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A SURVEY OF RECENT MARIOLOGY

*Eamon R. Carroll, O.Carm.**

The authors of this year's introductory trio of significant works are St. Louis Grignon de Montfort, the late bibliographer Giuseppe M. Besutti, O.S.M., and Aristide Serra, O.S.M. The lead item is the 1380-page *Jesus Living in Mary: Handbook of the Spirituality of St. Louis Marie de Montfort* (Montfort Publications, Bay Shore, NY, 1994), a one-volume encyclopedia of theology and spirituality. The international editor is Stefano De Fiores, S.M.M., of Italy; the editor of the English edition is J. Patrick Gaffney, S.M.M.; the managing editor, Mr. Richard J. Payne. Along with the translators, there are sixty-five authors from different countries (e.g., Jean Stern, the LaSalette archivist; Henri-Marie Guindon of Canada; Theodore A. Koehler of Dayton; John Saward of Philadelphia). The entries cover a wide range of doctrine and devotion (e.g., beatitudes, Eucharist, penance) and such pressing current concerns as ecumenism, inculturation, pilgrimage and the "end-times." Throughout, the writings of Montfort himself are cited, with specific articles on the familiar *True Devotion to Mary*, as well as on the shorter and even more important *Love of Eternal Wisdom*. In 1987, Montfort Publications issued a collection of the saint's writings, *God Alone* (now in its third printing); a third volume (with his hymns) is being prepared.

The second item is *Bibliografia Mariana*, 1985-89 (Marianum, Rome, 1994), the last work of Giuseppe M. Besutti, O.S.M. (died 23 December 1994). Fr. Besutti began his multilingual bibliographies in 1950. This eighth volume in the

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series brings the total number of titles (books and articles) treated to over 50,000, of which nearly 12,000 are in this latest volume. At Fr. Besutti's retirement, confreres and colleagues produced in his honor, in 1991, *Virgo Liber Verbi* (the title is from Sophronius of Jerusalem, d. 638); one contributor wrote a tribute to the great scholar-servant of Mary that can now serve as *In memoriam*: "I offer you what you yourself have done." (Cf. my review of *Virgo Liber Verbi* in *Carmelus* 41 [1994], 223-224.)

The third introductory entry is a series in Italian on our Lady, meant for a wide audience, under the designation, "Mary of Nazareth." Three titles appeared between 1993 and 1995. The general editor, Aristide Serra, O.S.M., wrote "Mary of Nazareth: A Developing Faith," and "Marian Dimensions of the Paschal Mystery (with Mary from Easter to the Assumption)," while Mario Massimi wrote "Mary, Woman at Prayer." The title of the series is *Maria di Nazaret*. The list is: (1) *Maria di Nazaret. Un fede in cammino*; (2) *Dimensioni mariane del mistero pasquale*; (3) *Maria donna in preghiera. In ascolto del mistero*. The publisher is Edizioni Paoline, Rome.

This survey proceeds with its customary categories: 1. Scientific annuals and periodicals; 2. Magisterial documents; 3. Scripture and tradition; 4. Doctrine: general and particular; 5. Liturgy: devotion and devotions; 6. Ecumenism; 7. Miscellany; and, finally, an appendix of Further Recent Publications.

1. Scientific periodicals and annual proceedings

The second 1993 issue of *Marianum* (no. 145, vol. 55), contains two articles, three *miscellanea*, magisterial documents (all by Pope John Paul II), *chronica* and *recensiones*. The first article, by the Waldensian Paolo Ricca (one-time student at the Marianum in Rome), "Mary of Nazareth in contemporary Reformed theologians," provides a good critique of current Protestant approaches. The second article, by C. Capizzi, S.J., deals with an ancient Italian version of Henry Suso's meditation on the sorrows of Mary. All three *miscellanea* are on significant books: Giovanni Rossetto, S.M.M., on the Bible in volume one ("The Mother of God and the Holy Trinity") of Emmanuele Testa's *Maria Terra Vergine* (Jerusalem, 1985).

Carla Bettinelli writes of "Mary, heart of the Church," in the writings of Edith Stein. Tarcisio Stramare writes of a Venezuelan book by José Ignacio Gutierrez (1992) on the "couple of Nazareth." The reviews include twenty-three titles, from bibliography through iconography. The first is by Stefano De Fiores on the last of the Besutti bibliographies.

The four 1994 issues of *Ephemerides Mariologicae* (vol. 44) dealt with "Mary in the Churches": on Judaism and Islam (Jan.-Mar.); the Eastern Churches, Orthodoxy (Apr.-June); the Reformed (July-Sept.); congresses and book reviews (Oct.-Dec.).

In the January-March issue, Xabier Pikaza wrote of "daughter of Zion"; the Jewish author, Lea Sestieri Schazzochio, of Mary, Hebrew woman, spouse and mother; and Sister Ionel Mihalovici, of Mary in Jewish authors (e.g., J. Klausner, R. Aron, etc.). Malak Sahioni, a Muslim professor of Arabic, wrote on the Koran.

