaniana), Maria Pina Scanu, Marinella Perroni and Renato De Zan (all three Sant’Anselmo), Mercedes Navarro Puerto (Salamanca), and the lead-off lecturer X. Pikaza (also Salamanca). Jann Redalie was a Waldensian representative. The American Jesuit John Kilgallen of the Biblicum spoke on Mary in St. Luke.

Also on St. Luke, Roland Meynet of the Gregorianum spoke (in French) of Mary as the center of attention in chapter eight of St. Luke (“Marie au centre de l’attention. Une contribution de l’analyse rhétorique à la mariologie”). From his highlighting of women present with the apostles among the Lord’s hearers, through the parables of the good earth and the lamp, the “true kinsmen” (verses 19-21), the woman with the flow of blood and the daughter of Jairus, St. Luke is calling attention to the woman par excellence, the Mother of Jesus, figure and model of the true disciple, exemplar of receiving the Word and putting it into practice. The René Laurentin-Pro Ancilla Domini award was given to the Groupe des Dombes, in the persons of their co-presidents Father Bruno Chenu and pastor Jean Tartier. Laurentin himself and both Chenu and Tartier spoke.

Also from the Italian Mariological Society is the attractive supplementary new collana title sent with the first 2001 number of Theotokos: Prospettive attuali di Mariologia, subtitled “Atti della X Assemblea dell’Associazione mariologica interdisciplinare italiana (AMI), Roma, 11-12 novembre 2000, a cura di Alfonso Langella.” Its 127 pages have G. Odaso, S. De Fiores (“teologia e presenza di Maria nella spiritualità”), and from editor/organizer A. Langella, “Uno squardo sintetico” on Mary in contemporary theology. At the end, three reactors speak:
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G. P. De Nicola (a woman), J. A. Riestra (for spirituality), and R. Bertalot (Waldensian).

*Marianum* 2000 was reviewed in *Marian Studies* 53 (2002). I have yet to see *Marianum* 2001 and 2002. The same theological faculty, the Servite Marianum, also publishes twice yearly (the English is) *Marianum: Notizie-News*, the issues numbered consecutively. I looked at numbers 14 through 19; each began with Calbuig’s presidential letter. They have been “The Nativity of the Lord: A Factor in the Development of Marian Piety” (1/2000), “The Sign of the Assumption” (2/2000), “In a Spirit of Gratitude” (for the fiftieth anniversary of the faculty, 1/2001). “Contemplation of the Face of the Son” (following *Novo Millennio Ineunte*, 2/2001), “The Good Friday Commemoration of Our Lady” (1/2002). With the second 2002 letter, new president Silvano Maggiani succeeds Calabuig (after twelve years) as head of the Marianum faculty. Calabuig stays on as editor of Marianum. In addition to the presidential letter, each sixteen-page number offers faculty and student news, publications, annual inaugural addresses, announcements of the bi-annual International Mariological Symposium. There is the program of the fourteenth such symposium (October 2003), on “The dogma of the Immaculate Conception of Mary: Current problems and attempts at a new understanding.” The same 2/2002 number reports on another Marianum project: “Note on the planned Storia della Mariologia,” with I. Calabuig directing it. Three volumes are projected: I. From the biblical to the literary model. II. From the European Literary Model to the Manuals. III. From the neo-Orthodox to the African Model. Forty-two scholars have promised collaboration, Servites and many others. Editrice Citta Nuova has undertaken publication. With the deadline set for December 31, 2003, it is hoped the first volume may appear in early 2005.

*Études mariales* 58 reports on the meeting held at Lourdes, in 2001, on “the Virgin Mary in the teaching of theology and adult Marian catechesis.” The 1999 meeting at La Salette was also on catechesis (vol. 56). Volume 57 is to contain the papers from the French section of the Roman international Congress of September 2000. For this volume (58), the back cover
summarizes the contents well: "The 1999 reflection was on the catechesis of children. In 2001, the field of research has broadened: adult catechesis, pilgrimage places, the teaching of theology. This is not an exhaustive balance, but some traces have been provided for further deepening. Thus, to consider only the twentieth century, there was a strong presence of Mary till about 1960, then a radical calling-in-question, after that a gradual but clear restoration after 1980, based on the teaching of Vatican II and popes Paul VI and John Paul II."

