A Survey of Recent Mariology

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Contemporary theological interest in the Blessed Virgin Mary is well reflected yet again this year in an abundant polyglot literature. Even a survey of book length would be only a shallow sounding of current studies on the Christian mystery of Mary. As the Italian Montfort Father Stefano De Flores suggested in a recent address and as the French layman Jean Guitton wrote over forty years ago, Mariology is the microcosm in which the macrocosm of all theology is summed up.

Before the regular sections of this annual round-up, I note three introductory items, as is also the custom: from Scripture, the Fathers and ecumenism. The biblical example is the book by the Marianist scholar, Father George T. Montague, S.M., a remarkable personal testimony based on three factors: biblical theology of the Holy Spirit and the Virgin Mary, the author's experience of six years in Nepal and his charismatic involvement. The book is *Our Father, Our Mother: Mary and the Faces of God* (Franciscan University Press, Steubenville, OH, 1990); the scholarly notes at the ends of the chapters are particularly rich in support of Fr. Montague's positions.

The book has two main parts: one is "God as Father and Mother," with a study of the title so dear to Jesus, *Abba*; two is "Mary and the Feminine Face of God." As Fr. Montague writes, "To reveal his maternal face God chose not a maternal title but a human mother." Writing at a site near the confluence of the Illinois, the Missouri and the Mississippi rivers, Fr. Montague proposes three converging themes: God's fatherhood, motherhood (especially our Lady's) and feminist concerns (e.g., the problem of inclusive language). He appeals for a contextual reading of Scripture, which shows
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Bossard takes up St. Louis-Marie; D. Capone, C.Ss.R., writes of St. Alphonsus. A. M. Catanese contributes an enlightening essay on the medieval hymn, from the evening prayer of the Roman liturgy, *Alma redemptoris mater*, source of the title of the papal letter. Archbishop Miroslava S. Marusyn comments on the papal reference to the famous icon “Madonna di Vladimir” and the first millennium of Russian Christianity (*battesimo della Rus’ di Kiev*).

Inevitably there is some repetition in the articles along with much repetition in quotations from *Redemptoris Mater*, e.g., J. Galot, S.J., has an article on Mary’s pilgrimage of faith, a central theme in the papal letter (with the many applications of the Pauline “obedience of faith”). This is also an aspect of L. Gambero’s article on Marian spirituality and Christian life. The late Salvatore M. Meo, O.S.M., then president of the Marianum faculty, wrote on Mary’s motherly mediation, repeating the paper given at the Marian Year Roman congress and found also in its proceedings, *Redemptoris Mater. Contenuti e prospettive dottrinali e pastorali* (*Roma, 23-25 maggio 1988*), published by PAMI, Rome, 1988. Other papers from that same *convegno di studio*, under the aegis of the *comitato centrale per l’anno mariano*, were by J. Galot, S. De Flores, C. Pozo, E. Llamas, and Cettina Militello (Mary and the Feminine). In the 1989 *Marianum*, as well, the vocation and dignity of women according to *Redemptoris Mater* (no. 46) is treated in a Spanish article by Mercedes Navarro Puerto.

In both the Roman *atti* of May, 1988, and this number of *Marianum* there are articles on Marian sanctuaries—in *Marianum* by Luigi M. De Candido, O.S.M., in the *Atti* by E. Llamas, O.C.D. Along with the score of articles on the theology of *Redemptoris Mater*, the 1989 *Marianum* has its customary sections of documents (mostly papal), chronicles (including that of our Burlingame convention, May/June 1989) and a batch of reviews (a hundred pages or so), with the reviewers as well- or better-known than the authors reviewed.

The 1990 *Marianum* reached its Roman subscribers in late April, 1991; it is volume 52 (whole no. 140, fasc. 1 and
I think it is also fair to say that Mary has been envisaged as the personification of these virtues—and I deliberately used the word “envisaged” because our picture of Mary is based not just on the few scraps of information we have about her in the gospels but even more on the construction of her personality by generations of devout Christians who have concentrated upon her the most essential qualities of the Christian life.

Dr. Macquarrie holds that there is not a necessary conflict—ambivalence, yes, insoluble conflict, no—between the revolutionary triad (1789-1989) of liberty, equality and fraternity and the theological virtues of faith, hope, and charity. This!—even though “Mary is a very different kind of woman from the mythological figure of ‘liberty’ as depicted by the artists of the French Revolution....”


1. Scientific periodicals and annuals

The Servite journal of Mariology, Marianum, in existence since 1939, changed from quarterly to twice-yearly publication in 1988. But, like the 1988 volume, both the 1989 and the 1990 volumes (respectively, 51 and 52) have combined both fascicles into single giant issues (742 pages in 1989, 524 in 1990), of enormous value for their high-quality and diversified contents. The 1988 volume (vol. 50, whole no. 138) presented mainly articles of commentary on scriptural elements in the papal letter for the Marian Year, 1987/8, Redemptoris Mater. Volume 51 (whole no. 139, fasc. I and fasc. II combined) continues the commentary in twenty articles on the theology of Redemptoris Mater, in four languages by well-known experts, covering liturgy (A. M. Triacca), ecclesiology (L. Scheffczyk), spirituality (L. Gambero), conciliar history (G. Soell on 2 Nicea), Christian unity (J.-P. Gabus of Taizé), and patrology (D. M. Montagna). Montfortian A.
In the writings of the West the emphasis was consistently on Mary’s holiness; those which touched on her presence at Calvary accented her motherly suffering rather than any doubt or uncertainty. The witnesses are St. Hilary of Poitiers (d. 367), St. Ambrose (d. 397), Chromatius (d. 407), St. Paulinus of Nola (d. 431), St. Augustine (d. 430), St. Jerome (d. 420) and Quodvultdeus (d. ca. 453) the bishop of Carthage. Common to East and West, even in the earlier stages, was the conviction of Mary’s motherhood of the Redeemer, which would little by little develop into the doctrines of her collaboration with the saving work of her Son and her spiritual motherhood of all believers. To conclude, Fr. Gambero cites the words of the Second Vatican Council on Mary’s compassionate intercession at the Cana wedding (*Lumen gentium*, no. 58) and adds: “In such a sense is Mary the advocate of all of us: ‘Mother of the seventy disciples,’ as Charles Péguy (d. 1914) wrote, ‘and of the seven times seventy sorrows. She alone can teach us the way of transfiguration of sufferings into joy.’”