The April-June issue has studies on the Theotokos (by the Roumanian A. Manolache) and a patristic anthology. The article by Mother Maria Rule (in English), "Mary, Mother of God, Virgin and Ever-Virgin," gives several liturgical texts. The July-September issue considered Reformed positions: Severiano Blanco compared *sola scriptura* to biblical hermeneutics. Domiciano Fernández reported on the ecumenical roundtables from international congresses. The fourth 1994 *Ephemerides Mariologicae* chronicled several Marian congresses: Colombia (August 1992), Rome (Pastoral, December 1992), Spain (Sigüenza, September 1994), the tenth Marianum symposium (Rome, October 1994). In the review section, D. Fernández takes up *Ex abundantia cordis: A Study of the Cordimarian Spirituality of the Claretian Missionaries* by José M. Hernández, published in the Philippines, 1993, in both English and Spanish.

The Spanish Mariological Society has published two further volumes of *Estudios Marianos*: volume 59, with the proceedings from its 47th meeting (Burgos, September 1993), and volume 60, with comprehensive tables of contents for volumes one through fifty (1942-1985). The theme at Burgos was "Mary in the New Catechism and Evangelization," with sixteen articles. L. Díez Merino writes of Scripture; J. Ibañez

and F. Mendoza make comparisons with the Roman Catechism (Trent). E. Llamas speaks of Marian sanctuaries and the new evangelization; A. Molina Prieto discusses apparitions. The article by Armando Bandera is critical of the *Catechism* ("... too much like the code of Canon Law"). Three papers associated with the recent holy year (1993) at Compostela are in volume 60: one by a young married couple, a second on medieval miracles at the shrine, and the third by a monk of Poblet, "Mary in medieval music"—historical, liturgical and popular (fascinating, and includes a bibliography). He suggests that Venantius Fortunatus (d. 601) is the author of the *Ave maris stella*, as well as the *Quem terra, pontus, aethera*... (generally acknowledged as his). He shows the curious conceit whereby each line of the first stanza of the *Ave maris stella* influences the word choice of succeeding stanzas (e.g., *Dei mater alma* reappears as *Monstra te esse matrem*, and *atque semper virgo* is echoed as *virgo singularis*).

The French Mariological Society's 51st session was held August 30, 1994: *La foi de Marie Mère du Redempteur* (132-page number of *Etudes Mariales*). Contributors were C. Molette, the president; Henri Cazelles (Abraham, Isaiah, Mary); Aristide Serra (Gospels, Acts, Apocalypse); René Laurentin; P. Jean Rochacher (Rocamadour Book of Miracles, 1172); Bernadette Lescoffit-Lorenzo; H.-M. Manteau-Bonamy; J. Stern (on Roger Giraudy—former Communist, now a Moslem—and his recent book *Have We Need of God?*); and just a single paragraph on Ephrem by Pierre Yousif.

Theotokos: Ricerche interdisciplinari di Mariologia (see *Marian Studies* [MS] 45 [1994] 252-3), the periodical of the Interdisciplinary Mariological Association of Italy, appears twice a year. The first 1994 issue (vol. 2/1) contained the papers from the Loreto meeting of the Association (Sept. 29-Oct. 2, 1993). The Loreto meeting was devoted to a study of contemporary Mariology: an editorial by I. Calabuig reviews the eight papers, beginning with the inaugural conference by S. De Fiores (Mariology vis-à-vis current understanding of theology). Among the topics from Loreto were hermeneutics (G. Odasso), 'narrative' Mariology à la Ricoeur (M. Maddalena

Santoro), and liturgical celebration (A. M. Triacca). A. Amato spoke on inculturation, going beyond ordinary missionary concerns to Islam and Judaism, along with reflections on the pervasive influence of Mary on Italian culture, Dante to the present.

The second 1994 *Theotokos* (vol. 2/2) has articles studying the biblical phrase "Who are my mother and my brothers?" Mark 3 is presented by Maggioni and Manns, and Matthew 12 by Manello. The *nota* section considers the Marian maxim "*De Maria numquam satis*" (A. Rum, S.M.M.). The *rassegne* include M. M. Pedico's bibliographical documentation on popular Italian piety, 1962-1992.

The second 1993 issue of *Miles Immaculatae* (vol. 29, July-Dec.) has an extensive selection of papal statements from the visit to Spain, June 1993 (La Rábida), memorable for references to Columbus and the evangelization of the new world. The pope's address to youth at Denver, August 15, 1993, is given, as is the letter of the same date for the seventh centenary of Loreto. The articles cover a wide range: Mary as the poor woman and mother of the poor (M. Wszolek, following Carlos Mesters); the Magnificat in the new *Catechism* (T. F. Ossanna); iconography of S. Maria in Cosmedin (L. Meloni). There are also the regular *studia kolbiana*. The first 1994 number (vol.30, Jan.-June) celebrates the centenary of the birth of St. Maximilian Kolbe (1894). The articles fall under the headings of *doctrina mariana*, as Anna Maria Calzolaro on Mary and the dignity of woman, and *vita mariana*, as F. Ossanna's "The *Te Deum* and Mary." Jean-François de Louvencourt offers the first of a seven-part study on prayer in Kolbe.

