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A Survey of Recent Mariology

Eamon R. Carroll

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A SURVEY OF RECENT MARIOLOGY

From Pentecost to Pentecost, almost a calendar year has spun by since the Marian Year began; and, as we approach its conclusion on the feast of the Assumption, the pace of publications about the Mother of Jesus is picking up greatly—an acceleration of books and articles, whole issues of magazines, along with devotional celebrations in parishes and dioceses and academic and religious communities. In this first part of my presentation for 1988, I have limited myself to English-language materials on Mary, except for a single initial German reference. Otherwise, foreign-language materials are included as a supplement to this Survey, which follows its customary format: an introduction consisting of a few prominent items, then, in order, examples from: 1) the magisterium; 2) scripture and tradition, up to the present; 3) general and particular doctrinal studies; 4) liturgy and other devotional forms; 5) ecumenism; and 6) a final miscellany. As usual, an appendix of selected recent works and last-minute entries concludes this year's Survey.

Introduction

I lead off the introduction with the just-announced four-volume German Marienlexikon. It is hoped the first volume will be out this year. In part it will consist of some of the articles, redone where possible, that appeared in the Lexikon der Marienkunde that began to appear some years ago and then, in 1967, ceased publication (it only got as far as Vol. one). The Institutum Marianum of Regensburg is the publisher of the new set; chief editors are Leo Scheffczyk (Munich) and Remigius Bäumer (Freiburg in Brisgau). Editors and authors are both older and newer names among theologians in Marian theology, many of whom were at the in-
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ternational Mariological and Marian congresses held at Kevelaer, West Germany, last September, and who belong to the German Mariological Society.

I offer a word on Kevelaer: the international congresses took place while the Holy Father was making his second American visit, and the papal trip was the virtually exclusive focus of media attention, including the Catholic press. I do not know if there were any stories on Kevelaer. The 10th Mariological congress ran from September 9 to 17, on "Marian Devotion from 1800 to 1962"—I noticed the French section took "from 1789 to 1962." The Marian congress was the 17th, from September 17 to 20, on the theme, "Mary, Mother of the Faithful." See Fr. Theodore Koehler's report in Queen of All Hearts 38,5 (Jan.-Feb. 1988) for more detail (hereafter cited as Queen).

So far, I am unaware of any extensive reports in print on the congresses, although various journals have no doubt run summaries of plenary sessions and/or language sections, which were German, French, Italian, Croatian, Polish, Portuguese and Spanish. Our English-language section fielded nineteen papers, calling on speakers from Ireland, Poland, Italy, Belgium, Slovenia, Malta and the U.S. Several members of our MSA gave papers: William Cole, John Samaha, both Marianists; James McCurry, O.F.M.Conv.; Fr. Arthur Calkins; Dr. John Britt from Dayton; Frederick M. Jelly, O.P.; Godfrey Poage, C.P.; T. Koehler, S.M. (also a participant in a plenary session, as was Fr. Jelly); and E.R. Carroll, O.Carm.

The Kevelaer ecumenical round table consisted of ten members plus a secretary (P. Masson, O.P.). Besides Fr. Masson there were five Catholics—T. Koehler and E.R. Carroll among them. There were five theologians representing Orthodoxy, Lutheranism, Calvinism and Anglicanism. The Anglican, Canon Howard Root, Canterbury's representative in Rome, also gave a plenary paper. The group issued a statement on Mary in the communion of saints, continuing the dialogue begun at Saragossa, 1979, and Malta, 1983. Their ecumenical common statement was printed in Queen 38,6 (Mar.-Apr. 1988) 31.
At Kevelaer, the Marian Library (Dayton) Medal, awarded every four years, was bestowed on Heinrich Maria Koester, the Pallottine founder of the German Mariological Society, who accepted it with his customary graciousness. The Marian Library Newsletter (new series, n. 16) for Winter, 1988 (available without cost on request) reports briefly on the congresses and the conferring of the medal. With Fr. Koester's acceptance speech is printed an interview of him by Fr. Johann Roten, S.M., who has moved to Dayton from his native Switzerland to become director of the International Marian Research Institute. Another Marianist, Fr. Thomas A. Thompson, has become curator of The Marian Library. Fr. T. Koehler, still very active at Dayton and in our MSA, is now Director Emeritus of The Marian Library.

Three introductory items

The first introductory title is God Alone: The Collected Writings of St. Louis Marie de Montfort, as splendid in content as in packaging, even to the gold edges—a labor of love by the religious families founded by the Breton saint, who died at forty-three in A.D. 1716 and who has achieved world renown particularly through a book that remained hidden for over a century after his death and came to light only in 1842, the famous True Devotion to the Blessed Virgin. The influence of Montfort's Marian spirituality on the Legion of Mary is well-known, from its foundation in 1921 by Frank Duff in Dublin. The present Holy Father has often referred to the impact St. Louis de Montfort has had on him; in Redemptoris Mater, he calls the saint a master of Marian spirituality. The motto on the papal coat of arms, which was on his episcopal coat of arms before that, is a phrase from St. Louis, totus tuus, for dedication to Mary or, more accurately, consecration to Jesus, Eternal Wisdom, through the Blessed Virgin Mary. The less well-known but, in fact, most important book of St. Louis is also in this volume: The Love of Eternal Wisdom. God Alone is the "collected" rather than the "complete" works (which are to be had in a 1965 single French volume), as many of the poems are omitted; other-
wise, it is remarkably complete, with extensive notes and indices and an enlightening preface by J. Patrick Gaffney and foreword by Roger M. Charest, both members of our MSA (Montfort Publications, Bay Shore, NY, 1988). (An article in *Queen* 39,1 [May-June 1988] 17, describes the new book.)

A second new title of note is by another MSA member, Walter T. Brennan, of DePaul University, Chicago, the recently elected provincial superior of the Servites; it is *The Sacred Memory of Mary* (Paulist, Mahwah, NJ, 1988). At one planning stage it bore the subtitle: "hermeneutic and anamnesis," descriptive of the approach. "Reverencing the memory of the Blessed Virgin, Mother of God" (a phrase from *Lumen gentium*, 52) has engaged the Church from its origins. The Blessed Mother is an inseparable part of the Church's sacred memory of her Lord Jesus Christ, as the gospels show. By the scriptures and the liturgy we come not simply to *know about* Mary, but also to *know* her in a vividly personal manner, always within the story of Jesus her Son. Mary was and is present to the Church, deep in its group memory, as its self-image.

