A Survey of Recent Mariology

Eamon R. Carroll

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

Part of the Religion Commons

Recommended Citation
Available at: https://ecommons.udayton.edu/marian_studies/vol45/iss1/13

This Back Matter is brought to you for free and open access by the Marian Library Publications at eCommons. It has been accepted for inclusion in Marian Studies by an authorized editor of eCommons. For more information, please contact frice1@udayton.edu, mschlangen1@udayton.edu.
A SURVEY OF RECENT MARIOLGY

Eamon R. Carroll, O.Carm.*

The three opening items of this year's Survey are (1) a book on the Hail Mary by Nicholas Ayo, C.S.C.; (2) Stephen Benko's study on Mariology; and (3) a reflection from the Holy Father's letter for the year of the family. The University of Notre Dame published (1994) The Hail Mary: A Verbal Icon of Mary, following Ayo's earlier books, The Lord's Prayer: A Survey, Theological and Literary (Notre Dame, 1992) and The Creed as Symbol (Notre Dame, 1989). As in the previous titles the author analyzes the prayer line by line, and then offers an anthology by authors ancient and modern. Nine selections range from Cyril of Alexandria to Sister Agnes Cunningham, touching along the way Thomas Aquinas and Savonarola. Five chapters make up the Introduction (e.g., perceptive comment on the concerns of feminism and ecumenism); Final Words comprise additional short chapters (e.g., "The Hail Mary as the Prayer of the Holy Spirit"). A bibliography on the Ave Maria and a selected list of books in English about Mary round out the 231-page volume.

Stephen Benko (a Protestant) has written over the years on Mariological topics, also on the communion of saints. In spite of its foreboding title, his The Virgin Goddess: Studies in the Pagan and Christian Roots of Mariology (Brill, New York and Cologne, 1993) is a respectful and useful study. Benko argues that, from the Apocalypse (Rev. 12), Christians were influenced by the pagan patterns of Mediterranean goddesses in elaborating their image of the Virgin Mother of the Savior. His thesis is

*Fr. Carroll, O.Carm., is professor emeritus of theology at Loyola University (Chicago) and also a member of the faculty of the International Marian Research Institute of the University of Dayton.
no simplistic return to the comparative religious reductionism of a century ago, but a balanced appeal not to overlook the Near Eastern attempts to express the feminine qualities of the divine. Benko in no way denies the newness of Christianity and the orthodoxy of the Christological title of Theotokos.

The papal "Letter to families worldwide for the 1994 Year of the Family," February 2, 1994, can be found in The Pope Speaks 39 (July–August, 1994), 208–245. The conclusion appeals to the example and intercession of Mary and Joseph: "May Mary, Mother of Fairest Love, and Joseph, Guardian of the Redeemer, accompany us all with their constant protection." John Paul II gives as well several pages to Mary as Mother of fairest love, a truth "already revealed in the words of the archangel Gabriel, but its full significance will gradually become clearer and more evident as Mary follows her Son in the pilgrimage of faith." Joseph too is caught up in this mystery of love:

Mary was the first to enter this realm [i.e., the mystery of the Incarnation] and she introduced her husband Joseph into it. Thus they became the first models of that fairest love which the Church continually implores for young people, husbands and wives and families. Young people, spouses and families themselves should never cease to pray for this. How can we not think about the crowds of pilgrims, old and young, who visit Marian shrines and gaze upon the face of the Mother of God, on the faces of the Holy Family, where they find reflected the full beauty of the love which God has given to mankind?

The Holy Father's pastoral message for the feast of Christ the King, November 22, 1981, Familiaris Consortio, offered similar teaching (e.g., "May the Virgin Mary, who is the mother of the church, also be the mother of 'the church of the home.' Thanks to her motherly aid, may each Christian family really become a 'little church,' in which the mystery of the church of Christ is mirrored and given new life").

A Survey of Recent Mariology

1. Scientific periodicals and annual proceedings

The second number of the new, twice-yearly Italian *Theotokos: Ricerche interdisciplinari di Mariologia* (vol. 1, 1993/2) reached subscribers early in 1994. Editor A. Valentini, S.M.M., set the stage. There are seven *studi*, then reviews and notices. A. Serra leads off with a scriptural study entitled "Galatians 4,4: a Mariology in a nutshell" (lit. *in germe*). The Mariologist Luigi Gambero, well known to American audiences from his many summers at the University of Dayton, considers Galatians 4,4 in patristic exegesis. A. M. Triacca writes of Galatians 4,4 in current Roman liturgy, the Mass, and the Hours. A brief summary in English follows his long article, and similar summaries append the other articles also. The final line of the Triacca summary runs: "The Author dwells upon the interchange between *lectio*—*celebratio*—*confessio* of the biblical locus in question and on its implications in the sphere of mariology."