Cahiers Marials Nouveaux appears quarterly. The themes of recent years are the following (issues listed by whole numbers):

- 1993: 29: Les fêtes marials
- 30: Marie de la terre
- 31: Marie dans l'École française et chez les mystiques
- 32: Catherine Labouré et les Jeunesses Mariales
- 1994: 33: Agnes de Langeac et Marie Poussepin
- 34: Nazareth, premier cellule de l'Église
- 35: L'Eucharistie avec Marie

- 36: Regards africains sur Marie
- 1995: 37: Messes Mariales—Carême et Pâques
- 38: (Mai, 1995): La Vie dans l'esprit avec Marie
- 39: Visage de Marie dans différentes cultures
- 40: Le Combat de la Foi

2. *Magisterial documents*

Pope John Paul II mentions our Lady so frequently that even opening collections of his allocutions and letters at random reveals Marian insights worth quoting. At the public consistory of November 26, 1994, for the creation of thirty cardinals, among them the late Yves Congar and Alois Grillmeier, he noted that by word and example the Church is called to show all humanity "that its journey in time is really a journey toward Christ, a mysterious spiritual journey which ends in God. I entrust this demanding journey to the Virgin Mother of the Redeemer. . . . She is the perfect image of the Church, which awaits with hope the coming of the Son of God. Mary goes before us on the road towards Christ, firm in faith and ready to fulfill the word of God. Her total adherence to the salvific plan is a model for every believer who lives in active anticipation of the return of the Lord in glory" (*The Pope Speaks* 40 [May-June 1995], 132).

Ut unum sint, May 25, 1995, the pope's twelfth encyclical, is on commitment to ecumenism. One of the five areas requiring further study is "the Virgin Mary, as mother of God and icon of the church, the spiritual mother who intercedes for Christ's disciples and for all humanity." The final exhortation of the document reads: "And should we ask if all this is possible, the answer will always be yes. It is the same answer which Mary of Nazareth heard: 'With God nothing is impossible.'"

The apostolic letter, *Orientalis lumen*, May 2, 1995, was directed to Churches of the East. Quoting the Akathistos hymn, it states: "Mary, mother of the star that never sets, dawn of the mystical day, rising of the sun of glory, shows us the *orientale lumen*." The encyclical *Evangelium vitae* (March 25, 1995) concludes with an extended appeal to the example and intercession of Mary: numbers 102-105 (in *The Pope Speaks* 40 [May-June 1995], 4).

In preparation for the Beijing fourth world conference on women, July 1995, the Holy Father sent a special letter, dated June 29, 1995, continuing and expanding the message of *Mulieris dignitatem* (1988). As in the earlier document, the present letter has a section on our Lady, for "The Church sees in Mary the highest expression of the 'feminine genius,' and she finds in her a source of constant inspiration." The final line is, "May Mary, Queen of Love, watch over women and their mission in service of humanity, of peace, of the spread of God's kingdom."

There is much material on Marian doctrine and devotion in the two-volume *Norms for Priestly Formation* (November 1993), published 1994 by the United States Catholic Conference (USCC) for the National Conference of Catholic Bishops (NCCB). The Second Vatican Council, recent papal statements, the Congregation for Catholic Education and episcopal synods are all included. The complete indexes have many Marian references (e.g., John Paul II's *Pastores dabo vobis*, March 25, 1992, pp. 263-351). From the Congregation for Catholic Education is taken "The Virgin Mary in Intellectual and Spiritual Formation," March 25, 1988. Several documents are found under the heading "Apostolic Visitation of U.S. Seminaries, 1981-1990."

Bishop Robert J. Carlson (Sioux City, IA) composed a meditation on Mary in the Church, dated May 1, 1995, in *Crux of the News*, May 22, 1995.

The new *Catechism of the Catholic Church* has given rise to a great number of commentaries. This Survey does not attempt to review them; worth noting is the Image/Doubleday (Garden City, NY) paperback edition, issued in the spring of 1995 (825 pp.): consult "Mary" in the Index (pp. 798-9).

3. Scripture and tradition

Bertrand Buby, S.M., has published the second volume of his trilogy *Mary of Galilee*; the first volume, *Mary in the New Testament*, came out in 1994; this second volume is: *Woman of Israel—Daughter of Zion*, with the descriptive subtitle *A Biblical, Liturgical, and Catechetical Celebration of the Mother of Jesus* (Alba House, Staten Island, 1995). The author makes

wide use of the Hebrew Scriptures and apocrypha, has a chapter on the new Catechism, and six helpful appendices (e.g., "Biblical Texts in Patristics and Liturgy Accommodated to Mary").

Ignatius Press of San Francisco has issued the English translation of S. Manelli, *All Generations Shall Call Me Blessed* (1995).

