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A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

The small Carmelite foundation from which I come is called Brandsma House, for Father Titus Brandsma, O.Carm., who died in Dachau July 26, 1942, and who is to be beatified as a martyr on November 3, 1985. He was a son of Friesland, the northern area of the Netherlands, and became internationally known as an expert on mysticism, especially of the Low Countries. He served as "rector magnificus" of the University of Nijmegen and lectured in Canada and the United States in 1935. He organized the National Marian Congress of 1932 at Nijmegen. Arrested for his defense of the Catholic press, he is remembered most of all for his heroic charity. (Redemptus M. Valabek, O.Carm., "Mary and Ourselves, God-bearers," in *Essays on Titus Brandsma, Carmelite, Educator, Journalist, Martyr*, ed. by R. Valabek [Rome, 1985], pp. 183-204)

Just a year shy of the first score for this Survey, I begin with three items illustrative of the vast areas comprised in the study of the Blessed Virgin Mary. The first is *Dictionary of Mary*, which slipped quietly onto the scene earlier this year of 1985 (Catholic Book Publishing Co., New York, 1985, 416 pp.). It is basically the work initially edited in two stages by the Montfort Fr. A. Boscard, first as an issue of *Cahiers Marials* (Jan., 1979), then as the book-length *Petit Vocabulaire Marial* (Desclée de Brouwer, Paris, 1979). It was translated and expanded with material from the Italian edition by Fr. John Otto and Anthony Buono, with additional articles by our Juniper B. Carol, O.F.M., on Mariology, Predestination of Mary, Co-redemptrix and Mediatrix. With over 150 entries, the paperback book is the Marian bargain of the year at \$6.00. The names signed to the articles are a cross-section especially of scholarship from France, e.g., H. Cazelles (Scripture), B. Billet (liturgy), P. Zobel (ecumenism), S. DeFiores (of Italy: queen, popular religion), H.M. Manteau-Bonamy (S. Maximilian Kolbe), H. Holstein (doctrine).

The second initial item is the book by John H. Van Engen, *Rupert of Deutz*, published 1983 by the University of California Press from their Center for Medieval and Renaissance Studies. Of this Liege-born (ab. 1075) Benedictine who died as abbot of Deutz in 1129, the most prolific of all twelfth-century authors, Jean Leclercq has said Rupert is "the source par excellence for traditional monastic theology." Among the items of Marian interest in this splendid study is a section, "The Church and the Blessed Virgin: *Commentary on the Song of Songs*." By the time he wrote it, Rupert had already identified the woman of Apocalypse 12 as the Virgin bearing the person of the Church, and had progressively seen Mary as ever more completely the woman in labor, figure of the whole Church. In the commentary on the Song of Songs (ab. 1126), as Van Engen states, "he finally made it explicit in the first consistently Marian interpretation of that love song ever to appear in Latin Christendom." Though the shortest of his biblical commentaries, it has continued to attract attention up to the present.

The liturgy had prepared the way for such an interpretation, with readings from the Song of Songs for August 15 and September 8. Carolingian authors and, just before Rupert, Honorius of Autun had begun to explore it. But Rupert was original in interpreting not isolated verses but the whole canticle for Mary. (Ten years later St. Bernard does not offer a Marian interpretation in his sermons on the Song of Songs.) Rupert said he sought to "add a little something" to what the Fathers had already said. The "little something" was a *tour de force*, premised on the conviction that all Scripture tends towards Christ the Word, hence all prophecy converges upon Mary, the bearer of that Word. He saw the Song's dialogue as occurring between Mary and Jesus, a kind of play, congenial to his liturgical dramatic sense as a Black Monk. The Virgin gives voice to the Church; Van Engen finds a literary likeness to the nearly contemporary coronation of the Virgin in the apse of S. Maria in Trastevere. In her chastity and freedom from avarice—the two great goals of Reform—Rupert pictured Mary as perfect mirror to all churches; she is model of virtues of all Christian life, passive and active.

The third introductory item is the 1984 anthology by René Laurentin, and certainly no one is better qualified to edit *Marie*

Mère du Seigneur. Les beaux textes de deux millénaires (Desclée, Paris, 1984, Collection Jésus et Jésus Christ dirigée par J. Doré, Série annexe no. 3). In 336 pages, Laurentin divides his material into six periods: Scriptures; year 100 to Ephesus; 431 to 1054; 1054 to 1563; then fifth period, Reform and Counter-reform, 1563 to 1962; finally, post-Vatican II and the future. The editor's prologue and a concluding essay on "the presence of Mary" frame the chosen treasures.

I offer samples from each of the periods after the initial biblical section. In period two, the ascetics, Saints Athanasius and Ambrose, discover the Virgin. In period three, the Akathist hymn and Andrew of Crete; period four, Anselm to Trent—not only Anselm, but Bernard, Thomas Aquinas, Dante and Petrarch; period five, thirty-eight selections—from Luther to Alphonsus Liguori, to Victor Hugo, to Therese of Lisieux, to S. Bulgakov, to Max Thurian, even Jean-Paul Sartre. When Laurentin and Sartre (d. 1980) were in the same prisoner-of-war camp, Sartre wrote a Christmas play, part of it quoted here, and Laurentin esteems it one of his most valuable pieces. The reverent and tender consideration of the Mother of Jesus was translated in *Doctrine and Life* (December, 1980) under the title "Sartre on the Mystery of Christmas," with Laurentin's introduction (from earlier publication in *Le Figaro*, Apr. 17, 1980).

The final (sixth) stage includes the Second Vatican Council, J. Moltmann, Paul VI and John Paul II, and the Russian woman Tatiana Goritcheva. On the "Vierge de Cambrai," icon-like Byzantine figure of our Lady reproduced here, Laurentin quotes Picasso to the effect that it was this representation St. Bernadette found closest to her beautiful lady, or, more accurately, least deforming! There is also an interesting quotation from the Chinese Presbyterian Choan-Seng Song, translated from his American-published Orbis book (Maryknoll, 1979) *Third-Eye Theology. Theology in Formation in Asian Settings*, the chapter "The Seed of Hope in the Womb."

1. Scientific journals and annuals

Ephemerides Mariologicae for 1984 (vol. 34) had two double fascicles. Fasc. 1-2 was devoted in great part to the Malta Mario-

logical and Marian congresses, Sept. 1983. The Mariological theme was "Marian cult in the 17th and 18th centuries," the Marian was "Mother of reconciliation." D. Fernández is the author of a remarkably thorough report on the Mariological congress, both the general sessions and the language groupings, each a signed summary: Croatian, English (by T. Koehler), French (the language net extended here to France, Belgium, Canada, Malta, Switzerland, Serbia and Zaire), German, Italian, Maltese, Polish, Portuguese and Spanish. Ismael Begoechea, O.C.D., provides an equally complete report on the Marian Congress, Sept. 15-18, which wound up at the shrine of Ta' Pinu on the smaller neighboring island of Gozo.