We recount the memory of Mary when we recall Jesus in word and worship. Two examples are the visit to Elizabeth and the wedding at Cana. At the Visitation, Mary, "the woman filled with God's loving favor" (p. 34), "symbolizes the Church, God's servant, who spreads the word to those who will respond in baptism that 'Jesus is Lord' " (p. 35). Mary the servant, mother of Jesus the Servant of God, leads the servants at Cana to recognize the source of the new wine, of which the deeper meaning is the wine of the Spirit, of the new creation, of the new covenant.

The third introductory title is a book by a woman religious who has deserved well of American Catholic theology, by her writing and lecturing and, since 1967, teaching at the Chicago archdiocesan seminary, now called the University of St. Mary of the Lake. She was also president of the CTSA, 1977/8, the first woman in that position. She is Sister Agnes Cunningham, S.S.C.M., and her beautifully balanced Marian Year book is *The Significance of Mary*.
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(Thomas More, Chicago, 1988). The chapter titles convey their contents: 1) Mary Ever-Virgin—a crystal-clear statement of the Church’s teaching and its meaning; 2) Mary: God-bearing Mother; 3) Mother of the Church—not only the title as Paul VI proclaimed it, but also its antecedents, spiritual motherhood and Marialis cultus; 4) Mary, Mother of Sorrows—in terms of the message of the Pieta, not Michelangelo’s famous one in St. Peter’s, but the unfinished Pietà Rondanini, symbol of human brokenness; 5) A Woman for All Seasons—an interpretation of the woman of Apocalypse 12, with the dogmas of the Immaculate Conception and the Assumption proposed as the teachings of the Church most in harmony with the woman clothed with the sun. There are two appendices: the first an extended summary of Redemptoris Mater; the second on “Devotion to Mary and Church Renewal.”

Section one: Magisterium

Two weeks ago the Holy Father returned from his thirty-seventh apostolic journey, a thirteen-day trip that took him to four Latin American countries; in each country, he visited a national Marian shrine. He will make a ninth visit to Latin America in 1992 to mark the 500th anniversary of Columbus’s discovery of the New World in 1492. Journals that give papal documents are an important source of the many Marian statements of Pope John Paul II, e.g., The Pope Speaks quarterly. I noticed in the index to volume 32 (Spring-Winter, 1987) twenty-one entries under “Blessed Virgin Mary,” plus others under “Marian Year.” The just-announced new periodical, Catholic International: A Documentary Publication (to appear semi-monthly, twenty-two times a year), produced by the Augustinians of the Assumption who have for seventy years published La documentation catholique, will no doubt have much magisterial material on Mary. It is being advertised as the English version of the well-known French one.

The Summer 1987 issue of The Pope Speaks (vol. 32, no. 2) had Redemptoris Mater. Fr. Robert Bradley, S.J., wrote an
outline of it (six pages) for the Catholic Home Study Institute (Arlington, VA), which has—in press or in planning—similar 8 ½" x 11" folders on *Marialis cultus* (C. Neumann, S.M.), *Behold Your Mother: Woman of Faith* (E.R. Carroll, O.Carm.), and chapter eight of *Lumen gentium* (F.M. Jersey, O.P.). The Winter 1987 *The Pope Speaks* has the pope's address in Los Angeles (September 16, 1987), dedicating America to the Mother of God; this address, delivered in Dodger Stadium, also appeared in *Queen* 38, no. 5 (Jan.-Feb. 1988). That whole issue of *The Pope Speaks* was dedicated to his American visit, with further material on the following number (vol. 33, no. 1 [Spring 1988]). Bishop Robert F. Morneau (Auxiliary of Green Bay, WI) wrote "Toward a Marian Spirituality" for *Pastoral Life* 36 (Sept., 1987), based on *Redemptoris Mater* and following the lines of "Alma redemptoris mater."

I have seen a short Marian Year pastoral letter of the Irish bishops; no doubt, there have been other such letters from national hierarchies and, likely, scores of individual pastors. I mention two books of Marian articles by bishops: the first by Bishop Thomas J. Grady (Orlando, fifty years a priest this year), *The First Disciple: Mary of Nazareth* (Office of Christian Communities, P.O. Box 1800, Orlando, FL 32802); the other by Carlo Cardinal Martini, *Women and Reconciliation* (Veritas, Dublin, 1987, available through Ignatius Press, San Francisco), conferences he gave his people in Milan, with much on Mary.

Section two: Scripture and tradition

Joseph Grassi's *Mary, Mother and Disciple* (Glazier, Wilmington, DE, 1988), published this past spring, I found a fascinating and enlightening scriptural study. For St. Luke, Grassi shows, Mary is the key witness to the humanity of her Son, in his earthly life and also as the Risen Savior. Both Luke and John link Mary's presence to the "breaking of bread," which was imperilled by gnostic denials of the real body of Jesus and hence, also, of the real identity between the Jesus born of Mary who died on Calvary and the Risen
Lord who makes himself present to his Church by sending his Spirit at Pentecost and throughout the life of the Church.

J. Grassi's book is filled with ideas—the sign of bread is central to St. Luke: in the many meals Jesus takes with every sort of group, in his parables, and especially at the Last Supper. The Bethlehem manger was a feeding place; the Emmaus disciples press the stranger to sup with them and recognize him, with burning hearts, in the breaking of bread. In chiasmatic arrangement, the loaves-sign is central in John (6), with Cana and Calvary as the first and seventh signs, and Mary's presence in both crucial. The one weakness I found in the book is a strange hesitancy about the Blessed Virgin's perpetual virginity.


Jumping from the thirteenth to the twentieth century, we have Edith Stein, convert from Judaism, brilliant philosopher, who became a Carmelite nun (Sister Teresa Benedicta of the Cross) and died in Auschwitz in 1942. The Holy Father beatified her in Cologne on May 1, 1987. Volume two of her Collected Works: Essays on Woman (eds. L. Gelber and R. Leuven, O.C.D.; I.C.S. Publications, Washington, D.C., 1987—Institute of Carmelite Studies) has many refer-
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ences to our Lady (see index). Freda Mary Oben has the essay “Mary and Today’s Woman,” in the 1988 volume *Edith Stein: Scholar, Feminist, Saint* (Alba, Staten Island).