Among the studies cited by R. Spataro in his article "Uterum mysterii: La figura de Maria in Ambrosius' *Expositio Evangelii secundum Lucam, Lib. secundus*," *Salesianum* 55 (1993), 641-656, is the doctoral dissertation of Charles W. Neumann, S.M. (a past-president of the Mariological Society), *The Virgin Mary in the Works of St. Ambrose*. In *Salesianum* 57 (1995), 123-30, Gillian Bonney writes of St. Ambrose's exegesis in the *Expositio secundum Lucam* with respect to feminine images. *Ephemerides Theologicae Lovanienses* 70 (Sept. 1994) lists in its bibliography the following two titles: E. dal Covolo, "Bibliografia italiana di mariologia patristica (1962-92)," *Augustinianum* 33 (1993), 83-100, and A. F. Rivas González, "La Mariología en los sermones de San Agustín," *Religion y Cultura* 39 (1993), 409-456.

Nicholas P. Conostas contributed to the *Journal of Early Christian Studies* 3 (Summer 1995:2), 169-194, "Weaving the Body of God: Proclus of Constantinople, the Theotokos, and the Loom of the Flesh." In Daniel B. Clendenin, ed., *Eastern Orthodox Theology: A Contemporary Reader* (Baker, Grand Rapids, MI, 1994), can be found the essay by S. Boulgakov, "The Virgin and the Saints in Orthodoxy" (pp. 65-75).

Sources Chrétiennes (no.390), volume XX of *Oeuvres complètes*, has published (1993) Bernard de Clairvaux, *À la louange de la Vierge Marie*, eds. Marie-Imelda Huille, O.C.S.O., and Joel Regnard, O.C.S.O. (Ed. du Cerf, Paris, FF 178). Catherine Wybourne reviewed it in *Downside Review* 112 (Jan.1994), 67-69.

Recent developments in Mariology include works on the Schoenstatt movement, founded by the servant of God, Joseph Kentenich (1885-1968). Arthur B. Calkins writes of him in *Soul* 45 (Sept.-Oct. 1994), 20 and 29. His is also the inspiration for the book of essays edited by Ann Astell, *Divine Representa-*

tions: *Post-modernism and Spirituality: Towards a Lay Spirituality for the Post-modern Era* (Paulist, Mahwah, NJ, 1994), with much on the Blessed Virgin, including an essay by Johann Roten, "The Marian Counterpart of Postmodern Spirituality." Kantenich's own *Schoenstatt's Covenant Spirituality* has been translated and edited by Jonathan Niehaus (Schoenstatt Fathers, Waukesha, WI, 1992).

4. Doctrinal concerns

The Teaching of Christ: A Catholic Catechism for Adults (eds. D. Wuerl, R. Lawler, and J. Comerford Lawler) reached its fourth edition in 1995; earlier ones were 1976, 1983, and 1991 (Our Sunday Visitor Press, Huntington, IN). It includes references to the new *Catechism*. Fr. Fred Jelly, O.P., wrote the chapters on Mary: 7, "The Mother of Jesus," and 15, "Mary, Mother and Model of the Church."

The sixth and last volume of *Marienlexikon* has appeared; it includes entries from "Scherer" (a Jesuit who died in 1704, author of *Atlas Marianus*) to "Zypresse" (symbol for Mary). It includes also *Nachtraege*, with sixty-nine entries from "Adam of Fulda" (d.1517, musician) to "Marqués de Santillana" (d.1458, Spanish poet), with articles on J. B. Carol, P. Peyton, the University of Dayton's Marian Library (all three by J. Roten), also H. M. Koester (d.1993) and Pablo Casals (d.1973). The entries of this sixth volume cover an enormous range: biography, history, art, doctrine, devotion. Each reader will make a personal choice; I offer simply an extravagant baker's dozen. 1) Mary's sorrows (*Schmerzen*); 2) Our Lady's beauty (two entries, *Schoenheit* and *Tota pulchra*); 3) Schoenstatt and J. Kantenich; 4) Mantle-Virgin; 5) *Sedes sapientiae*, also Sitz der Weisheit; 6) Elizabeth Seton (by Roten and others); 7) *Stabat mater*; 8) *Sub tuum praesidium* (with a photo of the famous fragment); 9) Therese of Lisieux and Teresa of Jesus; 10) G. B. Tiepolo (d.1770); 11) Immaculate Conception (at length); 12) Vatican I and Vatican II; 13) United States; 14) Reconciler (*Versoehnerin*), by Jean Stern; 15) Vocal music (24 columns); 16) *Zeiten*—Marian years, months, and days.

The ninth international Mariological Symposium at the Roman Marianum was held November 3-6, 1992, on "Marian

