A Survey of Recent Mariology

Eamon R. Carroll
A SURVEY OF RECENT MARIOLOGY

This year's Survey starts with three special items, then continues with the customary divisions. The three are 1) liturgical; 2) scholastic, specifically St. Bonaventure; and 3) a splendid essay on two pre-Reformation titles, Mother of mercy and Sorrowful Mother. Christopher O'Donnell, an Irish Carmelite, published in December, 1988, *At Worship with Mary: A Pastoral and Theological Study* (Glazier, Wilmington, DE, also Dominican Publications, Dublin). This beautifully produced cloth-bound book takes up, in as many chapters, the fifteen Marian days of the current Roman liturgy—with the relevant history, commentary on the lessons, the “living voice” of Church documents, prayers of the faithful, and “additional readings.”

In assembling this smooth-reading book, Fr. O'Donnell has used the latest and best materials in a battery of languages, for example, Michael O'Carroll's *Theotokos: An Encyclopedic Dictionary of Mary* (1983), the 1986 *Dizionario di Mariologia*, and the 1984 *Handbuch der Marienkunde* (H. Petri and W. Beinert, eds.). He is also au courant with the proceedings of the national societies for theology about our Lady: Spanish, French, our own MSA. Very little escapes his balanced attention; he treats ecumenism, feminism, apparitions—as well as the expected materials on scripture, theology and liturgical history—and winds up with a warm single-page epilogue, inviting us to join Mary's praise of God's goodness to her and through her to ourselves. Mary's festivals put before us a vision of beauty; we are invited to make her Magnificat ours as well, to join her in proclaiming “The Almighty has done great things for me, holy is his name.”

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The second item is by George H. Tavard, A.A., The Forth­bringer of God: St. Bonaventure on the Virgin Mary (Francis­can Herald Press, Chicago, 1989). It was stimulated by the author's membership in the United States Lutheran-Roman Catholic consultations. This dialogue has been engaged since February, 1984, in studying problems between Catho­lic and Lutheran traditions on "the subject of the Virgin Mary, her relationship to Christ, her position in God's plan of salvation, her place in Christian dogma and piety." A consen­sus statement from the consultations is promised for the fall of this year, 1989. Tavard did a paper for the February, 1986, meeting, comparing Bonaventure and Duns Scotus and their theology of Mary; that led him to deeper studies on Bonaventure. Unlike Scotus, by whom he has been over­shadowed, Bonaventure did not accept the Immaculate Conception; he offers us an earlier perspective on the Virgin Mary, antecedent to the formation of the later Marian dog­mas. Fr. Tavard writes:

The ecumenical question, prominent today, urges all Christian believers to review the points where Catholics and Protestants have differed with both eagerness and sincerity. The place of the Virgin Mary in doctrine and piety is one of these points of divergence. ... The heart of Bonaventurian Mariology is to be found in his recurrent reflections on the Annunciation. (pp. vi, viii)

The author concludes his foreword by declaring:

I dedicate this work generally, in an ecumenical spirit, to all the Christian believers who feel respect and veneration for the Virgin Mary, Mother of Christ, Forthbringer of God, and who share with St. Bonaventure and the older theologians their dis­agreement with the modern Catholic doctrine of the Immacu­late Conception. (p. viii)

My third introductory item is the Aquinas Lecture by Fr. Eamon Duffy which appeared in New Blackfriars 69 (Sum­mer, 1988) 210-227: "Mater Dolorosa, Mater Misericordiae."
In good Scholastic style, Fr. Duffy began by rehearsing the customary objections to late-medieval Marian piety, of which a typical comment was Hilda Graef's animadversion on the devotion of this period as "pagan rather than Christian," leading to a "decadence that finally induced the reformers to turn altogether away from Marian devotion." Graef's nonetheless useful book came out in 1963, and is again available in a single-volume reprint: *Mary, A History of Doctrine and Devotion.*

Duffy finds that Graef and other critics have read the Mariology of the three centuries before the Reformation not only unsympathetically but also wrongly. He writes—just after he has explained that medieval Mariology, like medieval liturgy and most medieval preaching, operated within an essentially symbolic and metaphorical universe of discourse—"By bringing to bear on this symbolic material post-Enlightenment notions of meaning and truth, twentieth-century historians of doctrine, like sixteenth-century reformers, miss its meaning." He takes as two such instances the titles *Mater misericordiae* and *Mater dolorosa* which became for H. Graef "the Queen reigning in heaven" and "despairing Mother under the Cross." Rather than reflecting a defective Christology, both titles offer a sympathetic exploration of the saving significance of the Incarnation.

"Mater misericordiae" is on the same wave-length as the *Salve regina.* The mantle-Virgin pictured the same outlook and was reproduced in the widely disseminated Dominican *Speculum humanae salvationis,* underscoring Mary's powerful intercession with her Son. Liturgies from the time of the Black Death are further illustration; "Mater dolorosa" helped people discharge their grief in times of trouble. We might wonder why recent liturgical books have dropped the old prayer for the gift of tears, *pro petitione lacrimarum.* The *Stabat Mater* shows good restraint—identification with the sufferings of Christ by sharing his Mother's grief.