The third introductory item is the book by John Macquarrie, *Mary for All Christians* (Eerdmans, Grand Rapids, MI, 1990). The author retired recently as the Lady Margaret Professor of Divinity at Oxford; in the sixties he was a professor at Union Theological Seminary, New York. The foreword is by Alberic Stacpoole, O.S.B., general secretary of the Ecumenical Society of the Blessed Virgin Mary, and five of the six chapters are papers originally given to the Ecumenical Society. An appendix is the new ecumenical office of the B.V.M., composed by Norman Wallwork, liturgy secretary of the ESBVM. The sixth chapter is “Mary and Modernity.” It begins with a description of tourist sightseers being carried along on a moving sidewalk past the image of our Lady of Guadalupe in Mexico City. They are below the eye level of the devout clients, many on their knees, who have come to venerate Mary’s image. Macquarrie turns that contrast into a reflection on the Enlightenment and its heritage, in comparison with the abiding Christian values of faith, hope and love as embodied in the Mother of the Lord. He writes:
God as a loving father, quite different from an oppressive patriarch. In the Father's merciful plan the Virgin Mary is the context for the Word made flesh. There are chapters on "the queen mother," "daughter of Zion," "mother Zion" and "Behold your mother."

From among patristic publications, I call attention to an essay by Father Luigi Gambero of Italy; like Fr. Montague, he is a member of the Society of Mary founded in France by the Venerable William Joseph Chaminade (1761-1850). Fr. Gambero is on the faculty of the Marianum in Rome and also at the International Marian Research Institute of The Marian Library of the University of Dayton. He is co-editor of the just-completed four-volume Testi Mariani del primo millennio (Marian texts of the First Millennium) and a specialist in the Greek Fathers. The article to which I refer is a model of its genre: "The Presence of Mary on Calvary in the Reflections of the Fathers of the Church" ("La presenza di Maria al Calvario nella riflessione dei padri della Chiesa"). It is one of three articles (the other two are by G. Segalla and T. A. Koehler) in the 1989 title Maria ai piedi della croce (Edizioni Piemme, Casale Monferrato).

As Fr. Gambero shows, early Eastern authors followed Origen (d. 254) in their reading of the words of Jesus to his mother on Calvary (John 19), among them St. Basil (d. 379), Asterius (d. after 341), St. Amphilochius of Iconium (d. after 394) and St. John Chrysostom (d. 407). Origen regarded Simeon's sword of sorrow as the scandal of Mary on Calvary. Yet Origen could also speak of every Christian's being called to be the child of Mary, as the Beloved Disciple was designated by the dying Savior. Other early Eastern Fathers shared Origen's admiration for holy Mary, even while following him about her doubt at the cross. By the time of the Syrian monk-poet James of Sarug (d. about 520), however, the sense of Mary as Mater dolorosa is stronger, with a full flowering in Romanos the Singer (d. about 556), whose hymns Fr. Gambero quotes at some length. He cites also St. Sophronius of Jerusalem (d. 638) and St. John Damascene (d. about 750).
II together). The lead piece is by editor I. M. Calabuig, in tribute to Salvatore M. Meo (1927-1990), under the title "Credette nella mariologia." Those who were privileged to attend the commemorative service in Rome for Fr. Meo on May 12, 1991 (he died June 7, 1990), were given an offprint of Fr. Calabuig's article. On that occasion one address was by Angelo Amato, S.D.B., "P. Salvatore M. Meo: un docente di mariologia nella Roma del dopo Concilio," which is sure to be published, likely in Marianum.

After two years given to articles about Redemptoris Mater, Marianum for 1990 reverts to its customary format: Studia, the "Sic et non" rubric, Miscellanea, and the second half, as ever, of documents, chronicles, reviews. The first of six articles is by Walter T. Brennan, O.S.M., "The Issue of Archetypes in Marian Devotion," a plea for correct use of language. One of his key quotations is: "... is there any way in which the valid conclusions made about 'Archetypes' in the History of Religions and in Psychology can be fruitfully applied by Roman Catholic theologians in the field of Marian Doctrine and Devotion?" His answer is "yes, there is," with a strong caution against careless use of the term archetype for the Mother of the Lord in theological and feminist writings. Above all, he cautions against superficial identifications of Mary with the mother goddess, concluding on the positive note that "when done well there is a good deal that might be fruitful symbolic food for Theology in the symbols—natural, cultural and oneiric—which are studied in non-theological disciplines."

Franz Courth, the German Pallottine prolific author, writes on present agreements and disagreements in ecumenical dialogue, with a rich coverage of recent German-language writings, also on the statements from the ecumenical roundtables of the international Mariological Congresses of Saragossa (1979), Malta (1983) and Kevelaer (1987). Old veteran, Adalbert G. Hamman, O.F.M., writes (French) of the origins of Marian theology. Over many years Fr. Hamman has written about early Christian prayers. In this short and brilliant essay, he notes that the Fathers show a double
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Christological approach and a matching double Mariological one in their understanding of the bond between Mary and the Church. For the School of Antioch, more committed to the biblical text, hence more empirical, the movement is from Mary to the Church. For Alexandria, more synthetic, plus globalisante, the road runs from the Church to Mary. In both cases her maternity signals the end of the sadness of sin and brings the joy of salvation in her child. Fr. Hamman offers this advice to young researchers: pursue the close bonds between our Lady and the great feasts of the liturgy, from Noël to the glorification (Assumption).

Th. R. Hurst, an American Sulpician, offers an equally lucid study on the Transitus of Mary in a homily by Jacob of Sarug (d. ca. 520), noting how little has been done on this since the Assumption definition forty years ago. E. Della Corte writes (in Italian) at length and well of the word kecharitomene (Luke 1:28) as the crux interpretum. Also in Italian, S. A. Panimolle has an article on the historicity of the incarnation of the Word in the infancy gospel according to St. Justin's Dialogue with Trypho.