The volume is a large one (266 pp.), twelve articles plus a preface by the Bishop of Tarbe-Lourdes and a ten-page "Marian Bibliography 2001" by the Society’s president, Jean Longère.

The contents of the book are in three categories: a) teaching of theology, b) adult catechesis, c) places of cult and pilgrimage. I. Calabuig has the lead essay: "The teaching of Mariology according to Optatum totius (Vat. II, Oct. 28, 1965)" and the Letter of the Congregation for Catholic Education (March 25, 1988). It is characteristically Calabuig in clarity, frankness and hopefulness. R. Laurentin reviews the half century much in terms of his own involvement—before, during and after Vatican II.

Under adult catechesis, there are two studies on the European situation, especially in France. Still under "adult catechesis" is the fascinating article by Johann G. Roten of the Marian Library and IMRI, "Marie dans le cinema," with due acknowledgement to the studies of Michael Duricy. The third major section (on pilgrimages and such sites) is of both historical and contemporary interest. Bruno Maes reviews Alsatian literature of the sixteenth and seventeenth centuries. Christian Courtois does the same for the hymn manuals of St. Sulpice of the eighteenth and nineteenth centuries. Anne-Marie Badiche has ransacked the files of the shrine of Pontmain for the homilies given January 17, 1872 to 2000; she analyzes their changing focus, at one time very strongly French nationalistic. There are two Lourdes articles: B. Billet (familiar Benedictine name) surveys the approach to the holy Virgin in Lourdes preaching from start to present. André Cabes’ article is a poem in prose: "Mary at Lourdes after Vatican II: privileged witness for a dialogue of salvation."

Estudios Marianos offers two years to report: volume 67, La Trinidad y Maria, from the meeting held in Rome, Sep-
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October 2000, was published from Granada in 2001; volume 68, *La maternidad divina de María*, from the meeting held in September 2001 at Huelva, was published from Salamanca in 2002. Without prejudice to the planned fuller publication of the papers given at Rome, *La Trinidad y María* has seven papers in addition to president C. Pozo’s introduction, and a lengthy Spanish-language bibliography for 1999. Bishop Julián López Martín has a long (pp. 17-68) and thorough article, “In communion with Mary in the Roman liturgy.” A sample is his comment (and complaint) about the current omission in translations of a significant word in a prayer in the Eucharistic trinitarian anaphora going back to Hippolytus: “Haec ergo dona . . . Spiritus tui *rove* sanctifica, ut nobis Corpus et Sanguis fiant Domini nostri.” One recalls the “rove coeli desuper . . .” The current English is tamed down to: “Let your Spirit come upon these gifts to make them holy, so that they become for us the body and blood of our Lord Jesus Christ” (the lovely word *rove* has disappeared). Juan Miguel Ferrer’s paper is on Mary and the Trinity in Hispano-Mozarabic liturgy and its approximation in the current Common of the Blessed Virgin.

L. Diez Merino, C.P., considers the Holy Trinity and the Mother of Jesus in the New Testament according to Spanish exegetes. For volume 68 on the divine maternity, the presidential address is by E. Llamas, O.C.D., who also writes on authors of the seventeenth century. There are fourteen articles plus a bibliography of Spanish Mariology for the year 2000, arranged according to authors and topics. The exegete Muñoz-Iglesias looks at the infancy gospels. The Franciscan Gaspar Calvo Moralejo illustrates the renewed interest in the seventeenth-century Conceptionist nun Maria Agreda.

