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## A Survey of Recent Mariology

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## A SURVEY OF RECENT MARIOLOGY

For this 1200th anniversary of the Second Council of Nicea, A.D. 787—so important both Christologically and for the veneration of the Blessed Virgin Mary, the holy Mother of God—the lead item in this Survey is the encyclical letter of Pope John Paul II, *Redemptoris Mater*, issued on the feast of the Annunciation this year, for the Marian Year that will run from Pentecost, June 7, 1987, to the Assumption, 1988.

The letter of the pope has fifty-two paragraphs and, in one edition, seventy-nine pages (Daughters of St. Paul, Boston, 1987). The sub-title describes it: "On the B.V.M. in the Life of the Pilgrim Church." Taking his cue from the Second Vatican Council and subsequent documents, especially *Marialis cultus* of Paul VI (Feb. 2, 1974), the pope divides his encyclical into three parts. The first is "Mary in the Mystery of Christ," which follows a three-fold biblical format: "Full of Grace," "Blessed is She Who Believed," and "Behold Your Mother." The second section is "The Mother of God at the Center of the Pilgrim Church," which presents the Church in the pattern of Mary's own pilgrimage of faith. Features of the Church are developed in this perspective: universality, unity and the special meaning of the Magnificat, including the Church's "love of preference" for the poor.

The third and final part is on Mary's motherly mediation, again in the register of the ecumenical approach of the Council. The pope makes a strong overture to the Christian East as he recalls their ancient tradition of the holy Virgin Mother of God, so manifest in their liturgy and the ikons, especially after the brilliant defense of ikons at the Second Council of Nicea, the seventh council, last to be held as ecumenical by the Orthodox East. Special note is taken also of the impending thousandth anniversary of the conversion to Christianity of present-day Russia and the Ukraine, under St.

Vladimir, Grand Duke of Kiev, A.D. 988. Throughout the long letter of the Holy Father are woven many threads of tradition touching doctrines about our Lady: perpetual virginity, Immaculate Conception, Assumption, spiritual motherhood, mediation—all with constant reference to the Scriptures and her centuries-long veneration in Christian life and prayer.

My second introductory item was published in Italy in 1986 (C.L.V., Edizioni Liturgiche, Roma, in *Bibliotheca Ephemerides Liturgicae*, Subsidia n. 37). The editors are A. M. Triacca, S.D.B., and A. Pistoia, C.M., and the book is *The Mother of Jesus Christ and the Communion of Saints in the Liturgy: The Saint-Serge Conferences from the 32nd Week of Liturgical Studies, Held in Paris, June 25-28, 1985* (*La Mère de Jésus-Christ et la communion des saints dans la liturgie. Conférences Saint-Serge XXXIle Semaine d'études liturgiques Paris 25-28 juin 1985*). The table of contents lists alphabetically the authors of the twenty papers, a rich selection from Eastern Orthodoxy to Western Protestantism, from the Bible to present-day liturgy, touching also patristic and artistic themes. Father F. M. Jelly's review is shortly to appear in *Worship* magazine. Short of devoting the entire Survey to this valuable book, I mention three essays only: a) A. Rose writes of the use of Psalms 44 and 131 in Marian liturgy; b) Canon A. M. Allchin treats Mary and the saints in the 17th-century Anglican, Thomas Ken; c) A. Kniazeff writes of the Byzantine feasts of the intercession of the *Theotokos* on July 2 and August 31.

The third introductory note is from the latest number of the Roman periodical *Marianum* (v. 48, fasc. 1-2, n. 135, 1986)—the brilliant paper by the late, Servite Scripture scholar and member of our Society, Neal Flanagan, O.S.M. (d. November, 1985), is the conference he gave at the West Coast regional meeting of the Mariological Society a year ago this past fall (on September 7, 1985), "Mary of Nazareth: Woman for All Seasons." His paper is prefaced by a tribute to him. Fr. Flanagan stood in the thought-current represented by Fr. Raymond E. Brown, emphasizing the symbolic character of Mary's biblical presence, joined to this affirmation:

"Primarily symbolic though they be, these paintings of Mary must flow from historical memories that established her as a primary Christian model." He added, "... the frustrating difficulty is that we can no longer reach back through the symbol to the historical elements which made the symbol plausible." Relative to the ongoing differences, sometimes sharply expressed, between R. E. Brown and R. Laurentin, Fr. Flanagan offered a peaceful word, "I do expect all of us, no matter what opinion we have at the moment, to listen to others with openness and respect. Only thus can theology and mariology advance."

He brought in a number of current concerns, e.g., ecumenical, reflecting his teaching experience at Berkeley, California. After relating our Lady to women's rights and to the "divine feminine"—for God is both mother and father—he concluded: "As her son witnesses to the God incarnate in Jesus' masculinity, so Mary reminds us of God in feminine beauty. In a truly unique sense she has been, and remains for all Christians, a very special woman, a woman for all seasons, even our own."

### 1. *Scientific journals and annuals*

The 1985 *Marianum* (vol. 47) concludes with a double-number (whole no. 134). Along with the chronicle and reviews (thirty-three in all), the first is an extended one by A. Valentini of S. Muñoz Iglesias' 1983 title from Madrid, *Los cánticos del Evangelio de la infancia según San Lucas*. Walter Brennan, O.S.M., of our Society, reviews several English-language titles: Tambasco, Buby, Sister Carol Frances Jegen, Allchin.

There are four articles (*Studia*), a short miscellanea entry, and two "medieval Marian testimonies." Major languages are represented: English, Spanish, French, Italian. Eva C. Topping (Washington, D.C.) leads off with "The Annunciation in Byzantine Hymns" (English). Byzantium has gloried in the Virgin Mary for centuries, with the Annunciation kept on March 25 as early as Justinian, sixth century. St. Romanos the Singer belonged to sixth-century Constantinople; St. Andrew of Crete is an eighth-century hymnographer,

also St. John Damascene; to the ninth century belonged Kassia, Byzantium's foremost woman hymn-writer, and many others. Eva Topping makes frequent reference to the book edited by Mother Mary and Archimandrite (now Bishop) Kallistos Ware, *The Festal Menaion* (London, 1969). The section headings of her paper indicate its riches: feast of the incarnation, the new creation, tidings of joy, messenger from heaven, titles of glory.