"Sic et non" gives contrasting views—one laudatory, the other not—of Bruno Forte's Maria, la donna icona del Mistero. Saggio di mariologia simbolico-narrativa (Paoline, Cinessello Balsamo, 1989): praised by S. De Flores, S.M.M., assessed negatively by D. Ols, O.P. My own review of Forte is to appear in a proximate issue of the Roman journal Carmelus, organ of the Institutum Carmelitanum. Of the three miscellanea items, first is the address of S. De Flores ("Palingenesi della marialogia;" his preferred spelling!) on receiving the Laurentin award (Premio Laurentin) "Pro Ancilla Domini," reported also in the "Chronicles." It took place May 2, 1990, at the Marianum. [The first recipient was Johann G. Roten, S.M., in 1988.] The donor of the award, René Laurentin, arrived late on the scene; his flight from Paris was delayed, but his remarks are printed here in Marianum. Laurentin makes the point very strongly, noting how well S. De Flores has done the same, that the word "consecration" should be severely restricted to God alone and should no longer be
used for the *affidamento*/entrusting to the Mother of the Lord, as was the case with St. Louis Marie Grignion de Montfort's own usage and is clear in the teaching of John Paul II, as seen in his recent statements at Fatima, the weekend of May 11-13, 1991.

The second item under *Miscellanea* is by the onetime Anglican priest, now Orthodox Bishop, the Englishman Kallistos (Timothy) Ware of Oxford, an active member of the Ecumenical Society of the B.V.M., a reprint from the San Francisco magazine *Epiphany* (vol. 9, no. 2, date not given), "Mary Theotokos in the Orthodox Tradition." The third item is in Spanish by the exegete S. Muñoz Iglesias and is an extended review of the book on the Matthaean infancy chapters by G. Segalla (*Una storia annunciata*, Brescia, 1987). The reviewer refers to his own 1990 study on the same subject: *Los Evangelios de la Infancia IV. Nacimiento e Infancia de Jesús en San Mateo* (Madrid).

The "Chronicles" tell of the foundation of the new Italian Mariological Society, to hold its first meeting October, 1991, Associazione mariologica interdisciplinare Italiana (AMI), under the presidency of S. De Flores. The statutes are also published here (pp. 375-8). Reports of other Mariological Societies are also chronicled: our own from Providence, R.I., our 41st, May 30-31, 1990; the French Société d' Etudes mariales, 47th session, September, 1990, at Blois (a highly informative long report by Chas. Molette); the 44th Spanish week, for that Society's half-century mark (1940-90), Saragossa, September, 1990; the rectors of Italian Marian shrines, their 26th convention, Assisi, November, 1990. At the very end of the 1990 *Marianum*, "In pace Christi" is a tribute to Narciso García Garcés, C.M.F. (1904-1988) "insigne mariologo español," with a long bibliography.

The 1990 volume (40) of *Ephemerides Mariologicae* came out in two double fascicles. Apart from the chronicles, one in Italian, the other in French, everything else is in Spanish. Fascicles I-II bore the title "Mary and the Option for the Poor," with four articles. The first was by S. Blanco on the God of the poor in the Bible; the second was by B.
Fernández, "The Poor, Sacrament of Christ"; the third, by J. Cristo Rey García Paredes, was on Mary and the option for the poor, the new Eve among the poor of the kingdom; and the fourth, by editor D. Fernández, was "Mary the Poor Woman: Sociological Reality and the Religious Concept of the Poverty of Mary."

A fifth article, by R. M. López Melús, is on devotion to our Lady of Mt. Carmel, a paper from an international Carmelite conference in Rome, Easter week, 1989. Two notae complete the issue: an article on the Mariology of Juan A. de Paz (d. 1779) by J. Martínez de la Escalera, S.J., and G. Gironés, "The Marian Model for a Postmodern World." There are also chronicles (with a report on the Lublin, Poland, symposium of October, 1989), papal documents and book reviews.

D. Fernández' article (pp. 63-76) sees Mary's poverty as model to the Church and sign of liberation and participation in the problems and needs of the human family. Sociologically, the first Christian communities seem to have counted principally the poor (1 Cor. 1: 26-7; James 2: 5; the Gospel of Luke)—messages still incumbent on modern preachers and teachers. The Mary of Luke's opening chapters is found among "the poor of God," certainly in the spiritual sense of total dependence on him and complete openness, but also at least to some degree sociologically, economically. Nazareth was a Galilean backwater village. The son of Mary was born in the poverty of Bethlehem. Luke's twice-repeated reference to the swaddling clothes evokes not only Mary's motherly care for her newborn but also, as A. Serra has shown, indicates the common, humble human condition of the infant Jesus and even looks ahead to his burial garments provided by Joseph of Arimathea. Simple shepherds are the first visitors; their jobs meant they were little attentive to religious obligations (we would say "church-attendance"). The two turtle doves at the temple offering for the presentation were also signs of poverty. *Lumen gentium* (no. 55) touched on the religious aspect of Mary's poverty. Her Son's words (Lk. 10:21) were fulfilled in the Blessed Virgin. As
Schnackenburg has shown, the "lowness" of Mary's Magnificat refers to her social standing as well as to her spirituality.

The second 1990 double number of Ephemerides Mariologicae highlights the Marian teaching of St. Bernard (ninth centenary of his birth) and of St. John of the Cross (d. 1591). Juan M.a de la Torre writes of Marian mediation in St. Bernard, starting with the sober comment of A. Wilmart half a century ago about the comparative paucity of Bernard's writings on our Lady. Steeped in lectio divina, and thus nourished by the Bible and the liturgy, St. Bernard saw the Mother of Jesus in the context of God's saving plan. His grasp of Mary's mediation was in terms of the spiritual needs of his monks. For him Mary was the mater caritatis, a function she fulfilled as mediatrix, a conclusion Bernard reached more by intuition and experience than by a chain of causes. The 1990 number of Word and Spirit (a monastic review, no. 12, from St. Bede's Publications, Petersham, MA) is dedicated to St. Bernard, with an article by an Australian Cistercian Michael Casey, "Bernard of Clairvaux and the Assumption," which gives also the main Bernardian Marian loci, well-annotated (pp. 21-42).

The author of the article in Ephemerides Mariologicae on John of the Cross is the Discalced Carmelite José Vicente Rodriguez, "Evangelio mariano de San Juan de la Cruz." The editor (D. Fernández) calls this study a significant breakthrough, admitting that his own knowledge of St. John's Marian thought, as many other people's, has been limited to a couple of quotations. Rodriguez's article is gradually being joined by many others on St. John and our Lady in the flood of anniversary-year publications. In 1987, Redemptus Valabek, O.Carm., published "Mary on the Summit of Mount Carmel (The Devotion of Saint John of the Cross for Our Lady of Mount Carmel)," in Mary Mother of Carmel: Our Lady and the Saints of Carmel (vol. one, Carmelite Institute, Rome, pp. 119-137).

