

Marian Studies

Volume 61 *Mary and Scripture Since Vatican II*

Article 4

2010

Editor's Preface

Thomas A. Thompson
University of Dayton

Follow this and additional works at: https://ecommons.udayton.edu/marian_studies

Recommended Citation

Thompson, Thomas A. (2010) "Editor's Preface," *Marian Studies*: Vol. 61, Article 4.
Available at: https://ecommons.udayton.edu/marian_studies/vol61/iss1/4

This Front Matter is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in *Marian Studies* by an authorized editor of eCommons. For more information, please contact mschlangen1@udayton.edu, ecommons@udayton.edu.

EDITOR'S PREFACE

The sixty-first annual meeting of the Mariological Society of American occurred at the Seminary of the Immaculate Conception, May 18-21, 2010, Huntington, New York. The theme was "Mary and Scripture since Vatican II." Originally, the society had made reservations to meet at the Retreat Center at St. John's, Plymouth, Michigan, but rather suddenly the Archdiocese of Detroit was obliged to close that facility. Our thanks to Msgr. Peter Vaccari for extending the invitation to meet at the Seminary of the Immaculate Conception. Part of the 2010 program was a "pilgrimage" to the Shrine of Our Lady of the Island in Manorville, New York, staffed by the Montfort Missionaries.

The Most Rev. William Murphy welcomed the members to the Diocese of Rockville Center. In his letter, he noted that "in addition to your well-prepared theological program, the stunning seminary chapel, the crypt chapel, the artwork throughout the building as well as the beautiful seminary grounds will offer you many opportunities for prayer and inspiration Please pray too that, through the intercession of the Immaculate Virgin Mary, many more young men will fill these halls answering the call of her Son to serve the Church as priests of Jesus Christ." The MSA members were happy to share the ample facilities of the seminary with the faculty and the seminarians.

The opening conference, presented by Sr. M. Catherine Nolan, O.P., "The Magnificat: A Hermeneutical Study of Luke 1: 45-55," first presented a summary of the exegesis of the Magnificat. To respond to the hermeneutical question about what the text actually means today, a survey was taken of a diverse section of Adrian Dominican Sisters (Michigan) who were asked to interpret the text through their experiences and perceptions. Their reflections indicated that the drama of salvation, rather than finished, is in some sense still in process. The

Sisters returned often to the image of Mary's identification with the poor and humble of the world, an image which served as a prism through which the Sisters viewed their mission. They particularly resounded with the Magnificat's message of God's abundant mercy to the world.

In "Kenosis at the Foot of the Cross: Philippians 2:5ff. as the Hermeneutic Key to Hans Urs Von Balthasar's Mariology," Anne M. Carpenter, Ph.D. Cand. (Marquette University), examined Hans Urs Von Balthasar's notion of kenosis as found in Balthasar's "Trilogy": *Glory of the Lord*, *Theo-Drama*, and *Theo-Logic*, where Balthasar established the kenotic principle (Phil. 2:5ff.) as the basis of Christology: Christ's divine-human "Amen" on the cross revealed the inner Trinitarian reality that undergirds the creaturely "Amen." Mary's participation consisted not in her union with but rather in her separation from Christ—a separation which allowed her to offer a free, distinct and dependent assent to Christ's real, distinct, and independent assent.

In "A Forgotten Word and a Forgotten Woman: A Lutheran Attempt at Regaining the Sacramentality of Scripture," Joshua D. Genig (Ph. D. cand.) speaks of the doctrinal definitions and safeguards which surround the Scriptures (such as inspiration, inerrancy, authority) as at times preventing us from hearing the living Word of Scripture. As a sacrament is always a sign of a presence, he proposes the Virgin Mary as the "icon of sacramental hearing." Entering into Mary's attentive listening and pondering makes possible an encounter with the living Word.

In "The Use of the *Sensus Plenior* in the Mariology of John Paul II," Robert L. Fastiggi (Sacred Heart Major Seminary) outlined the history of the fuller or "spiritual" interpretation of the Scripture. The fuller sense of Scripture (*sensus plenior*) has a long tradition in the Church, and with it John Paul II does not hesitate to view Mary as the New Eve, prefigured in Genesis 3:15, as the Mother of the Church, expressed in John 19:25-27, and as the Woman Clothed by the Sun, described in Revelation 12:1-6. He relied on the Church's ongoing interpretation of the Scripture as he proposed Mary as the exemplar of the Church and model for all humanity.

In "The Influence of Scripture in the Marian Ecumenical Exchange of the 20th and 21st Centuries," Virginia Kimball, S.T.D., shows the complexity of having recourse to the Scripture, especially in the Evangelical-Catholic dialogue. Even after admitting the inerrancy of the Bible, the variety of approaches to biblical hermeneutics is manifold. There is literary criticism, rhetorical criticism, social-scientific criticism, to mention only a few. Since past interpretations and cultural identity are inevitably part of the dialogue, rediscovering the Mary of the Bible inevitably involves some past ecclesial interpretation.

Fr. Antonio Larocca, S.M.C., of Barquisimeto, Venezuela, drew on his dissertation on the Spiritual Maternity of Mary to present some recent interpretations of Marian texts—Luke 1:26-38, 39-45, 46-55 and Acts 1:14—and then to show how these interpretations are reflected in the post-Vatican II documents of CELAM (Consejo Episcopal Latinoamericano). In the scriptural texts, there are transversal themes, such as Mary's messianic motherhood, which appear in various layers of the Scripture. The Annunciation, Visitation, and Pentecost are "paradigmatic events" on which Old Testament themes converge and which are present in the third stage of Salvation History, the time of the Church.

Finally, the "International Academic Marian Bibliography, 2009-2010" includes references not only as found in available research resources, but also from the European Mariological societies and journals whose articles frequently do not make their way into the larger databases. A perusal of their contents will show the great differences in approach to Marian studies found in different cultures.

Father Thomas A. Thompson, S.M., Ph.D.,
Secretary, The Mariological Society of America
Editor, *Marian Studies*