Andrés Molina Prieto writes (Spanish) of the Marian thought of the Cistercian Rafael Arnáiz (1911-1938), whose cause has been introduced. Joseph-Marie Sauget (French) offers a study on "The Composite Character of the Syriac Homily on the Theotokos Attributed to Epiphanius of Cyprus." Still in the patristic area, Luigi Gambero, S.M., writes about a homily of pseudo-Chrysostom on the Annunciation (Italian). He makes a stab at identifying the author, as a monk and deacon who was a friend of St. Basil the Great.

Maurice Gilbert, S.J., does a miscellanea note on the Marian and ecclesial reading of Sirach 24, 10(15); it was a communication for the Fifth International Mariological Symposium at the Marianum, October 1984, on "Maria e la Chiesa oggi," though it did not appear in that volume of papers. There are two "medieval testimonies," both Servite; the first is by Davide M. Montagna on St. Philip Benizi (1233-85) and our Lady according to medieval hagiographical sources; this was a seventh-century tribute given as the *prolusio* for the opening of the 1985/6 Marianum academic year. Montagna also reviews at some length the book by his confrere and colleague G. Besutti, *Pietà e dottrina mariana nell'Ordine dei Servi de Maria nei secoli XV e XVI* (Rome, 1984). Besutti's study is valuable, not simply for Servite Marian history but also for our knowledge of the 1500s and even more of the neglected 1400s. My own review has appeared in the journal of the Institute for Carmelite Studies, *Carmelus* 34(1987) 205-207.

The first 1986 *Marianum* is a double fascicle (vol. 48, whole no. 135), a volume of 396 pages, with four *articuli*, two miscellanea entries, four *testimonia mariana medievalia* by D. M. Montagna, *documenta*, chronicles, reviews, etc. The beginning of this Survey

mentioned N. Flanagan's paper; along with it is printed his "A Marian Creed," which appeared previously in *The Bible Today* (December 1974, whole no. 75, pp. 211-3) and which he developed for his Servite confreres and used also in San Francisco at the seminar held at the Marian Centre (St. Boniface) May, 1974, "The Virgin Mary in Ecumenical Perspective." The first article in this latest *Marianum* is the Latin text of the decree from the Congregatio pro cultu divino, issued August 15, 1986, to accompany a new collection of Masses in honor of our Lady. Calabuig devotes his editorial to the same event. The *Notitiae* from the Congregation give the same documentation: *Notitiae* 22 (Dec. 1986: 12). The new Masses, both sacramentary and lectionary, have appeared in two volumes; vernaculars are awaited.

A. Valentini, S.M.M., has an article on the literary structure of the Magnificat (Italian). Gabriel Maria Verd, S.J., writes (Spanish) of the family of the Mother of the Messiah. Was she of the family of David? The author looks at various arguments—biblical, patristic, theological; he favors the view she belonged to the tribe of Levi. Under miscellanea, Franz Courth, S.A.C., assesses the Mariological contributions of his confrere, colleague and fellow-citizen, H. M. Koester, recently turned 75 (in German); Giuseppe Daniel, C.S.I., rebuts the recent book by Jean Gilles, *Les 'frères et soeurs' de Jésus* (Paris, 1979) now out in Italian, *I 'fratelli e sorelle' di Gesù* (Turin).

D. Montagna has five "medieval Marian fragments." They concern 1) a twelfth-century Marian inscription in the Bari cathedral (Mary and the Eucharist); 2) a memorial of the cure of a young woman by Mary's intercession (Pistoia, 1336); 3) fifteenth-century banners from Perugia on "Mater misericordiae"; 4) an ikon of the Pietà from fifteenth-century Crete; 5) an inventory of Marian iconography from a Servite church, A.D. 1483.

The magisterial documents include thirty-five from the Holy Father and a section of a letter from the episcopal conference of Chile, October, 1985. The chronicle covers Colombia (25th anniversary of the Colombian Mariological Society, 1985) and an April, 1986, gathering at Fatima on Mary and the theology of reparation, with

speakers from the Marianum (Peretto, who writes this report, Gila, Calabuig) and from the Sister Servants of Mary Reparatrix (Sr. Maria Rosaura Fabbri, Sr. Maria Maura Muraro, Sr. Maria Cecilia Visentin). Also chronicled are: the Tampa, May, 1986, meeting of our Society; the September, 1986, sessions of the French Mariological Society, its fiftieth anniversary; the forty-first Spanish Mariological Society convention, Saragossa, September, 1986; the sixth Marianum-sponsored symposium, October, 1986, Rome, on "Maria nell'ebraismo e nell'Islam oggi"; and the twenty-second national meeting of rectors of Marian shrines, Rome, November, 1986. C. B. Napiórkowski, O.F.M.Conv., reports on a meeting held at Kul, May 5, 1986, on renewing devotion to Mary. Jan Sauta, auxiliary bishop of Lublin, reports on the fifth national Mariological Polish congress, August, 1986 (at Lublin). "Mary, Model and Educator of the New Man [*dell'uomo nuovo*] in Christ" was the theme of the 25th meeting of Marian studies at Re(Novara), June, 1986.

Of special interest to the English-speaking world is the report by William McLoughlin, O.S.M., on the seventh international ecumenical congress held at Chichester, England, September 15-20, 1986. Fr. McLoughlin was one of 180 participants in this superbly organized event, with representatives not only from England and Ireland but also from the United States, Canada, France, Italy, Belgium and Sweden, and not only Anglicans, Catholics and Orthodox but also Lutherans, Presbyterians, Methodists and others. Some of the smaller papers have already appeared in *One in Christ* (1986: 4), but the full proceedings are in the book edited by Alberic Stacpoole, O.S.B., *Mary and the Churches* (Columba Press, Dublin, Spring, 1987). American speakers included Dr. Ross Mackenzie and Dr. Donald G. Dawe (both Presbyterian), Mrs. Mary Ann DeTrana and Eamon R. Carroll, O.Carm. Among other speakers were Bishop Kallistos Ware, Donal Flanagan, Dr. Alf Härdelin, Bishop Knapp-Fisher, and the organizer-in-chief, A. Stacpoole, O.S.B. Among the topics were these: "This Virgin for a Good Understanding": Reflections on Intercessors (Mackenzie); Mary's Place in *Lumen Gentium* (Stacpoole); New Testament Charisms of the B.V.M. (Carroll); St.