**Section three: Doctrines, general and specific**

With no attempt at a complete roster, I place here a sampling of Marian Year numbers of periodicals. *Chicago Studies* 27, 1 (April, 1988) was titled *Miryam, Woman of Nazareth*, with the first article by Louis J. Cameli, “Mary, Mother of Sorrows: The Mystery of Comfort and Hope.” Mary G. Durkin wrote, “Rediscovering Mary: An Inspiration for Family Spirituality,” and further articles were by Fr. F. M. Jelly, O.P., Sister Carol Frances Jegen, B.V.M., and a Methodist, Theodore J. Weeden. The May, 1988, *Homiletic and Pastoral Review* has an interview with René Laurentin, turned seventy this year, translated from the Italian of journalist Vittorio Messori, among other articles.

*Social Justice Review* gave its November-December, 1987, number all to our Lady, with articles mainly by members of our MSA—F. M. Jelly, J. T. O’Connor, E. R. Carroll, E. D. O’Connor, J. P. Gaffney—covering major doctrines: Mother of God, Immaculate Conception, Assumption, Virginity, etc. T. W. Coyle, C.Ss.R., gave his on-the-scene report of the development of the conciliar document on our Lady, and John H. Miller, C.S.C., edited the issue and contributed an article on devotion as well as an editorial. The May, 1988, *Maryknoll* is a Marian issue, and I have seen the advertisement for the May *Priests and People* from England (new name for *The Clergy Review*). The tenth number of *Word and Spirit* is just out, all on *Mary and Monasticism: Our Lady’s Place in Monastic Life* (from St. Bede’s Publications, Petersham, Massachusetts). Among the authors are Jean Leclercq, Louis Bouyer, Hans Urs von Balthasar and Mary Ann Follmar.

Fr. Walter T. Brennan, O.S.M., edited and contributed to a Marian issue of *Listening: A Journal of Religion and Culture*. It includes the San Francisco talk (Sept. 7, 1985) by Neal M. Flanagan, O.S.M. (he died that November), which previously appeared in *Marianum* 48 (1986): “Mary of Naz-
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areth: Woman for All Seasons," also Ellin M. Kelly's "St. Elizabeth Seton's Devotion to Mary." Father Brennan has also been publishing single-page Marian Updates from the Servite Marian Centre, Chicago; number 8 (April 22, 1988) was "Mary and Pentecost."

In 1987, Glazier (Wilmington, DE) published The New Dictionary of Theology for the twenty-fifth anniversary of the opening of Vatican Council II. The intent is to catch up on what has happened since then. Editors are three: Mary Col- lins, Joseph Komonchak and Dermot A. Lane (of Ireland). F. M. Jelly has articles on Immaculate Conception, Assump- tion, Rosary, Virgin Birth and Visions. Michael O'Carroll, C.S.Sp., of Ireland, has the major article, "Mary, Mother of God." Although he does not take up Marian devotion or devotions specifically, the remarks of Carl Dehne, S.J., (Loyola University of Chicago) are well deserving of notice here ("Devotion and devotions," pages 283-288), with the concluding wise comment: "Variety, whatever its value in other contexts, is not the spice of prayer."

René Laurentin took the occasion of the Marian Year to write the book A Year of Grace with Mary: Rediscovering Her Presence. Veritas of Dublin is the publisher, with Ignatius Press of San Francisco serving as distributor here (163 p.)—a valuable book. Peter Stravinskas fulfills well the promise of his title in the thirty-two page large-scale pamphlet, What Catholics Believe About Mary (Our Sunday Visitor Press, Huntington, IN, 1987). He is also editor of the new periodical The Catholic Answer, which began in 1987; its May-June, 1987, issue had articles on the Marian Year and on Fatima (also from Our Sunday Visitor Press).


The Capuchin William Henn published in 1987 (Gregorian University Press, Rome), his doctoral thesis, *The Hierarchy of Truths According to Yves Congar, O.P.* Congar wrote an introduction, and there is a good deal about Congar's application of the hierarchy of truths to ecumenical Marian questions. In *The New Dictionary of Theology*, Fr. Henn has the article on "hierarchy of truths," also articles on such associated topics as "orthodoxy" and "pluralism."

Hans Urs von Balthasar was just named cardinal before his death in June, 1988, at eighty-three. Keeping up with his many writings would be a task in itself, and interest in his Marian theology continues to grow. The writings of Balthasar's spiritual daughter, the convert-physician and mystic Adrienne von Speyr (d. 1967), are also becoming more available. Ignatius Press published in 1986 *The Office of Peter and the Structure of the Church*. It is the main source for John Saward's essay, "Mary and Peter in the Christological Constellation: Balthasar's Ecclesiology," which is in the book edited by John Riches and published by T. and T. Clark of Edinburgh, 1986, *The Analogy of Beauty: The Theology of Hans Urs von Balthasar* (a birthday tribute). As John Saward writes, Hans Urs von Balthasar "is a Catholic priest, in communion with Peter's successor, and theology for him is a mission and ministry exercised concretely and faithfully in the Church. Balthasar's attitude to theology is at once contemplative and ecclesial." (I just saw an announcement that *Communio*, founded and guided by Balthasar, now appears in twelve distinct editions/languages.)

For Balthasar, the idea of the "christological constellation" is central to ecclesiology, and our Lady and Peter have pre-eminent places. Mary's *fiat* was of infinite flexibility—she went courageously into the unknown, trusting God. She is the believer the Lord counts blessed: "The Church truly
lives off the faith of Mary" (Saward, p. 113). According to Balthasar, Mary’s response “is the principle and exemplar of the response of the entire Church”:

In her very person Mary is the first realisation of the Church, “the real type and abiding centre of the Church.” She is the Kern in whom the “idea” of the Church is fully realised, the Church’s immaculate heart, “the only member of the real pilgrim Church to correspond fully to the ecclesial attribute ‘immaculate.’” (Saward, p. 122)

“Mary is ‘the enveloping form’ of all Church life, the inner shaping principle of the church as a communio of love in the Spirit” (Balthasar, cited by Saward, p. 130). Balthasar regards John, the beloved disciple, as the theologian, the most profound expositor of the mystery of Christ. J. Saward writes,

At a time when so many seem attracted by Promethean ideas of the theologian as “bold explorer” or “fearless critic,” Balthasar presents a different model for imitation—the great apostle and evangelist, the man of the Church, who contemplates and communicates to others the truth that is Jesus in a humble following of Peter as shepherd (cf. Jn. 21.15ff.) and by a tender devotion to Mary as Mother (cf. 19.26f.). (p. 131)