Spirituality: its legitimacy, nature and articulation." The volume so titled, *La spiritualità mariana: legittimità, natura, articolazione*, edited by Elio Peretto, was published by Edizioni Marianum, Rome, 1994. After an introduction by I. Calabuig, there are six *relazioni*, seven *comunicazioni*. Angelo Amato, S.D.B., discusses the much-debated question: what is 'Marian spirituality'? Claude A. Bernard, S.J., writes of the 'presence of Mary' in Marian spirituality. Aristide Serra's long paper appeals to the Scriptures: Mary as one 'poor in spirit'; the "Of what concern is this to you and me?" of Cana; the virginal motherhood and Mary's faith. Continuing earlier studies, D. Fernández (Spanish) offers "mother of mystery in the patristic period." Jean Corbon (French) investigates liturgy. Jesus Castellano Cervera, O.C.D. (Spanish), writes of anthropological aspects, "an existence rooted in Christ." Testimonies from Eastern Orthodoxy are offered by Basilio Petra; Giancarlo Bruni takes up Reformed Churches. Mireille Gilles, N.D.A. (French), reports on the image of Mary in the Catholic Church in present-day Israel, using the Hebrew language. Juan Esquerda Bifet (Spanish) considers aspects of the Marian spirituality of the Church. Agostino Favale, S.D.B., examines the role of Mary in current lay movements, such as Schoenstatt, the Legion of Mary, the Militia of the Immaculate. The final two articles are by Stefano De Fiores on Marian consecration, from Ildefonso of Toledo (d.679) to Montfort (d.1719), and the current discussion, and Franz Courth, S.A.C., recipient at the symposium of the "Pro Ancilla Domini—René Laurentin" award.

The Marian Library Newsletter appears twice a year (subscribers are asked to send \$2.00 to cover the annual costs) from the Marian Library, University of Dayton, Dayton, OH 45469-1390. Number 29 (new series) was Winter 1994-95. For the "year of the family" it had an extract from the papal letter to families (Feb. 2, 1994): Mary is hailed as "mother of fairest love." There is an article on the Virgin Mary in the *Catechism of the Catholic Church*, and the homily on the communion of saints by John Macquarrie, Dayton, March 24, 1994. The Spring 1995 (no.30) issue had the article "The Rosary Since Vatican II," with a matching bibliography of recent books. The same number incorporated "Newsletter #3" from the Interna-

tional Marian Research Institute (IMRI) and offered three book reviews, including the Marianist title *Commentary on the Rule of Life of the Society of Mary* (1423 pp., 1994), an international collaborative effort of forty-three Marianists.

To a limited degree there have been considerations of the Blessed Virgin in the many feminist publications. *Feminist Theology from the Third World: A Reader*, edited by Ursula King (SPCK, London; and Orbis, Maryknoll, NY, 1994), is an extraordinary collection. Concerning our Lady (and Catholicism), it ranges from respect to savage censure; included is the significant Singapore statement on feminist Mariology (November 1987) with its rejection of Mary's lifelong virginity, indeed of the Christian vocation of virginity altogether. There is an extract from *Mary Mother of God, Mother of the Poor* by Maria Clara Bingemer and Sister Ivone Gebara of Brazil (see *MS* 41 [1980], 144). The Korean woman Chung Hyun Kyun's *Struggle to Be the Sun Again: Introducing Asian Women's Theology* (Orbis, Maryknoll, 1990, 6th printing 1994) has as chapter five: "Who Is Mary for Today's Asian Women?"

Paul Evdokimov's *Woman and the Salvation of the World* (St. Vladimir's Seminary, Crestwood, NY, 1994) is subtitled "A Christian Anthropology on the Charisms of Women." Chapter 13 is "The Theotokos: Archetype of the Feminine."

Frederick L. Miller gave the paper "The Blessed Virgin Mary and the Apostolic Kerygma" to the fourth national assembly of the Council of Major Superiors of Women Religious in the U.S.A., held at College Park, Maryland, April, 1994. It is printed in the *Proceedings . . .* (pp. 43-83).

Walter T. Brennan, O.S.M., president of the Mariological Society of America, has these recent articles: "Rethinking Marian Theology: The New Creation," *Milltown Studies* (Dublin) 35 (Spring 1995); "Mary, Visions and Vocation," *Horizon: Journal of the National Religious Vocation Conference* 20 (Winter 1995), 3-32; "Recent Developments in Marian Theology," *New Theology Review* 8 (May 1995), 49-58. He continues his occasional single-page *Marian Update* (Marian Centre, 3121 W. Jackson Blvd., Chicago, IL 60612: \$2.00 a year). A recent issue (no. 42, Annunciation, 1995) was "Mary, Human, but Magnificent," in tribute to G. Besutti, O.S.M. (1919-1994).

The essay of Johann Roten, S.M., of IMRI and the Marian Library, "Marian Light in Our Human Experience," appears in *The Beauty of Christ: An Introduction to the Theology of Hans Urs von Balthasar*, edited by Bede McGregor, O.P., and Thomas Norris (T.& T. Clark, Edinburgh, 1994, pp. 112-139).

"The Church and Mary" is the eleventh chapter of *The Catholic Tradition: Before and after Vatican II, 1878-1993*, by Timothy McCarthy (Loyola University Press, Chicago, 1994, pp. 343-370), covering Küng's rejection and R. E. Brown's affirmation of the virgin birth; apparitions; Protestants; Roman reactions to the original (1966) *Dutch Catechism*; the American contribution to Vatican Council II by Barnabas Ahern, T. William Coyle, Godfrey Diekmann and Eugene Maly; Paul VI; and John Paul II. To discuss Mariology in the post-conciliar Church by citing angry denials is hardly a balanced treatment.