Fernández begins the number with an editorial on the ecumenical declaration from Malta, Sept. 15, 1983, which is given in French and Spanish. Six speakers from the English-language section helped draw up the ecumenical statement, three Anglicans from England and three Catholics. The Anglicans were the late John de Satgé (d. May, 1984), Canon Harold Root (from Rome) and the Rev. John Milburn. The Catholics were T. Koehler, S.M., Michael O'Carroll, C.S.Sp. (Ireland) and Eamon R. Carroll, O.Carm. Taking part in the English-language section (English is common in Malta) were representatives not only from England, Ireland and the U.S. but also from Poland, Italy and Malta. Signed by fifteen members—seven representing Protestantism, Anglicanism and Orthodoxy, and eight Catholics (one of whom was the secretary, the indefatigable and able linguist from French Canada, Pierre Masson, O.P.), the agreed statement was on the place of the Virgin Mary in the communion of saints. Among other places, it was published in the English weekly *L'Osservatore Romano*, Sept. 26, 1983.

Several other articles are in the same *EphM*: Ildefonso de la Inmaculada, O.C.D., on Mary's anointing by the Holy Spirit; S.C. Napiórkowski, O.F.M. Conv., discussing the question, "is the theology of the icon taught by the Church in Poland Catholic or Orthodox?"; and Eduardo Cano (of Chile and the secular institute of Schoenstatt) "Eine Marianische Katechese?," a summary of his Muenster doctorate of July, 1983, *Nachkonziliare Mariologie und ihre Rezeption in der deutschen Katechese*. A

bibliographical bulletin on consecration to Mary by Alfonso Rivera, C.M.F.; a selection of papal documents, including the letter to the bishops of Malta and Gozo for the congresses, and a selection of book reviews round out the issue.

The second 1984 double number, under the heading "The presence of Mary in the Christian life," had the English article by Michael O'Carroll, C.S.Sp., "Queen of Angels," with five articles and one "nota" in Spanish, along with chronicles, papal documents and reviews. Inter alia, the chronicle has a report on the 39th week of the Spanish Mariological Society, Sept. 11-14, 1984, on "Maria, madre de la reconciliación." The "nota" is by the editor, D. Fernández, on tendencies in contemporary Mariology. He considers L. Boff, M. Rubio, A. Mueller, and sums up with five directions: insertion in Christian mystery, pneumatological, anthropological, ecumenical and the *via pulchritudinis*. Ildefonso de la Inmaculada has two articles: "María presente entre sus hijos," and "María Hija predilecta del Padre." José M. Hernández Martínez, C.M.F., writes an exegetical article on the Mother of Jesus as first believer (Luke 1-2); Saturnino Ruiz de Loizaga, O.F.M., on Marian devotion in the west of Alava, 9th to 12th centuries; A. Rivera does a bibliographical bulletin on "Mary and reconciliation." The customary chronicle, documents and review sections are also present.

In the chronicle, there are necrologies for K. Rahner (d. March 30, 1984) and the English Anglican John deSatzé (d. May, 1984), founding member of the Ecumenical Society of the B.V.M. and co-author of the Malta ecumenical statement, well-remembered for his brilliant book of ecumenical rapprochement, *Mary and the Christian Gospel* (London, 1976; the American title was *Down to Earth. The New Protestant Vision of the Virgin Mary*, Wilmington, N.C., 1976) with significant sections on Mary also in the two subsequent volumes of the trilogy: *Christ and the Human Prospect. The Unity of Existence Here and Hereafter* (London, 1978) and *Peter and the Single Church* (London, 1981).

The 45th volume of *Marianum*, 1983, ended in a double-fascicle, commemorating the 750th anniversary of the foundation of the Servites, 1233-1983. At the head of the issue is the Italian

text (86 pp.) of the document from the 208th general chapter of the Servites, which has also appeared in English, as *Do Whatever He Tells You. Reflections and Proposals for Promoting Marian Devotion* (see MS 35 (1984) 170-171). There follow a series of *Studia* on the place of the Blessed Virgin in various religious families since the 2nd Vatican Council, some in Italian, some in Spanish. Jesús Castellano Cervera, O.C.D., on Teresian Carmel (Constitutions and liturgical books); Andrea Boni, O.F.M., on the Friars Minor (legislation pre- and post-conciliar); Nereo Silanes, O.S.S.T., on the Trinitarians (documents of past and present); Vittorino Grossi, O.S.A., on his religious Order (liturgy and piety, Our Lady of Good Counsel and new Constitutions); Xabier Pikaza, O. d. M., on "Maria de la Merced, Redentora de cautivos," with the Magnificat at the charter; Antolín Gonzalez Fuente, O.P. (Dominican liturgy, constitutions, and a basic bibliography, including the *New Catholic Encyclopedia* with W.A. Hinnebusch and W.R. Bonniwell). Lawrence M. Choate, O.S.M., writes in English "Drawing Inspiration from Their Lady: Mary in the Constitutions of the Friar Servants after Vatican Council II."

The 1984 volume of *Marianum* (annus XLVI) has all four fascicles in one issue, whole no. 132: *Studia*, *Documenta*, *Chronica* and *Recensiones*, to a total of 550 pages. Of *Studia* there are four *articuli* and three *miscellanea* items. The articles are by Pablo M. Garrido, O.Carm., on the Marian thought of Cristóbal de Avendaño, O.Carm. (d. 1629) (Spanish); B. de Margerie, S.J., on Mary's spiritual motherhood (French); J. Ibáñez and F. Mendoza on Marian piety among the Carthusians, for the 9th centenary of their foundation (Spanish); and the Marist F. Arnold on the Marian spirituality of his congregation (German). The *miscellanea* are by 1) M. O'Carroll, C.S.Sp., of Ireland, on devotion to the Heart of Mary in his family (written in French); 2) L. Gambero, Marianist, report (Italian) on the Sept. 1983 Malta congresses; 3) R. Lafontaine, S.J., Our Lady in St. Ignatius' Spiritual Exercises (French).

Documenta are in major part from the pope, but there is an Advent letter from the Italian bishops' conference (Dec. 8, 1983) and the ecumenical statement from Malta (Sept. 15,

1983, in Italian). Chronicles cover the Dublin ecumenical conference of April, 1983 (by M. O'Carroll), the West Coast division of our Mariological Society of America (by J. Samaha, S.M.), the 1984 meeting of the French Mariological Society on "Mary and the end of time" (by C. Molette and B. Billet), the 39th annual Spanish Mariological Society week (by G. Calvo Moralejo, O.F.M.) on Mary Mother of reconciliation, Segovia, Sept., 1984, and still others. The fifth Marianum-sponsored international symposium was held Oct. 2-4, 1984, on "Mary and the Church today," and is reported at length (in Portuguese) by the Brazilian Servite Clodivis M. Boff. A rich selection of book reviews completes the number; one batch of fourteen titles concerns Lourdes, a similar selection of seventeen titles is on Fatima.

Since a year ago five issues of *Cahiers Marials* have come, three from 1984 and two from 1985. The Juin, 1984, issue (29e année, whole no. 143, third of 1984) has as theme Mary and the "ordinary time" of the Church calendar, her place in the temporal cycle. The *Étude* is by Philippe Ferlay on Mary in the "time of fulfillment"—Calvary to the Cenacle, Mary and the people of God, Mary missionary mother of all mankind. The *recherche* rubric was Sister Agnes Delesalle (F.D.L.S.) on Mary and the achievement of creation. H.-M. Manteau-Bonamy, O.P., writes of Mary's presence in evangelization, as developed in Vatican II and later papal teaching. I.-M. Calabuig, O.S.M., offers the second part of an informative article on the litanies of our Lady. The *chronique* has Père Jean Vinatier's remarks to the Paris gathering of the Association des oeuvres mariales, early 1984, on popular religion.