Ignatius Press has given us recently a small gem of a book by Balthasar, Mary for Today (from the German of 1987). Here are two quotations from this ninety-six page book that bring together Mary and Peter: “Paul and John Paul II go through the world without any sword: it is enough if they bear witness, that is their strongest weapon, and the successor of Peter can always find new strength, for this witness is a Church of Mary” (p. 20). “It is centrally right if the fatherly head of the Church (pope means father) continually turns anew to the Mother of the Church to ask for support and fruitfulness for the work of his ministry” (pp. 54/5).
Fourth section: Liturgy, devotion, devotions

Aidan Kavanagh, monk of St. Meinrad's, published in 1984 (I caught up with it somewhat tardily) his book On Liturgical Theology, which comprised "the Hale Memorial Lectures of Seabury-Western Theological Seminary in 1981," and reached back to 1980 conferences to the Atlantic School of Theology in Halifax, Nova Scotia (the MacKinnon Lectures). The book is dedicated "in memory of Alexander Schmemann [d. 1983]." The index has no reference, not even one, to our Lady, and she is not a central concern in any of these ecumenical lectures, but there are several mentions of Mary which struck me forcefully. Kavanagh's book is an extended reflection on the meaning and implications, often sadly passed over and neglected by theologians, of the axiom of Prosper of Aquitaine (d. after 455), "ut legem credendi lex statuat supplicandi." Kavanagh argues vigorously, not to say vociferously, that the words of Prosper must not be reduced to a tag-type "lex orandi, lex credendi," as if it made small or no difference which end one started from. Moreover, it is precisely lex supplicandi, a specific form of orandi, with the eucharistic epiclesis as capital example: "the law of worship transcends and subordinates the law of belief" (46). In practice, the original statement is often effectively reversed, and liturgy and its expression in rite/ritual are reduced to a pallid "locus theologicus," yet the correct understanding, as history demonstrates (St. Augustine for one), shows that the lex supplicandi founds and constitutes the lex credendi and is therefore primary for Catholic theology. The way Christians believe is somehow constituted and supported by how Christians petition God for their human needs in worship. We might add that Paul VI in his letter of 1975 on evangelization made the same point with respect to "popular religiosity," which he preferred to call "popular piety."

What bearing can this have on our Lady? Kavanagh laments that "secondary theology" reforms, discounts, or removes as irrelevant the assembly's own liturgical formulations "such as traditions of piety expressed in rhetorical and
ceremonial patterns of reverence, say, for the Mother of Jesus [emphasis added], or for the eucharistic presence . . ." (p. 90). Writing of the risk of standing in God's presence, e.g., at the Lord's table, he continues:

... it is plausible in faith that one might risk the whole thing and even be the better for it. That so many others before have taken the risk and turned out the better for it is a constant awareness which throws, so to speak, a sacred canopy of functional rather than absolute certainty over the entire endeavor. The same holds true for a Christian people's risking prayer to any saint or celebration of the bodily assumption into heaven of her whom they have persisted, daringly, in calling the Mother of God [emphasis added]. (p. 126)

For the Marian Year our bishops have prepared some top-rate materials. Fr. Edward Grosz (my discussion leader, from this diocese of Buffalo, whose bishop, Edward D. Head, is the episcopal chairman for the Marian Year in the U.S.) put together the splendid big brochure, Celebrating the Marian Year: Devotional Celebrations in Honor of Mary, Mother of God (Secretariat of Bishops' Committee on the Liturgy, NCCB, Washington, D.C., 1987), which is to be had in both the full "minister's" edition (large-size) and a smaller summary edition for congregational use. A separate forty-page Book of Mary: Prayers in Honor of the Blessed Virgin Mary, was also published by the NCCB, with a well-chosen selection, new and old.

The big Celebrating the Marian Year . . . includes in its ninety-seven pages the Litany of Loreto with new ICEL translations for sixteen of its forty-seven titles, and "Mother of the Church" inserted between "Mother of Christ" and "Mother of divine grace." Some of the changes are very helpful, e.g., "Throne of wisdom" replaces "Seat of wisdom," "Shrine of the Spirit," replaces "Spiritual vessel," "Dearest of mothers" takes the place of "Mother most amiable," and "Model of motherhood" is in place of "Mother most admirable." The book also has "a celebration of the Rosary" and the ritual for the crowning of an image of our
Lady with its own new litany; the latter includes such attractive invocations as "gentle Lady," "gracious Lady," "our Lady," and "joy of Israel, splendor of the Church, pride of the human race," "queen of love, of mercy, of peace," and much else. The "crowning" here is not the Solemn Coronation of the new ritual—about which Fr. T. Koehler wrote in Queen 38, 6 (Mar.-Apr. 1988).

On Saturday, May 21, the eve of Pentecost, there was broadcast across the country "a national satellite celebration of Catholic Evangelization," a teleconference called "Pentecost 88," and organized by the Paulist National Catholic Evangelization Association of Washington, D.C. The major address was by Paulist Father Alvin A. Illig, "Mary, the First Christian Evangelizer." The same organization has launched a slick new bi-monthly, Catholic Evangelization in the U.S.A.; the first number (Jan.-Feb., 1988) had two articles of Marian note: Fr. Edward Farrell, "Mary, the Evangelizer," in the section " Evangelizing Spirituality," and by Mrs. Teresa Kennedy-McMahon, under the rubric "God Talk," the article "Insight into the Mysteries," on the rosary. Both Fr. Farrell and Fr. Illig make good use of Paul VI’s apostolic exhortation, Evangelii nuntiandi, of December 8, 1975, on the role of Mary "star of evangelization."


A Protestant author, Ruth Cranston (d. 1956), wrote a well-known book, The Miracle of Lourdes, which Doubleday Image books has gotten out in a new edition (1988). There is a steady stream of publications on Medjugorje. René Laurentin and collaborating scientist Prof. Henri Joyeux have out from Veritas of Dublin (stocked by Ignatius Press of San Francisco) Scientific and Medical Studies on the

Fifth section: Mary and Christian Unity

The Ecumenical Society of the Blessed Virgin Mary continues its work. The parent English Society chronicles its activities in a Newsletter sent out three times a year; the last that has come was (no. 37, new series) from January, 1988, with reports from eleven English branches plus the Dublin branch. The next international conference (the last was at Chichester, September, 1986) will be Easter week, 1989, in Liverpool (March 27-April 1). The Anglican ESBVM member, George Timm, who sat in the pew in front of me at the Chichester Cathedral in September of 1986, composed the hymn to the Blessed Virgin which we sang at our Eucharist on June 1st. An interesting exchange took place in the Newsletter between Anglican Bishop Hugh Montefiore and Fr. Edward Yarnold, S.J. (Jan. and May issues of 1987) concerning our Lady and what Fr. Yarnold felt was shabby treatment of her in Montefiore's book So Near and Yet So Far.