Francesco Lambiasi writes of "Mary, the woman and the Trinity," a study in current theology, with feminist ramifications. Vilma O. Gozzini of Florence offers a reflection based on motherhood in an article entitled "Partorito da donna" (born of a woman), again Galatians 4,4. The team of G. Mattai and B. Marra, from the theological faculty of South Italy, offers the article "Reflections on an anthropological-sociological reading of Galatians 4,4ff," considerations on the concepts of generation and law, and the role of the New Eve. Michele G. Masciarelli applies the Marian pericope of Galatians 4,4 to the indispensable role of our Lady in catechesis, for she is situated "in the very heart of the moment of grace." Ten titles are in the review section, some fairly lengthy and bearing witness to the health of theology about the Virgin Mary in Italian thought. S. De Fiores, recent book is reviewed: *Maria Madre di Gesu. Sintesi storico-salvifica* (Bologna, 1992). De Fiores himself reviews the important title (first in the series Monumenta Italica Marian), Ippolito Marracci. *Un protagonista del movimento mariano del secolo XVII* (Ed. Monfortane, Roma, 1992), by a member of Marracci's religious order, F. Petrillo. This initial title in the series is a project of the new A.M.I. (Associazione Mariologica Interdisciplinare Italiana), of which *Theotokos* is the organ. Petrillo's comprehensive study, filled with information...
on Marracci and his extensive writings, is his doctoral thesis from the Pontifical Gregorian University (19 June 1992).

The section "Notizie," concluding the issue, reports on the papers of the Italian group at the international congress of Huelva, September, 1992, also on two other gatherings—the ninth international symposium at the Marianum, November, 1992, on Marian spirituality, and an October, 1992, Roman meeting for the 150th anniversary of the discovery of Montfort's True Devotion. The next number of Theotokos will be titled "La Mariologia oggi: ricerca e insegnamento," and will have the acts of the Italian society's Loreto convention of September 29–October 2, 1993. The Mariological Society of America salutes the new A.M.I., and its journal Theotokos, for truly interdisciplinary articles and referee-journal quality book reviews. Auguri!

After a fifteen-year editorship over Ephemerides Mariologicae, D. Fernández has been replaced by a brother Claretian, Angel Aparicio, with a supporting staff. The journal wears a new typographical face and promises to study the figure of Mary under this set of headings: in relation to Jesus, along with St. Joseph, in connection with the women of the Bible, in the communion of saints, in relationship to peoples and cultures and mystical experience, also "con la madre-naturaleza." The four numbers for 1993 (vol.43) take up in order: Mary according to St. Matthew; Mary in the Gospel and Acts of St. Luke; Mary in the Gospel of John and the Apocalypse; finally, a full issue for chronicles and book reviews. The issue (Jan.–Mar.) on St. Matthew offers four studies: women in the genealogy (Severiano Blanco); the origin of Jesus (José Cristo Rey García); the visit of the Magi (Ramón Alfonso Díez); and by editor-in-chief A. Aparicio, "La madre del pueblo en el anti-exodo y en el nuevo exodo (Mt 2, 13–23)." This last is a study in St. Matthew's theological geography: hence anti-éxodo means back to Egypt, and the new exodus "from Egypt I have called my son." The section "Notas" has three articles: one by Carmen Bernabé on the paradoxically subversive character of the women of Matthew's genealogy; a second piece on the biblical brethren of Jesus, and, thirdly, the only non-Spanish essay in the issue, Stephen Sherwood's "Jesus' True Relatives." Sherwood is listed on the mast-
A Survey of Recent Mariology

head as the correspondent from the United States. After each article there is a short summary in French and English. The patristic section is by former editor D. Fernández, and there is a final liturgy section by Danilo M. Sartor, on Mary in the Christmas and Easter cycles.

