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A Survey of Recent Mariology

Eamon R. Carroll

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A SURVEY OF RECENT MARIOLOGY

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 Fiores suggested in a recent address and as the French layman Jean Guittou 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

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 Fiores, 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. I 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. . . .”

These divisions follow: 1. Scientific periodicals and annu-als; 2. Magisterial documents; 3. Scripture and tradition; 4. Doctrine: general and specific; 5. Liturgy, devotion and devo-tions; 6. Ecumenism; 7. Miscellany. An appendix provides a “Further selection of recent writings.”

1. Scientific periodicals and annuals

The Servite journal of Mariology, *Marianum*, in existence since 1939, changed from quarterly to twice-yearly publica-tion 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 arti-cles on the theology of *Redemptoris Mater*, in four languages by well-known experts, covering liturgy (A. M. Triacca), ec-clesiology (L. Scheffczyk), spirituality (L. Gambero), concil-iar 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

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, Cinisello Balsamo, 1989): praised by S. De Fiores, 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 miscellaneous items, first is the address of S. De Fiores ("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 Fiores 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 Fiores. 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 "lowliness" 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 Rodríguez, "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. Rodríguez'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 *sanjuanística* writings, Fr. Rodríguez 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, Rodriguez 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. Villalmonste 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 afirmaciones." 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 "María 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 *Marialis cultus* of Paul VI (on the Magnificat) and suggest the positive understanding of virginity (at the

service of God's poor) in the book by Sister I. Gebara and the lay theologian Cl. Bingemer, *Mary: Mother of God, Mother of the Poor* (Maryknoll, Orbis, 1989, from the Brazilian; see notice in *Marian Studies* 41 [1990] 144).

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 epifania," 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.

With the November, 1991, number *Nouveaux Cahiers Marials* reached its 24th consecutive issue, *L'Eglise en Avent*, a compact and rich forty-one pages. Cardinal Tomko writes of the challenge of the sects to the Church; Renée de Tryon-Montalembert treats Our Lady and preparation for the year 2000 (from her paper at Kevelaer, Sept., 1987). Left blind by a brain operation, Father Jean-Baptiste Barré meditates on our Lady of Light. Janine Giens writes of Mary and St. Cath-

erine LaBouré. 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 religioso 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*, stifled 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."

Ralph McInerney of Notre Dame University contributes the foreword to a new edition of St. Thomas, *The Three Greatest Prayers: Commentaries on the Lord's Prayer, the Hail Mary, and the Apostles Creed* (Sophia Instit. Press, Manchester, NH, 1990, 160 pp.), using the 1937 translation by L. Shapcote, O.P. Theodore A. Koehler, S.M., reports on "Onze manuscrits du *Mariale* de Servas sanctus de Faenza, O.F.M. (d. ca. 1300)" in *Archivum Franciscanum Historicum* 83 (1990) 96-117. Paul Chandler, O.Carm., edits "The Lamentation of the Virgin: A *Planctus Mariae* Sermon by Michael Aiguani of Bologna, O.Carm.," in *The Land of Carmel* (eds. P. Chandler and K. J. Egan; Institutum Carmelitanum, Rome, 1991, pp. 209-222; the author died in 1400). Eamon R. Carroll, O.Carm., has the article "Therese and the Mother of God," in *Experiencing Saint Therese Today* (Carmelite Studies, vol. 5; ed. John Sullivan, O.C.D.; Institute of Carmelite Studies, Washington, D.C., 1990, pp. 82-96, nn. 197-9).

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 éditions 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.

Eamon R. Carroll, O.Carm., contributed the essay, "Revolution in Mariology: 1949-1989," to the Joachim Smet Festschrift *The Land of Carmel* (eds. Paul Chandler and Keith J. Egan; Institutum Carmelitanum, Rome, 1991). Christopher O'Donnell, O.Carm., has just published a paper he delivered originally in New York: "Mary as Prophet, Spiritual Teacher," in the new journal, from the Titus Brandsma Institute of Nijmegen, *Studies in Spirituality* (an annual), volume one (1991) 181-198 (publisher is KOK Pharos, P.O.B. 130, 8260 AC Kampen, The Netherlands).