Aelred of Rievaulx on the Imitation of Mary (Härdelin); Can We Learn from Mary about Attitudes and Manners? (Angela Robinson).

The 1986 volume (36) of *Ephemerides Mariologicae* concludes with the double fascicle given to the theme, Mary in the Life of the Post-Conciliar Church, bringing the total volume to 439 pages. Editor D. Fernández introduces this twenty-year retrospect. All the major articles are in Spanish; one might hope for a wider language spread in this international journal, though some of the chronicles and papal documents are in other languages—French, German, Italian. Fernández' footnote to his editorial is a succinct list of major studies in Mariology since the Council.

A. Martínez Sierra writes on the importance of Vatican II for Mariology, facing up to the subsequent fall-off in Marian doctrine and devotion in spite of the Council. He discusses respectively: 1) "the tract of Mariology"—arguing that it was not the Council's intention to eliminate such a tract, that at the remove of two decades it is now possible to look more calmly at the Marian contribution of the Council, and that Paul VI's *Marialis cultus* serves this hermeneutic well; 2) "in the mystery of Christ and the Church"—the conciliar thrust; 3) the influence of ecumenism on the Council, as the full conciliar discussions show; 4) the problem of mediation, as the greatest ecumenical stumbling-block; and 5) Mary as model of the Church.

Enrique Llamas Martinez, O.C.D., president of the Spanish Mariological Society, writes of Mariology in the teaching of the Church since the Council. Llamas suggests with the Servite L. Pinkus that the post-conciliar crisis about our Lady is more radically a crisis of faith. There is a new title by Lucio Pinkus, O.S.M., *Il Mito di Maria. Un approccio simbolico* (Borla, Rome, 1986). But the crisis in Mariology has led to a clearer and stronger place for Mary, so Llamas concludes, along with DeFiores. Post-conciliar Mariology in the magisterium is personified by Paul VI; John Paul II has continued on that track. D. Bertetto's collections of the Marian documents of Paul VI and John Paul II have provided materials for fuller study. And Pal Arató-Vian published in Brescia, 1981, an *elenchus bibliographicus* of



Paul VI. Paul VI's exposition began with his promulgation of *Lumen gentium* and the title, Mother of the Church (November 21, 1964), a theme to which he returned repeatedly, as in his discourse on our lady and beauty to the international congress held in Rome (May 16, 1975) and again in the discourse closing the year of faith (June 30, 1968). *Signum magnum* (May 13, 1967) was his greatest statement on Mary's spiritual motherhood. The "spirit" of the Council—guiding spirit which animated the discussions and presided over the results—was a way of integration for both Christology and ecclesiology, a position of balance so strenuously sought by Paul VI that Llamas writes, "Mantener este equilibrio parece que fue una obsesión del Pontífice." Llamas gives special attention to *Marialis cultus*.

Matías Augé, C.M.F., writes on Mary in the renewed liturgy. The Council's document on the liturgy set the stage. There followed the calendar, lectionary, sacramentary, and Book of Hours, with Paul VI's *Marialis cultus* as commentary. The three solemnities receive special notice: January 1, the Immaculate Conception and the Assumption. Carlos García Andrade, C.M.F., reports on the presence of Mary in contemporary movements in the Church: "Focolare," charismatic, catechumenal preparations. Chiara Lubich began "Focolare" (officially titled "Obra de María") in 1943; their "Mariopolis" reunions are to offer Jesus to the world as Mary did, tracing Mary's life in the Scriptures. There is a brief history of Catholic involvement in charismatic renewal. Under the heading "post-conciliar pastoral activity at Marian shrines," there are three reports: on Montserrat (in Spanish) by Abbot Cassia M. Just; on Lourdes (in French) by Bernard Billet, O.S.B.; on Italian shrines (in Italian) by Gaetano Meaolo.

There are three fairly short *Notae*. The first, on the secret of Fatima, by A. M. Martins argues it has to do in good part with the loss of the Portuguese colonies in Africa. D. Fernández does an extended notice on the book *María en la vida religiosa. Compromiso y fidelidad* (Madrid, 1986), which has papers by Laurentin, J. Alvarez, R. Blázquez, Cristina Kaufmann (a Carmelite nun, writing on Mary as true contemplative), and others. The conclusion of the volume

is a paper by Cardinal Pironio on the image of Mary in the renewed constitutions of religious, prepared for the fifteenth national week for religious men and women. C. G. Andrade comments on the phrase of von Balthasar, "the Marian principle of the Church."

The chronicle section reports on the 41st gathering of the Spanish Mariological Society at Saragossa (September, 1986), city of "El Pilar," with the theme of Marian appearances taken up in sixteen papers. The Spanish Mariological Society began at Saragossa in 1940, under the patronage of our Lady of the Pillar. Among the papers was one by P. L. Díez Merino, C.P., on appearances in the Bible; P. Garrido, O.S.B., looked at Mary's appearances in the liturgy. From Colombia came a report of the 30th anniversary of their Mariological Society, still guided by the founder Ricardo Struve Haker. The "documents" section has several from Pope John Paul II, some from his journeys.

There are also the customary book reviews, one of which, by reviewer Ernesto Barea, is on the Corpus Christianorum edition of Paschasius Radbertus, *De partu virginis*, critical edition, which was the Yale doctorate thesis by E. Ann Matter (1976). The same volume (*Continuatio medievalis* LVI C), edited by Albert Ripberger, includes the letter attributed to St. Jerome, with its cautions about the Assumption (*Cogitis me*). E. Ann Matter has the article on our Lady in the recent *Westminster Dictionary of Spirituality* (Philadelphia, 1983—see *Marian Studies* 35 [1984] 175) and a chapter on Mary in the book edited by Carl Olson, *The Book of the Goddess Past and Present* (New York, 1983—see MS 36 [1985] 118).