The April–June number is on Mary in Luke’s Gospel and the Acts, with four studies, five “notes,” and patristic and liturgical sections (these last two again by Fernández and Sartor). The major articles are by (editor) A. Aparicio (“Mary’s vocation to motherhood, Lk 1,26–38”); by the well-known Salvador Muñoz Iglesias (the virginal conception today); René Laurentin (in French) (the finding in the temple); and Gonzalo Aranda Perez (the visitation). Among the “notes” are Sherwood’s (English) article, “‘Blest is the womb that bore you . . .’ (Lc, 11,22–28),” and Aristide Serra’s (Italian) “‘You will find an infant wrapped in swaddling clothes . . .’ (Lk 2,12).” Number three (July–Sept.) treats Mary in the Gospel of John and the Apocalypse. There are four capital articles, one “note,” and sections on patristic texts and liturgy—the latter entitled “Mary, woman of sorrows and mother.” Mercedes Navarro Puerto writes of the woman of Cana and José Luis Celestino Monge on the woman at the foot of the cross. Bernadette Escaffre Ladet (in French) raises the question: Does the gospel of John refer to the virginal conception? Her answer is that unless the reference in the prologue be read in the singular, there is no other clear indication in John (although nothing opposed) on the virginal conception. Francisco Contreras Molina reports on the woman of Revelation 12. Carmen Bernabé Ubieta contributes a “note” on the role of woman in the Johannine gospel.

Volume 43 concludes with the October–December 1993 issue of Ephemerides Mariologicae. There is an extensive chronicle by D. Fernández of the international Mariological and Marian congresses of Huelva, Spain, September, 1992. Co-director of the publication, José Cristo Rey García Paredes, offers an extensive and well-balanced article-length review of Stephen Benko’s The Virgin Goddess: Studies in the Pagan and Christian Roots of Mariology (Brill, Koln and New York, 1993). One should not be put off by the title; Benko’s is a serious study, not to be confused with tabloid comparative reli-
A Survey of Recent Mariology

The reviewer has warm praise for the book. There are thirty-one Marian book reviews, plus still other theological titles. The lead review is by Aparicio, of Jean Paul Michaud's *Maria de los Evangelios* (Estella, Navarra, 1992), from the Canadian French. There is a review of the ninth volume of the German *Mariologische Studien. Maria in der Evanglisierung* (Pustet, Regensburg, 1993). The reviewer finds the volume unduly pessimistic and, though I have recently reviewed it more positively (appearing in *Carmelus*, 1994), there is merit to his censure. Several titles on Fatima documentation are also reviewed.

Volume 58 of *Estudios Marianos* was published in 1993 (Ed. de Espiritualidad, Madrid). The title and theme are “Mariology from the Second Vatican Council to the present.” The foreword, “Mary, Star of Evangelization,” is signed by Félix Ochayta Piñeiro, president of the Spanish Mariological Society, and by Gaspar Calvo Moralejo, O.F.M., the secretary. The 351-page book contains the papers from Huelva, Spain, September, 1992. At the end there is a useful list of all the back numbers, 1942 to the present, with full bibliographical information (contents, authors, titles, pages). This volume has twelve articles, enlisting, as ever, leading Spanish theologians.

The first article is by Manuel Garrido Bonaño, O.S.B., on the cult of the Virgin Mary in the documents of the Second Vatican Council, including preliminary drafts and opinions of the Fathers. Luis Díez Merino, C.P., considers the use of Scripture in the new votive Masses of our Lady: the principles behind the biblical selections and Mary as model of the Church in hearing God's word. Julián López Martín spoke of the renewed liturgy since the Council. Returning to the new votive Masses, Juan Ordóñez Marquez discussed their theological structure and pastoral promise, concluding with certain open questions. Veteran member of the Spanish society, Ildefonso de la Inmaculada, O.C.D., presented a paper on Marian spirituality since the Council: the post-conciliar crisis and the response to it, along with considerations of the role of theologians and popular piety. Tomas Iturriaga, C.M.F, spoke of religious and devotion to Mary; Andrés Molina Prieto's topic was Mary and the Eucharist, concluding with number
44 from *Redemptoris Mater*, "Mary leads the faithful to the Eucharist," with an interesting anticipatory quotation from a letter of Pius XI to Cardinal Cerretti for the 1928 Eucharistic congress in Sydney, Australia.

Teachers, especially in seminaries, will find of interest the presentation by Miguel Ponce Cuellar on the cult of Mary in the manuals and treatises since the Council. Faithful to the tradition of his religious family, Rafael Casasnovas Cortes, S.D.B., presented the devotion to Mary Help of Christians in its appeal to modern youth. German Rovira Tarazona enters the fray with his paper, "Devotion to Mary as an answer to false pseudo-mariological interpretations." Dario Izquierdo Rubio and María Cuende Plaza collaborated on the paper "De lo empírico a lo especulativo: encuesta sobre el culto mariano hoy."