The American ESBVM meets twice a year, spring and fall; members receive advance notices and, on request, copies of the papers read at the meetings. The most recent session was held in Richmond, Virginia, Saturday, May 7, with papers by F. M. Jelly, “The Recent Developments in Marian Theology and Ecumenical Meaning,” and by Mrs. Dee Jep- sensen (Protestant evangelical lay theologian), “Mary in Evangelical Perspective.” American members of the Society now receive also the Newsletter and other publications from England. Since last year, these have appeared: Bishop Kallistos T. Ware and Edward Yarnold, S.J., The Immaculate Conception: A Search for Convergence; Rev. Max Saint, Mary in the Writings of Dante; and John Wenham, Modern Evangelical Views of the Virgin Mary.

Sister Elizabeth Johnson, C.S.J., of the Catholic University of America, did a paper from the Lutheran-Reform Catholic
consultation(s) currently engaged with Mary and the communion of saints, which was published first in *Theology Today* 44, 1 (April, 1987) 32-52, then reprinted in *International Christian Digest* 1,8 (October, 1987): “May We Invoke the Saints?” The same issue of that new journal (ICD) reprinted, from *Our Sunday Visitor* (Aug. 16, 1987), “Devotion to Mary Should Transcend Denomination,” by Donald Charles Lacy, subtitled, “A United Methodist pastor sees the Blessed Mother as a key to authentic ecumenism.”

**Sixth section: Miscellany, conclusion**

My final section, a Marian miscellany, offers almost limitless possibilities. The Mother of Jesus appears at the most unexpected places. This past spring the ninety-voice Red Army choir went to the Vatican to give a recital and sang Schubert’s *Ave Maria* for the Holy Father, who thanked them in Russian.

The Irish and many of their descendants rejoiced in the Angelus talk the pope gave on Laetare Sunday, March 13, week of the feast of St. Patrick. As one of a series of “spiritual pilgrimages to the world’s Marian shrines” occasioned by the Marian Year, the Holy Father spoke of Our Lady of Knock, Queen of Peace, the shrine he visited on September 30, 1979. He made poignant/pointed reference to the troubles in Ireland, praying for reconciliation and peace under Mary’s patronage.

The Custodians of Knock Shrine published in 1987 an attractive brochure, *The Knock Mary Garden*, by Bro. Seán McNamara, C.F.C., in memory of Mrs. Bonnie Roberson, of Hagerman, Idaho (d. 1983), great promoter of the Mary Garden movement. In that beautiful context I was pleased to note in the 1987 (13th) edition of the *Postal Service Guide to U.S. Stamps* this explanation of the Ohio state flower, the carnation, not only that “carnations are associated with motherhood,” and that the pink carnation is the official mother’s day flower, but also, in the words of the Guide, “according to legend,” carnations “first grew from the tears the Virgin Mary wept at the crucifixion of Jesus” (p. 226).
Earlier this week, I read in the paper that carnations are America's most popular flowers (roses come third!). Some years back, the anniversary stamp marking the settlement of California (1769-1969)—issued on July 16, feast of Our Lady of Carmel—showed the bells of San Carlos Borromeo at Carmel, named for Our Lady of Mt. Carmel by a Carmelite chaplain on a Spanish ship early in the 1600s. The tired bones of Junipero Serra (d. 1784) rest at his beloved Carmel, first of the many California missions he founded, extending to Mission Dolores in San Francisco. The great Franciscan apostle is to be beatified on September 25 of this year, in Rome.

For the Marian Year, Fr. Leonard Foley, O.F.M., re-issued an updated version of his Catholic Update folder, Mary: Woman Among Us (St. Anthony Messenger Press, Cincinnati, 1987). Lutgart Govaert of Belgium, member of a secular institute, is an authority on Cardinal Newman; she wrote her doctoral thesis on him and published it (in German) in 1975. A previously unpublished Newman sermon that she put in her book was printed again in 1987 by the International Centre of Newman Friends (which has offices in Rome, England [Littlemore], and other places). The sermon was delivered on March 25, 1831: "The Annunciation of the Blessed Virgin: On the Honour due Her," with L. Govaert's introduction.

There have been various publications on the millennium of Christianity in the Ukraine. The baptism of St. Vladimir, grand duke of Kiev, in A.D. 988, began Christianity in the territories then called Rus—to which the Holy Father alluded in his Marian Year encyclical (RM, no. 50). The Pope spoke also of the great Marian ikons of the Christian East—images still venerated in the Ukraine, Byelorussia and Russia itself—as, for example, Our Lady of Vladimir which is now in a Moscow museum.

Supplement to Survey of Recent Mariology

Circumstances prevented consulting most non-English materials in preparing the body of this survey; hence, this
supplement is devoted mainly to the scientific periodicals in Mariology and the annuals of various national study societies. The Further selection of recent writings follows, as the customary appendix.

The 48th year of *Marianum*, 1986, concluded with a double fascicle (III-IV, whole number 136), bringing the total volume to 711 pages. “Documenta de anno mariali” is the major item: the papal *Redemptoris Mater*, the homily of January 1, 1987, announcing the Marian Year, the pope’s prayer for the Marian Year. There were four additional documents: 1) circular letter to bishops about the Marian Year, March 27, 1987; 2) suggestions for the year from the Congregation for Divine Cult, April 3, 1987; 3) decree on the plenary indulgence for the year from the sacred apostolic penitentiary; 4) instruction on the Marian Year from the Congregation for Oriental Churches.

*Studia* includes two articles and a medieval Marian testimony. The articles are by L. Gambero, S.M., on the Virgin Mary in St. Augustine, and S. Sabugal, O.S.A., “La humanización redentora del Hijo de Dios en María.” The medieval testimony by S. Delgadillo, S.D.B. (also Spanish), is “Mary and the Church in the History of Salvation According to Certain Sermons of Blessed Guerric d’Igny.” Reviews and bibliographical notices complete the issue. The reviewers are as significant as the titles reviewed: R. Laurentin, S. M. Meo, C. M. Boff, J. Stern, G. M. Besutti, E. M. Peretto.