Frequently citing his own sanjuanistica writings, Fr. Rodriguez shows the important place of Our Lady in the spiri-
tual doctrine of St. John, notwithstanding the comparatively few explicit references to her. He comments on the better-known passages, from the Ascent (III, 2, 10: “Such was the prayer and work of our Lady, the most glorious Virgin [context is the purification required for union with God in faith and love]. Raised from the very beginning to this high state, she never had the form of any creature impressed in her soul, nor was she moved by any, for she was always moved by the Spirit.”) and from the poem Romance sobre el evangelio “in principio erat Verbum,” written while the saint was imprisoned in Toledo 1577/78. St. John’s thoughts on Mary at Cana and on her sufferings are also taken up. Holding that our Lady passed through the gateway of death, Rodríguez feels with other experts that St. John’s model for his “death of soul” was the Blessed Virgin. He concludes his brief article with the famous prayer: “Mine are the heavens, and mine is the earth. Mine are the nations, the just are mine, and mine are sinners. The angels are mine, and the Mother of God, and all things are mine; and God Himself is mine and for me, because Christ is mine and all for me.” It is worthy of note that when Pope John Paul II proposes the Blessed Virgin as a model pilgrim of faith, who herself passed through the dark night, he refers to St. John of the Cross (Redemptoris Mater, no. 17).

In addition to the commemorative articles on St. Bernard and St. John there are two others. A. Villalmonte treats the beginnings of the theology of the Immaculate Conception, a plea to shake free of the incubus of the Western century-long preoccupation with original sin toward a more buoyant understanding of Mary’s initial holiness. Brother John M. Samaha, S.M., offers a tribute to a son of the family: “Mary’s Apostolic Mission and our Participation: The Vision of Venerable William Joseph Chaminade Developed by Father Emil Neubert, S.M. [d. 1967].”

Classified under the heading Notae is a thought-provoking article by Bonaventura Rinaldi (translated from Italian into Spanish) “Russian Feminism and Mariology in the Experience of Tatiana Goricheva.” These are reflections
on the writings of this Soviet exile, now living in Paris, which consider such writings as her *Die Kraft christlicher Torheit. Meine Erfahrungen* (Herder, 1985) (her reactions to the consumer West, bourgeois and materialist) and *Die Hiobs Tochter* (Goricheva's criticism of Western feminism and Mary's role or lack therein). The folly of the cross is central to Christian life; the transparency of Mary cannot be neglected in a Christian Church. The Russian *locos de Dios* show that the Spirit of God cannot be confined. *Perestroika* and *glasnost* are terms interestingly woven into Rinaldi's article.

The first 1991 *Ephemerides Mariologicae* (vol. 41) is again a double number, its theme is "God and Mary of Nazareth in feminist perspective." There are four articles, prefaced by a short editorial, "Maria de Nazaret. Problema Politico," that ends with the disclaimer that the opinions expressed remain those of the writers, for "la publicación en la revista no significa que la Dirección se identifique con todas sus affermaciones." Mercedes Navarro Puerto writes on "The God of Israel: A Motherly Father." Eusebio Gil, professor at the pontifical university "de Comillas, Madrid," writes with respect to "patriarchy and matriarchy." Felisa Elizondo has "Maria de Nazaret, realidad y símbolo maternal," a critical analysis of recent papal documents *Redemptoris Mater* and *Mulieris dignitatem*. Margarita Pintos and Juan-José Tamayo co-authored the article "Mary in Feminist Perspective." Even a quick glance at their footnotes, such as, e.g., the disappointing *Concilium* for October, 1983 (with the unfortunate articles of the late John McKenzie, C. Halkes, etc.), indicates the tone of their approach and helps explain the editorial disclaimer. Further references include Marina Warner's *Alone of All Her Sex*, described as "a splendid book soon to appear in Spanish translation," Rosemary Ruether, and others. All the same, the comparatively short article is not unrelievedly negative. The authors find a masked patriarchal prejudice in John Paul II's *Mulieris dignitatem*, yet a hopeful openness in *Mariaeis cultus* of Paul VI (on the Magnificat) and suggest the positive understanding of virginity (at the

Under the heading *Notae*, Dom Bernard Billet, O.S.B., provides a short biography of René Laurentin in connection with the Festschrift in his honor, *Kecharitomene: Les Mélanges René Laurentin* (Desclée, Paris, 1990, 736 pp.). Born 1917, R. Laurentin served in the French army. Taken prisoner in World War II he managed to continue his studies, was ordained in 1946, and was soon publishing scholarly works in connection with his doctorate degrees. He served as a consultor at Vatican II, has lectured all over the world—many times in the United States, especially at the Marian Library (Dayton), and written over a hundred books.

Chronicles, papal documents and book reviews complete the issue. The "Chronicles" section is mostly necrology: for Máximo Peinador, brilliant Claretian (1900-1990), with a Marian bibliography, and for Salvatore Meo, O.S.M. (1927-1990). On the back cover of this issue of *Ephemerides Mariologicae* is an advertisement for the "colección epifanía," edited by D. Fernández (Arias Montano Editores, Mostoles, Madrid). Two volumes have appeared, four are announced as proximate. The two already out are: *Rusia se convertirá. Consagración y conversión de Rusia a la luz de los documentos de Fátima y de los acontecimientos actuales*, by D. Fernández, and *Doctrina y espiritualidad de Fátima. Veinte lecciones magistrales sobre el mensaje de Fátima*, by Joaquín M. Alonso. The coming volumes are all based on Alonso and edited by Fernández.

Sister Claire Dominique offers a prayer service for December 8th. The bibliography highlights the recent article by Simon Mimouni on "transitus Mariae" in *Dictionnaire de Spiritualité* (fasc. XCIX-C-CI, 1991).

The 23rd issue, August, 1991, was *Marie et la fin des temps*, with the title article by Henri Cazelles. Three "testimonies" to the theme are briefly reported: Gregory of Nyssa, Leo the Great and Teilhard de Chardin. There is an extract from *Redemptoris Mater*. Taking inspiration from the new forty-six votive Masses of our Lady, under the rubric *Liturgie*, there is comment on Mary as Gate of Heaven and as our Lady of Paradise. Pierre Fournier takes the opening words of the Hail Mary as an invitation to joy. For the Mozart Year, Jean Dehu considers our Lady in that composer's music. Each issue of *Nouveaux Cahiers Marials* lists all the previous ones; back numbers are to be had, and the November 1991 issue gives the four topics for 1992 (the address for *Nouveaux Cahiers Marials* is given at end of this Survey).