Whole number 143, the 1992 double-fascicle, is volume 54 of *Marianum*. The bulk of the 530-page issue is devoted to "Mary in St. Bernard and Cistercian Tradition," part of the acts of the international congress on St. Bernard, specifically the section organized by the Marianum, 21–24 October 1991, continuing the 1990 celebration of the ninth centenary of Bernard's birth. I. Calabuig writes the introductory editorial and contributes also a study on "stella maris," from Jerome to Bernard. By way of introduction also, S. M. Danieli, O.S.M., provides a bibliography, 1950 to 1990, on Bernard's Marian thought. There are six essays under the heading "Mariological thought of St. Bernard," from Cardinal Javierre Ortas (Bernard and Mary, "mitezza e umiltà") to E. Iablczynsky, O.C.R. (Mary in glory—the Assumption and mediation), including F. Gastaldelli on St. Bernard and the Immaculate Conception—the historical and theological significance of the letter to the canons of Lyons. C. Cristina Cannelli offers a study, with black-and-white illustrations, on the glorification of the Virgin in twelfth-century medieval culture; and I. Deug-Su takes up Bernard's Marian symbols.

Five papers make up the section "Bernardine apocrypha and Cistercian tradition" (e.g., F. Rita Alimonti on "mater misericordiae," and G. Viti and M. Falletti, two Cistercians, on devotion to Mary in the Cistercian Order). A third major section, with three papers, is on St. Bernard's subsequent influence (e.g., Bishop
A Survey of Recent Mariology

M. De Nicoló [Rimini] with respect to the magisterium of the Church, from the Council to the present. In addition to the dominant St. Bernard material, there is an article by J. López Martín (Spanish) on devotion to Mary (lit., el culto mariano) and the renewed liturgy since the Council. There is a single "miscellanea" item by M. Masini, on the infancy gospels. There are fifty pages of book reviews, with titles and reviewers spanning many languages, including Polish. There is an extended notice of the four volumes on the Infancy Gospels by S. Muñoz Iglesias (B.A.C., Madrid, 1986–1990). Our Walter Brennan assesses Mary in the Church, edited by J. Hyland (Veritas, Dublin, 1989), from a congress held July, 1984, for the hundredth anniversary of the arrival in Ireland of the Marist Brothers of the Schools (seventeen years after their foundation by Blessed Marcellin Champagnat).

G. Besutti reviews the first volume of the new series Monumenta Italica Mariana, the study by F. Petrillo on Ippolito Marracci, seventeenth-century Mercedarian. In addition to his prodigious output, he is best remembered for his vigorous, not to say aggressively polemic, defense of the Immaculate Conception, which led at one stage to a bitter conflict with the Master of the Sacred Palace. He had published on behalf of the Immaculate Conception against the pontifical prohibitions and was suspended a divinis and confined to his own religious house (1655–71), a situation finally reversed under Clement IX. Besutti compliments author Petrillo, expressing the hope that the Marracci Bibliotheca Mariana, with its corresponding Appendix, might be reprinted. Two titles of ecumenical importance are reviewed: the first, by the German Lutheran Horst Gorski, Die Niedrigkeit seiner Magd (1987), is judged by Franz Courth as contributing importantly to dialogue; the other is a long report by the Servite Giancarlo M. Bruni on a joint volume from the federation of evangelical churches in Italy, Maria nostra sorella, produced in reaction to Redemptoris Mater, at a Waldensian-organized convention in Rome, March 12–13, 1988.

Readers may recall (some decades back) The Virgin Mary (Philadelphia, Westminster Press, 1956) by Giovanni Miegge of Italy. The Waldensian objections remain basically the same now.
as then; see my article "A Waldensian View on the Virgin," in *American Ecclesiastical Review* 135 (December, 1956), 380-397. Still other interesting titles among the over thirty reviews are recent fascicles of *Dictionnaire de Spiritualité* by L. Gambero, and such annuals as *Estudios Marianos* (vol. 55, meeting held in 1989, on the third Council of Toledo, A.D. 589) and *Mariologische Studien. Maria und der Heilige Geist* (vol. 8, proceedings for 1989).