5. Devotion and devotions

In recent years there has been a great growth of interest in shrines and pilgrimages. In his worldwide apostolic journeys, by his allocutions at Marian shrines, the Holy Father has emphasized such sites as instruments of evangelization. E. Llamas and others have shown in their writings the emergence of this aspect in magisterial statements. Soon after the Council, Pope Paul VI called attention to popular religiosity and, in that context, the role of Mary as "star of evangelization." Meetings of Latin American bishops, particularly at Puebla in 1979, offered important insights on popular piety (e.g., Our Lady of Guadalupe).

The Holy See has placed shrines and pilgrimages under the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and sponsored a first world congress on the pastoral care of shrines and pilgrimages early in 1992. On that occasion the pope remarked: "In a shrine a person can discover that he or she is equally loved and equally awaited, starting with the person life has treated harshly, the poor, the people who are distant from the Church. Everyone can dis-

cover his or her eminent dignity as a son or daughter of God, even if they had forgotten it."

In March 1995, directors of shrines gathered in Rome to discuss ways to promote pilgrimages, to prepare for the year 2000, and to better respond to the needs of pilgrims on all levels—cultural, social and spiritual. Six years ago a national association of the shrine and pilgrimage apostolate (NASPA) was formed in America; it was represented at the March 1995, Roman meeting. For some years the Basilica of the National Shrine of the Immaculate Conception has held three-day workshops for diocesan coordinators of pilgrimages and shrine directors.

Two recent publications illustrate the growing interest: *Catholic Shrines and Places of Pilgrimage in the United States* (USCC, Washington, 1994) and the *Novalis Guide to Canadian Shrines* (Toronto, 1994). The national *Official Catholic Directory* (1995) now includes a "pilgrimage section." Mary Jo Dangel's "Ten Marian Shrines Special to American Catholics," *St. Anthony Messenger* (October 1994), 10-15, included Orlando (FL), Belleville (IL) and Holy Hill (WI). A florilegium on Mary as evangelizer might easily be compiled from papal statements, for example, the moving conclusion of *Evangelium vitae*: "As we, the pilgrim people, the people of life and for life, make our way in confidence towards a new heaven and a new earth (Rev. 21, 1), we look to her who is for us 'a sign of sure hope and solace.'"

As a sample of many such publications, see *The Grotto Was My Heaven*, by John Lochran (23rd Publications, Mystic, CT; advertised for summer 1995): meditations on the message of Lourdes. Sharon E. Cheston edited *Mary the Mother of All: Protestant Perspectives and Experiences of Medjugorje* (Loyola University Press, Chicago, 1994). With her Lutheran family, S. Cheston visited Medjugorje in 1989. The eleven articles represent the following denominations: Presbyterian, Baptist and Southern Baptist, Unitarian-Universalist, Congregationalist, Episcopalian. The chapters are prefaced by messages received by the visionaries (1981 to 1989), each dated. The dedication captures the tone of the volume: "To our holy Mother who we

never knew was there for us. Thank you for revealing yourself to us and to all the people of the earth."

That there should be a steady stream of rosary writings is no surprise. Here are some recent titles: R. Cessario, *Perpetual Angelus as the Saints Pray the Rosary* (Alba, Staten Island, NY, 1995); J. Guilmard, *The Rosary in the Steps of the Gospel* (Tabor, Allen, TX, 1995); R. Guardini, *The Rosary of Our Lady* (Sophia Institute, Manchester, NH, 1993); and, from the same press, another beautifully printed Guardini title, *Prayer in Practice*.

Oscar Lukefahr, C. M., *Morning Star: Christ's Mother and Ours* (Liguori Publications, Liguori, MO, 1994): tells how Mary, morning star of revelation, can help usher in the birthday of Jesus at A.D. 2000 (with references to the new *Catechism*). Thomas Philippe, O.P., and Edward O'Connor, C.S.C., prepared *Mystical Rose: Mary Paradigm of the Religious Life* (Our Sunday Visitor Press, Huntington, IN, 1995).

The seventh volume of *Days of the Lord: The Liturgical Year, Solemnities and Feasts* has been published by Liturgical Press (Collegeville, MN, 1994; from the 1989 French). It has two articles on the Presentation (February 2), one on St. Joseph, two on the Annunciation, three on the Assumption, two on the Immaculate Conception. Each essay has extensive footnotes and bibliographies.

A new English votive Mass, "The Blessed Virgin Mary, Star of the Sea," has been approved as an optional memorial in oratories dedicated to the apostleship of the sea. The text is in *Committee on the Liturgy Newsletter* 31 (September 1995).

6. Ecumenism

The recent documents of the Holy Father were mentioned earlier in this Survey: *Orientalis lumen* and *Ut unum sint*. The Ecumenical Society of the Blessed Virgin Mary (ESBVM) has been described as the liveliest of the British ecumenical enterprises. It publishes a *Newsletter* three times a year and sends members copies of papers read at various English branches. The American Society meets spring and fall in the Washington, D.C., area. Members receive notices and can re-

quest copies of the papers presented. American members receive as well the materials published in England, including the sprightly *Newsletter*.