Fr. Luigi Gambero compresses into forty-two pages an enlightening study of St. Augustine’s thought on our Lady, with many quotations. His divisions are: 1) Mary in divine predestination, 2) Mother of God incarnate, 3) Mary’s total virginity, 4) Church-Mary parallel, 5) Mary, holy creature *par excellence*, 6) Marian devotion and cult. Fr. Gambero is a faculty member of the International Marian Research Institute (IMRI) at The Marian Library of the University of Dayton, where he offered for the summer of 1988 a two-week course on Mary and Augustine; he is also on the Roman Marianum faculty and the editorial board of *Marianum*. The Church’s abiding debt to St. Augustine is well brought
Città Nuova Editrice of Rome is publishing a four-volume Testi Mariani del primo millennio. Volume I has appeared (1988): Padri e altri autori Greci (988 pages), edited by Georges Gharib, Ermanno M. Toniolo, Luigi Gambero and Gerardo DiNola. Subsequent volumes are to be: II. Padri e altri autori Bizantini, III. Padri e altri autori Latini, IV. Padri e altri autori Orientali. Each volume has ample indexes. Volume I has five sections: 1) bible texts used in Marian exegesis, 2) Fathers and Christian authors to A.D. 325, 3) Fathers to Justinian, 4) Marian apocrypha, 5) hymns and ancient prayers. This is an outstanding work of scholarship, splendidly produced.

The first 1987 Ephemerides Mariologicae was a double number (vol. 37, fasc. I-II). It has Redemptoris Mater (in Latin), plus three articles, two notae, Chronica, further documents of John Paul II, and a batch of reviews. D. Fernández, the editor, has a short editorial on the Marian Year and the first article on “The Heart of Mary in the Fathers” (Spanish). Juan M.a Lozano, C.M.F., writes of “Mary in the Life of the Church” (Spanish). Dr. Stanislav Swidzinski writes of “The Spirituality of Maximilian Kolbe” (German). The two notae are brief: I.B. Rinaldi on the Magnificat (Italian) and P. Caillon on Sister Lucy and the consecration of Russia (French).

Fr. Lozano is a former member of the theology department of Loyola University of Chicago. His paper, here in Spanish, was originally given in English (and has been published also in English in a pamphlet) in the Philippines for a national Marian Congress (1985) occasioned by the bimillennium of the birth of our Lady, an occasion chronicled also in this issue. Fr. Lozano traces the place of Mary in the history of the Church—scripture, tradition, theological reflection and a final section on the significance of contemporary appearances of Mary.

D. Fernández devotes his editorial to the Marian Year 1987/8, alluding also to the sporadic celebration of the an-
niversary of Mary's birth in 1985, as in the Philippines and the Holy Land. Promotional efforts from Loreto did not succeed in making the observance universal. In any case, the Holy Father's Marian Year has vastly overshadowed the earlier efforts.

*Chronica* reports on the sixth international Marian symposium under Marianum sponsorship, October 7-9, 1986. Its proceedings were *Maria nell'Ebraismo e nell'Islam oggi*, edited by Elia Peretto (Ed. Marianum, Rome, and Ed. Dehoniane, Bologna, 1987). Papers were by Avital Wohlmann, a Jewish woman of the Hebrew University of Jerusalem, on the Jewish silence about Mary of Nazareth; by Marcel Dubois, O.P., of the same University, on how a Christian living in Israel looks on the Mother of Jesus. Aristide Serra, O.S.M., wrote on ancient Judaism as the premise for a renewed understanding of the bonds between Israel, Mary and the Church. Shaikh 'Abad Al Wahid Pallavicini, of the Roman Islamic Cultural Centre, considered Mary in Islamic tradition, a topic pursued also (in French) by Samir Khalil, S.J., of the Oriental Institute of Rome, with respect to contemporary Marian piety in Muslims of Egypt and Iraq. Thomas Michel, S.J., of the Secretariat for non-Christians, wrote (in English) of "The Role of Mary in Popular Islamic Devotion in Southeast Asia," and, also in English, J. Pawlikowski, O.S.M., presented "Authentic Marian Piety: Key to Contemporary Spiritual Renewal."

The same *Chronica* records also the forty-third meeting of the French Mariological Society, held September, 1986; see my summary further on. There is also a report on the international symposium on the Hearts of Jesus and Mary, held at Fatima, September 14-19, 1986. Cardinal Sin of the Philippines opened the events, and was joined by Bishop C. Luna of the World Apostolate of Fatima at their conclusion. There were nine major papers; it is hoped that these will be published in several languages: I. de la Potterie (Bible), D. Fernández (patristics), T. Koehler (Immaculate Heart, Middle Ages), Arthur B. Calkins (St. Francis de Sales and St. John Eudes, 17th and 18th centuries), Michael O'Carroll,
C.S.Sp. (Sacred Heart and Immaculate Heart, 19th and 20th centuries), A. Chupungco, O.S.B. (liturgy), R. Laurentin (magisterium), C. Pozo (mystical life) and C. Schönborn (theology), with a fairly extensive summary of the content of the papers by T. P. Iturriaga.

The 1987 volume (37) of Ephemerides Mariologicae concluded with another double-number (fasc. III-IV), with three of the four articles on the theme on the cover, "Mariofanías y revelación cristiana". I. Bengoechea, on contrasts between older and newer appearances; Pablo Largo Domínguez, on Marian appearances and Christian revelation; Michael O'Carroll, on "Mary, the Icon of God." The fourth article is by Angel Luis, C.Ss.R., on St. Alphonsus Liguori, great Mariologist of yesterday, today and forever.

There are four notae: R. Laurentin on Medjugorje; M. Rubio on The Glories of Mary of St. Alphonsus; J. L. Larrabe, "From Advent to Christmas with the Prophets and the Virgin Mary"; A. Rivera, a select bibliography on devotion to the Heart of Mary.

In his article, along with reflections on apparitions and the criteria by which the Church judges them, Fr. O'Carroll cites the Akathist hymn and the thought of Maximus the Confessor to show how Mary, filled with grace, reveals God to us. O'Carroll follows the position of Michel-Jean van Esbroeck, S.J. (in Maxime le Confesseur, Vie de la Vierge, CSCO 478, Scriptores Iberici 21, 22), assigning authorship of the Life of Mary to Maximus rather than to the tenth-century John the Geometer.