The most popular book in the fifteenth century was Nicholas Love's *Meditationes vitae Christi,* it encouraged the quest for a share in the suffering of the Lord for which Mary
was a natural focus, having been there with John at her Son's cross. Every parish church in England contained an image of the *Mater dolorosa*, for every Church was dominated by the Rood across the chancel arch, invariably flanked by the mourning figures of Mary and the beloved disciple. The widespread Pietà is another instance, as under the title of Our Lady of Pity at Long Milford in Suffolk. Margery Kempe (East Anglia) describes such a Marian image, which helps us to think of "the dolful deth that he deyd for vs" (her words).

Then Duffy answers the charges of emotionalism and subjectivity, without denying the extremes that often occurred, *pace* Huizinga (*The Waning of the Middle Ages*), *pace* also Simon Tugwell's *Ways of Imperfection*. Calling on Mary's compassion transcended subjective emotionalism. Fr. Duffy writes:

The appeal to Mary's intercession here is not the expression of a sense of distance from Christ, but precisely the opposite—the symbolic expression of a sense of closeness to him. She is not the bridge we must cross before we can draw near to him, but the bridge by which he has already chosen once and for all to draw near to us. Her symbolic function in the cult both of Mater Dolorosa and Mater Misericordiae is to stand as assurance that God indeed has become of one kind with us, and is kindly disposed towards us.

St. Anselm provides a splendid example in his *Meditations and Devotions*, his famous third prayer to St. Mary, laying the ghost of a false piety that makes Mary mother of mercy in invidious contrast to the justice of her Son.

"Mater misericordiae" and "Mater dolorosa" are inextricably linked, "for . . . supremely in her moment of sorrow under the cross Mary's motherhood of humanity, and of the God-Man, converge." A fourteenth-century poem, "Stond well, Moder under Rode," has Jesus teaching his Mother the meaning of his death. Fr. Duffy explains: "In this tradition Mary is essentially an inclusive and representative figure, the icon and means of Christ's rootedness in human kind."
A number of passages in Julian of Norwich (Revelation of Love, d. 1416/23) bear out his contention about the significance of Mary's sorrows for her wider motherhood.

1. Scientific journals and annuals

The forty-ninth volume of Marianum (1987) appeared as four fascicles in one (whole number 137), 702 pages. The customary categories are Studia, Miscellanea, Ramenti mariana mediaevalia, Documenta, then Chronic and Recensiones; there is also a special lead-off section, Documenta de anno mariali. Nine articles cover many matters: J. López Martin (Spanish), on the praenotanda to the forty-six new Marian Masses; E. Testa, O.F.M. (Italian), on Mary as the virgin earth, icon of the Church and socia of the Trinity; Xavier Pikaza, O. de M. (Spanish), on Mary, the human person—mariology, anthropology and the Trinity; Michel T'Joen (French), Mary and the Spirit in Balthasar's theology; José M. Arnáiz, S.M. (Spanish), on the mystery of Mary and mystery of man. Cuthbert Johnson, O.S.B., and Anthony Ward, S.M. (Marist), co-authors, offer "The Figure of Mary in the Worship of the Church of England," a sober analysis of the place of Mary in Anglican liturgy, from the sixteenth century to the present.

Bertrand de Margerie, S.J., who has been a speaker at our MSA convention (Marian Studies 38 [1987]), comments on the Assumption (French), taking up the defined phrase, "expleto terrestris vitae cursu," and seeing our Lady's glory as the consequence of her life and at the same time a gratuitous privilege. The Belgian Jesuit Ignace de la Potterie gave his paper initially at the Biblicum for the Marian Year (6 Dec. 1987); it is here in Italian, "The Daughter of Sion: The Biblical Basis of Mariology after the Second Vatican Council." J.-M. Salgado, O.M.I., of Haiti, who has also spoken at our MSA convention (Marian Studies 32 [1981]), writes (French) of Trinitarian appropriations and Marian theology, in a consideration of the thought of Saint Maximilian Kolbe.

The Miscellanea section has two items. The first is a report by Vincenzo Benassi on Medjugorje which reviews
some of the enormous literature, year by year (1982 to 1987), including a number of English translations, such as that of Laurentin. He suggests caution, especially about claims of secrets. The second *Miscellanea* entry is an extended report on the Kevelaer congresses of September, 1987, by Luigi Gambero, the Marianist scholar. David Maria Montagna, O.S.M., continues his *Ramenta mariana mediaevalia*, adding five short pieces to the previous ones (here, numbers ten to fourteen): inscriptions from Modena, A.D. 1184; a Servite document of the early 1300s; "letters of indulgence" from popes and bishops of the same period; dedication of bells in medieval Italian churches; and a Servite church at Pistoia, A.D. 1524.