*Miles Immaculata* is published twice a year by the Italian Conventual Franciscans from the international center of the Milizia dell’Immacolata (M.I.), in the spirit of St. Maximilian Kolbe (d.1941). Year 2001 is volume 37. The January-June issue has the customary format: editorial, doctrine, “Marian life,” Kolbean studies, book reviews. Brief English-language summaries of the mostly Italian articles are helpful. Editor Eugenio Galignano recalls the sixtieth anniversary of St. Maximilian’s
martyrdom. Of three "doctrinal studies," two are on the Immaculate Conception: Jan Olszewski's "After fifty years," and E. Piacentini's "Blessed Pius IX." The third is by Luca Di Girolamo on Balthasar. J. F. de Louvencourt continues his studies on "the convergent ways" of St. Thérèse and St. Maximilian. Nearly fifty pages of reviews include some in English by Arthur Burton Calkins (e.g., on the great collection of documents about the Blessed Virgin Mary, *Mother of Christ, Mother of the Church*, edited by Sister M. Jean Frisk [Boston: Pauline Books, 2001] and also on *Maria e l'Eucaristia*, edited by E. Toniolo, O.S.M.), and, on *Theotókos—Woman, Mother; Disciple: A Catechesis on Mary, Mother of God* (Boston: Pauline Books, 2000), a review by Charles Mangan.

This first 2001 number announced for September an international congress on Kolbe, co-sponsored by the faculties of San Bonaventura and the Marianum, and by the Italian Mariological Society. The second 2001 reports on that meeting, starting with the papal letter. Among the "doctrine" items, Salvatore Perella, O.S.M., under the opening Latin words, "Virgo ecclesia fatta," these divisions: data of revelation, historical living out of the faith, current central theological themes. Luca Di Girolamo writes on Balthasar. Grzegorz M. Bartosik says that Mary's virginity is an expression of the love of the Father, a sign of the vocation of intimacy with God as love.

The first 2002 number (volume 38) has entries under "doctrine." S. Perrella offers "history and theology of the veneration of Mary." L. Di Girolamo has "Mary at the service of creation and of life." The rubric "vita mariana" includes Antonio M. Di Monda on "Tu sola hai distrutto tutte le eresie." Among the reviews is the fascinating title by L. Kluz, O.C.D., *Kolbe e il Comandante—Due uomini, due mondi* (2001), on the saint and German officer at Auschwitz. J. Olszewski is a frequent reviewer; in this first 2002 issue he considers at length two recent PAMI titles: a) *L'Assunzione di Maria Madre di Dio. Significato storico-salvifico a 50 anni dalla definizione dogmatica*, eds. G. Moralejo and S. Cecchin, acts of a Roman meeting, October 2000; b) *Maria Signora Santa e Immacolata nel pensiero francescano. Per una storia del contributo francescano alla mariologia*, ed. S. Cecchin.
2. Magisterial documents

As the Holy Father enters his twenty-fifth year as pope, the list of his statements on our Blessed Mother continues to expand. In the lead place must be his Rosary letter of October, 2002, subject of this year's MSA presidential address. Not surprisingly that letter and the announcement of the year of the Rosary, to run until October 2004, have stimulated many articles on the Rosary. Two such are: The Rosary: Chain of Hope, by B. Groeschel, C.F.R. (from Ignatius Press) and Sister M. Jean Frisk's The Rosary of Jesus and Mary (Boston: Pauline Books, 2003). On April 17, Holy Thursday of the current year (2003), John Paul II gave us his fourteenth encyclical, Ecclesia de Eucharistia, on the Eucharist. Its sixth and final chapter is on Mary and the Eucharist. Here, as for the Rosary letter, there have been many follow-up studies and articles.

3. Tradition, Scripture


One cannot read about excavations in the Holy Land without meeting the name of the Italian Franciscan Bellarmino Bagatti. Raphael Bonanno, O.F.M., translated Bagatti’s Excavations in Nazareth: Vol. 2, From the 12th Century until Today (Jerusalem: Franciscan Printing Press, 2002). I cannot pass over the moving conclusion of his short preface. “Finally, I dedicate this work to my sister, Sandra, who throughout her life has edified me with her faithful devotion to our Blessed Lady, the Virgin of Nazareth. May Mary, Mother of Jesus since Nazareth, intercede for God’s blessings on each person who reads this book.” He ends with the line: “October 7, 2001, Our Lady of the Rosary and eleventh anniversary of Bagatti’s death.”