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 escalvage* 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. Soloviev. 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.

Two single-volume dictionaries have good brief entries on Mary: J. Pelikan, *The Melody of Theology* (Harvard, 1988), pp. 158-161; Gerald O'Collins, S.J., and Edward G. Farrugia, S.J., have given us *A Concise Dictionary of Theology* (Paulist, Mahwah, NJ, 1991) with the entries "Mariology," "Assumption," "Co-redemptrix," "Council of Ephesus," "Immaculate Conception," "New Eve," and "Theotokos."

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-

207; her misreading of the references to Mary as new Eve in the American bishops' pastoral *Behold Your Mother, Woman of Faith* is unfortunate.

John Saward has given us a soaring, brilliant study of Hans Urs von Balthasar and our Lady in *The Mysteries of March: Hans Urs von Balthasar on the Incarnation and Easter* (Catholic University of America Press, Washington, D.C., 1990). The mysteries are Easter and the Annunciation. Along the same line is the article by Philip A. Mellor, "The Virgin Birth and the Theology of Beauty," in *Irish Theological Quarterly* 57 (1991/3) 196-208. Fr. Louis Cameli of Our Lady of the Lake University, Mundelein, Illinois, has the article "Mary and Contemporary Spiritual Seekers," in *Chicago Studies* 29 (August, 1990) 165-181: Mary is both mother and sister.

Cuthbert Johnson, O.S.B., and Anthony Ward (Marist) contributed to the Roman *Notitiae* the article "*Praeclsa filia Sion: Approaching the Eucharistical Vocabulary from the Collectio Missarum de B.M.V.*," 25 (Sept.-Oct., 1989) 633 ff. (a concordance). A. Bugnini's *The Reform of the Liturgy, 1948-1975* (Liturgical Press, Collegeville, MN, 1990) has as chapter 57 "The Veneration of Mary," story of the *Marialis cultus* of Pope Paul VI (pp. 873-81); the original Italian appeared in 1983, but Bugnini died July, 1982. The translator is Matthew O'Connell. Eamon Duffy of England gives us "May Thoughts on Mary," in *Priests and People* (May, 1991) 190-94: a plea for new hymns, beyond the Victorian heritage of gloom and doom. In the book edited by Gabriel O'Donnell, O.P., and Robin Maas (published by Abingdon of Nashville, 1990), *Spiritual Traditions for the Contemporary Church*, there is the article "Marian Spirituality," by Eamon R. Carroll, O.Carm., given in an ecumenical course held the spring of 1987 at Dominican College, Washington, D.C., and organized by G. O'Donnell and Robin Maas of Wesley Theological Seminary.

The rosary continues to draw attention. Roland Wells wrote *The Royal Mysteries: Rosary Meditations from Jordan to Jerusalem* (Darton, Longman and Todd, London, 1990).

David B. Bryan brought out the summer of 1991 *A Western Way of Meditation: The Rosary Revisited* (Loyola University Press, Chicago). J. Patrick Gaffney, S.M.M., wrote *The Rosary: A Gospel Prayer* (Montfort Publications, Bay Shore, NY, 1991): in the spirit of St. Louis de Montfort. Fr. Gaffney's paper on St. Louis and Marian Consecration, given to the Society (*Marian Studies* 35 [1984]) has been extracted for the A.M.I. pamphlet *St. Louis Mary Grignon de Montfort and the Marian Consecration* (Washington, NJ, 56 pp.).

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."

The Paulist Press series Sources of American Spirituality published Orestes A. Brownson, *Selected Writings* (ed. Patrick W. Carey, 1991; pp. 272-282 concern Lourdes). Peter Slattery, O.Carm., of Australia, has just published *The Springs of Carmel: An Introduction to Carmelite Spirituality* (Alba, Staten Island, NY, 1991): chapter three is "Mary and Carmel," and the chapter on Therese of Lisieux has more.