The September issue (no. 144) was all on the Pontmain (1871) appearances of our Lady. The authors are all associated with the shrine: Abbé Rivain, present rector, writes of the appearance on Jan. 17, 1871, of our Lady to two boys and two girls. R. Laurentin and A. Durand did a three-volume study on Pontmain (Lethielleux, Paris, 1970). Abbé Andre Caplet studies its significance; Canon Poulain, rector 1960 to 1983, shares his experiences. *Cahiers Marials* editor A. Bossard gives his interpretation of the message of Pontmain. There is also an article by Joseph Chardonnet, O.M.I., on the apostolate of the Oblates of

Mary Immaculate at Pontmain; Joseph Barbedette, one of the visionaries (he was then ten years old) became an Oblate, died at Pontmain in 1930.

The November, 1984 issue (no. 145) considers Mary and different vocations in the Church, lay and religious. Two articles are scriptural: H. Cazelles on "from Israel's vocation to Mary," and Claude Cugnasse on "Mary, Peter and the whole people of God." Félix Lacambre writes of Mary and the lay vocation; an anonymous author treats vocation to contemplative prayer. B. Billet, O.S.B., reports on the 1984 meeting of the French Mariological Society (Mary and the end of time). Sister Danielle Poncioux gives a fascinating study of Jean of Avila, d. 1569, and his Marian thought, summary of her Sorbonne thesis, 1983. Jan., 1985 (n. 146, 30 année) is "the way of the cross with Mary." The Capuchin Willibrord-Christian van Dijk writes of the history of this devotion, and the rest of the issue is by A. Bossard with an introduction and then text for fifteen stations of a Marian Way of the Cross, the fifteenth being the Resurrection.

The April 1985 issue (n. 147) is on "popular piety and evangelization," from the January 1985 meeting in Paris of apostolic organizations with a Marian orientation (A.O.M.), continuing from *Cahiers Marials* of April 1984. Contributors include René Cantais, C.M., on the miraculous medal and Mlle. Marie-Jeanne Coloni on her teaching experience of popular religion and our Lady. There is also an article translated from Italian by G. M. Besutti on where we are twenty years after *Lumen gentium*.

Reference to the miraculous medal reminds me to recommend a title I did no more than mention in passing last year. It is by the scholar and author of so many talents, René Laurentin, a brilliant and moving biography that so far has been published only in England, *The Life of Catherine Labouré, 1806-1876*, translated by Paul Inwood (Collins, London, together with the Sisters of Charity of St. Vincent de Paul and the Vincentian Fathers, 1983). This is the first of two volumes Laurentin devoted to the subject in the original French; the second volume was all documents and apparently no translation is planned. Dedicated to John Paul II, pilgrim to Rue du Bac, 31 May 1980, "as a cele-

bration of the 150th anniversary in the white light of pure truth," the book is gotten out splendidly, with many illustrations, authentic photographs and other pictures from the period. Unlike Bernadette, Catherine Labouré's experience remained almost totally hidden even from the other Sisters as she lived a life of constant toil, in harmony with the country life of her native village in Burgundy, and unyielding love of the poor, especially the aged, through a period marked by frequent troubles in 19th-century France, including the bloody commune of 1870. Much information about the miraculous medal, its origin and dissemination, is woven into the fascinating biography.

A final bit of good news in this section on journals and annuals is word of the publication in 1984 by Pustet of Regensburg of a new sixth volume of *Mariologische Studien*, the first in many years (over a decade), on the theme, "Being a Christian and Marian Spirituality," from the January, 1982, meeting of the German Mariological Society. Heinrich Petri is the editor, he is president of the Society.

2. *Magisterium*

The "documents" sections of the specialist journals *Marianum* and *Ephemerides Mariologicae* give regular selections of magisterial pronouncements, especially of Pope John Paul II. He continues his world-wide travels, speaking of our Lady at her shrines in many countries, as well as on other occasions. In his visit to the Low Countries earlier this month of May (1985), his first function in the Netherlands was at the shrine of 's-Hertogenbosch, and he celebrated his birthday (May 11) at our Lady of Beauraing in Belgium. The reader is referred also to *The Pope Speaks*, *Origins*, the weekly *L'Osservatore Romano* and other publications that reprint and summarize papal statements. The poorly understood "act of entrusting to our Lady" which the Holy Father recommended for the Annunciation weekend in 1984 is found in his letter of December 8, 1983, and appears as "Entrusted to Mary," in *The Pope Speaks* 29 (1984:2) 142-145.

Archbishop Kevin McNamara, now Ordinary of Dublin, gave the opening address at the sixth international conference of the

Ecumenical Society of the B.V.M., Dublin, April, 1984. His talk, *The Holy Spirit and Mary*, appeared first in a Veritas pamphlet (Dublin, 1984), then with other conference papers in *Supplement to the Way*, whole no. 51, Autumn, 1984.

We remember with gratitude Cardinal Wright, our patron from the start of the Mariological Society. Ignatius Press of San Francisco published in 1984, *Mary Our Hope*, a selection of his papers, 1948-1975 (he died in 1979), by his literary executor R. Stephen Almagno, O.F.M. The seventeen entries come from many sources, including *Marian Studies*. At the head of the book is the Holy Father's eulogy for the late Cardinal in his Angelus message of August 15, 1979 (he died Aug. 10), noting that the motto on his coat of arms summed up his life: *resonare Christum* (from St. Paulinus of Nola, d. 431, *resonare Christum corde Romano*).

The epilogue is by Juniper B. Carol, O.F.M., and Fr. Joseph E. Manton, C.S.S.R. (Mission Church, Boston) wrote the preface. The range is wide: from the Zagreb paper on the New Eve (1971) to Mary Immaculate as Patroness of the United States (1954), to "Our Lady of Space," a prophetic address from 1958. I quote from my review in *Newsletter of the Fellowship of Catholic Scholars* 8 (June, 1985) 14-15:

Those who had the good fortune to hear Cardinal Wright preach will hear him again here; those who have read his brilliant essays will savor them anew in this book; newcomers will delight in his mastery of English and be inspired by the depths of doctrine and devotion to the Mother of God in these papers.

The American Jesuit Robert Faricy, S.J., professor of spiritual theology at the Gregorian University, Rome, delivered a paper to the West Sussex branch of the Ecumenical Society of the B.V.M., March 29, 1984, which the Society has published (Sept., 1984), *The B.V.M. in Vatican II: Twenty Years Later*. It has three parts—1st, the formation of the Marian chapter of *Lumen gentium*, 1964; 2nd, "to distil from those pages some doctrinal propositions in the cold light of twenty years later"; 3rd, a look to the future, prayer to Mary and ecumenical consider-

ations. The footnotes recall the conciliar events and subsequent developments, across a range of commentators—R. Laurentin, C. Ernst, Hans Urs von Balthasar, John Paul II, G. Philips. The doctrinal point Faricy emphasizes in *Lumen gentium* is that “Mary, Jesus’ mother, cooperates with him for our salvation as our mother in the order of grace.” She is “the first realization and the type of the community of believers who hear and obey God’s word” (so Semmelroth).