The 51st volume of *Estudios Marianos*, published from Salamanca, 1986, is the proceedings from the 40th convention, held at Madrid (September 9-12, 1985), on the theology and spirituality of consecration to Mary, in fifteen papers. A. Martínez Sierra, S.J., was the opener on theology of consecration to Mary; Angel Luis, C.Ss.R., spoke of consecration to Mary in the life and teaching of John Paul II. M. Garrido Bonaño, O.S.B., spoke of the service of Mary in medieval hymns; D. Fernández, C.M.F., treated the consecration of Russia to the Immaculate Heart of Mary in the Fatima documents.

F. Ochayta traced the theme of consecration in the work and writings of St. Maximilian Kolbe; G. Calvo Moralejo, O.F.M., gave a paper on "Fray Melchor de Cetina, O.F.M., the first theologian of 'Marian slavery' (1618)"; and I. Bengoechea, O.C.D., devoted his study to the Flemish Carmelite Arnold Bostius (d. 1499), as a precursor of Marian consecration. The Bengoechea article was of special interest to the author of this Survey, because Bostius' understanding of Our Lady of Mount Carmel was the subject of my doctorate dissertation in theology (Gregorian University, Rome, 1951). Hence, I was pleased to see also the review in *Marianum* 47 (1985) 629-31 (by Andrés Molina) of a Spanish translation of Bostius' book on the patronage of our Lady (1479, *De patronatu et patrocinio beatissimae virginis Mariae in dicatum sibi Carmeli Ordinem*; an extract appeared in *Carmelus* 9 [1962] 197-236, "The Marian Theology of Arnold Bostius, O.Carm. [1445-1499].") The Spanish is *Patronato y patrocinio de la santísima Virgen Maria sobre la Orden del Carmen que le está consagrada* (Madrid, 1981), edited and translated by Alfonso M.<sup>e</sup> López Sendin and Rafael M.<sup>e</sup> López Melús. The Spanish Mariological Society published, also in 1986, *Indices* for its first twenty-five volumes (I-XXV, 1942-1964); we trust the subsequent indices are in preparation. The first half is extraordinarily thorough, with all sorts of cross-references and headings.

Subscribers received early in 1987 the latest *Marian Library Studies* (new series, volumes 13-14, 1981-1982 [sic]) (from the Marian Library, University of Dayton, Dayton, OH 45469). At the end of this double-number (648 pages!), the editor, Fr. Théodore A. Koehler, S.M., gives a description of contents and intent, first in French, "Exégèse, tradition, catéchèse," and the same briefly in English, "Conclusions." Not only is this *Marian Library Studies* a double volume, it is also a triple book, containing three separate studies, each with proper as well as consecutive pagination.

The first is the Marianum doctorate thesis by the Marianist Luigi Gambero, *L'omelia sulla generazione di Cristo di Basilio di Cesarea: il posto della Vergine Maria* (220 pages). Fr. Koehler's summary describes it well: a first-hand source investigation and discriminating

analysis of the Marian content of an important homily of St. Basil, with the Greek text and Italian translation.

The second is comprised of sections of the doctoral dissertation defended by Bertrand Buby, S.M., at the pontifical International Marian Research Institute (IMRI, Marian Library, University of Dayton): *Research on the Biblical Approach and the Method of Exegesis Appearing in the Greek Homiletic Texts of the Late Fourth and Early Fifth Centuries, Emphasizing the Incarnation Especially the Nativity and Mary's Place within It* (172 pages). The table of contents of the complete thesis is given, but the published extract is chapters three and four, respectively, "Orchestration of Biblical Texts Used by the Fathers in Their Nativity Homilies: The Role of Mary within the Texts" and "The Use of the Scriptures and Marian Implications in the Homilies and Writings of the Fathers." Chapter three includes such figures as Amphilochius, Gregory of Nyssa and Gregory of Nazianzen; aspects considered in chapter four include Mary's virginity, her role in salvation, and the new Eve.

The third major portion is by Jean-Marie Salgado, O.M.I., (235 pages): *La dévotion mariale au XVIe siècle à la lumière des manuels de catéchèse en usage en Amérique Latine, en France, en Espagne et en Italie*. Father Salgado, indefatigable researcher, continues studies he has published previously in *Ephemerides Mariologicae*, *Marianum*, *Marian Library Studies*, *Marian Studies*, and *acta* of international Mariological congresses. Again, turn to Fr. Koehler's retrospect for an assessment and summary of Fr. Salgado's first-hand investigations. Some of the great names from the period were St. Peter Canisius (d. 1597) and Luis de Granada, O.P. (d. 1588). These Latin American countries were surveyed: Guatemala, Mexico, Peru, Colombia, even "Floride."

## 2. Magisterium

Such journals as *Marianum* and *Ephemerides Mariologicae* do a good job of keeping track of magisterial documents. National periodicals for various languages do the same, as the English language weekly *L'Osservatore Romano*. *The Pope Speaks* 32 (Summer,

1987: 2) 159-197 has the full text of *Redemptoris Mater*, the Marian year encyclical of March 25, 1987, on which a wide range of commentaries has already appeared, among them one by James L. Heft, S.M., in the *Catholic Telegraph* (Cincinnati), May 22, 1987, special supplement with *Redemptoris Mater*. Seamus O'Byrne has edited a volume of the Holy Father's talks, *Mother of the Church* (Mercier, Cork, 1987), succeeding an earlier title, *This Is Your Mother* (St. Paul Publications, Athlone, Ireland, 1981).

### 3. Scripture, the Fathers and later tradition

June Kopas of the University of Scranton wrote for *Theology Today* (July, 1986) "Jesus and Women: Luke's Gospel," with good material on Mary. In the October, 1986, *Catholic Biblical Quarterly*, Raymond E. Brown reported on "Gospel Infancy Narratives: Research from 1976 to 1986: Part II (Luke)," arguing for his own position vis-à-vis René Laurentin and others. Jerome D. Quinn has "Mary the Virgin, Mother of God: A Tour of the Catacombs of Priscilla," in *The Bible Today* 25 (May, 1987) 176-180.