Among points made by I. Bengoechea, O.C.D., is the paucity of documents about appearances of our Lady in times past—e.g., the scapular vision of St. Simon Stock (A.D. 1251); the foundation of the Mercedarians (vision of A.D. 1218); similarly, for the Servite Seven Holy Founders (A.D. 1233); and even Guadalupe (A.D. 1531). This contrasts with the abundant documentation for the Miraculous Medal (A.D. 1830), LaSalette (1846), Lourdes (1858), and others still more recent. Messages and secrets are further characteristics of recent appearances.
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Fr. Luis' article is a tribute to the founder of his Order, St. Alphonsus, on the bicentenary of his death (1787-1987); the emphasis is The Glories of Mary.

The first 1988 Ephemerides Mariologicae (vol. 38) was again a double number (I-II), with the three major articles featured on the cover. Andrés Molina Prieto, in his "Cuatro fórmulas de consagración mariana: Eudes, Montfort, Claret y Kolbe," approaches his subjects by reflecting circumstances of their times as well as their spiritual experiences. Editor Fernández observes: "Each period requires a renewal of its evangelical and Marian vitality." The second article is a portion of a licentiate study by Aurelio Gómez de Cadiñanos on "Mary, Personification of the Holy Spirit According to Leonardo Boff," based on his books El Rostro Materno de Dios (Madrid, 1979) and El Ave María (Santander, 1982, from the Brazilian). Ephemerides Mariologicae is hoping L. Boff will respond to an earlier article critical of him—D. Fernández, "El Espíritu Santo y María en la obra de L. Boff," Eph. Mariol. 32 (1982) 405-19.

The third cover article is Oscar García Sanz, "Mil años de plegaria." Sanz develops the allusion Pope John Paul made in Saragossa (Nov. 6, 1982) on the Spanish origin of the Salve Regina—by the bishop of Compostela, S. Pedro de Mezonzo, at the end of the tenth century. The author reviews the various claims—French (St. Bernard), Italian, German; he offers a critical text, gives a comparative chart, defends the Spanish claim. The chronicle has a fairly extensive report on the Kevelaer (W. Germany) international Mariological and Marian congresses of September 11-20, 1987, by Germán Rovira Tarazona. The ecumenical statement from Kevelaer is given in German and Spanish. An English translation was published in the Montfort magazine, Queen of All Hearts 38 (March-April, 1988) 31, and a portion of it appeared in the 1989 Catholic Almanac (Our Sunday Visitor Press, Huntington, IN, pp. 264-65).

Estudios Marianos, vol. 52 (Salamanca, 1987), has the convention papers from the Saragossa meeting (Sept. 10-13, 1986): Las Apariciones marianas en la vida de la Iglesia.
This was the forty-first annual week-long gathering of the Spanish Mariological Society. The volume has an introduction by Enrique Llamas, O.C.D., president of the Society. The sixteen major papers fall into two main divisions: 1) doctrinal aspects of Marian appearances, 2) Marian appearances in history. Alfonso Rivera, C.M.F., contributes a recent bibliography on the subject.

In part one the authors are I. Bengoechea, A. Martinez Sierra, L. Diez Merino (Scripture), J. L. Bastero de Eleizalde, A. Bandera (mystical element), G. Calvo Moralejo, F. de Paula (true and false criteria). For part two, they are: M. Garrido Boñano (liturgy), J. Polo Carrasco (popular religion), A. Molina Prieto (the saints), Ildefonso de la Inmaculada, O.C.D. (the origins of religious Orders), J. Ibañez and F. Mendoza (Marian shrines), L. M.a Herran (Spanish poets), D. Fernandez (Fatima), A. Luis Iglesias, G. Rovira Tarazona ("Polémica anticatólica y despecho ante las Apariciones"). There are two small articles by A. Rodriguez Cruz and S. Bartina. These studies are a good critical reflection on current interest in private revelation and appearances of our Lady.

Scripta de Maria continues with more from Saragossa. Volume eight (1985) has eight articles (620 pages in all), one a facsimile of an ancient Mariale by Sancho Porta, O.P. (prepared by Jesús Polo). There are contributions in French (C. Molette on the papal message at Lourdes, Aug. 15, 1983), German (Leo Scheffczyk on Mary's mediation), and Latin (Bishop Julian Wojtkowsky on Mary in papal teaching in Poland, 1983), as well as Spanish. The Spanish articles are by Ibañez and Mendoza (on Dionysius the Carthusian); A. Martínez Sierra, S.J. (on Mary, Mother of reconciliation); also, J. Bandera, O.P., and J. Morales. Volume nine (1986) of Scripta de Maria (436 pages) has thirteen articles. Some authors are twice represented: L. Diez Merino (exegesis and also the Jewish-Christian controversy of thirteenth-century Spain) and the team of J. Ibañez and F. Mendoza (Marian consecration, also Carthusian history). M. Garrido Boñano writes of medieval Assumption hymns; Pl. González Gutiér-
rez treats John of Avila; J. J. Herrera's subject is Our Lady of Guadalupe in the pope's discourses in Mexico. Additional authors are J. Polo Carrasco, E. Isla Mignurance, G. Rovira Tarazona, S. Mensua, and L. M.ª Herrán.

The Discalced Carmelites of Andalusia have begun a new annual, from their Centro de Estudios Marianos in Seville, in association with the magazine Miriam. Contributors are familiar names, as E. Llamas and I. Bengoechea. The new publication is Maria, hoy. I) Semana Mariológica, 1985 (Ed. Miriam, Seville, 1986)—according to the notice in Ephemerides Mariologicae 38 (1988) 173.

For its fiftieth anniversary the French Mariological Society produced volume 43 (1986) of Etudes Mariales, the third on the theme Marie et la fin des temps. III. Approche historico-théologique. Charles Molette (president) has the fascinating lead article, in tribute to the founder of the Society, Benjamin Morineau, S.M.M. (d. 1949). It is a record of the times as well as of the man, who suffered greatly in the backlash of the Modernist crisis, in spite of his total dedication to both Mary and the magisterium. The other articles are by J.-B. Armbruster, on Chaminade; Canon Bavaud, on a medieval approach to Mary and the end-time; H. Chavannes, Reformed pastor from Switzerland, on the same theme dogmatically regarded; S. De Flores (Italy), on St. Louis de Montfort; J. Jobert, a theological reflection.