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-*

praisal (also fall, 1990; same topic he presented at Winchester, July, 1991).

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 Melancthon, 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

in preparation. A brief comment is by Elizabeth Johnson, C.S.J., "Lutheran-RC Dialogue (USA) Achieves Statement on the One Mediator, the Saints and Mary," in *Ecumenical Trends* 19 (July-August, 1990) 97-101. Two of those who worked on it exchange viewpoints in the *Journal of Ecumenical Studies*: "The Ecumenical Unburdening of the Mariological Problem: A Lutheran Perspective" (by Harding Meyer; vol. 26 [Fall, 1989] 695-6) and "A Roman Catholic Response" (by Carl J. Peter; *ibid.*, 697-703). Father Peter of Catholic University, brilliant member of the consultations for many years, died in August, 1991.

Jeffrey Gros, F.S.C., wrote of "Mary in the Ecumenical Movement Today," in *Review for Religious* (May-June, 1991). W. Beinert reported in *Catholica* 45 (1991) 1-35 on "Maria in der deutschen protestantischen Theologie der Gegenwart." From the times of the early Reformation, Katharina Biegger published her dissertation: "*De invocatione B. M. Virginis. Paracelsus und die Marienverehrung*" (F. Steiner Verlag, Stuttgart, 1990), a well-annotated critical edition of the defense of invocation by the fascinating Theophrastus von Hohenheim (d. 1541).

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).

2. G. Alberigo and English editor Norman P. Tanner, S.J., *Decrees of the Ecumenical Councils from Nicaea I to Vatican II* (Georgetown University Press, Washington, D.C., 1991; in two volumes).
3. Sister Claudia Carlen, I.H.M., editor, two great reference works: *The Papal Encyclicals, 1740-1981* (in five volumes) and *Papal Pronouncements, a Guide: 1740-1978 (Benedict XIV—John Paul I)* (in two volumes) (Pierian Press, Ann Arbor, MI, 1990).
4. Frederick L. Miller, "The marian orientation of spirituality in the thought of Pope John Paul II," in *Communio* 17 (Winter, 1990) 566-79.

B. SCRIPTURE AND TRADITION

1. Christopher O'Donnell, O.Carm., "The Holy Spirit and Mary," in *Doctrine and Life* 41 (May-June, 1991) 233-41.
2. Thomas M. Rosica, C.S.B., "Mary at Cana and the Cross," in *The Bible Today* 29 (January, 1991) 47-50.
3. Cardinal Martini, *Women in the Gospels* (Crossroads, New York, 1990): retreat conferences to religious Sisters by the archbishop of Milan (scenes from Christ's life seen through our Lady's eyes).
4. John R. Griffin, "Newman and the Mother of God," in *Faith and Reason* 15 (Winter, 1990) 91-109.
5. Edward Seifert, F.S.C., "Rilke and the Virgin Mary," in *Emmanuel* 95 (May, 1989) 220-24.
6. Adolphe Gilbert, C.S.Sp., *A Gentle Way to God: The Spiritual Teaching of Francis Libermann, C.S.Sp.* (Paraclete, Blackrock, Dublin, 1991).
7. Kenneth M. Voiles, "The Importance of Mary in the Spirituality of Thomas Merton," in *Spiritual Life* 36 (Winter, 1990) 217-28.

C. DOCTRINE: GENERAL AND PARTICULAR

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

na en torno al III Concilio de Toledo (a. 589) (published in Salamanca, 1990; from the 43rd annual meeting, held at Toledo, 1989) and volume 56 (from the 44th annual meeting, at Saragossa, September, 1990; published at Salamanca, 1991): *50 años de historia aportacion a la mariología*.