The *Documenta* section has a number of items from the Holy Father: extracts from his encyclical on the Holy Spirit, 18 May 1988; a selection of homilies from his apostolic journeys (e.g., Suva [Fiji], 21 Nov. 1986, in English, and his allocution to the Congress on the Sacred Hearts, Fatima, 22 Sept. 1986); also some Roman Angelus homilies (English, French, etc.). Some documents are from the Congregations, for example, Marian portions of the instruction on liberation, 22 March 1986.

Chronicles are given from Poland (Lublin, 11 May 1987), our Society (1987), the French Marian apostolates (June, 1987), the 26th week of Marian Studies (Pompey, June, 1987), and the rectors of international Marian shrines (November, 1987). A set of interesting reviews cover these fields: bible, middle ages, liturgy.

The 1988 volume (38) of *Ephemerides Mariologicae* concluded with a double fascicle, principally on "the faith of Mary," presented by editor D. Fernández, C.M.F., as the capital theme of the papal letter *Redemptoris mater* and here developed in three essays: C. G. Andrade, C.M.F., on "The Experience of God in the Old Testament," leading from Abraham to Mary; P. Franquesa, C.M.F., "Mary as Believer in Judaism, Christianity and the Church"; and B. Fernández, "Mary of Faith, Mary of Hope." Additional articles are by the Mercedarian Xavier Pikaza on Mary as liberator, the new-

For the centenary of St. John Bosco's death (1888) Rafael Casanovas Cortés, S.D.B., writes on the saint, the young, and Mary auxiliatrix—the Salesian family of the century past. Matías Augé, C.M.F., provides a thirteen-page "nota" on the new Marian Masses. D. Fernández, C.M.F., the editor, does a "nota" on "Jesus, Son of Joseph," about Mary's virginity in recent studies by the German author Uta Ranke-Heinemann. Daughter of a president of the German Republic, she became a Catholic in 1953; she has been much involved in pacifist causes. Her license to teach theology was revoked in 1987 because of her writings on Mary's virginity, here reviewed and rebutted by Fr. Fernández.

A third "nota" is a short review of the Spanish edition of the great Dizionario di Mariologia which came out in Italy in 1985. The author of the "nota" is Eliseo Tourón. The Spanish edition has additional articles by Spanish authors (Nuevo Diccionario de Mariologia, Madrid, 1988). Would we could find a brave publisher in English to provide a corresponding translation and edition. The Spanish has twenty-five new writers from the Spanish-American (Hispanoamericanos) world, bringing the page total to 2,127; among the added authors, we find S. Muñoz-Iglesias, on the infancy gospels.

The Chronica begins with a report on the Seville Marian Centre which started in 1984, in association with the Discalced Carmelite magazine Miriam (province of Andalusia). One accomplishment of the new Centre has been "Marian weeks," in the month of May; the first four are here reviewed: 1985, 1986, 1987 and 1988. The names of those who gave papers are well-known from the Spanish Mariological Society (its president, E. Llamas, Ismael Bengoechea; etc.). María, hoy (vol. one) was the first publication from...
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this venture (Editorial Miriam, Seville, 1986). The weeks' papers from 1986 and 1987 were gathered into volume two of María, hoy (Editorial Miriam, Seville, 1988).

The fourth week (1988) was held first in Seville, then repeated in Cádiz and Málaga because of the Marian Year. The six 1988 conferences are summarized here by one of the speakers, I. Bengoechea. His own paper was on Andalucía in the presence of the mystery of our Lady; that of José Ferreira was on Mary in the pilgrimage of faith, and that of the Discalced Carmelite Provincial, Serafin Puerta Pérez, was on the mystery of Mary in light of St. Paul. The others were by Rafael Leiva Sánchez, O.Carm., and the Bishop of Cádiz, Antonio Dorado Soto; respectively, they treated Mary, model of Christian life and the Magnificat. Ana María López Díaz Otazu wrote "María y la Iglesia desde la maternidad."

The Chronicle also reports on the Roman congress for the Marian Year, 23-25 May, 1988, based on Redemptoris mater; S. De Flores, J. Galot, A. Serra, L. Padovese, R. Laurentin, S. Meo, F. Courth, C. Pozo, E. Llamas, and Concetta M. Militello were speakers. P. Melada, O.F.M., was the organizer. A "national week of Marian studies" at Saragossa was held 6-12 June 1988, and is here reported. The Spanish Mariological Society sponsored it, in association with the conference of Spanish bishops. There were two sections: Marian and Mariological.

The Documents include several by the Holy Father; one is on the Akathist at a celebration (25 March 1988) at S. Maria sopra Minerva, following the liturgical celebration in the Byzantine-Slav rite of the matins of the Annunciation. There is also his homily at the close of the Marian Year, in St. Peter's (15 August 1988). Documents of Roman congregations complete the section; the letter of the Congregation for Catholic Education on the place of Mary in intellectual and spiritual formation is given here in Spanish (25 March 1988). It was in English in L'Osservatore Romano, 13 June 1988. Nuntia bibliographica complete the number.