2. Magisterial documents

Major Church documents on Mary can be followed without difficulty in well-selected extracts in *Marianum, Ephemerides Mariologicae, Miles Immaculatae* (Conventual Franciscans, Rome, the apostolate of St. Maximilian Kolbe), and *La Documentation Catholique*. English language materials are, of course, in the weekly English *L'Osservatore Romano*, also in the monthly *The Pope Teaches* (from CTS Publications of London), and every other month in *The Pope Speaks* (Our Sunday Visitor Press, Huntington, IN). In the 1990 volume (35) of *The Pope Speaks* there are such items as the papal address to the sick at St. Peter's (Feb. 11, 1990), "Lourdes: Journey to Conversion," and the entrusting of North Korea and mainland China to our Lady at the end of the international eucharistic congress in Seoul (Oct. 8, 1989). Beyond such brief allusions this Survey does not attempt to follow the Holy Father more closely. In every country he visits (as of May, 1991, he has made over 150 apostolic journeys), he
goes on pilgrimage to a Marian shrine—e.g., see his second time to Portugal and outlying islands (May 11-13, 1991). *La Documentation Catholique* has, since 1990, an English equivalent, *Catholic International*.

The Catholic Home Study Institute (9 Loudoun St., S.E., Leesburg, VA 22075) published recently two items by Frederick M. Jelly, O.P.: the mini-course (these run eight to ten pages, 8 ½ by 11 inches) “Lumen gentium, Chapter VIII: The Blessed Virgin Mary, God-Bearer, in the Mystery of Christ and the Church,” and (for the fall of 1991) the extended credit course “Madonna: Mary in the Catholic Tradition” (same title as Fr. Jelly’s book, published by Our Sunday Visitor Press, 1986). On June 26, 1990, the Congregation for the Doctrine of the Faith issued the document “On the Ecclesial Vocation of the Theologian.” It was included in *The Pope Speaks* (vol. 35), and extracts were in the 1991 *Catholic Almanac* (Our Sunday Visitor Press, Huntington, IN, pp. 51-2).

3. Scripture and tradition

Not new this year but appearing in Italian and Spanish translations from the earlier Flemish and French is the title by I. de la Potterie, S.J., *Marie dans le mystère de l'Alliance*. An English translation by Bertrand Buby, S.M., is being published by Alba House (Staten Island, NY). Raymond E. Brown’s 1990 title, *Responses to 101 Questions on the Bible* (Paulist Press, Mahwah, NJ) has many indexed entries on the Blessed Virgin (especially nos. 61-68).

From the patristic period, A. Quacquarelli’s *Complementi interdisciplinari di Patrologia* has a section on Mariology by E. Peretto on Greek and Latin Fathers through the sixth century. An article in the daily *L'Osservatore Romano* (13-14 maggio 1991) mentioned several recent Italian studies: G. Trettel, *La Vergine Maria in S. Cromazio* (Il centro studi storico religiosi dei Friuli Giulia) and V. Grossi, *Il mistero di maria negli scritti dei padri* (same publisher). Edizioni Città Nuova (Roma, 1990) published Ildefonso di Toledo, *La perpetua verginità di Maria*. Le Edizioni “La Scala” of Noci put
out the book by Luigi Manca on the patristic aspects of chapter 8 of *Lumen gentium*.

St. Bede's Publications (Petersham, MA) published in 1990, as number twelve of *Monastic Studies: Word and Spirit*, an anniversary issue on St. Bernard. The Australian Cistercian Michael Casey, O.C.S.O., wrote on "Bernard of Clairvaux and the Assumption." His restraint about the small dossier of authentic Bernardiana on Mary makes his harvest all the more important. By the twelfth century an affective eschatology had developed into spirituality, with the concomitant desire for God and eternal life, and at the same time there was a resurgence of devotion to the Virgin Mary. Into this world came Bernard.

From earliest times all Cistercian monasteries had Mary, queen of heaven and earth, as patron. Bernard's personal devotion to her was beyond doubt; as he put it, "Nothing could give me greater pleasure than to have a sermon about the glory of the Virgin Mary." In his feudal world he described himself in the following way: "I am her poor slave, for whom it is a thing of great moment to be her servant and her Son's." He gloried in her feasts, yet there are strange lacunae in his writings, beginning with the small corner they occupy in his total literary output. Many of his sermons for her liturgical feasts barely mention her. Fr. Casey lists the main Marian loci of Bernard, 175 pages, of which "perhaps half relate directly to Mary." Bernard took up traditional themes; Casey lists nine such, among them "new Eve" and "concern for our welfare."

"Through Mary we received Christ" is the starting point; hence, through her came salvation and life. "By a woman," so Bernard says, "were we formed in foolishness. By a woman are we re-formed in wisdom." Again: "The most skillful artisan . . . formed a new Adam out of the old one and exchanged Mary for Eve." She has a continuing role in our salvation. Fr. Casey faces the difficulty that Bernard can be read as assuming Mary to be more approachable than her Son. The saint's exact words need to be studied. The glorified Christ was perceived as distant and austere. Even
monks knew such fear; so, pastorally, Bernard pursued a different road: "In her there is nothing harsh to be feared." Yet, finally, his priorities are not confused: "Whatever the kind hand of the Omnipotent has created, he restores it in you, through you, and from you," he thus addressed the Mother of the Savior.

She is "full of grace," the Vulgate gratia plena of St. Luke, yet Bernard's opposition to the feast of the Immaculate Conception is well known, as the canons of Lyons learned in that famous letter. In Mary's virtues we celebrate God's wonders. All are called to emulate her humility. Fr. Casey writes, "The three together—virginity, humility, and motherhood—constitute Mary's identity card by which she is known and loved by God, by the angels, and by human beings...."

On the Assumption, Bernard displays the tension of most of his contemporaries, caught between devotion and respect for tradition. The pseudo-Jerome letter, Cogitis me, stilled debate until another writer—pseudo-Augustine—put minds at rest on behalf of bodily assumption, which seems to have been Bernard's position. The Bernard corpus has six sermons on the Assumption. They are buoyant with celebration, e.g., our queen has gone ahead of us:

She has gone ahead of us and is gloriously welcomed, so that we, her serving men, may faithfully follow the Lady, crying out, "Draw us and we will run in the fragrance of your ointments" (Song 1, 3). Our advocate has gone in advance of our pilgrimage. Because she is the mother of the Judge and the mother of mercy, she will be able to negotiate successfully in the business of petitioning our salvation.