The Ecumenical Society of the Blessed Virgin Mary (England) published earlier this year its own new edition of the Akathistos Hymn, two translations in the same pamphlet: the first by Bishop Kallistos Ware and Mother Mary and the other by Roger Green. Muñoz Iglesias wrote at length on the Annunciation in *Estudios Bíblicos* 42 (1984) 315-362. I. de la Potterie wrote in *Estudios Trinitarios* 19 (1985) 163-189, on Mary and the Holy Trinity in St. John, and Muñoz Iglesias wrote on Mary and the Trinity in St. Luke 1-2, also in *Estudios Trinitarios* 19 (1985) 143-61.

David G. Hunter wrote of "resistance" to the virginal ideal in late fourth-century Rome, "The Case of Jovinian," in *Theological Studies* 48 (March, 1987) 45-64, treating the time of Ambrose, Augustine and Jerome, with important references to our Lady's virginity. The whole November-December, 1986, *La Vie Spirituelle* was on the Second Council of Nicea, with material on Marian ikons. *Miracles and the Medieval Mind: Theory, Record and Event, 1000-1215* by Benedicta Ward (see MS 35 [1984] 169-170), originally published in

1982, has now appeared in paperback (1986, University of Pennsylvania Press, Philadelphia, in their Middle Ages Series). I have seen notice of H. Câmara, *La Madonna sul mio cammino*, presentation and translation by L. Muratori (Spiritualità, 27, Brescia, Queriniana, 1985). Peter O'Dwyer, O.Carm., contributed the article, "Mary in Early Irish Tradition [to A.D. 700]," to *Archivum Hibernicum* 41 (1986) 72-82, along with the announcement of his forthcoming study on Mary in Ireland, A.D. 600 to A.D. 1900; the present study takes up the antiphonary of Bangor, seventh century.

#### 4. Doctrine: general and specific

Frederick M. Jelly, O.P., of our Society, has a new book from Our Sunday Visitor Press, Huntington, IN (1986), *Madonna: Mary in the Catholic Tradition*, which is being well reviewed and is selling well. Ann Johnson has followed up the success of her earlier work *Miryam of Nazareth: Woman of Strength and Wisdom* (Ave Maria Press, Notre Dame, Indiana, 1984) with a new title, *Miryam of Judah: Witness in Truth and Tradition* (Ave Maria, Notre Dame, 1987). The founder of our Mariological Society, now president emeritus, Juniper B. Carol, O.F.M., has just published a book that reflects his life-long interest and research: *Why Jesus Christ?* with the subtitle, *Thomistic, Scotistic and Conciliatory Perspectives* (Trinity Communications, Manassas, Virginia, 1986).

Walter Brennan, O.S.M. (also of our Society), published late last year *Mary: Servant, Mother, Woman: Theological Reflections on the Religious Title Servant of Mary* (Servite Marian Center, Chicago, 1986). It has a Servite orientation, but is valuable also to others. In the final numbers of the *English Clergy Review* (which has just adopted the new name *Priests and People*), Thomas Cooper wrote a five-part series titled "Worshipping Mary," which ran August, 1986, through December, 1986, with much good material, especially on titles of the Litany of Loreto. The author has an unfortunate blind spot relative to St. Grignon de Montfort. Two German books, both edited by C. Schaffer, have appeared on the Assumption, both published by Pustet of Regensburg in 1985. The industrious J.-M.

Salgado, O.M.I., of Haiti, wrote a series of articles on the spiritual motherhood of Mary in its historical development, three to note in the 1986 *Divinitas*: January (v. 30), on this doctrine in the Fathers of the first four centuries; April, in Fathers of the fifth and sixth centuries; and September, in the life of the Church from the ninth to the eleventh centuries. In the April, 1987, *Divinitas*, Salgado wrote (in French) of the rediscovery of the riches of the Immaculate Heart of Mary from the third to the twelfth century. Several articles on the Mary-Church bond have appeared, e.g., D. Aračić, O.F.M., in *Ecclesia Mater* 25 (gen.-ap., 1987). It is good news that Ignatius Press of San Francisco has brought back into print H. deLubac's *Splendor of the Church*, with its great chapter, "The Church and Our Lady."

From recent feminist writings, I found helpful Rosemary Haughton's *The Re-creation of Eve* (Templegate, Springfield, IL, 1985), which has a chapter "The Mother." A good article is "Mary and the Women's Movement," by James Heft, S.M., of Dayton and our Society, in *The Catechist* (April-May, 1987) 6-7. Dr. Marina Herrera, who teaches at the Washington Theological Union, has a number of essays on our Lady and current concerns: "Mary in Cross-cultural Perspective," in *PACE* (Professional Approaches for Christian Educators, Winona, MN, May, 1986), and, in the April-May 1987, *The Catechist*, under the heading "Hispanic Catechesis," the article, "Teach All Peoples: The Marian Year and Hispanics." The cover of that issue of *The Catechist* is a statue of the Mother and Child in helix form from Zimbabwe, one of the art treasures of the Dayton Marian Library, which also supplied the cover the year before (from Montserrat).

### 5. Liturgy and devotion(s)

The French study by A. G. Martimort has come out in English, *The Liturgy and Time*, as volume four of *The Church at Prayer* (Liturgical Press, Collegeville, MN, 1985); it has a chapter on our Lady. The same press got out, in 1986, *Called to Prayer: Liturgical Spirituality Today*, by G. Austin and others; the essay by Sister Mary Collins includes our Lady, "Devotions and Renewal Movements:

Spiritual Cousins of the Liturgy." The January-February, 1987, issue of *La Vie Spirituelle* was all on the rosary, among its authors the famous M.-J. Nicolas, J. Laurenceau and J. Eyquem. I have seen the publisher's announcement (Franciscan Herald Press, Chicago, 1987) for J. Laurenceau, *Speak to Us of Mary*. Many publications on Medjugorje have appeared; an especially good title is Michael O'Carroll, the Irish Holy Ghost Father, *Medjugorje: Facts, Documents, Theology* (Veritas, Dublin, 1986).