4. Doctrine, general and specific

The second edition of the New Catholic Encyclopedia has appeared, 2003. The original came out at the end of the Council:
fifteen volumes followed by four supplements. By-and-large, the many entries on the Blessed Virgin are reprinted from the first edition, with updated bibliographies and the names of the original authors, plus the abbreviation "eds." There are many excellent articles on Our Lady, carefully divided and cross-indexed. My Carmelite confrere and classmate, since gone to God, Christian Cerke has still "Mary, Blessed Virgin, I (in the Bible)." The materials under "Mary, Blessed Virgin, II (in Theology)" are mostly repeats, under holiness, knowledge, Mary and the Church, Mediatrix of all graces, spiritual maternity. New is Elizabeth Johnson's "Mary (in Catholic-Protestant Dialogue)." "Mary, Blessed Virgin, Devotion to" is, as in the first edition, signed E. R. Carroll/eds. There are the expected articles on Marian doctrines. The long piece on Marian iconography ("Mary, Blessed Virgin, Iconography of") is a reprint, by Lafontaine-Dosogne. "Marian Feasts" is a perceptive entry, with separate articles on Lourdes, Fatima, Guadalupe, Our Lady of LaVang (Vietnam). There are articles also on the Rosary, Scapulars, Miraculous Medal.


The Marian Library at the University of Dayton, founded in 1943, is celebrating its sixtieth year. "The Marian Library Newsletter" comes out twice a year. The winter 2002/2003 issue (no. 45, new series) crowds great variety into eight 11 x 8 1/2 pages. The front page features the 2002 Christmas stamp, Jan Gossaert's "Madonna and Child," along with the article "Forty Years of U.S. Christmas Stamps." Two full pages are devoted to "Liturgy and Devotions: All Part of Catholic Prayer and Worship," reporting on the papal Rosary letter of October 16, 2002, and the
December 2001 document from the Congregation for Worship and the Discipline of the Sacraments, Directory on Popular Piety and Liturgy, described by Fr. Thompson as “a synthesis of postconciliar developments on liturgy and devotions.” The column Novissima mariana lists eight items, many dealing with the Marian Library and its associated International Marian Research Institute (IMRI). There is a review of the Dombes document Mary in the Plan of God and in the Communion of Saints (Paulist Press, 2002). The French-speaking ecumenical Dombes group was founded by Paul Couturier; the fiftieth anniversary of his death is being commemorated this year.

5. Liturgy, devotion and devotions

It will no doubt be a while before we have the English of the latest editio typica tertia of the Missale Romanum, promulgated in an April 20, 2000, decree of the Congregation for Divine Worship, with the Latin published in 2002. Among its changes, there is a Good Friday commemoration of Our Lady: the Stabat Mater may be said after the Adoration of the Cross.

I. Calabuig reports this tribute to the compassion of Mary in the Marianum: Notizie/Newsletter (1/2002).

The Carmelite family kept 2001 as a Marian year for the 750th anniversary of the scapular of Our Lady of Mt. Carmel (1251-2001). A similar celebration was held 1950/51 for the 700th. Pius XII sent a letter on features of the scapular devotion, Neminem profecto latet, February 11, 1950 (possible significance to the choice of date?). Pope John Paul II sent a somewhat similar letter, Il provvidenziale evento, dated March 25, 2001, to the superiors general of both Carmelite Orders (O.Carm. and O.C.D.). The two Generals published the joint letter With Mary the Mother of Jesus, dated from the historic shrine of Aylesford in Kent, May 16, 2001, feast-day of St. Simon Stock who is traditionally associated with the Marian Scapular origins.

The post-conciliar fall-off of Marian devotions has taken a heavy toll on the Scapular, which for a long period was, along with the Rosary, almost the characteristic Marian piety. It was the custom in America to enroll children in the Scapular at their First Communion. Great efforts have been made in recent years to recover this ancient and beloved practice, placing it
on a firm basis. Full notice is taken of the contested Scapular vision. Further, it is simply recognized that there never was a "sabbatine vision" to Pope John XXII, although the classic requirements for that privilege of final perseverance remain valid: prayer and penance, trust in God’s mercy through Mary’s intercession. Contemporary studies are sensitive to the values of garments, with the Scapular as a miniature habit; sensitive also to the importance of symbols, to Our Lady of Mt. Carmel in the liturgy, to all that the Mother of Christ has meant to Carmel and Carmel’s clients over so many centuries—the millions who have worn the simple brown scapular of Our Lady of Mt. Carmel. In the recently published volume from a seminar held June 2001 (mentioned above under Tradition, Scripture), with speakers from both branches of Carmel (in French, Spanish, Italian and English), the meaning of the Scapular, its decline and the hope of recovery were treated, especially by E. Boaga, O.Carm., and Christopher O’Donnell, O.Carm. (on theological and spiritual perspectives).