The final paper is a beautifully worked out consideration of the meaning of appearances of our Lady in the modern Church, by Théodore A. Koehler, Marianist—long a member of the French Society, many years curator of The Marian Library at the University of Dayton and now director emeritus there, and still secretary of the MSA and editor of Marian Studies as well as of Marian Library Studies. Koehler's articles is “Derniers temps, temps nouveaux. Un pourquoi des apparitions de Notre-Dame à la charnière des temps.” Subtitles carry through the analysis, e.g., “unity of the messages,” “icon of the new creation,” “Mater rerum recreatarum” (St. Anselm), “ecclesial sense of Mary's appearances,” and finally, “apparitions de Marie; transfiguration de l'Eglise en
There is also a list of all the meetings of the French Society, where held, and their themes, and what proceedings are still in print. The present volume is from the meeting held at the tomb of St. Louis de Montfort, Saint-Laurent-sur-Sèvre.

Miles Immaculatae is edited by Peter D. Fehlner, O.F.M.Conv., of our Society—a quarterly “review of Marian culture and Kolbian formation . . . from the international centre of the Milizia dell' Immacolata.” Volume 23 covered 1987 in two double fascicles, for a total of 508 pages. It is polyglot, with documents (mainly papal), book reviews and a chronicle “Mondo mariano.” Summaries are given in English for non-English articles, in Italian for English articles. The categories of articles are “Marian doctrine,” “Marian life,” “Kolbe studies.”

The January-June, 1987, issue features the first part of the study by Arthur B. Calkins, a licentiate thesis from the International Marian Research Institute (IMRI), Dayton, “John Paul II’s Consecration to the Immaculate Heart of Mary: Christological Foundation”; it is concluded in the next issue. Vita mariana (Jan.-June) has a study by L. Meloni on the Byzantine icon, Eleusa, of which the most famous example is from Vladimir, with Western forms seen in our Lady of Grace and Mary, Help of Christians.

Further selection of recent writings


The order in the following appendix is the customary one: 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.
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A. MAGISTERIUM

1. Catholic Home Study Institute (9 Loudoun St. SE, Leesburg, VA 22075) has published recently study guides to Redemptoris Mater (by R. Bradley, S.J.), Marialis cultus (by Charles W. Neumann, S.M.), Behold Your Mother: Woman of Faith (by Eamon R. Carroll, O.Carm.) and announced Lumen gentium, ch. 8 (by Frederick M. Jel- ly, O.P.).


B. SCRIPTURE AND TRADITION

1. Raymond E. Brown, S.S., A Coming Christ in Advent (Liturgical Press, Collegeville, MN, 1988): essays reprinted from various journals (Worship, etc.), on the Annunciation, Magnificat, etc.

2. J. E. M. Terra, ed., A mulher na Biblia (São Paulo, 1986): nine essays, one on the humility and humiliation of

*Editor's Note: This document is published at the end of this issue of Marian Studies.


10. Cardinal Newman, Meditations and Devotions, again in print, from R.C. Books (P.O. Box 255, Harrison, NY 10528, 264 pp.). Another indication of the continuing interest in Newman is the Ignatius Press title (San Francisco), Parochial and Plain Sermons, eight volumes in one, 191 sermons, 1753 pages.

C. DOCTRINE: GENERAL AND SPECIFIC

1. 1989 Catholic Almanac (Our Sunday Visitor, Huntington, IN): "The Mother of Jesus in Catholic Understanding," by E. R. Carroll, 261-64; see also 264-65 (ecumenical statement from Kevelaer), 265 (apparitions), 45 ("Marian Year in Retrospect").


8. The Roman journal *Seminarium* 27 (Oct.-Dec., 1987) has L. Gambero, "Itinerario di fede della Madre del Signore"; Aristide Serra, "La maternità spirituale di Maria a Cana e presso la Croce"; J. Castellano Cervera, "La maternidad espiritual de María y su ejemplaridad para toda la Iglesia."

10. The Month (English Jesuits) devoted its August-September, 1987, issue to our Lady: contributors include Jennifer Dines, James Crampsey, John Tracy, Judith Champ (on Archbishop Ullathorne and the Immaculate Conception), Ivone Gebara, Helen Tomnay.


12. T. A. Koehler, the article “Royauté,” in Dictionnaire de Spiritualité (fasc. 89-90, 1988, 1097-1103): on Mary’s queenship.


D. LITURGY AND DEVOTIONS


2. Christopher O’Donnell, O.Carm., At Worship with Mary: A Pastoral and Theological Study (Glazier, Wilmington, DE, 1988): for the seventeen days of our Lady in the current Church calendar, each with “themes,” “scriptural readings,” “Church documents,” “reflection,” “prayer of
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the faithful," "additional reading." Extraordinarily well-informed.


23. There is an enormous literature on Medjugorje. Here are a few recent items: Mary Craig (of BBC, England), *Spark from Heaven: The Mystery of the Madonna of*
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24. Peter O'Dwyer, O.Carm., Mary: A History of Devotion in Ireland (Four Courts Press, Dublin, 1988): from earliest indications to the present, by a historian who lectures at the Milltown Park Institute of Theology and University College, Dublin.

E. ECUMENISM

1. The Ecumenical Society of the B.V.M. (England) issues its Newsletter three times a year, organizes international conferences (one is planned for Easter Week, 1989, in Liverpool), publishes occasional pamphlets. The 1988 Newsletters were no. 37 (January), no. 38 (May), no. 39 (September). In September, 1988, the Society sent out Kathleen Watson, Door into the Rose Garden: T. S. Eliot's Approach to the Gate of Heaven, a conference to the Oxford branch, June, 1988. The Secretary's address: ESBVM, 11 Belmont Road, Surrey SM6 8TE, England. The American Society's address is: ESBVM, c/o Elise Smith, 423 Fourth St. N.E., Washington, D.C. 20002.


F. MISCELLANY

1. K. H. Neufeld, "Zur Mariologie Karl Rahners—Materi-
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G. LAST MINUTE AND FORTHCOMING


5. Oliver Treanor, Mother of the Redeemer, Mother of the Redeemed (Christian Classics, Westminster, MD, 1988).

6. The fiftieth anniversary volume of Theological Studies announces for its September, 1989, issue (Systematics): Elizabeth Johnson, "Mary and the Female Face of God."

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