The fourth Assumption sermon has great praise for Mary's mercy. A sermon for the Sunday within the octave of the Assumption is a major Marian source, with the woman of Revelation 12 and Mary's mediatorial role. His most famous Assumption image is the "star of the sea"; here is that passage in the translation used by the late Cardinal Freeman at the Marian Congress in Sydney, Australia, 1976:
He spoke these words in another time, in other circumstances, but they ring true even today, and respond to a yearning in our hearts. "Let her name be on your lips, and in your hearts. You will never go astray, if you follow her. You will never despair, if you call on her. You will never be lost, if you think of her. You will never falter, if she takes you by the hand. And if she protects you, you have nothing to fear. You will never stumble, if she goes before you. She will lead you safely to port, and then, you will know the meaning of the words, 'The name of the Virgin was Mary.' She will lead you safely up the mountain, to the very summit which is Jesus Christ."


4. Doctrine: general and specific

Under this heading reference might be made to the increasing number of full-length studies in Mariology. Some I know of only by advertisements or reviews, e.g., J. Auer in the set Kleine Katholische Dogmatik (gradually coming out also in English translation): Jesus Christus—Gottes und Maria "Sohn" (1986) and Jesus Christus—Heiland der Welt (Maria-Christi Mutter im Heilsplan Gottes) (1988)—both from Pustet of Regensburg. There are also Antonio M. Calero,
Maria en el misterio de Cristo e de la Iglesia (Madrid, 1990); Xabier Pikasa, La Madre de Jesús: introducción a la Mariología (Salamanca, 1989, 411 pp.; previously published articles revised into this book format); and Bruno Gherardini (author also of a book on Luther), La madre Maria in una sintesi storico teologica (Frigento, 1989). The Bruno Forte title, Maria, la donna icona del Mistero, has reached at least a second printing and been variously reviewed, as mentioned earlier in this Survey, positively by De Fiores (the “Sic”) and negatively by the Dominican Ols (the “Non”) in Marianum. My review is about to appear in the Roman journal Carmelus: I call the Forte book more a sondaggio than a saggio; more a sounding than an accomplished essay; well-informed, with many good ideas, but needing to be further thought out. The Marian title is number eight of a projected set of eight centering on the theme “teologia come storia una simbolica ecclesiale.” Three others (two, three and four) have been published since 1981; number four (on the Trinity) has received most notice and also an English translation.

A.M.I. Press (Washington, Nj) got out in 1991 A Short Treatise on the Virgin Mary by René Laurentin, in a careful translation by Charles W. Neumann, S.M. (xx and 319 pp., $14.95), of the last French edition (the 5th, 1968), Court traité sur la Vierge Marie (Les editions O.E.I.L., Paris). The bibliography goes no further than the French original, and the opportunity both to bring it up to date and to supply a current English-language list of readings was missed.

Such standard reference works as *Dictionnaire de Spiritualité* also have entries of Marian note. L. Gambero reviewed the 1989 triple fascicle of that *Dictionnaire* for *Marianum* 52 (1990) 439-41: Savonarola to Spiritualité, including the careful article on the scapular by the late Italian scholar Ludovico Saggi, O.Carm. T. Koehler wrote on *servitude/saint escalavage* with his customary thoroughness. There is a whole list of significant names from Seripando to Spinelli, through A. von Speyr, Joseph Simler, Severo d'Antiochia, and Russian *starets* Silvano del Monte Athos and V.Solo­view. In the 1990 triple fascicle of *Dictionnaire de Spiritualité* (XCVI-XCVII, XCVIII), Tabourin-Thiers offers such names as Terrien (d. 1903), J.-M. Texier (d. 1932), Theophane de Nicée (d. ca. 1381), and the long article on Thérèse of Li­sieux has a section on our Lady.


5. *Liturgy, devotion and devotions*

Less is to be found under this heading than might be hoped. Of the new forty-six votive Masses of our Lady only twelve have so far appeared in English translation; other languages have fared better. I noticed an advertisement in the July-October 1990 *Ephemerides Liturgicae* for Corrado Maggioni, *Annunciazione: storia eucologia, teologia, liturgica* (Rome, 256 pp.). James Boyce, O.Carm., studies “The Office of the Presentation of Mary in the Carmelite Liturgy,” in the Joachim Smet Festschrift *The Land of Carmel* (Rome, 1991). Getachew Haile has “A Hymn to the Blessed Virgin from Fifteenth-Century Ethiopia,” in *Worship* 65 (September, 1991) 445-50, including the text of the hymn. Shawn Madi­gan, S.S.J., writes “Do Marian Festivals Image ‘That Which the Church Hopes to Be?’” in *Worship* 65 (May, 1991) 194-

https://ecommons.udayton.edu/marian_studies/vol42/iss1/11
207; her misreading of the references to Mary as new Eve in the American bishops' pastoral *Behold Your Mother, Woman of Faith* is unfortunate.


The topic of "apparitions" of our Lady, authenticated and claimed, and the enormous popular interest in them would require virtually a separate survey. Heather Parsons went to Medjugorje as a Protestant journalist and ended up as a Catholic; in her book she recounts the stories of a number of people whose lives were changed at Medjugorje: *A Light Between the Hills* (Kildanore, Dublin, 1989). Henri Nouwen writes of "A Sudden Trip to Lourdes," in *New Oxford Review* 57 (September, 1990) 7-13. At the National Fatima Symposium held at Arlington, Virginia, July 7-9, 1989, I presented a paper now published, "Must Catholics Believe in Fatima? The Place of Private Revelation in the Church," in *Exploring Fatima* (World Apostolate of Fatima, Washington, NJ, 1991, pp. 1-13). The article also appeared in *Our Lady's Digest* 45 (Fall, 1990) 35-48. The October, 1990, *The Way* (London, vol. 30) is on "Signs and Wonders," with articles by Angela Tilby, Richard McSorley, S.J. (on Medjugorje), and others. Sandra L. Zimdars-Swartz has *Encountering Mary: From La Salette to Medjugorje* (Princeton University Press, 1991). With her husband this author attended the international Mariological congress of Kevelaer, 1987, where both gave papers. The approach in this book is phenomenological, correctly advertised as "neither apologetic nor antagonistic." It is rather personal and sympathetic. The intent is to "explore the tension between the personal meaning of the events for their subjects and the public appropriation of this meaning by a larger religious community." The author explains how a visit to Lourdes in 1982, in the interest of study of medieval popular religion, led to the larger book as "a study of
modern Marian apparitions and their transformation from private experience into public belief, along with the attempt to also transform suffering both private and communal into meaning.”