To the same purpose, the American provincial superiors (both O.Carm. and O.C.D.) have published a fifty-page brochure "The Scapular of Our Lady of Mount Carmel: Catechesis and Ritual." The names and addresses of the five superiors are given. It includes the rite of blessing and enrollment in the Scapular of the Blessed Virgin Mary of Mt. Carmel, approved by the Congregation for Divine Worship and the Discipline of the Sacraments in 1996. It also has a "doctrinal statement" and the "message of John Paul II to the Carmelite Family" of March 25, 2000.


Survey of Recent Mariology
6. Ecumenism


This pleasing book has a colorful cover with the Annunciation scene from the Vatican Chapel Redemptoris Mater. The opening chapter, “Protestanti,” reprinted from the 1985 *Nuovo dizionario di mariologia*, is an excellent overview. Chapters on the Magnificat use Luther’s commentary. On the Immaculate Conception and the Assumption, Protestant difficulties and differences are spelled out patiently. In a country so strongly Catholic, the chapter on Protestantism in Italy is especially instructive.

Bertalot is *au courant* with such important items as the Dombes’ *Mary in the Plan of God and in the Communion of Saints*, the encyclical *Ut unum sint*, and the 1999 Lutheran-Roman Catholic agreement on justification. He stresses shared central Christian truths, especially that the holy Virgin Mary is the Mother of God. Where difficulties still obtain (e.g., the question of merit, nature of possible Marian intercession, etc.), diverging view are stated clearly without offensive comment.

A half a century ago this reviewer published in *The American Ecclesiastical Review* (135 [December 1956]) the article “A Waldensian View on the Virgin Mary,” concerning the Italian “critical essay in the history of dogma” which appeared in translation in 1956 by the Presbyterian Press of Philadelphia (1955, from Lutterworth of London and Ryerson of Toronto): *The Virgin Mary: The Roman Catholic Marian Doctrine*, by Giovanni Miegge. The ecumenical horizon has brightened considerably in the intervening decades. Bertalot’s papers offer a refreshing change from the tonality of the English edition of the Miegge book of the fifties, a judgmental overview compounded by bad translation from Italian and including, in the...
United States edition, a foreword by Princeton's John A. Mackay accusing the Catholic Church of substituting Mary for Christ, even as Mackay and Miegge and, very strongly, Bertalot aver “Let Mary continue to be ‘blessed among women,’ the greatest and most honored woman who ever lived.”

The Ecumenical Society of the Blessed Virgin Mary (ESBVM) publishes a “Newsletter” three times a year. The issue for May 2002 (third series, no. 20) is typical. It announced the fourteenth international ESBVM conference, at Chester, September 10-14, on the theme “The B.V.M. and Christian Unity—Promise or Deception?” In the thirty-fifth year of the Society’s existence, the meeting serves as retrospective reflection on “ecumenism today—reconciliation achieved and yet to be achieved.” News is given of various branches in England, Dublin, Rome. The sermon “Mary in the Life and Doctrine of the Church,” by Baptist minister Brian Haymes, is given. There is notice of a new ESBVM book, Mary for Earth and Heaven, edited by William McLoughlin, O.S.M., and Jill Pinnock (Leominster, Herefordshire: Gracewing, 2002; 408 p.): thirty-two lectures and homilies by twenty-nine speakers, from Society conferences at Leeds (1998), Oxford (2000), Woldingham (1997) and Maynooth (2001). See Marian Studies 53 (2002) for a more extensive notice. The pamphlet accompanying the “Newsletter” was “Concerning Recent Marian Apparitions,” by Jacques Cabaud.

Marquette University (Milwaukee 2001) published a Festschrift for the sixty-fifth birthday of their faculty member Kenneth Hagen: Ad fontes Luther. According to reviewer J. Wicks in Theological Studies (March 2003), one article is by G. Tavard on “Luther’s Magnificat and Medieval Spirituality.”