Joan Jungerman, S.S.N.D., is author of *Mary, Handmaid of the Lord*, brochure from the Paulist Press, New York, 1983, one of a series of study guides, based on *Lumen gentium*, for the renewal program of the archdiocese of Newark, N.J. It has attractive black and white photos with the text.

3. Scripture and later tradition

No new full-length study on Mary in Scripture has appeared, but a fair number of articles, many on the nativity narrative, especially in Luke, and on the Johannine materials. The Survey for 1975 (MS 26, pp. 229-231) mentioned the French original of the important book now in English: *Jesus and His Mother. The Role of the Virgin Mary in Salvation History and the Place of Woman in the Church*, by André Feuillet (St. Bede’s Publications, Still River, Mass., 1984, 290 pp.). The same publisher has in press a translation of another significant title, René Laurentin, *The Gospels of the Infancy of Christ. The Truth of Christmas Beyond the Myths* (*Les Évangiles de l’Enfance du Christ. Vérité de Noël au-delà des mythes*, Desclée, Paris, 1982). Laurentin has a more recent smaller book on exegesis and the faith: *Comment reconcilier l’exégèse et la foi* (O.E.I.L., Paris, 1984, 215 pp.).

A whole number of *Augustinianum* is devoted to *Transitus* literature, v. 23 (1983), such authors as E. Testa and J. Bribo-mont. Kirk Mansell writes on “Mary, Mother of the Church, in the Writings of Some Early Christian Fathers,” in *Diakonia* 18 (1983:2) 147-162.

Austin J. Lindsay, C.S.Sp., former missionary in Nigeria, continues his articles on popular religion with two short entries on “Biblical Spirituality”: “The Hail Mary,” in *Catechist* 17 (Nov.-

Dec., 1983) 20 and "The Magnificat," in *Catechist* 17 (Jan., 1984) 34. Angel Luis Iglesias, C.Ss.R., writes of St. Joseph and the "brothers" of Jesus, present state of the question, in *Estudios Josefinos* (Valladolid) anno 38 (Enero-Junio, 1984, num. 75) 3-33.

J. Leclercq published (Têqui, Paris, 1983) *La Femme et les femmes dans l'oeuvre de St. Bernard*. L.-E. Halkin writes on the piety of Erasmus (in French), in *Revue d'histoire ecclésiastique* 79 (Jl.-Dc., 1984) 671-708. In 1977 Halkin had an article on Erasmus' Mariology in *Archiv für Reformationsgeschichte* (v. 68).

D. Fernández, C.M.F., had an article (Spanish) on "Marian slavery" in Bartholome de los Rios, O.S.A. (d. 1652) and its influence on the French School, in *Revista Augustiniana* (Castile) 25 (Sep.-Dic., 1984) 439-484. G.M. Besutti, O.S.M., has a title among the *scripta* of the pontifical faculty Marianum, on Marian doctrine and devotion of Servites of the 15th and 16th centuries (Rome, 1984, 127 pp., in Italian).

J. Patrick Gaffney, S.M.M., has just published an attractive pamphlet, *Light, Wind and Water. The Life and Spirituality of St. Louis de Montfort* (Montfort Publications, Bay Shore, N.Y., 1985, 40 pp.). R. Laurentin did a book on Montfort in 1984: *Dieu seul est ma tendresse* (O.E.I.L., Paris, 278 pp.) which Bos-sard reviewed in the Nov., 1984, *Cahiers Marials*, pp. 316-319.

The Holy Father beatified on November 25, 1984, the Carmelite nun Elizabeth of the Trinity (Catez), who died at twenty-six in 1906. This has stimulated re-publication of the classic by M.-M. Philipon, O.P., *The Spiritual Doctrine of Sister Elizabeth of the Trinity* (Teresian Charism Press, Washington, D.C., 1985), with a new foreword by Michael Griffin, O.C.D. There is a chapter on our Lady and the book is dedicated, "To Janua Caeli — Gate of Heaven — through whom souls ascend to the Trinity." See also Michael J. Gaughran, S.S.C., "*Janua Coeli*, The Blessed Virgin in the Spiritual Experience of Elizabeth of the Trinity," in *Mount Carmel* (England) 32 (Winter, 1984) 222-233.

4. Doctrines: general and specific

In the doctrinal field there are no extensive synthetic studies to report. Anthony Tambasco's Paulist Press (N.Y., 1984) short

book, *What Are They Saying About Mary?* is a useful guide to current questions (and questionings) about our Lady, well-informed on recent writings in many related areas, mainly scripture (history and symbol), but also "current theology," devotion, ecumenism and feminism. Sister Elizabeth Johnson, C.S.J., of Catholic University (Washington) has an article, "Mary and Contemporary Christology: Rahner and Schillebeeckx," in the Canadian *L'Église et Théologie* 15 (1984) 155-182, with much on Rahner, for whom this area was a per-during interest, but not much on Schillebeeckx beyond the book from 1954, *Mary, Mother of the Redemption*, though she hopes that he may yet make a significant place for Mary in his ongoing theology.

René Laurentin contributed a lengthy essay (Mary in Christian faith: present and future) to the French *Initiation à la pratique de la théologie*, edited by B. Lauret and F. Refoulé (Cerf, Paris, 1982), in tome III (Dogmatique 2). The essay is titled: *Marie dans la foi chrétienne: situation et avenir*, pp. 469-512. Another veteran theologian, J.-H. Nicolas, O.P., has in press *Synthèse dogmatique: de la Trinité à la Trinité*, announced for 1985, from Presses Universitaires, Fribourg, Switzerland. It has a section on Mary as the holy Mother of God.

Several sabbatical months of reading and reflection at the Marian Library of the University of Dayton have convinced me, more than ever, of the absolute centrality of the doctrines that Mary is Theotokos and ever-Virgin. For orthodox belief in Christ and for authentic imitation of Christ in our Catholic tradition we need to emphasize these two truths about the Mother of Jesus. A brilliant lecture on these life-bringing beliefs of the early Church was given by John Saward, currently lecturing at Ushaw College, Durham, to the conference on the Mother of God in Eastern Theology and Spirituality, September, 1983, at the All Saints Pastoral Centre, London (Colney), printed in the bulletin of the Society of St. John Chrysostom, *Chrysostom* v. 6 (Spring, 1984: n. 7) 205-233, *The Theotokos in the Theology of the Church* (from Marian House, Holden Ave., London N128HY).

Recalling Cardinal Newman, Denis Bradley wrote as follows in his *Thomist* review last October (v. 48, 1984, 700) of Roderick

Strange's book of 1981, *Newman and the Gospel of Christ*: "Newman, following the pattern of self-correcting images and propositions, often noted that redemption consists in the assumption of human nature: Mary is the Mother of God. No other image could make the point more forcefully." From the rich world of Ukrainian thought there was published in 1982 the volume by Petro B.T. Bilaniuk, *Studies in Eastern Christianity*, v. 2 (ed. Isabel A. Massey, Munich and Toronto) which has *The Theotokos as Pneumatophora*, pp. 21-39.