Chrysogonus Waddell, O.C.S.O., writes of "The Oldest Marian Antiphon Text," in *Liturgy* 20 (1986: 3) 41-60 (from Gethsemani, Trappist, Kentucky 40051), a fascinating study, with music, of the famous *Sub tuum praesidium*. Eltin Griffin, O.Carm., has edited *The Prayer of the Faithful for Weekdays: A Resource Book* (Costello, Long Island, N.Y., 1986), with many entries for our Lady's days, by as many authors. Fr. Griffin also published *Celebrating the Season of Advent* (Columba Press, Dublin 1986; it is to be published in the U.S. also); among the essays is Christopher O'Donnell, O.Carm., "Mary and Advent," which first appeared in *Scripture in Church* 9 (1979) 124-29. Michael Hay has the excellent piece "Marian Music" in *Liturgy* 80 (Aug.-Sept., 1987, vol. 18, no. 6) from the Office for Divine Worship of the Archdiocese of Chicago.

The book by Leonel L. Mitchell has no direct bearing on Marian liturgy but it throws considerable light on the old axiom *lex orandi lex credendi*, which has significant implications for Mary and ecumenism, *Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer* (Seabury Book, Winston, MN, Chicago, N.Y., 1985). Along the same lines, see Kenneth W. Stevenson, "Lex orandi and lex credendi—Strange Bedfellows? Some Reflections on Worship and Doctrine," in *Scottish Journal of Theology* 39 (1986: 2) 225-41; among those referred to are A. Schmemmann, G. Wainwright, A. Kavanagh, authors cited also by Mitchell.

## 6. Ecumenism

Fortress of Philadelphia published in 1986 *Mary: Images of the Mother of Jesus in Jewish and Christian Perspective*, by David Flusser



(Jewish), Jaroslav Pelikan (Lutheran) and the Franciscan, Justin Lang (German). It was the August, 1986, choice of the Catholic Book Club and has full-color illustrations (from the 1985 German). Sister Elizabeth Johnson, C.S.J., of Catholic University, Washington, is a member of the Lutheran-Roman Catholic consultation, currently considering the communion of saints and Mary's place. Her paper from these consultations appeared in *Theology Today* (April, 1987), "May We Invoke the Saints?" Max Thurian's *Mary, Mother of the Lord* is back in print (Mowbray, Oxford, 1986). Its full title, as in the French original, is *Mary, Mother of the Lord, Figure of the Church*; although the American edition (Herder and Herder, N.Y., 1964) bore the title *Mary, Mother of All Christians*. The well-known title by the English Methodist J. Neville Ward has also re-appeared, with a new foreword by the author, *Five for Sorrow: Ten for Joy* (Cowley, Cambridge, Mass, 1985). B. Gherardini of the Lateranum wrote "L'Immacolata Concezione in Lutero," in *Divinitas* 30 (Sept., 1986) 270-83 and has a full book, *Lutero-Maria. Pro o contro* (Pisa, 1985, 326 pp.).

The Ecumenical Society of the Blessed Virgin Mary of England sends all its members a sparkling *Newsletter* three times a year and occasional copies of conferences given under Society auspices. The latest *Newsletter* is "new series n. 35 May 1987," with reports from various branches in England, an article by William Burrige, W. F., on "Our Lady of Africa," and other information, such as the notice of the next international conference under Society sponsorship, to take place in Liverpool during Easter week, 1989 (March 17-April 2). The last conference was in Chichester, September, 1986. The latest pamphlet published by the Society is Max Saint, *Mary in the Writings of Dante* (published May, 1987; conference given the Oxford branch, February 10, 1986). The American Ecumenical Society of the Blessed Virgin Mary meets twice a year in the Washington, D.C., area, in the spring and fall. Members receive announcements of the meetings, and, on request, are sent copies of the papers that are given. At the May 2, 1987, meeting there were papers by Msgr. John J. Murphy (a personal opinion survey of the

membership of the American E.S.B.V.M.) and Abbot Damian ("The Tradition of the Garden of the Theotokos," on Mt. Athos and in Orthodoxy). Membership information for both Societies can be had from the respective secretaries: 11 Belmont Road, Wallington, Surrey SM6 8TE, England, and Recording Secretary, Mary Ann DeTrana, 8419 Zell Lane, Richmond, VA 23229.

### 7. Miscellany

Three miscellany items round out the Survey, although the appendix is a "further selection of recent writings," including last-minute titles and even promised publications.

a) *The Catholic Historical Review* (July, 1986) had the article "Marian Piety and the Cold War in the United States" by Thomas A. Kselman and Fr. Steven Avella, on such phenomena of religio-political significance as the claims of appearances of our Lady to Mary Ann Van Hoof at Necedah, Wisconsin: vol. 72, pp. 403-24.

b) The Anglican priest David Sox published in 1985 *Relics and Shrines* (Ga. Allen and Unwin, Boston and London), with much Marian material. He shows gentle scepticism about many alleged relics, as our Lady's milk and her garments, but a sympathetic treatment of famous shrines, many of them visited by the present Holy Father, especially the holy house of Loreto, with special praise for its Capuchin custodians.

c) The final miscellany note comes from an article by Donald Nicholl in *The Tablet* (London, November 22, 1986), "Two Faces of Spain." He describes his visit to Montserrat:

... all singing their Catalan hymns in full heart under the gaze of the dark-complexioned Virgin and Child, whose statue nowadays sits, brilliantly lit, upon a throne of silver. Looking up one evening towards the statue in its high niche above the altar I heard my inner self murmur, "I am glad that I'm Catholic." And I reflected that much as I admire our Rahners and our Schillebeeckxs, nevertheless it is not primarily our famous theologians who transmit life and faith from one generation to the next but such people as those gathered around me in Montserrat from every walk in life, people of God.

