A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

The introduction and first division for this year’s Survey is *Mary and ecumenism*. Late last month (April, 1984), the Ecumenical Society of the Blessed Virgin Mary sponsored an international conference at Blackrock, College, Dublin, Ireland, with participants from England, Ireland, America and the European continent. The conference was organized by Dom Alberic Stacpoole, O.S.B., general secretary of the Society, and by Michael O’Carroll, C.S.Sp., leading figure in the Irish branch of the Society. Many principals of the parent English Society were present as well, e.g., E. Yarnold, S.J., Mr. Farrelly, Mr. McQuirk (treasurer), etc. American representatives included Msgr. John Murphy, currently President of the American Ecumenical Society, Dr. Donald G. Dawe of Richmond, Virginia, Father D. Grigorieff from Washington, Mrs. DeTrana and a half dozen more.

The Blackrock conference was the sixth such international gathering the ESBVM has organized, beginning with London, 1971. Many papers from previous conferences have been published, in some cases the complete proceedings: for Birmingham, 1975, as the Summer, 1975 *Supplement to the Way* (no. 25, titled *God and Mary*); for London/Oxford, 1979, in *One in Christ* 16 (1980: 1-2), and separately as well under the title *Looking Forward*; Canterbury, September, 1981, again as a *Supplement to The Way* (June, 1982, n. 45: *Mary and Ecumenism*). It makes a joyful start for this year’s Survey to announce the proximate publication of the major papers and some smaller “communications” from the five-day Irish meeting, to appear as *Mary in Christian Tradition*, in *Supplement to The Way* (Autumn, 1984, no. 51). A.J. Stacpoole will do the introduction. There will be articles by Bishop Kevin McNamara of Kerry (his opening address, “The Holy Spirit and Mary”); by Dr. Donald Dawe, Presbyterian, first President of the American Society (“Dogma of the Immaculate Conception in Ecumenical Perspec-
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tive”); by Anglican Bishop Richard Hanson (“Development of Theology and Marian Theology”); Peter Hebblethwaite, English journalist (“The Mariology of Popes John XXIII, Paul VI and John Paul II”); Mrs. Mary Anne DeTrana (from Richmond, Virginia, “Mary and the Role of Women in the Orthodox Tradition”); Bishop Kallistos Ware (England, “The Sanctity and Glory of the Mother of God: Some Orthodox Positions”); Professor Desmond O’Connell (Ireland, “Virginity as a Creative Force”). There were eleven short “communications,” some of which may find place in the published volume or as Society pamphlets. Among these further speakers were: John McHugh of England (Scripture); Peter O’Dwyer, O.Carm. (ancient Irish devotion to Mary); Donal Flanagan of Dublin (Mary and feminism); Christopher O’Donnell, O.Carm. (Mary as charismatic); Sister Celine Mangan (Irish ecumenical joint statement on BVM); Dr. Grigorieff (contemporary Russia); David Doyle (apparitions); Brian Nolan, C.M. (infancy narratives); Eamon R. Carroll, O.Carm. (Loyola University, Chicago, agreed statements from the international Mariological Congresses, 1965-1983); Edward Yarnold, S.J. (Mary in the ARCIC final report—from the Anglican-Roman Catholic international commission).

Along with last month’s Dublin conference there are other indications that the Virgin Mary is receiving increased notice on the ecumenical scene. At the end of their lengthy statement Jus\textit{tification by Faith} (September 30, 1983; in \textit{Origins} 13 [October 6, 1983] 277-304), the Lutheran-Roman Catholic dialogue in the United States noted the need to take up Mary and the cult of the saints in the context of the all-sufficient saving grace of Christ. And the Lutheran-Roman Catholic consultations did begin the consideration of Mary in the communion of saints at their February, 1984, meeting, with F. M. Jelly, O.P., of our Society, present.