6. Ecumenism

The Ecumenical Society of the Blessed Virgin Mary publishes a *Newsletter* three times a year, including with each mailing a conference given at one of the dozen or so branches throughout England. The 1990 *Newsletter* appeared in January (no. 43), May (no. 44) and September (no. 45). It carries reports from the branches, book reviews, other announcements of note. In January, 1991, along with number 46 was mailed *The Virgin Mary, Daughter of the East* by the Most Reverend John Zora, Archbishop of Ahwz (Iran) with an introduction by Sebastian Brock. The same *Newsletter* has a warm review by John McHugh of *Chosen by God: Mary in Evangelical Perspective* (ed. David F. Wright; Marshall Pickering, London, 1989).

The September (no. 48) *Newsletter* reported on the international congress (the ninth under ESBVM sponsorship) held at Winchester, July 29-August 3, 1991. The accompanying pamphlet was by Anthony M. Churchill, *Our Lady: Sign of Hope on our Pilgrim Way towards Christian Unity*.

The American ESBVM meets twice yearly, in the Washington, D.C., area in May and October, and makes available to members on request copies of the papers read, e.g., R. H. Fuller, *Mary in Newman's Anglican Days* (read May 2, 1990), Paul Meyendorff, *The Historical Development of the Feasts of the Theotokos* (Fall, 1990) and Donald G. Dawe, *The Blessed Virgin and Depth Psychology—A Theological Ap-
The editor, Thaddeus Horgan, S.A., died while his book was in press: *Walking Together: Roman Catholics and Ecumenism Twenty-five Years after Vatican II* (Eerdmans, Grand Rapids, MI, 1990). There are fourteen papers by as many writers—Anglican, Catholic, Baptist, Lutheran. Georges Tavard, A.A., contributes “The Veneration of Saints as an Ecumenical Question.” He considers the Catholic/Protestant differences from the century of the Reformation and Trent to today. Neither Melanchton, nor the authors of the *Confutatio*, nor Trent ever considered the invocation of the saints (and saint Mary) from the standpoint of the communion of saints. That incredible lacuna was remedied by the Second Vatican Council in its handling of invocation (*Lumen gentium*, no. 50). The agreed statements from the ecumenical roundtables of the international Mariological Congresses do the same, e.g., Malta, 1983, and Kevelaer, 1987. Consult the forthcoming article “Ecumenical Roundtables at International Mariological Congresses,” in the Theodore A. Koehler Festschrift *Mater Fidei et Fidelium*, a combined volume 17-23 of *Marian Library Studies* (The Marian Library, University of Dayton). G. Tavard takes up also the origins of the cult of the saints in Christian antiquity. Among his proposals for ecumenical agreement is the statement that the simple prayer “pray for us” expresses remembrance, trust, love and solidarity—all “in keeping with the nature of the communion of saints as the communion of the whole people of God.” The Horgan volume also has an essay by Avery Dulles, who calls *Redintegratio unitatis* the “jewel among the council documents.” He concludes a sober survey of the ups and downs of the ecumenical scene since 1964 with the reminder that the soul of the movement must be spiritual. Our prayer for unity must be more than perfunctory. “Theologians must do their work, but must direct their hopes elsewhere.”

The Lutheran-Roman Catholic consultations that began in 1965 are on the verge of publishing their eighth joint statement, *The One Mediator, Mary and the Saints*, seven years


The Italian publisher Piemme (Casale Monferrato/AL) issued in 1991, Max Thurian: Una vita per unità (a cura di Antonio Ugenti, 221 pp.), on the life and thought of the famous theologian of Taizé. He was born in Geneva (1921); became a Reformed pastor; joined Roger Schutz to found Taizé; was an observer at the Vatican Council; and was intensely involved in the ecumenical efforts of the World Council of Churches and Faith and Order, where he served as chairman for the Lima BEM statement (Baptism, Eucharist, Ministry). In 1987, he was ordained a Catholic priest, incardinated in the archdiocese of Naples. This book has ten chapters, in the form of an interview, interlarded with generous quotations from Thurian's many writings. Our Lady is a strong presence throughout, as one of the three central elements for Christian unity, along with the Eucharist and the papacy. Chapter seven (pp. 143-53) is specifically on the Blessed Virgin.
7. Miscellany

Two items of miscellany bear mentioning. The Servite theologian Walter T. Brennan puts out a single-page Marian Update regularly; it is available on request from the Servite Marian Centre (address provided at end here). Sample recent issues are number 27 (May, 1991), in defense of May devotions, and number 28 (October, 1991), “the biblical symbolism of up/down in the Magnificat.” Fr. Brennan takes common religious words, often overlooked because of familiarity, and shows their scriptural strength.

The summer, 1990, issue of the quarterly Biblical Theology Bulletin (v. 20, no. 3) was all on Mary—Woman of the Mediterranean. It is a mixed bag of five articles. Some of the material is incredibly uncritical, e.g., the animadversions of Marina Warner and the Canadian Michael P. Carroll are taken as gospel, but there are also illuminating insights, as in the essay by Jerome H. Neyrey, S.J., “Maid and Mother in Art and Literature.” John Pilch argues, as do the other authors, that the pattern of womanly existence that obtained in Mary’s day must be recognized, as also its continuance in the outlook of most Christians (especially Catholics) on her, and that a modern model needs to be constructed. Each man and woman must strive to live as a disciple of Jesus within his or her own culture. One must “respect the cultural distinctiveness of Mary before attempting to universalize her virtues for worldwide imitation” (Pilch).

Further selection of recent writings

Some of the late arrivals will be taken up in detail in next year’s Survey. The order of this appendix is: A. Magisterium; B. Scripture and Tradition; C. Doctrine: general and particular; D. Liturgy and devotion; E. Ecumenism; F. Miscellany and forthcoming.