*Further selection of recent writings*

Additional Marian titles are to be found in such standard references as *Catholic Periodical and Literature Index*, *Religion Index*, and *Bulletin signalétique*. *New Testament Abstracts* keeps track of much biblical material on Mary. The *Elenchus bibliographicus of Ephemerides Theologicae Lovanienses*, 62 (Sept., 1986: fasc. 2-3) 324\*-27\*, nn. 6916-6977, *De beata Maria Virgine*, is helpful. Since last year's Survey, part two of the latest "Bulletin sur la Vierge Marie" of René Laurentin has come to hand, in *Revue des sciences philosophiques et théologiques* 70 (Jan., 1986) 101-150, parts three, four and five, respectively: Doctrine, Culte et Spiritualité, and Courants actuels.

B. Billet, O.S.B., reviews regularly for *Esprit et Vie* (30 avril-7 mai, 1987, nn. 18-19): "Notes Mariales," including Louis Menvielle, *Marie, Mère de Vie, Approche du Mystère marial à partir d'Irénée de Lyon* (Venasque, Éditions du Carmel, 1986). He reviews also Joseph de Sainte-Marie, O.C.D., *La Vierge du Mont-Carmel. Mystère et Prophétie. Elie, Thérèse d'Avila, Fatima* (Lethielleux, Paris, 1985), a significant study on the Marian piety of St. Teresa of Jesus, put together from nine conferences occasioned by the centenary of the death of this great doctor of the Church. Billet takes note also of studies on St. Louis-Marie Grignion de Montfort (by H.-M. Manteau-Bonamy, O.P.) and St. Maximilian Kolbe (acta of a Roman congress, edited by F. S. Panchieri).

The order in this appendix is: A. Magisterium; B. Scripture and tradition; C. Doctrine, general and specific; D. Liturgy and devotions; E. Ecumenism; F. Miscellany; G. Last minute and forthcoming publications.

## A. MAGISTERIUM

1. James L. Heft, S.M., "Redemptoris Mater: Mary's Journey of Faith," in *Catechist* (September, 1987) 4-5.

2. Alberic Stacpoole, O.S.B., "Mary's Place in *Lumen gentium*," in *Priests and People* (July/August, 1987): replacing *The Clergy Review* (London).

## B. SCRIPTURE AND TRADITION

1. John McHugh, *The Virginal Conception of Jesus* (pamphlet from the Ecumenical Society of the B.V.M., England; paper delivered to the London meeting of October 25, 1985).
2. Elizabeth Ruth Obbard, *Magnificat: The Journey and the Song* (Paulist, Mahwah, N.J., 1986).
3. A. Valentini, "Il Magnificat e l'opera lucana," in *Rivista Biblica* 33 (85: 4) 395-423, according to *New Testament Abstracts* 30 (1986) n. 1098.
4. William F. Maestri, *Mary: Model of Justice, Reflections on the Magnificat* (Alba, Staten Island, N.Y., 1987).
5. U. Vanni, "Dalla maternità di Maria alla maternità della Chiesa. Un'ipotesi di evoluzione da Gv 2, 3-4 e 19, 26-27 ad Ap 12, 1-6," in *Rassegna di teologia* (Naples) 26 (1985) 28-47.
6. M. Gourgues, "Marie, la 'femme' et la 'mère' en Jean," in *Nouvelle revue théologique* 108 (1986) 174-91.
7. Paul Edwards, S.J., "A Triptych of Triangles," in *The Month* (Feb., 1987) 46: Cana, Calvary and Rev. 12.

## C. DOCTRINE: GENERAL AND SPECIFIC

1. E. Briere, "'Rejoice, Sceptre of Orthodoxy': Christology and the Mother of God," in *Sobornost* 7 (1985) 15-24, according to *ETL*.
2. Jean Laurenceau, O.P., *Speak to Us of Mary* (Franciscan Herald Press, Chicago, 1987): from the French.
3. D. Aračić, O.F.M., "Chiesa-Maria: un parallelismo dimenticato?" in *Ecclesia Mater* 25 (gen.-ap., 1987) 26-36.
4. Tommaso Federici, "Una 'Summa' di Mariologia in due volumi," in *Divinitas* 30 (Aprile, 1986) 175-78: extended review

- of two books by E. Testa, published by Franciscan Printing Press, Jerusalem, 1985: *Maria Terra Vergine: I, I rapporti della Madre di Dio con la Ss. Trinità (sec. I-IX)*; II, *Il culto mariano palestinese (sec. I-IX)*.
5. Isaac Vásquez Janeiro, O.F.M., "La orden Capuchina en la historia del dogma de la Inmaculada Concepción," in *Antonianum* 61 (Ap.-Sept., 1986) 381-433: nine petitions to Rome by Spanish Capuchins, 1617-1732.
  6. C. Schaffer, two titles on the Assumption, as listed in *ETL: Aufgenommen in den Himmel. Vom Heimgang der Gottesmutter in Legende, Theologie und liturgischer Kunst der Frühzeit* (Studia patristica et liturgica, Beiheft 15, Pustet, Regensburg, 1985, 61 pp.) and *Koimesis. Der Heimgang Mariens. Das Entschlafungsbild in seiner Abhängigkeit vom Legende und Theologie. Mit einem Abhang über die Geschichte des Festes von K. Gamber* (Puster, Regensburg, 1985, 189 pp.).
  7. H. A. Nielsen, "Queen of Angels," in *Canadian Catholic Review* 3 (Feb., 1985) 40.
  8. Mary Clayton, "Assumptio Mariae," in *Analecta Bollandiana* 104 (1986: fasc. 3-4) 419-23: an eleventh-century Anglo-Latin poem from Abingdon, reproduced (in concentric circles) and translated.
  9. Sister Agnes Cunningham, S.S.C.M., two papers given at the Shrine of Our Lady of the Prairies, Saskatoon, Sask. (Canada): "Devotion to Mary in Christian Tradition," in *Canadian Catholic Review* 3 (May, 1985) 165-7, and "Contemporary Mariology," *ibid.*, 168-71.
  10. *NCWorld*, 229 (Nov.-Dec., 1986) 241-88, whole issue on Mary and the Church, articles by V. P. Elizondo, M. P. Kerrigan, A. J. Tambasco, G. S. Bebis, F. M. Jelly, Patricia Smith, J. P. Galvin, and E. R. Carroll.
  11. J. Van Den Hengel, S.C.J., "Mary: Miriam of Nazareth or the Symbol of the 'Eternal Feminine,'" in *Science et Esprit* 37 (1985: 3) 319-33, from Montreal, French summary: "La femme dans la tradition chrétienne."