The Marian hopes and difficulties of the Anglican-Roman Catholic dialogues have been reported on both international and American levels. Fr. Yarnold commented at Dublin on the ARCIC report, and NC’s \textit{Origins} printed the American bi-lateral counterpart, of December 22, 1983: “ARC Dialogue Examines Difficult Questions. Images of God: Reflections on Chris-


Last month also (April, 1984), Canon A. M. Allchin of Canterbury published his latest, *The Joy of All Creation. An Anglican Meditation on the Place of Mary* (Darton, Longman and Todd, London, 1984). Edward Yarnold, S.J., wrote the foreword. Canon Allchin has taken part in many ecumenical efforts, representing Canterbury and the Anglican world. This new book, as beautiful in content as in title, surveys Anglican thought from the seventeenth century through the nineteenth into the twentieth, enlisting in the chorus of praise poets as well as preachers. A central theme is the role of the body as essential to the joy of Christian worship and integral to the understanding of Mary's place.

The ESBVM continues to publish its thrice-yearly content-packed Newsletter as well as occasional chosen lectures given in one or another of the ten English cities where the Society holds regular meetings, by way of two examples, Gordon Wakefield (Methodist), *Mary and the Humanity of Jesus* (given June, 1983, at Oxford; published January, 1984), and A. J. Stacpoole's provocative *Mary in Ecumenical Dialogue*, given at the annual general meeting of the Society (London, March 5, 1984), and to be given again at the Marian Congress in Athlone, Ireland, on the theme Mary in the Church Today (July 1-6, 1984),
to celebrate the centenary of the Marist Brothers in Ireland.

The book *Mary's Place in Christian Dialogue*, ed. by A. J. Stacpoole and published in England in 1982, has come out in an American edition (Morehouse-Barlow, Wilton, CT, 1983). I praised this twenty-five essay collection of papers from the ESBVM in my last year's Survey and now welcome its reasonably priced American appearance. The American Society has its headquarters in Washington, D.C.; current president is Msgr. John J. Murphy, with vice-presidents (both former presidents) D. Grigorieff (Russian Orthodox) and Donald G. Dawe (Presbyterian). The American Society meets twice yearly, spring and fall, and has in planning a book of its own papers with a selective recommended reading list; memberships and other information are available from the secretary-treasurer, Elise Smith (423-4th St. N.E., Washington, D.C. 20002).

An ecumenical roundtable was a feature of the ninth international Mariological Congress held in Malta, September, 1983; this was the sixth such ecumenical gathering in a series begun at Santo Domingo in 1965. As on previous occasions, the discussions issued in an agreed statement, on the theme of Mary in the communion of saints, signed by seven Roman Catholic participants and by seven representatives of other Christian bodies: Anglican, Orthodox, Lutheran, Calvinist (Reformed). It was dated September 15, 1983, and appeared, with the names of the signers, in the English weekly *L'Osservatore Romano*, September 26, 1983.

An article by Walter Kasper, summarized in the fall, 1982 issue of *Theology Digest* (not published in fact until January, 1984), "Dialog with Reformation Churches" (pages 213-216) mentions as two remaining major problems: 1) episcopal ministry—which brings in apostolic succession and the papacy, and, inevitably, eucharistic unity also; 2) "Veneration of the saints and Mariology; unlike the sixteenth century where such differences seemed non-basic, today mariology seems the touchstone for reaching accord on justification and christology."

2. Periodicals and annuals

The second division of this Survey covers the periodicals, *Mar-
ianum, Ephemerides Mariologicae, and Cahiers Mariolais, and the annual proceedings of the Spanish and French Mariological Societies. The 1983 issues of Ephemerides Mariologicae are to hand and illustrate ecumenical concern. In fact, the theme of fascicle III is “Maria en Lutero y en el ecumenismo actual,” for the Lutheran anniversary of his birth, with an article by editor D. Fernández on Mary in Luther’s book on the Magnificat. In the third number also (v.33) is Michael O’Carroll, C.S.Sp., “Ecumenism and Our Lady. The English Situation,” and in the fourth fascicle, by William Cole, S.M., “Mary in Ecumenical Dialogue”: both articles are well-informed. The first 1983 Ephemerides Mariologicae has an article by V. M. Blat, O.C.D., on the Marian spirituality of St. Thérèse of Lisieux; by R. M. López Melus, O.Carm., on Carmelite tradition before the time of S. Teresa (d. 1582); and by Ildefonso de la Inmaculada, O.C.D., on “Women who were Marian mystics.”