The Christian State of Life (from the 1977 German) by Hans Urs von Balthasar (Ignatius Press, San Francisco, 1983) has a section "Mary's State of Life," pp. 201-210. His second volume of *The Glory of the Lord* came out in 1984 too.

Among articles on specific doctrines, I mention four on the Assumption. Sister Mary Timothy Prokes published in *Communio* 11 (Summer, 1984) 157-176 the paper given at the meeting held at the Josephinum (Columbus, Ohio) January, 1982, under the auspices of ITEST (Institute for Theological Encounter with Science and Technology), "The Nuptial Meaning of Body in Light of Mary's Assumption." By now, most of the papers given on that occasion have been published: by F.M. Jelly, D.J. Keefe, E.R. Carroll, Hanna Klaus—see my Survey, *MS* 35 (1984) 172, also Fr. Jelly's report in *MS* 34 (1983) 66-84, "Towards a Theology of the Body through Mariology."

The moral theologian, Germain Grisez (giving a paper here at this Dayton convention) offered in the May, 1984 *Homiletic and Pastoral Review* (v. 84, pp. 20-23) "Some Thoughts on the Assumption of Mary." In the new journal from Germany *Forum Katholische Theologie* 1 (1985:1) 1-19, Anton Ziegenaus has the article "Die liebliche Aufnahme Mariens in den Himmel im Spannungsfeld heutiger theologische Stromungen. Die Frage nach Rezeption des Dogmas." From Ireland, Christopher O'Donnell, O.Carm., has the fold-out article *The Assumption* (no. 68 in the series *Faith Today*, Dominican Publications, Dublin, 1982).

The Irish Jesuit William Johnston, long-time resident (30 years) in Japan, published in 1984 *Christian Mysticism Today*. He builds a bridge between Christian thought and Zen, and re-

lates prayer and the mystical life to events as current as the troubles in the Middle East and his native Ulster. The book is strongly Eucharistic and Marian, from its dedication ("For Juan Diego and the Woman he loves") throughout, especially in two chapters entirely devoted to our Lady: "Mysticism and Life" (ch. 12, pp. 116-26) and the final ch. 16 (pp. 182-196), "The Woman." Johnston introduces the discussion of Mary in ordinary Christian life with the biblical story of redemption as it began in Genesis with the man-woman story, Adam and Eve. It is more necessary than ever that we study the meaning of both Mary and the Church as "New Eve," for deeper Christian and Catholic understanding and for a correct appreciation of the role and dignity of women. I say this because the notion of the "New Eve" is being treated in some quarters as if it were ineluctably anti-feminine, whereas an accurate history of its origins, in both the Bible and early authors, shows how positive a concept it can be for a sound theology of the Church, Mary and womanhood in general. The plea Jaroslav Pelikan made, now a good many years ago, for an in-depth common study of the new Eve by Christian scholars is more urgent than ever. Cf. Eamon R. Carroll, O.Carm., "Mary as the New Eve: Notes on a Theme," in *Carmelus* 31 (1984:1) 6-23, given originally at the ITEST meeting, Columbus, Ohio, January 14-17, 1982.

Having taken as a slogan for his book the words of St. John of the Cross, "The wounded stag appears on the hill," W. Johnston concludes the entire study with these words, "I concluded this book with a chapter on one whose eyes are fixed on the wounded stag. She asks for a radical commitment to the gospel when she says quite simply: 'Do whatever he tells you' (Jn. 2:5). With these words she describes the path of Christian mysticism and shows us the way to peace" (p. 198).

Fr. Johnston had already touched on topics developed in this book in an interview, "Mysticism for a New Age," in *Human Development* (June, 1983). Speaking of symbols, both East and West, he moved from Zen nothingness, which is itself a symbol (he noted), as are emptiness and breathing, to Christianity—"the crucifix, and then Mary, the mother of Jesus—either visualizing her as present or just holding your rosary beads." To the question,

"Does sitting with a symbol involve any kind of intellectual activity?" he replied, "No, just a certain response to the symbol, not thinking about the symbol," and he added that on returning to Dublin from Japan he found many people in the churches, some sitting silently before the tabernacle, others praying the rosary, and he said, "I remember thinking on that occasion, as I do now, that there has been much more contemplation and mysticism in the Catholic Church than we have ever realized."

5. *Ecumenism*

Supplement to The Way, no. 51, Autumn, 1984, bore the title *Mary in Christian Tradition*, and contained the major papers from the Sixth International Conference of the Ecumenical Society of the B.V.M., held at Blackrock College, Dublin, Easter week, April 24-28, 1984. The number is dedicated to the memory of John deSag , "Priest of the Church of England, and founder Member of the E.S.B.V.M.," who died May, 1984. The introduction is by Dom Alberic Stacpoole, O.S.B., general secretary of the Society, who recalls an earlier ecumenical effort also in Dublin, in the Mercier Society which went from November, 1941 to May, 1944, with Frank Duff of the Legion of Mary among its prime movers, and five of the originals present at Blackrock, April, 1984, among them Michael O'Carroll and Bishop Richard Hanson of the Church of Ireland, whose paper "The Cult of Mary as Development of Doctrine" is here printed. A book-length memoir of Frank Duff (d. 1980) by Robert Bradshaw, a priest who knew him well, was published this year by Montfort Publications, Bay Shore, N.Y., *Frank Duff: Founder of the Legion of Mary*.

The other articles in *Supplement to The Way* are: Kevin McNamara, since named archbishop of Dublin, "The Holy Spirit and Mary"; Desmond Connell, "The Fruitful Virginity of Mary"; Peter Hebblethwaite, "The Mariology of Three Popes"; Mrs. Mary Ann de Trana, wife of an Orthodox priest from Richmond, Virginia, "The Theotokos, Creation and the Modern World"; and the English Orthodox Bishop Kallistos Ware, "The Sanctity and Glory of the Mother of God." Dr. Donald Dawe,

who was the first president of the Ecumenical Society in the United States, Presbyterian scholar from Union Theological Seminary, Richmond, Virginia, gave a brilliant address, "The Immaculate Conception in Ecumenical Perspective," and on one of the days conducted the Reformed Eucharist and gave the homily. His paper appeared also in *The Priest* (January, 1985).

The shorter papers ("communications") from Dublin were published January, 1985, in two pamphlets from the E.S.B.V.M., titled *Communications at the VIth ESBVM International Congress, I: Post-conciliar agreed statements on Mariology*, and *II: Mariology in Modern Practise*. Three papers dealt with the statements: E. Yarnold, S.J., Mary in the ARCIC I Final Report; Sister Celine Mangan, O.P., The Irish Joint Statement on Marian Devotion; and E. R. Carroll, O.Carm., Agreed Statements at International Mariological Congresses (Santo Domingo, 1965, through Malta, 1983). *Mariology in Modern Practise* had two scripture papers: John McHugh, To Start a New World in Christ (on Eph. 1, 10b), and Brian Nolan, Mary in the Infancy Gospels (on Laurentin). Under the rubric "Mary in Church Life" there were three reports: Christopher O'Donnell, O.Carm., Mary and the Charismatic Renewal; Donal Flanagan, The Impact of Feminism on Mariology; and David Doyle, Marian Apparitions. Four of these shorter papers were also published in a recent issue of *One in Christ*.