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.
6. F.-X. Durrwell, C.Ss.R., *Mary, Icon of the Spirit and of the Church* (St. Paul Publications, Middlegreen, Slough, England, 1991).
7. Helmut Moll, *The Church and Women: A Compendium* (Ignatius Press, San Francisco, 1988): essay on the Blessed Virgin by L. Scheffczyk, also one by Cardinal Ratzinger on the position of Mariology and Marian spirituality within the totality of faith and theology.
8. J. Michael Miller, C.S.B., "Reconsidering Mary: Feminist Criticism Deserves a Response," in *Crisis* 7 (Sept., 1989) 34-9.
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

1. Eltin Griffin, O.Carm., "The Liturgy and Popular Devotions: An Overview," in *The Furrow* 41 (March, 1990) 156-62.
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.
3. Two pamphlets (1990/1) from the World Apostolate of Fatima, Washington, NJ: F. J. Miller, *Mary, Catechist at Fatima*; John A. Hardon, S.J., *Catechesis: The Mission of the World*.
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).
5. Ann Johnson, *Miryam of Jerusalem: Teacher of the Disciples* (Ave Maria Press, Notre Dame, IN, 1991, 161 pp.).
6. John Buscemi, "A Renewed Tradition of Devotion," in *Today's Parish* 22 (Jan., 1990) 32-35.
7. Patricia McCarthy, C.N.D., "Mary, Woman for Peacemakers," in *Review for Religious* (May-June, 1991) 368-76.
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

Worth looking for are the papers given at the Ninth International Ecumenical Conference of the Ecumenical Society of the B.V.M., held at King Alfred's College, Winchester, July 29 to August 3, 1991. The theme was "Do whatever he tells you (John 2,5): Mary and Evangelisation." July 29: David Butler (Methodist), "Mary in the Protestant Tradition," and Albert Wagaman (Lutheran), "One Mediator: Mary and the Saints." July 30: Eamon R. Carroll, O.Carm., "Mary in Recent Biblical and Patristic Studies," and Emma Shackle, "Mary, Mary, Quite Contrary." July 31: Mary Ann De Trana, "Letters of Paul VI and John Paul II on the Virgin Mary: The Evolution of a Dialogue," and Anne Loades, "Feminist Theology, a View of Mary." August 1: Donald G. Dawe, "The Blessed Virgin in Depth Psychology—A Theological Appraisal." August 2: Canon John McHugh, "Behold Your Mother: Reflections on John 19,25-27," and Edward Yarnold, S.J., "A Systematic Theology of Mary." As of December, 1991, these are not yet published.

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."
4. Fr. Luigi Faccenda, *One More Gift: The Spirituality of Total Consecration to Mary* (from the Fall-Winter, 1991, Ignatius Press of San Francisco catalog).
 5. Just come: *Maria unter der Heilige Geist. Beitrage zur pneumatologischen Praegung der Mariologie (Mariologische Studien VIII*; ed. Anton Ziegenaus; from the Augsburg meeting of the German Mariological Society, February, 1989); also H. Gorski, H. Petri, A. M. Kothgasser (Pustet, Regensburg, 1991).
 6. Recent Liguorian pamphlets (Liguori, MO): Robert Fee-ney, *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).
 7. Ann Ball, *A Handbook of Catholic Sacramentals* (Our Sunday Visitor Press, Huntington, IN, 1991).
 8. Imminent is the Ignatius Press (San Francisco) book by René Laurentin, *The Meaning of Consecration Today*.
 9. Announced from Editions O.E.I.L., Paris: René Laurentin, *Le 20 janvier 1842. Marie apparait à Alphonse Ratisbonne*.
 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.

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

Nouveaux Cahiers Marials

27, rue Juliette Recamier
69006 LYON, France

Marian Library Studies

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

Queen of All Hearts

Montfort Fathers
26 So. Saxon Ave.
Bay Shore, NY 11706

"Marian Update"

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

EAMON R. CARROLL, O.CARM.

Professor of Theology

Loyola University of Chicago

and

IMRI, University of Dayton