Estudios Marianos, volume 53, contains the papers given in the Spanish language section of the Kevelaer internation-

E. Llamas, the president, wrote the introduction and also a study on episcopal letters in Spain, 1850-1904. B. Monsegu, C.P., did an historical synthesis of Marian cult in Spain; A. Martinez Sierra, S.J., wrote on the Jesuits and the Marian Year of 1904; S. Folgado Florez reported on the 1984 Saragossa National Marian Congress. L. Díez Merino, C.P., investigated the place of Marian cult in Spanish books the first half of this century (textbooks, prayerbooks, etc.); J. J. Ayan Calvo took up “consecrations of the world to the Blessed Virgin,” including those by the present pope. A. Aranda spoke of the rosary devotion from Leo XIII to Pius XII.

Other topics were “Andalusian penitential fraternities” (A. Molina Prieto); the Lérida academy (J. Esquerda Bifet); Compostela and the rosary (J. García Oro, O.F.M.); Marian piety in Galicia: 1800-1962 (G. Calvo Moralejo, O.F.M.); Cardinal Gomá (A. Luis Iglesias, C.Ss.R.); the devotion to our Lady of Teresita González-Quevedo, d. 1950, of the Congregation of the Carmelite Sisters of Charity, founded by St. Joachina Védruna, d. 1854 (F. Ochayta Piñero).

A seventh volume of *Mariologische Studien* has appeared, from the meeting of the German Mariological Society of October, 1986: *Divergenzen in der Mariologie: Zur oekumenischen Diskussion um die Mutter Jesu* (F. Pustet, 1989). The editor is H. Petri; authors are F. Courth, on points of controversy in the ecumenical dialogue, with suggestions for solution; A. Ziegenaus, on the virgin birth in the apostolic understanding of the faith and in A. von Harnack; Leo Scheffczyk, the ecumenical problem with the Assumption dogma; and H. Petri, “Zu Problemen der sprachlichen Vermittlung in der Mariologie.”

2. Magisterium

Even a restricted list of papal statements about the Mother of Jesus would take several pages. The reader is referred to journals that cover the journeys, writings and allocutions of Pope John Paul II: *The Pope Speaks* (quarterly), entries in
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Catholic Periodical and Literature Index, the run-downs in Marianum and Ephemerides Mariologicae. There is a particularly rich reportage on the Holy Father in the Conventual Franciscan Roman journal Miles Immaculatae, a multilingual (especially strong in English and Italian) magazine edited by Peter D. Fehlner of our Society. The January-June 1989 issue is anno XXV, fascicolo I-II. Along with forty-three pages of John Paul's documents, there are articles by William G. Most ("New Light the Messianic-marian Character of Isaiah 7:14"), J.-M. Salgado, O.M.I. (on the origins of the Marian devotion of Bl. Eugene de Mazenod), and the late D. Bertetto, S.D.B. (Don Bosco's devotion to our Lady); there is much else besides (chronicle, reviews, etc.).

The papal letter on women in the Church is mainly on the Mother of Jesus: Mulieris dignitatem, 15 August 1988 (See the Spring-Winter issue of The Pope Speaks 34 [1989], which also has the index to volume 33; note the entries on our Lady). Here is a sample:

This "prophetic" character of women in their femininity finds its highest expression in the Virgin Mother of God. She emphasizes, in the fullest and most direct way, the intimate linking of the order of love—which enters the world of human persons through a woman—with the Holy Spirit. At the annunciation Mary hears the words, "The Holy Spirit will come upon you" (Lk. 1:35). (The Pope Speaks 34 [1989] 44)

On 10 December 1988, the Holy Father visited the pontifical theological faculty Marianum of the Servites, who have commemorated the occasion with an attractive color brochure Il Papa al "Marianum."

Commentaries on John Paul's Redemptoris mater continue to appear in considerable number. There is a plethora of episcopal letters and joint pastorals from national hierarchies for the Marian Year; it would be worthwhile to gather and assess these, a project The Marian Library of the University of Dayton has begun. The June 1987 joint letter of the Irish hierarchy concluded with the plea of a sixteenth-century Irish poet at a difficult time: "Abandon not Mary,
the Mother of God,” and they added: “His appeal is for the twentieth century too.”