It is worth recalling that members of the E.S.B.V.M. (address: Secretary, The Ecumenical Society of the B.V.M., 11 Belmont Road, Surrey SM6 8TE, England) receive copies of the Society's pamphlets, like the two just mentioned, and an informative *Newsletter* three times yearly. Membership in the American Society is completely separate: members receive announcements of the twice-yearly meetings, and on request can obtain copies of the papers that are presented. The address is Elsie Smith (secretary), E.S.B.V.M., 423 Fourth St. N.E., Washington, D.C. 20002. A project is underway for members of the United States ESBVM who desire it to receive the pamphlets and *Newsletter* of the English ESBVM at a very modest cost.

Publisher Pustet of Regensburg published in 1984 *Maria—Eine Oekumenische Herausforderung*, with seven essays, three

by Lutherans—Landesbischof Gerhard Heintze on Luther and present-day Lutherans, Christa Mulack on Mary and the femininity of God, and Ulrich Wickert (*Gegruesset seist du, die du dem Entgegengesetzten zur Identität verhalfst*). Wickert takes his title from the Akathist hymn—"Rejoice, for in you are extremes of greatness united," and its continuation explains, "Rejoice, for together as one you are Virgin and Mother." He takes up especially early Christian thought—theotokos, new Eve, ever-virgin, etc.

Jaroslav Pelikan has published the fourth volume of his *The Christian Tradition. A History of the Development of Doctrine: Reformation of Church and Dogma (1300-1700)* (Univ. of Chicago Press, 1984). It has a good many references and one fairly extended section on our Lady, in the context of late medieval thought and Reform and Counter-reform, with the customary Pelikan fairness and thoroughness, especially on Catholic-Lutheran differences. B. Gherardini's article, "La Madonna nell'in-nologia di Lutero," was in *Divinitas* 29 (Jan., 1985) 62-76, with an announcement of a forthcoming book by the same author: *Lutero-Maria: Pro o Contro*. The English Methodist pastor, J. Neville Ward, has a chapter of Marian note in his book *Friday Afternoon. Reflections on the Seven Last Words*, now published in America (Winston, Minneapolis, 1984): the chapter "Belonging." There is a chapter on our Lady by E. Ann Matter in Carl Olson, editor, *The Book of the Goddess Past and Present: An Introduction to Her Religion* (Crossroad, N.Y., 1983). F.M. Jelly, O.P., of our Society, has been taking part in the dialogue between Catholics and Southern Baptists; his paper on Mary in the communion of saints is to appear in the winter (Feb. 1986) issue of the Baptist *Southwestern Journal of Theology* (Fort Worth, Texas).

6. Liturgy and devotion

A standard French-language reference on the liturgy has come out in a new edition: *L'Église en prière*, ed. A.G. Martimort (Desclée, Paris, 1983). Section IV of this big book is *La liturgie et le temps*, and ch. V is on our Lady by P. Jounel, *Le culte de*

Marie (pp. 146-168), with three sections: East, West, and "since Vatican II." By the seventh century, the West kept on January 1 *natale S. Mariae* in imitation of the East. It was the Eastern custom for family and friends to offer congratulations to a new mother, and this was extended to the Mother of Jesus, most often on December 26, which Syrians called the feast of congratulations to the Mother of God.

By Pope Sergius I (687-701), of Syrian origin, four feasts were kept in the West, each with a procession: Annunciation, Dormition, Nativity and (Feb. 2) Presentation (Hypapante). There were variants in the eighth and ninth centuries in France, Milan and Visigothic Spain. Medieval additions were: the conception of Mary (Dec. 8), the Visitation to Elizabeth (July 2), the presentation of Mary (Nov. 21), Our Lady of the Snows (Aug. 5) and some others. "Prayers" range from the insertion of Mary's name in the *communicantes* at Mass (fourth century in the East, fifth in the West) to the familiar anthems, as the *Salve Regina* and votive offices (Saturday) as well as devotion to St. Joseph and St. Anne. Three pages take up changes brought by the Council.

The past year saw much devotional material, and interest in private revelation has been stimulated anew by the events at Medjugorje in Yugoslavia, which have attracted crowds of visitors and inspired a stream of books and other writings. No final verdict has been reached on the claims made by six (then five) young people of a series of almost daily appearances of our Lady between June 24, 1981, and the present. René Laurentin, veteran researcher in this area (official historian of Lourdes, for example), has been to Medjugorje a number of times and written of it very favorably in a book that has gone through several French editions and appeared also in English: *Is the Virgin Mary Appearing at Medjugorje?* (Word Among Us Press, Washington, D.C., 1984). Two other recent titles are: *Mary Queen of Peace* by Robert Faricy, S.J., and Sister Lucy Rooney, S.N.D. (Alba, Staten Island, N.Y., 1985) and *The Apparitions of Our Lady at Medjugorje 1981-1983*, by S. Kraljevic, O.F.M., edited by Michael Scanlan, T.O.R. (Franciscan Herald Press, Chicago, 1984).

Jean Stern, M.S., has given us *La Salette Documents Authentiques*, vol. II, 1984; the publisher is Les Editions du Cerf, Paris. Martinus Cawley, O.C.S.O., put out in 1984 *Anthology of Early Guadalupean Literature* (Guadalupe Abbey, Lafayette, Oregon, 96 pp.) going all the way back to early Aztec evidence. A special issue of *La Madonna* (anno XXXII, n. 1-2, aprile 1984) from the Collegamento Mariano Nazionale, Rome, gives papers from the nineteenth congress of rectors of Marian sanctuaries in Italy, held November, 1983: *I Santuari nella vita della chiesa secondo il nuovo codice*. Among the authors are S. DeFiores, A. Rum, Cardinal Palazzini, Adriana Bottino and Virgilio Noè.

Questions Liturgiques (75th year, 1984, whole no. 318, 53-57) has Leon Legardien, "Le Rosaire est-il une priere liturgique?"

7. Miscellany

For a conclusion I mention three items under the rubric, *Miscellany*. The first is the latest *Newsletter* (dated October-November, 1984) of the Marian Library of the University of Dayton. It reported on the celebration of September 13, 1984, in thanksgiving for the formal decree of approval of the International Marian Research Institute (IMRI), in association with the pontifical Servite institute *Marianum* of Rome. By force of this affiliation, IMRI is empowered to grant even the doctorate in sacred theology. The *Newsletter* contained relevant documents and addresses from the occasion, one of which was reprinted in *Our Lady's Digest* 40 (Summer, 1985) 12-15: E.R. Carroll, "Homily at Celebration of Historic Marian Decree." See also an extensive two-part description of the Marian Library and its activities by the curator, Théodore A. Koehler, S.M., "L'Humble Vierge Marie et la Science. La Bibliothèque Mariale de Dayton. Son Institut (IMRI)," in *Marianist International Review* n. 2 (Oct., 1984) 36-50 and n. 3 (Apr., 1985) 33-41.