Newsletter 58 (January 1995) has reports from the Society's English branches and the text of (Methodist) Norman Wallwork's sermon at the Society's tenth international conference, Norfolk, July 1994. With this *Newsletter* was mailed the pamphlet *Mark Frank (1613-1664): A Caroline Preacher*, by Roger Greenacre, canon of Chichester Cathedral.

At the October 1, 1994, Washington meeting of the ESBVM, one of the papers was by Eamon R. Carroll, O.Carm.; it has been printed in the Montfort bi-monthly, *Queen of All Hearts* 45,6 (Mar.-Apr. 1995), 40-42 and 46,1 (May-June 1995), 40-41, under a title reflecting the thirtieth anniversary of the conciliar *Unitatis redintegratio*, "Marking Thirty: Theology, Mary, Christian Unity." A second address in that October session was by Peter Hocken, "Marian Paradoxes in Roman Catholic and Evangelical Piety." It has not yet been circulated, but the Society plans to publish selected papers in a pamphlet format similar to the English ones.

The May, 1995, *Newsletter* (no.59) lists all the pamphlets published by the ESBVM, 1967 to the present, most of them still available. Mailed with this *Newsletter* was Kenneth Doakes, *Our Lady and Some Medieval Anchorites: "My sisters, imitate our Lady and not the cackling Eve."* The next (eleventh) international conference is announced—at Bristol, September 23-28, 1996, commemorating the Malines conversations between Anglican and Roman Catholic theologians, which began in 1921.

The September, 1995, *Newsletter* (no. 60) has the program of a "residential conference" to be held October 23-26, 1995, at Newry, Co. Down, on the words, "Woman, behold your son," also recalling the Malines conversations under Cardinal Mercier (d.1926). There are three short articles: Rev. Dr. H. W. Tajra on the Order of St. Mary the Virgin of the Confession of Augsburg, which this American Lutheran founded (address: 80 Aetna Street, Central Falls, RI 02863-1806); Brother John Samaha, S.M., on forgotten Marian antiphons by

Josef Ohnewald (d.1856), located at the Marian Library, Dayton, and, arranged by Dr. Richard Benedum for a 1987 performance by the Dayton Bach Society; and "The Rosary since Vatican II," reprinted from the *Marian Library Newsletter*. With the September English *Newsletter* came the talk by Nigel Young, *The Lady Vanishes! A Brief Outline of Our Lady of Methodism*.

In London the Catholic Truth Society and the Methodist Publishing House have just published (1995) the pamphlet by Michael Evans, *Mary, Mother of the Lord: Sign of Grace, Faith and Holiness*. Fr. Evans is a Catholic member of the British Methodist-Roman Catholic Committee.

Number five in the Ecumenical Documents series from the Paulist Press (Mahwah, NJ, 1994) is *Growing Consensus: Church Dialogues in the U.S., 1962-1991*, edited by Joseph Burgess and Jeffrey Gros. Among its contents is the Lutheran-Roman Catholic Dialogue's seventh statement, *Justification by Faith* (1983), with valuable Marian reflections.

7. *Miscellany*

Gerard Sleven, identified as "former chief herald," did a short article on English poems on the Blessed Virgin, "Lady Day," in the Irish magazine *Doctrine and Life* 44 (March 1994), 143-149. Robert Riley wrote the short piece, "Francis Poulenc's Stabat Mater," for the journal *Crisis* 13 (February 1995).

Further Selection of Recent Writings

Titles listed here are as late as December 1995, when this Survey was sent to press. The order of entries is: A. Magisterium, B. Scripture and tradition, C. Doctrine, D. Liturgy and devotion, E. Ecumenism, F. Miscellany.

A. Magisterium

1. *Origins* 25 (October 19, 1995, no. 18) has the collection of papal addresses from the Holy Father's American visit, October 1995 (CNS Documentary Service, Washington, D.C.). The pope referred often to

our Lady (e.g., in Central Park, NY, October 7, feast of the Holy Rosary, and in his comments at the Angelus, Oriole Park, Baltimore, MD).

2. The Catholic Home Study Institute (781 Catoctin Ridge, Paeonian Springs, VA 22129) is publisher of the four-volume *Marian Miniseries*: a) commentary on chapter eight of *Lumen gentium* by F. M. Jelly, O.P.; b) *Behold Your Mother: Woman of Faith* (American Bishops, November 21, 1973), commentary by E. R. Carroll, O.Carm.; c) *Marialis cultus* (Paul VI, February 2, 1974), commentary by Charles W. Neumann, S.M.; d) *Redemptoris mater* (John Paul II, March 25, 1987), commentary by R. J. Bradley, S.J.
 3. Marie T. Farrell, R.S.M., "The 'Suenens' Amendment of *Lumen Gentium*," *Australasian Catholic Record* 72 (July, 1995), 316-326.
- B. Scripture and tradition
1. Samuel Terrien, *The Magnificat: Musicians as Biblical Interpreters* (Paulist, Mahwah, NJ, 1995): with a listing of phonograph recordings.
 2. As advertised: Tina Beattie, *Rediscovering Mary: Insights from the Gospels* (Liguori Publications, Liguori, MO, 1995).
 3. Ellin M. Kelly, "St. Elizabeth Seton's Devotion to Mary," *Listening* 22 (Fall 1987), 204-213.
 4. Patricia Johnson, "The Virgin Incarnate in Robert Browning's Poetry," *Listening* 28 (1993), 118-127: treats Browning's *The Ring and the Book*.
 5. Desmond Forristal, *Edel Quinn, 1907-1944* (Dominican Publications, Dublin, 1994): great Legion of Mary apostle.
- C. Doctrine
1. Alfonso Langella, *Maria e lo Spirito nella teologia cattolica post-conciliare* (M. D'Auria, Naples, 1993): as advertised.
 2. Noel Dermot O'Donoghue, O.C.D., *The Mountain behind the Mountain: Aspects of the Celtic Tradition* (T. & T. Clark, Edinburgh, 1993): much on death, life, and the Blessed Virgin Mary.