At a quarter of a century from the Council, a set of fresh studies has appeared—both retrospective and prospective—the work of sixty-eight authors from twenty countries, all from the Roman Jesuit faculties of the Gregorianum, the Biblicum and the Oriental Institute. René Latourelle, S.J., is the editor. The original Italian ran sixteen hundred pages (sixty-five articles) in two volumes. The English language edition, currently appearing, is in three (Paulist, Mahwah, NJ), *Vatican II: Assessment and Perspectives*; volume two appeared this year (1989), with articles on the liturgical and sacramental life of the Church, also the anthropology of the Council and its influence on human rights, moral theology and eschatology. Volume one came out last year (1988); it contains articles on *Dei verbum*, the Church in *Lumen gentium*, the lay apostolate and the new Code of Canon Law. Volume one also has the article “Mary in Postconciliar Theology” (pp. 469-539), by Stefano De Fiores, S.M.M., of Italy, the 1983 recipient of the Marian Library Medal.

The Marist J. Robert Dionne published, in 1987 (Philosophical Library, New York), the significant study *The Papacy and the Church: A Study of Praxis and Reception in Ecumenical Perspective*. The title states the theme fairly well: the exercise of the papal magisterium is an indispensable key to its correct understanding. It is *praxis*, as distinct from theory, that illustrates the true nature of papal authority. Dionne demonstrates his thesis by a whole series of areas in which the reaction on the part of the receiving Church (hence “reception”) has led to alterations, indeed to reversals, of papal teaching (e.g., in such areas as religious freedom, Church-state relations, and other “doctrines”).

It may be that an article-length review of Dionne’s book exaggerates somewhat in its own title: “Talking back to Rome ... J. R. Dionne on papal magisterium and the Church” (*One in Christ* [1988] 2). Fr. Rausch, the reviewer, summarizes Dionne more succinctly in his own recent book, *Authority and Leadership in the Church: Past Direc-
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Of particular import in Dionne is a lengthy chapter (chap. 8) on the Immaculate Conception and the Assumption, as dogmatically defined—the only "dogmatic" instances taken up in this book; the other illustrations are doctrinal rather than dogmatic. In both definitions, 1854 and 1950, *praxis* has illuminated theory. The theory is expressed most strikingly in the statement from the First Vatican Council having to do with papal infallibility, a sentence that needs to be read with great precision and not isolated from the actual practice of both Marian dogmas. We recall the statement of Vatican I (*Pastor aeternus*) and the fateful phrase *ex sese*, relative to papal definitions.

For both the Immaculate Conception and the Assumption, what Dionne calls the "associative" elements were key determinants leading to the definitions. In fact, in practice (*praxis*), neither Pius IX nor Pius XII acted without carefully consulting and weighing the belief of the faithful, as Newman understood and expressed in his famous essay, *On Consulting the Faithful in Matters of Doctrine* (ed. J. Coulson; Sheed and Ward, Kansas City, 1986). For the Immaculate Conception, there is a rich body of evidence; Dionne cites a number of French opinions prior to the definition, mostly in favor, a few contrary. For the Assumption, much of the evidence is still in closed Vatican archives, but he makes good use of available materials, principally the volumes of the mid-forties by Hentrich and de Moos, recording and cataloging petitions for the definition. Both truths show how carefully and closely the popes sought and heeded the opinions of the bishops and faithful—the associative elements in a symbiotic meeting of what Dionne calls the eis-cyclic and eccyclic elements of the definitions.

The author distinguishes between associative elements (the Church as association) and institutional elements (the Church as institution) and shows that, in practice, the asso-
ciative elements have always been present in papal magisterial activity, on the dogmatic as on the doctrinal level—even when a maximalist interpretation of papal authority became a manualist tradition, as was largely the case between Pio Nono and the opening of the Second Vatican Council, or, more accurately, up to the time of Pius XII. Dionne is not, however, a partisan of a minimalist (lege Hans Küng) reading of papal authority, for neither is such a watering down of the Roman magisterium faithful to the praxis.

The significant presence of the associative elements, in the processes that led to the definitions of 1854 and 1950, holds out promise for ecumenical dialogue. The intimate bonds between Jesus and his Mother were determinant factors in the sensus fidei (wording Dionne prefers to sensus fidelium). By the same process, within the same praxis, the Mother of Jesus is seen in her Assumption to be the archetype of the Church, for the associative elements were inextricably linked in practice to the Roman/papal decisions.

3. Scripture and tradition


Listed last year, under Further selection of recent writings, was the article by the Old Testament professor at Gettysburg Lutheran Seminary, Dr. Richard N. Nelson, "David: A Model for Mary," which appeared in *Biblical Theology Bulletin* 18 (October, 1988) 138-42. Taking up a suggestion by Eric Burrows, S.J. (made in 1940) on Luke's "imitative historiography," Dr. Nelson describes verbal links between Da-
vid and Mary. Both are models of faith; the Mother of Jesus, “faithful disciple,” is the new David. The similarity between Luke 1 and 2 Samuel 7 extends to a number of statements. David says, “Who am I, Lord God, and who are the members of my house, that you have brought me to this point?” (2 Sam. 7, 18); Mary’s words are: “How can this be . . .?” (Luke 1, 34). The courtly language of David, “Lord God, you have also spoken of the house of your servant for a long time to come” (2 Sam. 7, 19), is reflected in Mary’s “Behold the servant of the Lord” (Luke 1, 38). David said: “And now, Lord God, confirm for all time the prophecy you have made concerning your servant and his house, and do as you have promised” (2 Sam. 7, 25), with the echo in Mary’s consent, “Let it be done to me as you say” (Luke 1, 38).