The second item is a whole issue of *Lumen Vitae* (v. 39, 1984:4) titled *Pilgrimages: A Fresh Look*, with some expected examples from Marian shrines, and excellent observations about the enduring value of pilgrimages—praying with one's feet, and

the many aspects of this ancient Christian pious practice. One contributor is signed simply "Brother John," an American who belongs to the brothers of Taizé. A Frenchwoman tells of her 270 kilometer pilgrimage on foot to Czestochowa for the feast of the Assumption, 1983. F. Bourdeau, C.Ss.R., writes of pilgrimage, the eucharist and reconciliation.

The third example is a brilliant article by the Irish Discalced Carmelite Noel Dermot O'Donoghue, on the Marian piety of G.K. Chesterton. It was "Chesterton in Ireland: A Mystical Pilgrimage," in *The Chesterton Review* 10 (November, 1984) 376-399. O'Donoghue writes specifically of GKC's Irish impressions with respect to the Mother of Jesus, the humble barefoot queen of that ancient land, whom he talks about in the evocative tale of the traveler who meets a poor peasant woman on the road carrying a small boy, in the remote west of Ireland. She tells the traveler, "I am the Mother of God, and this is Himself; and He is the boy you will all be wanting at the last."

Further Selection of Recent Writings

Standard references supply further bibliography, as the *Catholic Periodical and Literature Index*; *Religion Index One: Periodicals* (semi-annual), *Religion Index Two: Multi-author Works* (was called *Festschriften* in the period 1960-69)—both *Religion Index One* and *Religion Index Two*, from the American Theological Library Association, are also on ATLA Religion Database; and the French *Bulletin signalétique*. The *Elenchus bibliographicus* of *Ephemerides Theologicae Lovanienses* has been helpful: tome 60, fasc. 2-3, Sept., 1984, "de Beata Maria Virgine," pp. 304*-307*, nn. 30 through 86. B. Billet, O.S.B., does occasional run-downs, e.g., "Notes Mariales," in *Esprit et Vie* 95e année (2 Mai 1985) 257-265. G.M. Besutti, O.S.M., master of the extensive *Bibliografia mariana* published by *Marianum*, surveyed the field of recent publications in the Roman Conventual Franciscan journal *Miles Immaculatae* 20 (1984) 71-108, in the article "Si continua a studiare la figura di Maria?" This appendix follows the customary order: A Magisterium; B. Scripture and later tradition; C. Doctrines—general and specif-

ic; D. Liturgy and devotion; E. Ecumenism; F. Miscellany; G. Very recent and announced items.

A. MAGISTERIUM

1. Anton Morgenroth, C.S.Sp., *Splendor of the Faith. Meditations on Paul VI's Credo of the People of God* (Christendom Publications, Front Royal, Va., 1984).
2. On John Paul II: *Marie ma Mère*, by Robert Pannet (Media-paul, Paris and Editions Paulines, Montréal, 1984).
3. *Al suono dell'Angelus. Un mese di catechesi mariana con G. P. II*, a cura di P. Alberto Rum, S.M.M., in *La Madonna* 33 (Maggio, 1985).
4. B. Burkey, O.F.M.Cap., *Pontificia Josephina*, in *Cahiers de Joséphologie* 32 (Jan.-Juin, 1984) 123-46: much on BVM.

B. SCRIPTURE AND LATER TRADITION

1. E. LaVerdiere, S.S.S., *Be It Done Unto Me*, in *Emmanuel* 90 (1984) 184-90, 196.
2. E. Delebecque, *Sur la salutation de Gabriel à Marie*, in *Biblica* 65 (1984) 352-355.
3. Aristide Serra, *Stabat Mater*, in *North American Voice of Fatima* 24 (Mar.-Ap., 1985) 3-4.
4. John Charles Fenton, *The Mother of Jesus in Mark's Gospel and Its Revisions*, in *Theology* 86 (Nov., 1983) 433-37, according to *Religion Index One*: B.V. and Resurrection.
5. J.M. Leonard, *Notale sur l'évangile de Jean. Le disciple que Jesus aimait et Marie*, in *Études théologiques et religieuses* (Montpellier) 58 (1983) 355-57, according to ETL.
6. H. Verweyen, *Mariologie als Befreiung. Lk. 1, 26-45. 56 im Kontext*, in *Zeitschrift für katholische Theologie* 105 (1983) 168-83.
7. G. Bellia, *Confrontando nel suo cuore. Custodia sapienziale di Maria in Lc. 2, 19b*, in *Bibbia e Oriente* 25 (1983) 215-228.
8. Eliseo Tourón del Pie, *María en los comentarios barrocos del Apocalipsis del s. XVII*, in *Estudios* (Madrid, Order of Mercy) 41 (enero-marzo, 1985) 81-91.

9. Ugo 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* 26 (gen.-feb., 1985) 28-47.
10. Sebastian Brock, *Passover, Annunciation and Epiclesis: Some Remarks on the Term aggen in the Syriac Versions of Lk. 1, 35*, in *NovT* 24 (July, 1982) 222-233, according to *Religion Index I*.
11. Ben Witherington III, *Women in the Ministry of Jesus* (Society for N.T. Studies, Monograph Series 51, Cambridge Univ. Press., England and New York, 1984): doctoral dissertation for which Fr. John McHugh was one of the readers at Durham University; there is a big section on Mother Mary, pp. 80-100 and 179-189. Witherington accepts the explanation of Helvidius that the "brothers and sisters" were children of Mary, the position so strongly rejected by St. Jerome and St. Ambrose and St. Augustine.
12. Anthony M. Buono, *The Oldest Prayer to Mary*, in *Catholic Digest* 48 (Aug., 1984) 111-13.
13. L. Dattrino, *La mariologia del De Trinitate pseudo-atanasiano*, in *Lateranum* n.s. anno 50 (1984) 396-425: as from the late fourth century, Spain or France.
14. I.-H. Dalmais, O.P., *Le concile d'Ephèse et ses retentissements dans la doctrine et la liturgie mariales*, in *Le Monde de La Bible* (January, 1984) 39-41.
15. *Bernardino de Bustis e il Mariale*, a cura del Comune di Busto Arsizio e del Convento dei Frati Minori (Busto Arsizio, 1982, 46 pp.), reviewed in *Ephemerides Liturgicae* 98 (1982) 239: on author who died 1515, who wrote 63 sermons to match Mary's years.
16. G.M. Roschini, O.S.M., *La Vierge Marie dans l'oeuvre de Maria Valtorta* (1897 to 1961): ten volumes of her writings on "the gospel as it has been revealed to me"; published by Éd. Résiac, Rennes.

C. DOCTRINES: GENERAL AND SPECIFIC

1. Hilda Graef, *Mary: A History of Doctrine and Devotion*, has just come back in print in a single volume from Sheed and Ward (2 Creechurch Lane, London EC3, 1985).