The first 1993 fascicle of *Marianum* (vol. 55, whole no. 144) has just arrived. It carries an advertisement for the latest Besutti *Bibliografia Mariana, 1985–1989*, with a foreword by D. Fernández, C.M.F. (Ed. Marianum, Rome, 1993, no price given). There is a long obituary and partial bibliography for H. M. Köster, S.A.C., with the promise of an extended bibliography to come. The editorial by I. Calabuig covers several highlights of 1992: the anniversary of evangelization in the Americas ("more light than shadow," as the Holy Father put it in a letter of June 29, 1990); the Huelva congresses; the anniversary of Capua (A.D. 392); the fiftieth anniversary of the death of Edith Stein (1942); fifth centenary of Piero della Francesca; third centenary of the "patronage of Our Lady of Sorrows on the Servites" (1692); and a closing paragraph on the present health of Mariology.

The lead article by Cesare M. Antonelli, O.S.M., is on the role of Gerard Philips in the eighth chapter of *Lumen gentium*, using archival material from Belgium. Corrado Maggioni, S.M.M., considers the phrase from the Roman Missal, "intemerata virginitas edidit Salvatorem," in the Christmas preface, with appendices on such terms in the Missal as *virgo, virginitas, virgineus*. Ioanna Zervou Tognazzii illustrates with black-and-white plates the historical cycle of the life of the Theotokos in a church in Constantinople. The short article by Giovanni Liccardo on women and madonnas in Naples' catacombs also has illustrations. Vincenzo Benassi writes of Fatima documentation. An English-language miscellanea entry by Mark Armitage is "A Marian theme in the Soteriology of St. Leo the Great." Ismael Bengoechoea, O.C.D., has a short study on the historical precedent for the expression of Paul VI: "If we wish to be Christians, we must be Marian."
Etudes Mariales: the fiftieth session of the French Mariological Society was held at the ancient shrine of Le Puy, August 31-September 2, 1993, on the theme “The Mother of the Redeemer, reflections on Redemptoris Mater” (Medias Paul, Paris, or from the Secretariat of the Society, Pontmain, 1994). The 176-page volume reproduces on the cover an eighteenth-century drawing of Notre Dame du Puy. It is noted at the start of this book that the forty-ninth meeting of the Society took place at the Huelva international congress, September, 1992; this volume prints the salutation of the French group at Huelva, with a brief report on the congress by B. Billet. After the lengthy introductory essay by Charles Molette, president of the French Society, with interesting background on the Shrine, there are seven papers. H. Cazelles spoke on the biblical faith of Mary. Theodore Koehler showed the place of Mary’s spiritual motherhood in the thought of John Paul II, a theme studied also by B. Billet. The veteran Swiss Reformed pastor Henry Chavannes reported on Protestant reaction to the use of Scripture in Redemptoris Mater. Bernadette Lescoffit-Lorenzo, psychologist and psychoanalyst, contributed the paper “Psychoanalysis and theology with respect to Drewermann and Redemptoris Mater.” The German theologian-psychologist Eugen Drewermann has been the object of much Church criticism, as from Degenhardt, his bishop. Jean Stern, the La Salette archivist, did the paper “Mary, the prayer of petition, and the mission of Jesus of Nazareth,” enriched by insights from his own Jewish background. He writes of Mary’s prayer in three stages: the Magnificat, Cana, and the Cenacle, and as both praise and petition. Pierre Masson, O.P., French-Canadian, well-known figure at the international Mariological/Marian congresses where he has many times served as secretary for the ecumenical roundtables, and who has been working in recent years in Taiwan, gave the paper “The Virgin Mary in the perception of the universe in the East and in the West.”

President Molette’s introductory essay has three parts: (a) history of Notre Dame du Puy; (b) overview of this meeting of the French Society; (c) under the heading “Mary, Mother of the Redeemer, even to the ascent (jusqu’à la montée) of the Golgotha of the contemporary world,” an account of the devotion
to Mary of victims of Nazi persecution (by their decree of December 3, 1943), among young Catholics sent to forced labor in Germany (1943-1945). Fr. Molette wrote also of these “martyrs” in the Besutti Festschrift *Virgo Liber Verbi* (Rome, 1991).