Last year’s Survey alluded to a title in the Cistercian Fathers’ series that I had not yet seen first-hand: Treatises by Stephen, abbot of Sawley (d. 1252). In the set (CF), it is volume 36 (Cistercian Publications, Kalamazoo, MI, 1987), edited by Bede K. Lackner, O.C.S.O., and translated by the late Jeremiah F. O’Sullivan. The “meditations” include Stephen’s reflections on our Lady’s joys; these were originally edited in the Revue d’ascétique et de mystique (1929) by A. Wilmart, O.S.B. (d. 1941). We are now fortunate to have them in English, a worthy complement to the traditional materials on our Lady’s sorrows. There are fifteen joys; the twelfth marks her Son’s resurrection, the thirteenth his ascension, the fourteenth the descent of the Holy Spirit at Pentecost, the fifteenth the Assumption: “Your blessed presence has made joyful the entire city of God where you rejoice and exult before God as the ranks of the heavenly court look on in wonder.” And in the conclusion: “. . . may the well-known love and the sweet memory of the Blessed Mary, Virgin and Mother, erase and wipe away completely whatever I have said with a lack of prudence or with insufficient devotion about her joys. Amen.”

The American scholar Allan Wolter, O.F.M., edited, in 1988, Four Questions on Mary by John Duns Scotus (d. 1308) (Old Mission, S. Barbara, CA, 98 p.) According to the


4. General and particular doctrines

Frans Jozef van Beeck, S.J., of Loyola University, Chicago, published this past spring (Harper and Row, San Francisco, 1989) the first of three volumes of a “contemporary Catholic systematic theology,” under the general title *God Encountered*. Volume one is *Understanding the Christian Faith*; chapter seven, “Doxology, the Mystery of Intimacy and Awe,” has seven pages on Mary, Mother of God and Model of the Church, and the author promises to return to that theme in a follow-up volume.

Christopher O’Donnell, O.Carm., of Ireland, did a reflective article for *Doctrine and Life* 37 (1987) 443-56: “Mary in Theology and Devotion Today.” A number of journals had special numbers for the Marian Year, e.g., *The Furrow* (Ireland) from August, 1988, with such articles as Thomas Norris, “Mary and Our Search for Identity,” and a somewhat unenthusiastic review by the Baptist Robert Dunlop of A.


On individual doctrines about our Lady, I note especially the significant interest in the origins of the doctrine of Mary’s perpetual virginity. At the international conference of the Ecumenical Society of the B.V.M., Liverpool, Easter Week (1989), Professor Rebecca Weaver from Union Theological Seminary, Richmond, Virginia, a colleague of the Presbyterian Dr. Donald A. Dawe, who has served as president of the American ESBVM, gave the paper, “The Power of Chastity for Mary and Her Sisters: The Empowerment of Women in the Poetry of Prudentius,” which she had previously presented to the American Society. In England it was the Martin Gillett Memorial Lecture.

Peter Brown, the St. Augustine expert, has devoted a new book to the expansion of celibate and virginal life in that period. So far I have seen only a review of his new book, which has material on the Virgin Mary: *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*. The review by Averil Cameron was in *The* (London)
Tablet, 22 April 1989, to the effect that women found consecrated virginity a way of life that gave them independence not otherwise possible in their society, as those abbesses in the Middle Ages who exercised considerable power. The 1989 issues of La Vie Spirituelle are, all five, devoted to the theme of the saints and sanctity; the second issue (mars-avril) poses the question: "Why the saints?" with the lead article a favorable analysis of Peter Brown: "Peter Brown et la sainteté de l'Antiquité tardive," by Aline Rouselle.

Other individual doctrines touching our Lady are to be found as papers in the journals (e.g., Marianum and Ephemerides Mariologicae) or conferences included in annual proceedings (as the study mentioned above on the implications of the Assumption definition for ecumenism in the most recent Mariologische Studien). T. Koehler, S.M., contributed the article, "Mary, Mother of the Church, and Her Maternal Mediation," to Social Justice Review 79 (May-June, 1988) 78-81, completing the set of articles on major Marian doctrines that appeared in the same journal for November-December, 1987. The April, 1989, Divinitas has an article by J.-M. Salgado, O.M.I., on the queenship of Mary.