3. *Compendium of Spirituality*, vol. one, compiled by E. De Cea, translated and adapted by Jordan Aumann, O.P., for his retirement from the Angelicum, Rome (Alba, Staten Island, NY, 1995): includes Sister Mary Driscoll, O.P., "Mary in the Christian Life," pp. 105-116.

D. Devotion and devotions

1. Eamon R. Carroll, O.Carm., "Special Places of Evangelization to Jesus through Mary," *Queen of All Hearts* 46 (July-Aug. 1995), 29-31, 36.
2. Helen Alford, "Our Lady the Worker," *Priests and People* 9 (May 1995), 179-183: whole number on "Why work?"
3. Michael Hollings, "The Lourdes Effect," *The Tablet* (London) (June 17, 1995), 771-772.
4. Louis J. Cameli, "Mary, Seat of Wisdom" (*The Priest*) 51 (October 1995), 8-14: the cover has color reproduction of Gentile da Fabriano's "Coronation of the Virgin," and page eight reproduces in black and white the Trastevere apse.
5. Frederick L. Miller, "True Devotion to Mary," *Homiletic and Pastoral Review* 96 (December 1995), 8-17: according to St. Louis de Montfort. Same issue has Donald DeMarco, "Mary as Role Model for the Pro-Life Movement," 25-31.

E. Ecumenism

1. Mark E. Chapman, "Sancta Maria, Sancta Ecclesia: A Lutheran Possibility for a Marian Ecclesiology," *One in Christ* 31 (1995:2): paper read to the ESBVM, Washington, D.C., October 1993.
2. Arthur Carl Piepkorn (d.1973), *The Church: Selected Writings of A. C. Piepkorn*, edited by Michael P. Plekon and William S. Wiecher, with an afterword by Richard John Neuhaus (American Lutheran Publicity Bureau, Delhi, NY, 1993): part three has Piepkorn's writings on our Lady: "Mary's Place within the People of God According to Non-Roman Catholics," originally presented at the 1967 meeting of the MSA (from *MS* 18 [1967], 46-83), and homilies for the feasts of the Presentation and Annunciation. See Maxwell Johnson's review in *Worship* 68 (September 1994), 476-478.

3. David Butler, *Methodists and Baptists: John Wesley and the Catholic Church in the Eighteenth Century* (Darton, Longman and Todd, as advertised, February, 1995). In 1749, J. Wesley wrote "A Letter to a Roman Catholic." See also the outstanding essay by Geoffrey Wainwright, "Wesley and the Communion of Saints," *One in Christ* 27 (1991:4), 332-345.
 4. Michael Plekon, "Mary and Mediation: The Mother of God as Icon of and for the Church," *One in Christ* 31 (1995:3), 256-270.
- E. Miscellany
1. Sean Kinsella's essay on the Marian character of the Focolare movement was published in *Miscellanea Franciscana* (Pontifical Faculty of St. Bonaventure, Rome, March, 1995): a paper originally done for an IMRI course, summer 1994.
 2. Judith Bruder, "Mary, the Jewish Mother," *America* (May 6, 1995), 22-23: the "Faith in Focus" column, by author of *Convergence: A Reconciliation of Judaism and Christianity in the Life of One Woman* (Doubleday, Garden City, NY, 1993).
 3. William D. *Virtue, Mother and Infant: The Moral Theology of Motherhood* (available from Child and Family, Box 508, Oak Park, IL 60303): *summa cum laude* doctoral dissertation at the Pontifical University of St. Thomas, Rome (Angelicum), 1995; final chapter is "Jesus and Mary: Exemplar of the Maternal-Infant Bond."
 4. William M. Shea, "How Does Your Garden Grow? Notes on the Mother of God," *America* (October 21, 1995), 16-20.
 5. Paul E. Duggan, "Mary, Mother of Unity," *The Priest* 51 (May 1995), 12-14.
 6. New address of the Ecumenical Society of the Blessed Virgin Mary, for membership and other information: ESBVM/USA, 391 Michigan Ave. N.E., Washington, DC 20017.
 7. *Queen of All Hearts*, bi-monthly, 26 South Saxon Avenue, Bay Shore, NY 11706-8993: wide selection of Marian articles, both scholarly and popular, faithful to the spirituality of St. Louis Marie de Montfort.