T. Koehler’s article began with the Marian teaching of the current pope in his three encyclicals on the persons of the Holy Trinity: *Redemptoris hominis* (March 4, 1979), *Dives in misericordia* (November 30, 1980), and *Dominum et vivificantem* (May 18, 1986). He considered *Redemptoris Mater* in the second section of his article. In her article, B. Lorenzo defends the legitimacy of using the findings of psychology and the study of myths, but finds E. Drewermann’s “regression dans l’imaginaire” and his explanation of gospel events in terms of dreams (from the nativity onwards) unwarranted and made at the expense of the incarnation, in over-dependence on Jung.

The fifth volume (“Orante to Scherer”) of *Marienlexikon* has appeared, edited by R. Baeumer and L. Scheffczyk (EOS Verlag, Erzabtei St. Ottilien, 1993). The first article, “Orante (Maria orans),” is by G. M. Lechner, and the final entry is on a Jesuit preacher of Linz, Georg Scherer (d. 1605). Here is a short sampling from the more than 750 articles: Poulenc (mentioned also in the Rocamadour entry, the shrine where the French Mariological Society will meet in September, 1994); both Rahners, Hugo and Karl; Reformation and reformed theology; Richard of St. Lawrence (by J. Roten); Rome; Russland; series of popes named Paul and, similarly, Pius; on preaching; priesthood and women; Protestantism; a long list of pseudo’s—Albert to Modestus. There are fairly few Marian listings under the letter Q; one is Edel Quinn and there is a row of West Syrian titles.

The January-June 1993 *Miles Immaculatae* (Conventual Franciscans; anno 29, fasc. 1) has its regular blend of documents, articles and reviews. The papal addresses concern St. Maximilian Kolbe (April 25, 1993), Duns Scotus (March 20, 1993), Mary, Queen of Africa (given in English at Kampala, Uganda, February 7, 1993), and further topics. There is a letter in English from the four ministers general of the Franciscan families, rejoicing in the recent liturgical recognition of Scotus as Blessed. An address by Sister Eva Durlak, translated from Polish into Italian, discusses the role of Mary in the theological an-
thropology of Karl Rahner. E. Piacentini writes of the first principle of Mariology, appealing to St. Maximilian and the Immaculate Conception. Arnaldo Pedrini considers Teresa Bacq (Mother Therese of Jesus, 1825–1896), Paris-born foundress, and her devotion to the Immaculate Conception. She was associated with Cardinal Lavigerie in Algiers.

2. Magisterial documents

The Holy Father makes very many references to our Lady, almost without exception, in his speeches and letters, especially at the Marian shrines along his apostolic journeys. Here are three recent examples; the first two are from a recent issue of The Pope Speaks (May–June, 1994). For the eighth international conference on children, sponsored by the pontifical council for pastoral assistance to health care workers, November 20, 1993, the pope concluded (Saluto con): "Children have a right to be loved. May the Blessed Virgin, who had the joy of bringing forth and holding in her arms the Son of God made a 'child,' of seeing him grow in wisdom, age and grace before God and man (cf. Lk 2:52), help each one to endow his personal efforts on behalf of little children with active goodness, an attractive example and self-giving love." The themes of the papal address to the bishops of California, Nevada and Hawaii on their ad limina visit (December 4, 1993) were that liturgical translations should be free of ambiguity, a recommendation of the new catechism, and other matters. The conclusion was:

Precisely at this stage of the Church's pilgrimage, the Holy Spirit has anointed us as high priests to bring the Good News to the poor and heal the broken-hearted, to proclaim release to the troubled and oppressed (cf. Lk 4:18–19). Sound teaching, fervent celebration of the sacraments and vigorous pastoral activity are the "treasures" we have to offer to a waiting world. With ardent hope and confidence, I ask that same Holy Spirit to pour out the fullness of his gifts upon the Church in the United States. Entrusting all her members to the intercession of Mary Immaculate, patroness of your country, I gladly impart my apostolic blessing.

The major papal document of the year past was Veritatis splendor 24 (August 6, 1993), "regarding certain fundamental
questions of the Church's moral teaching." It ends with this hymn to Mary: "O Mary, Mother of Mercy, watch over all people, that the Cross of Christ may not be emptied of its power, that man may not stray from the path of the good or become blind to sin, but put his hope ever more fully in God who is 'rich in mercy' (Eph. 2:4). May he carry out the good works prepared by God beforehand (cf. Eph. 2:10) and so live completely 'for the praise of his glory' (Eph. 1:12)."