5. Liturgy, devotion, devotions

So far we have only twelve of the forty-six new Masses on our Lady available in ICEL translations. Other vernaculars are ahead of us here, and studies on these Masses have been appearing in various languages, for example, one by J. Laurenceau, O.P., in Maison Dieu. They were issued on 15 August 1986, in advance of the Marian Year. Redemptus M. Valabek, O.Carm., took the occasion of the new Masses to write "Carmel and the Marian Year 1987-88," in Carmelus (Rome) 35 (1988:1) 3-32, taking up ideas from Redemptoris mater in the same study. John E. Rotelle, O.S.A., has put out a revised edition of the Little Office of the B.V.M., which I have seen advertised. His book Mary's Yes from Age to Age is a well-done anthology, subtitled Readings on Mary through the Ages (Collins Liturgical Publications, London, 1989, 192 p.). The introduction to Mary's Yes from Age to
Age is "Mary in the Thought of Saint Augustine" by Cardinal Michele Pellegrino, a valuable piece.

Peter O'Dwyer, O.Carm., got out his *A History of Devotion to Mary in Ireland* from the Four Courts Press, Dublin, 1988. Ireland offers some of the earlier vernacular prayers in praise of Mary known to the Western World. Fr. O'Dwyer, working from Irish language materials—many still in manuscript, traces the growth of devotion to Mary almost from the time of St. Patrick (from A.D. 600) to the year 1900, well right to the present, although the twentieth-century materials are more an appendix, a sort of after-thought in terms of his original plan. The high value of the O'Dwyer study is the remarkable gathering of virtually inaccessible Irish-language materials: from the eighth-century poet Blacthmac into Norman times, the twelfth century and after, up to and through the Reformation and penal days, into the nineteenth century. Each chapter begins with a few lines from one of the authors studied more in detail in the chapter devoted to that century (see my review in *Theological Studies* 50 [1989] 593-4).

A few examples indicate Fr. O'Dwyer's range. The first is a prayer attributed to St. Ita (d.ca. 570, the prayer actually dated ca. 900): she asks of our Lady the privilege of nursing the Christ-child, typical of the intimacy of many Irish prayers. The American composer Samuel Barber set this prayer to music in his *Hermit Songs*, and accompanied at the piano Leontyne Price in a recording of 1954. A thirteenth-century bard wrote: "Sad to my heart are the words of the woman bent over her Son. God's heart softened to her weeping; her heart was dead while He was in the grave." And from a fifteenth-century poet: "Since I have come into the world I am as a salmon gone astray, put me safe from the shore into the water, o daughter of Joachim."

The Marist Gerald Arbuckle (of the East Asian Pastoral Institute, Manila) wrote for the 13 May 1986, (London) *The Tablet*, "In praise of popular piety," in defense of devotional forms and in a caution against premature cancellation of patterns of piety that have meant and continue to mean

6. *Mary and Christian unity*

The papers given at the San Francisco international ecumenical conference, "Mary, Woman for All Christians," the inspiration of Fr. Alfred Boeddeker, O.F.M., of our Society (17-21 June 1988, at the University of San Francisco), were all collected with the promise of publication, but so far have not been. The gathering was both international and ecumenical, with addresses by Lutherans, Presbyterians, Anglicans, Orthodox and Catholics. Many speakers are well-known: Dr. Donald A. Dawe and Dr. Ross Mackenzie (Presbyterians), Alan Jones of Grace Anglican Cathedral, Orthodox Bishop Kallistos Ware of England, and many Catholics, some from our Society—as the Marianists J. Roten of Switzerland, L. Gambero of Italy, both associates of the Dayton Marian Library. Brother John Samaha, also a Marianist, was one of the organizers. F. M. Jelly, O.P., and Kenan Osborne, O.F.M., both with us here at Burlingame, also spoke (see my report in *Ecumenical Trends* 17 [November, 1988]).

The Easter week (27 March-1 April 1989) international conference of the ESBVM had seven major papers and a collection of shorter "communications." Some of the main addresses have been published in *The Month* (English Jesuit journal) second new series, 22 (Aug.-Sept. 1989): Paul S. Fiddes (Baptist), "Mary in the Theology of Karl Barth"; Archimandrite Ephrem Lash, "Mary in Eastern Church Literature"; Sven-Erik Brodd (Lutheran from Sweden), "Shift in Marian Perspectives in the Lutheran Tradition"; John McHugh, "The Doctrine of the Immaculate Conception: Reflections on a Problem in Ecumenical Dialogue"; and a one-page report on the Congress by Alberic Stacpoole, O.S.B. Not yet published are the papers sent in by Sr. Lutgert Govaert ("Newman's Mariology and His Personal Development") and Eamon R. Carroll ("Mary in the Apostolic Church: Current Work").
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7. Miscellany, last minute and forthcoming

Victor Conzemius of Luxembourg contributed the cover-story to the *Catholic Historical Review* for January, 1989, "Otto Karrer (1888-1976): Theological Forerunner of Aggiornamento," on the German-born one-time Jesuit who spent most of his sometimes very troubled life in Switzerland. Among Karrer's interests were Mary and ecumenism. Columba Press of Dublin published in 1988 the attractive bilingual *Saltair: Prayers from the Irish Tradition*. Pádraig Ó Fiannachta is the compiler; the translator, Desmond Forristal, writes: "These are not prayers for reading. They are prayers for praying. May they bring those who use them closer to the Three-personed God, to the Blessed Virgin Mary and to all the angels and saints of heaven." There is a
section on Mary and the saints (pp. 84, 93) along with many other allusions to our Lady, her joys, her sorrows, her loving concern for all her pilgrim children.