2. *Credo: A Catholic Catechism*, trans. and adapted from the German by Sister Benedict Davies, O.S.U. (Chapman, London, American distributor Winston-Seabury, 1984).
3. Franz Courth, *Maria heute neu gefragt?* in *Trierer Theologische Zeitschrift* 93 (Jan.-Feb.-Marz, 1984) 40-50.
4. Alan Schreck, *Catholic and Christian: An Explanation of Commonly Misunderstood Catholic Beliefs* (Servant Books, Ann Arbor, Michigan, 1984): ch. 9 on Mary, ch. 8 on communion of saints.
5. Peter Hocken, *Mary, the Spirit and the Heart of the Gospel*, in *Queen* (Montfort magazine) (Jan.-Feb., 1985) 10-12: talk given to Ecumenical Society of B.V.M., Washington area.
6. Jesus Castellano Cervera, *Maria, Eucaristia, Comunità*, in *Ecclesia Mater* 21 (maggio-agosto, 1983) 69-74: for national eucharistic congress in Milan, in May.
7. Hugo de Azevedo, *Madre di Dio e Madre degli uomini. La Vergine e l'Eucaristia*, in *Studi Cattolici* 29 (Marzo, 1985) 163-172.
8. Card. Pietro Parente, *Maria con Cristo nel disegno di Dio* (Ed. Ares, Milan, 1985): author is now 94.

D. LITURGY AND DEVOTION

1. Donald Macdonald, S.M.M., *Mary: Our Encouragement in Christ*, in *Review for Religious* 44 (May-June, 1985) 350-359.
2. André Louf, O.Cist., *The Cistercian Alternative* (Gill and Macmillan, Dublin, 1983): from the French; final chapter is "With Mary, the Mother of Jesus" (pp. 135-141).
3. Stephen Tutas, S.M., *Who Is Mary for Me?* in *Review for Religious* 43 (Sept.-Oct. 1984) 778-780.
4. Rawley Myers, *The Book of Mary: Devotions for October and May* (Our Sunday Visitor Press, Huntington, Indiana, 1984, 207 pp.).
5. Quentin Hakenewerth, S.M., *The Mother of Jesus Was There* (Marianist Resources, Dayton, Ohio, 1984, 49 pp.).
6. Jack Alton Wintz, O.F.M., *Why Everyone Comes to Guadalupe*, in *St. Anthony Messenger* 92 (Dec., 1984) 24-33.

7. Sister Francis McAndrew, *Religious Renewal through the Message of Fatima*, in *Religious Life Review* (Dominican Publications, Dublin) 23 (Sept.-Oct., 1984) 256-260.
8. Fred Lilly, *A Call to Peace*, in *New Covenant* 14 (Oct., 1984) 8-10, 12, 13: on Medjugorje.

E. ECUMENISM

1. A.M. Allchin, *The Joy of All Creation: An Anglican Meditation on the Place of Mary*, now published in America (Cowley, Cambridge, Mass., 1985).
2. Peter Newman Brooks, *A Lily Ungilded? Martin Luther, the Virgin Mary and the Saints*, in *The Journal of Religious History* 13 (Dec., 1984) 136-149.
3. Michael O'Carroll, *Ecumenism and Our Lady*, in *Doctrine and Life* 34 (Sept., 1984) 383-388: on ecumenical conference held in Dublin, April, 1984.
4. John Randall, *Mary: Wall or Bridge?* (Living Flame Press, Locust Valley, N.Y., 1985): as advertised, by priest active in the charismatic renewal, 136 pp.
5. F. Courth, *Beten mit Maria. Ökumenische Erklärung des IX Internationalen Mariologischen Kongresses*, in *Una Sancta* 38 (1983) 346-50.

F. MISCELLANY

1. Ann Johnson, *Miryam of Nazareth. Woman of Strength and Wisdom* (Ave Maria Press, Notre Dame, Indiana, 1984): book-length poem.
2. William M. Burke, *Faith and T.S. Eliot's "Dry Salvages,"* in *Thought* 60 (March, 1985) 49-57: Angelus bells and the Annunciation in the poet's *Four Quartets*.
3. Walter Kern, compiler, *Marian Tribute*, fills the *Priestly Heart Newsletter* for May, 1985, whole no. 88 (Buffalo).
4. Sister Mary Jean Dorcy, O.P., with Dan Paulos, *Spring Comes to the Hill Country* (Roman, Inc., 4850 N. Harlem Ave., Harwood Heights, IL 60656, 1984): on the scissored paper cuttings, many of our Lady, with matching quotations in calligraphy; on Sister Dorcy, see Sr. Vera Gallagher,

Sr. Jean of the Black Handled Scissors, in *Catholic Digest* (January, 1985) 28-35.

5. Betsey Beckman, *From Eve to Mary*, in *Modern Liturgy* 11 (Oct., 1984) 7-8: on sacred dance.
6. Wolfgang Beinert, *Mary and Feminism*, in *Theology Digest* 31 (Fall, 1984:3) 235-239, from *Maria und die Frauenfrage*, in *Stimmer der Zeit* 201 (1983) 31-44.

G. LAST MINUTE AND ANNOUNCED ITEMS

1. The most recent volume of the *Etudes mariales* of the French Mariological Society, 41st year (1984) from the meeting at Baye, was published early 1985 (by O.E.I.L., Paris) on the theme *Marie et la fin des temps. I. Approche biblique*. Contributors are: C. Molette, M.J. Seux, H. Cazelles, J. Carmignac and R. Laurentin.
2. Just come also is *Miles Immaculatae* 20 (1984: 3-4) from Rome, described as a journal of Marian culture and formation in the spirit of St. Maximilian Kolbe. New editor is Peter D. Fehlner, O.F.M.Conv., who contributes an article to this big number (runs from page 193 to page 448) on Mary Immaculate and the mystery of the Trinity (pp. 289-327) in the thought of St. Maximilian (in Italian, as is the whole issue).
3. Robert Javelet, *Marie la Femme Médiatrice* (I.E.I.L., Paris, 1985): fairly extensive "Mariology," covering doctrine and devotion.
4. W. Beinert and H. Petri, editors, *Handbuch der Marienkunde* (Pustet, Regensburg, 1984).
5. *Epiphany (A Journal of Faith and Insight)* gave the summer quarter, 1984, to *Mary The Theotokos*, known to this reviewer only from the publisher's advertisement; one of the ten articles is: Raimundo Pannikar, *The Marian Dimensions of Life* (Epiphany Journal, P.O. Box 14727, San Francisco 94114).
6. *Our Lady's Digest* (quarterly from P.O. Box 1022, Twin Lakes, Wisconsin 53181): best in reprinted and original articles on our Lady from all over the world, has been going forty years, e.g., 39 (Winter, 1984/5): F.M. Jelly, *Mary*,

Mother of the Prince of Peace and Sr. Mary Andre, I.B.V.M., *Mary Ward* (b. 1585); 40 (Summer, 1985): Dom Daniel Rees, *What Event Does the Magnificat Celebrate?*

7. Due in 1985: Bertrand A. Buby, S.M., *Mary the Perfect Disciple* (Paulist Press, N.Y.).
8. In preparation: *Saint Francis de Sales on Mary*, ed. Lewis J. Fiorelli, O.S.F.S., from Sisters of the Visitation, Frederick, Md. 21701, or Tan Publishers, Rockford, Illinois.
9. Announced for fall/winter, 1985, a new printing of Adrienne von Speyr's *Handmaid of the Lord* (Ignatius Press, San Francisco).
10. Commissioned: a general work on our Lady by Fr. Frederick M. Jelly, O.P., for Our Sunday Visitor Press, Huntington, Indiana; recall Fr. Jelly's chapters on our Lady in *The Teaching of the Catholic Church* (O.S.V. Press, 1976), edited by R. Lawler, D. Wuerl and T. C. Lawler.

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