3. Scripture and tradition

There is much Marian material in the massive (two) volumes of Raymond E. Brown's *The Death of the Messiah*, also in the expanded edition of *The Birth of the Messiah* (both by Paulist Press, Mahwah, NJ, 1994). The former title considers (in vol. two) "the Mother of Jesus and the beloved disciple" (pp. 1019-1026). The second title has a lengthy appendix (pp. 571-732), updating the original edition from 1976 through 1992 by a "dialogue with the literature written in that period" (e.g., Appendix IV on the virginal conception).


4. Doctrine, general and specific


publishes a single-page occasional *Marian Update*, available from the Marian Center in Chicago (3121 W. Jackson Blvd., Chicago, IL 60612; $2.00 a year). Two recent issues are no. 40 (May, 1994): "Mary and the New Temple" and no. 41 (Summer, 1994): "Mary and Christian Praxis." Two Marian Center Papers by Fr. Brennan have also been published (from the same address; $2.00 each): "Mary—the Mirror of Our Expectations. Marialis cultus no. 37: The Call for Inculturation in Marian Devotion" (paper given at Huelva, Spain, September 18, 1992), and "Taking Marialis cultus no. 37 Seriously: The Reform of Marian Devotions in the American Church Today" (paper given to the New England section of the Mariological Society, Providence, RI, October 24, 1992).

The Marian Library issues the *Marian Library Newsletter* twice yearly (The Marian Library, University of Dayton, Dayton, OH 45469-1390; $2.00 a year). Number 27 (new series; Winter, 1993–94) chronicles the visit of Cardinal Silvestrini and his homily, "The Blessed Virgin Mary, Seat of Wisdom," for the fiftieth anniversary of the library. Number 28 (n.s.; Spring–Summer, 1994) reports on the honorary doctorate bestowed on John Macquarrie and includes his homily, "The Annunciation." These newsletters also contain library news, book reviews, and so forth.

George T. Montague, S.M., has the new title *The Woman and the Way: A Marian Path to Jesus* (Servant Publications, Ann Arbor, MI, 1994): of particular interest to or about charismatics, by a prominent scripture scholar and leader in that movement. Another movement, known as the Apostolate Alliance of the Two Hearts, bringing together religious institutes with a special dedication to the Sacred Heart and the Immaculate Heart, has just published a brochure with the same title, subtitled *A Journey, a Destiny, an Urgency* (National Coordinating Center, 570 Main Street, Rear, Hyannis, MA 02601). A theologian associated with the project describes it in a three-part article, "The Alliance of the Hearts of Jesus and Mary," in *Queen of All Hearts* 44 (March–April, 1994), 5–8; 45 (May–June, 1994), 28–30; 45 (July–Aug., 1994), 28–29, 45.

Announced for fall, 1994, is *Jesus Living in Mary: Handbook of the Spirituality of St. Louis Marie de Montfort* (Montfort Publications, 26 So. Saxon Ave., Bay Shore, NY 11706-
A Survey of Recent Mariology


The 1994 Catholic Almanac (Our Sunday Visitor Press, Huntington, IN) has the articles "The Mother of Jesus in Catholic Understanding," "Apparitions of the B.V.M.,” "Criteria of Apparitions,” and "Events of Medjugorje” (pp. 260-265).

Two titles by Cardinal Suenens (now ninety) are to be noted: Memories and Hopes and The Hidden Hand of God: The Life of Veronica O'Brien and Our Common Apostolate (both from Veritas of Dublin and England, 1992/93); both have much on the Belgian Cardinal's involvement with the Legion of Mary and the charismatic movement, also on the Fiat rosary which he invented, a shorter form of the traditional one.

5. Liturgy, devotion and devotions

A Survey of Recent Mariology


*Liturgy 90*, volume 25 (August-Sept., 1994), features the Assumption on front and back covers. The front, in striking calligraphy, has lines from psalm 44/45, used from early times for offices of virgins and the Church and, currently still, for our Lady: “On your right the queen wearing gold: this is why God, your God, has anointed you with oil of gladness. Myrrh and aloes waft from your robe. Royal women honor you.” The back cover is a “bulletin insert”: “Celebrating the human body” (text by Mary Ellen Hynes, drawing by Steve Erspamer, S.M.).


Stanford and Leonie Caldecott edited and contributed to the section “Second Spring,” under the title “Fiat voluntas tua,” in *The Catholic World Report 4* (March, 1994), 30-36, with
quotations from C. Houselander, N. O’Donoghue, and John Saward, to show that “Mary is the model of maternal love.” In *Soul* 44 ([July-Aug., 1993], 14, 35), F. M. Jelly, O.P., had the article “The Church’s Process for Approving Apparitions and Private Revelations.”