Further selection of recent writings

The order of this appendix is the customary one: A. Magisterium; B. Scripture and tradition; C. Doctrine: general and specific; D. Liturgy and devotion; E. Ecumenism; F. Miscellany, last minute and forthcoming.

A. MAGISTERIUM


2. Pope John Paul II, in new series of pamphlets from the World Apostolate of Fatima, Washington, NJ, Queen of Apostles series; the first has been: *And from that*
A Survey of Recent Mariology

hour... , the pope's address at Fatima, 13 May 1982, published 1989.

B. SCRIPTURE AND TRADITION
1. R. Cantalamessa, The Mystery of Christmas (St. Paul's, Middlegreen, Slough, 1989; also Liturgical Press, Collegeville, MN, 1989): on the Magnificat, the Gloria, the Nunc dimittis.
5. E. Paul Benoit, "Our Lady of the Blessed Sacrament: A Patristic Interpretation," in Emmanuel 95 (March, 1989) 80-85, as listed in CPLI.
6. Louis Menvielle, Marie, Mère de Vie (Approche du mystère marial à partir d'Irénée de Lyon [Eds. du Carmel, Centre Notre Dame de Vie, 1986]).

C. DOCTRINE: GENERAL AND SPECIFIC
1. John Hyland, F.M.S., editor, Mary in the Church (Veritas, Dublin and Marist Brothers, Athlone, 1989, 187 p.): attractively produced and well-rounded essays, by John McHugh; Christopher O'Donnell, O.Carm.; Michael O'Carroll, C.S.Sp.; Alberic Stacpoole, O.S.B.; John Paterson (Church of Ireland); Metropolitan Anthony Bloom (Orthodox); Celine Mangan, O.P. ("Mary and Women"); Donal Flanagan; Patricia Coyle; Bishop Cahal B. Daly; Brian Magee, C.M.; Peter O'Dwyer, O.Carm.; and Romuald Gibson, F.M.S. ("Marist Marian Heritage").

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D. LITURGY AND DEVOTION


E. ECUMENISM
1. "Reactions to *Redemptoris Mater*," by G. Voss and K. Koch (both Catholic), U. Wilckens (Lutheran), and D. Papandreou (Orthodox), in *Theology Digest* 35 (Spring, 1988) 9-15.
5. Cowley is also publisher of two titles by J. Neville Ward, English Methodist minister and active member of the ESBVM, one entirely on our Lady (*Five for Sorrow, Ten for Joy: A Consideration of the Rosary*, revised edition, 1985, with new introduction by the author) and the other with the chapter "Mother of God" (*The Following Plough* [title from William Blake, "As the plough follows words, so God rewards prayers"], 1984).

F. MISCELLANY, LAST MINUTE AND FORTHCOMING


7. Our Lady's Digest, into its 44th year, edited by its founder Stanley Matuszewski, M.S. (quarterly from P.O. Box 1022, Twin Lakes, WI 53181): e.g., the winter 1989/90 issue (vol. 44, no. 3) has articles by the Holy Father; W. Brennan, O.S.M.; Patrick Peyton, C.S.C.; Cardinal Carberry; Michael O'Carroll, C.S.Sp.; Eamon R. Carroll, O.Carm.; and others.

8. The Montfort Fathers, Bay Shore, NY (26 So. Saxon Av., zip. 11706), publish every two months Queen of All Hearts, edited by J. Patrick Gaffney, S.M.M., with managing editor, Roger M. Charest, S.M.M.—both members of our Society; the latest issue (Nov.-Dec., 1989; vol. 40, no. 4) has articles by the editor (professor of theology, St. Louis Univ.); R. M. Charest; D. MacDonald, S.M.M.; S. Smolenski and others.


10. The World Apostolate of Fatima (Washington, NJ), directed by Fr. Frederick Miller (of our Society), produces audio and video tapes, publishes the magazine Soul (every other
month), and, in 1989, issued four titles in a new pamphlet series, Queen of Apostles: 1) “And from that hour ...” (papal address, Fatima, 13 May 1982); 2) Ronald D. Lawler, O.F.M.Cap., “Divine Faith, Private Revelation, Popular Devotion” (previously in Marian Studies 35 [1984]); 3) Joyce A. Little, “The Significance of Mary for Women” (excerpted from Marian Studies 39 [1988]); and 4) Sister Mary Frederick, M.C., “True Devotion to Mary.”

EAMON R. CARROLL, O. CARM.
Professor of Theology
Loyola University of Chicago
and
IMRI, University of Dayton