12. Leonardo Boff, O.F.M., *The Maternal Face of God: The Feminine and Its Religious Expressions* (Harper and Row, San Francisco, 1987), trans. by Robert R. Barr and John W. Diereksmeier: from the 1979 Portuguese (Brazilian): in great part on Mary, Our Lady of Faith.

#### D. LITURGY AND DEVOTIONS

1. *La Vie Spirituelle* 67 (Jan.-Fev., 1987) whole issue: "Quel rosaire priez-vous?"
2. Peter H. Kolvenbach, S.J., "'Misión de Maria' en los Ejercicios Espirituales," in *Manrea* 58 (Oct.-Dic., 1986) 291-98.
3. The first 1981 issue of *Social Compass* (v. 32) is on our Lady; among the articles is one by Th. Devalee on Sri Lanka.
4. There is an article by Taylor, "The Virgin of Guadalupe in New Spain: an Inquiry into the Social History of Marian Devotion," in *American Ethnologist* 14 (Feb., 1987: 1).
5. Dr. Théodore Mangiapan, "The Problem of the Lourdes Miracles," in *Lumen Vitae* 42 (1987: 1) 19-33: by a permanent consultant to the Lourdes medical bureau.
6. René Laurentin and Henri Joyeux, *Scientific and Medical Studies on the Apparitions at Medjugorje* (Veritas, Dublin, 1987).
7. Joseph A. Pelletier, A.A., *The Queen of Peace Visits Medjugorje* (Assumption Publication, Worcester, Mass., 1985, a third printing by 1986).
8. N. D. O'Donoghue, O.C.D., "Medjugorje," in *The Furrow* 37 (Dec., 1986) 778-81.
9. Lucy Rooney, S.N.D., and Robert Faricy, S.J., *Medjugorje Up Close: Mary Speaks to the World* (Franciscan Herald Press, Chicago, 1986): the European edition was titled *Medjugorje Unfolds*.
10. Mark Miravalle, "Medjugorje: Its Marian Message," in *Fidelity* 5 (May, 1986) 16-18.
11. Robert Faricy and Sister Lucy Rooney, *Mary, Queen of Peace* (Alba, Staten Island, N.Y., 1987).

12. Patrizia Lori, *Medjugorje: A Portfolio of Images* (Alba, Staten Island, N.Y., 1987).

## E. ECUMENISM

1. Franz Courth, "Maria im aktuellen ökumenischen Gespräch," in *Trierer theologische Zeitschrift* 95 (Jan.-Feb., 1986) 38-53: in tribute to Fr. Paul Melada, O.F.M., on his 70th birthday.
2. David Corlett, "In Appreciation of Mary," in *New Covenant* (May, 1986) 23-24: reprinted from *The Church Herald*, by a Reformed pastor.
3. Paul van K. Thomson, "Mariology: The Essence of Rome's 'Errors'?" in *New Oxford Review* 54 (April, 1987: 3) 11-14.
4. Robert Llewelyn, *A Doorway to Silence* (Paulist, Mahwah, N.J., 1987): subtitle, *The Contemplative Use of the Rosary*, by the Anglican chaplain at the Julian Shrine in Norwich.

## F. MISCELLANY

1. M. Basil Pennington, O.C.S.O., *Mary Today: The Challenging Woman* (Doubleday, Garden City, N.Y., 1987): full-length book of doctrine and devotion, including the Marian eighth chapter of the Constitution on the Church of the Second Vatican Council.
2. *Our Lady's Digest* is now in its forty-first year, a skillful set of articles, both reprinted and original, gathered from around the world, e.g., 42 (Summer, 1987: 1) Cardinal Ratzinger (on the Fatima secret), T. A. Koehler (symbolism of the rose), Sister M. Jean Dorcy (our Lady as shepherdess; Sr. M. Jean's cut-out silhouettes appear regularly in this magazine), E. R. Carroll (on the Assumption), etc. The periodical comes out quarterly, from Twin Lakes, WI 53181, P. O. Box 1022.
3. Brother Seán MacNamara, C.F.C., *The Knock Mary Garden* (ed. by Tom Neary, published by the Custodians of Knock Shrine, Co. Mayo, Ireland, 1987, 38 pp.): attractive brochure,

color cover and photographs, dedicated to memory of Mrs. Bonnie Roberson of Hagerman, Idaho (d. 1983), promoter of the Mary Garden movement.

#### G. LAST MINUTE AND FORTHCOMING PUBLICATIONS

1. Éditions Culture et Civilisation, of 115 avenue Gabriel Lebon, 1160 Brussels, Belgium, advertise, as of summer, 1987, their reprinted *Marian Collection*, now running out of print and not to be reprinted again: four by Pierre de Alva y Astorga, on the Immaculate Conception controversy; Joannes de Segovia, also on the Immaculate Conception at the Council of Basle; and, from same period, Joannes de Turrecremata, the same edition E. B. Pusey reproduced in 1869.
2. John P. Kleinz, *The Who's Who of Heaven: Saints for All Seasons* (Christian Classics, Westminster, Md., due 1987): including our Lady.
3. *Marian Library Studies* (University of Dayton, Dayton, Ohio 45469) announces volume 15-16 (1983-84), for late 1987, containing Paule V. Bétérous, *Les collections de miracles de la Vierge en Gallo et Ibéro-Roman au XIIIe Siècle* (thesis defended in 1980 in Montpellier).
4. *The Collected Works of Edith Stein*, vol. 2, *Essays on Woman*, ed. by Dr. L. Gelber and Romaeus Leuven, O.C.D., trans. by Freda Mary Oben (Institute of Carmelite Studies Publications, Washington, D.C., 1987): many paragraphs and pages on our Lady; consult index. Pope John Paul II beatified Sister Teresa Benedicta of the Cross on May 1, 1987, at Cologne.



5. Donald Macdonald, S.M.M., "Mary and Our Reconciliation in Christ," in *Review for Religious* 46 (May-June, 1987) 321-30.

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