A. MAGISTERIUM

1. Still to be had, the fourth Italian printing, is Gerard Philips, La Chiesa e il Suo Mistero, storia, testo e commento della Lumen Gentium (Ed. Jaca, Milano, 1989): from the
original French of 1967, by one of the architects of the great document on our Lady (pp. 511-635).


B. SCRIPTURE AND TRADITION


C. DOCTRINE: GENERAL AND PARTICULAR

1. The two most recent volumes from the Spanish Mariological Society are volume 55, *Doctrina y piedad maria-
A Survey of Recent Mariology

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2. Miles Immaculatae (quarterly of Marian culture and Kolbian formation): latest issue is anno xxvii, fasc. i-ii (Gen.-Giugno 1991), for the 50th anniversary of the martyrdom of St. Maximilian.

3. The Marian Library Newsletter, new series, no. 23 (Winter, 1991-92): features "Ignatius of Loyola and the Mother of Jesus" (homily by Walter Burghardt for the Ignatian year); a report on the Mariological Society meeting of May, 1991; and book reviews. Published twice yearly, it is sent gratis, from Fr. Thomas A. Thompson, S.M., The Marian Library (address given at end of this Survey).

4. Asprenas 36 (1989/2): whole number of this Italian journal is on the Blessed Virgin Mary.

5. J. Galot, S.J., Maria la donna nell'opera della salvezza (Pontifical Gregorian University, Rome, December, 1991, 439 pp.): the first edition was from 1984; this is a new, revised edition.


9. Michael Marsch, Healing through the Sacraments (Liturgical Press, Collegeville, MN, 1989): from the German of 1987; chapter ten is "Healing through Mary and the Communion of Saints"; almost all the references are to Lumen gentium.
D. LITURGY AND DEVOTION


2. The fourth 1990 (vol. 45) issue of Lumen Vitae has an article by one of its editors, A. Fossion, S.J., on the Marian question, which is particularly good on Mary and Joseph and their love in the Holy Spirit, also on the virginal conception and the resurrection, (pp. 431-43). The whole number (French, with a short English summary at the end of the articles) is on catechetical problem areas.


4. Dizionario enciclopedico di spiritualità (Città nuova, Rome, 1990): new ed. (first was in 1975); volume two (E-O) has the article "Maria santissima" by V. Macca, O.C.D. (d. 1988) (pp. 1494-1510).


8. Nicholas Perry and Loreto Echeverria, Under the Heel of Mary (Routledge, New York, 1988): an unrelenting claim that apparitions of Mary over the past two centuries have been instruments of clerical domination. It has received deservedly severe reviews, e.g., Michael Walsh in The Tablet (June 24, 1989, p. 734) concluded his remarks with the question: "Was there really never (with the exception of Leonardo Boff) anyone on the left with a devotion to Mary?" and Thomas Kselman’s concluding line in Times Literary Supplement (Aug. 11-17, 1989, p. 867), runs: "Readers may share Perry’s and Echeverria’s disgust with the use made of Mary, but they should not take their polemic as a full or fair explanation of Marian apparitions and devotions."
E. ECUMENISM

F. MISCELLANY AND FORTHCOMING
1. Sister Mary Christine Athens, B.V.M., "Mary in the American Catholic Church," in U.S. Catholic Historian 8 (Fall, 1989) 103-16.

2. Our Lady's Digest completed its 45th year and 45th volume with a final number, Spring, 1991, at the retirement of its founding editor Fr. Stanley Matuszewski, M.S. The farewell number took up articles from back issues, e.g., Cardinal Carberry on the rosary; P. Peyton, "My Magnificat to Mary"; Sister M. Jean Dorcy, O.P., artist famed for her scissor-cut silhouettes; E. R. Carroll, "Our Lady of the Book"; Dorothy Day, "I Write of a Maiden."

3. Queen of All Hearts is published every two months by the Montfort Fathers (address provided at end here). It began its 42nd year with the May-June, 1991, number. By way of example (from the Sept.-Oct., 1991 issue), there are editor J. Patrick Gaffney's "Let's Contextualize"
and also "Mary in the Gospel of Mark," as well as Donald Macdonald, S.M.M., "The Mother of My Lord: Mont­fort's Prayer to Mary."


6. Recent Liguorian pamphlets (Liguori, MO): Robert Fee­ney, Mother of the Americas (1984); David Polek, Mysterious Woman of Nazareth: Mary in Scripture (1990); John V. Sheridan, Mary, Mother of All (1979); Anthony Buono, The Seven Words of Mary from Scripture (1988); and Peter Schineller, S.J., Why We Honor Mary (1989).


10. In press: Mater Fidei et Fidelium: Collected Essays to Honor Théodore Koehler on His 80th Birthday, appearing as the combined volumes 17-23 (new series) of Marian Li­brary Studies (University of Dayton): extraordinary col­lection of essays, some sixty in all, by scholars from around the world. After a first section "Théodore Koehler: His Person and Work" and a second of "Messages and Memories," there are eight categories of contribu­tions, ranging across the whole field of Mariology: 1) Scripture and exegesis; 2) early witnesses; 3) medieval tradition; 4) modern and contemporary thought; 5) Marianist heritage; 6) ecumenical dialogue; 7) aspects of spirituality; and 8) theological reflection.
A Survey of Recent Mariology

11. This Survey does not attempt to keep track of audiovisual materials, but note is taken this year of the set of eight tapes from Franciscan University of Steubenville (Ohio), *Mary in the 90's, May 31-June 2, 1991*; speakers include J. McCurry, O.F.M. Conv., Bishop D'Antonio, G. Dimock, O.P., Michael Scanlan, T.O.R., etc.

ADDRESSES for serial publications mentioned in this Survey (listed alphabetically, by title)

- **Ephemerides Mariologicae**
  Buen Suceso, 22
  28008 MADRID, Spain

- **Marianum**
  Viale Trenta Aprile, 6
  00153 ROME, Italy

- **"The Marian Library Newsletter"**
  The Marian Library, Box 1390
  University of Dayton
  Dayton, OH 45469-1390

- **Marian Library Studies**
  The Marian Library, Box 1390
  University of Dayton
  Dayton, OH 45469-1390

- **"Marian Update"**
  Servite Marian Center
  3121 W. Jackson Blvd.
  Chicago, IL 60612-2729

- **Nouveaux Cahiers Marials**
  27, rue Juliette Recamier
  69006 LYON, France

- **Queen of All Hearts**
  Montfort Fathers
  26 So. Saxon Ave.
  Bay Shore, NY 11706

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