6. Ecumenism


The American ESBVM has two branches: one in the Washington, D.C. area and the other in San Antonio, Texas. The Society meets spring and fall in the Washington region; members receive advance notices and, on request (for token postage), copies of the papers that are read. The May, 1994, meeting had Reginald H. Fuller, “The Quest for the Historical Mary,” and John Orens, “Dancing the Magnificat.” In October, 1994, the presentations were by Peter Hoken, “Marian Paradoxes in Roman Catholic and Evangelical Piety,” and Eamon R. Carroll, O.Carm., “Marking Thirty: Theology, Mary, Christian Unity,” for the anniversary of Vatican II’s *Unitatis redintegratio*. Full information on the Society and its publications is available from the
A Survey of Recent Mariology

Membership Secretary (ESBVM, 222 Eighth Street NE, Washington, DC 20002).

Columba Press of Dublin published a volume of essays (1993) in honor of Michael Hurley, S.J., founder of the Irish School of Ecumenics, edited by Oliver Rafferty, S.J.: Reconciliation. In his article "Mary and Ecumenism: Paths Ahead," Christopher O'Donnell, O.Carm., suggests spirituality as the area that may solve the ecumenical impasse. Liturgy and devotion must be carefully considered and experienced; we need a deepened consideration of the Communion of Saints. The essays by G. Wainwright and E. Yarnold touch on similar themes. Yarnold put it thus: "If reunion is to be achieved, it will come only at the end of a courtship during which the two Churches have grown together in faith, life, worship and mission."

7. Miscellany

Canon Harold Root was for many years the representative of the Church of England in Rome. At the Kevelaer international Mariological Congress, September, 1987, he gave the address "Some Anglican Attitudes to Mariological Developments from 'Ineffabilis Deus' to 'Munificentissimus Deus'," printed in the first volume of the congress proceedings (International Pontifical Marian Academy, Rome, 1991), 137–147. He commented on the sixth article of the famous Thirty-nine Articles of 1571, holding that whatever Anglican problems there are in the definitions of the Immaculate Conception and the Assumption, they cannot arise from article VI correctly understood. Without passing over the difficulties, he said: "If I may venture prophecy, I feel convinced that Anglicans may well develop a genuine 'feeling for,' as well as sympathy towards, the definitions of 1854 and 1950, if they are patiently and lovingly allowed to do so in their own way."

With Ambrogio Albano, S.M., as general editor, the North American Center for Marianist Studies (Dayton, OH, 1994) has produced the massive volume Commentary on the Rule of Life of the Society of Mary. The chapter "Mary" is by Luigi Gambbero; the late William Cole contributed "Consecration to Mary," and the index has many other Marian entries.
Further Selection of Recent Writings

Titles are included that came to notice as late as early December, 1994, when this Survey was going to press. The arrangement is as customary: A. Magisterium; B. Scripture and tradition; C. Doctrine; D. Liturgy and devotion; E. Ecumenism; F. Miscellany and last-minute entries.

A. Magisterium


3. According to a notice from the United States Catholic Conference (Washington, DC, 1994), the new two-volume Norms for Priestly Formation considers also the role of Mary.

B. Scripture and tradition

2. “Sr. Juana’s Celebration of Mary” is one of the papers in Ethnicity, Nationality and Religious Experience, ed. Peter C. Phan (Catholic Theology Society annual, vol. 37, 1994): as advertised.

C. Doctrine

D. Liturgy and devotion.

E. Ecumenism

F. Miscellany and last-minute entries


5. E. R. Carroll, in the same issue of *Carmelus*, pp. 220-224, four reviews in the field of Mariology: *Mariologische Studien*, volumes 8 and 9 (resp., *Maria in der Evangelisierung . . . and Maria und der Heilige Geist . . .*); *La Mariologia nell'organizzazione delle discipline teologiche . . . and Virgo Liber Verbi*.


8. Cornelius J. Burns, "Mary Star of the Sea—Where did that title come from?" in *Queen of All Hearts* 45 (Nov.-Dec., 1994), 13. Same number has articles on ecumenism, the Apostolate Alliance of the Two Hearts, etc. (26 So. Saxon Ave., Bay Shore, NY 11706-8993).