Since last year’s Survey, the 1982 numbers of Marianum have come, in two double fascicles (v. 44, whole numbers 128 and 129), and one double fascicle for 1983 (v.45). There is the customary polyglot variety: studia, miscellanea, and chronicles, documents, book reviews. Among the major 1982 articles are pieces by Luigi Gambero, S.M., (S. Basil of Caesarea), E. Llamas, O.C.D. (S. Teresa of Avila), E. Testa, O.F.M. (Dormition from standpoints of literature, theology and archeology). Miscellanea entries include V. Vasey, S.M. (“Bossuet on Mary’s Maternal Love,” English) and J.-P. Gabus (Protestant outlook on Marian devotion, French). With the second 1982 double-number, editor I. Calabuig took a leaf from the Schoolmen and began a new department, Sic et non, choosing as subject L. Boff’s O rostro materno de Deus (Brazil, 1979, also Spanish and Italian translations), with contrasting reviews by J. Galot, S.J., and Xavier Pikaza.

Sic et non reappears in the first 1983 double fascicle of Marianum, with respect to Il Vangelo di Giovanni. Analisi linguistica (Assisi, 1982) by Juan Mateos and Juan Barreto—the reactors are O. da Spinetoli and V. Pasquetto, O.C.D. The articles in the same number are all exegetical: A. Serra, O.S.M., on “Rejoice, daughter of Sion” (Italian); A. Valentini, S.M.M., on
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the authorship of the Magnificat (Italian); K. Stock, S.J., on Mary's vocation (Luke 1, 26-38) (Italian version of the original German in Biblica 61 [1980] 457-491) favoring the 'vocation' rather than the 'announcement' interpretation, as a number of other scholars have done recently also; I. de la Potterie, S.J., on the virginal child-bearing of the Incarnate Word according to John 1, 13 (Italian); N. Lemmo, survey of interpretations of "daughter of Sion" and Luke 1, 26-38, from 1939 to 1982. F. Courth, S.A.C., of Germany, contributes the miscellanea item: "Mary—Evangelical Questions and Viewpoints: A Catholic Assessment" (German), in comment on recently expressed German Lutheran positions.

The 39th volume (1982) of Études mariales comes from the meeting held at Beauraing, Belgium, September 2-4, 1982. Beauraing, in the diocese of Namur, was chosen for the fiftieth anniversary of our Lady's appearances. The general subject was "Mary in the Church's Prayer." Marialis cultus served as a constant resource; it is worth noting that Paul VI's great letter was also cited by many speakers at the Dublin ecumenical conference. President Charles Molette contributed the introduction; five papers followed: J. Schlosser's exegetical study on Mary in the prayer of the Church according to Luke 1, 48 and Acts 1, 14; B. Billet, the place of Mary in Paul VI's Roman Missal; P. Youssif, Mary, mother of Christ in the pre-Chalcedonian Assyrian-Chaldean liturgy; A. Cabes, "the Mother of Jesus was there; testimonies on Mary's presence in the life and prayer of young people"; S. DeFiores (Montfort Father from Italy), Mary's place in the prayer of the Church—a theological reflection.

Jacques Schlosser's study showed a variety of prayers touching Mary at the very origin of the Church: prayer of Mary (Magnificat), with Mary (Cenacle), perhaps even to Mary. Molette commented also on the surprising neglect of the Marian pericope of Acts 1, 14, noting the few patristic references he has found, especially Chromatius (bishop of Aquileia, 388 to 407) in a sermon on the origins of the Church. Chromatius appealed to Mary's prayer in the Cenacle in support of Church unity and apostolic orthodoxy.

According to Schlosser, Luke the theologian is concerned with
ecclesiology, with the continuity between Israel and the Christian Church. The first two chapters of the Gospel depict praying people, exemplary Israelites; the opening chapters of Acts depict the nascent Church similarly, celebrating the marvels of God. In Acts 1, 14, Schlosser notes Luke's characteristic emphasis on prayer; the opening of Acts is a nostalgic recall of the temple piety of Luke's infancy chapters. Mary's double citizenship, so to speak, daughter of Israel and member of the post-Easter Church, helps greatly to mark the Church as the achievement of pious Israel. Both Luke 1, 48 and Luke 11, 27-28 bring out the depth of Mary's faith, a faith no different from Abraham's (in the God who makes the dead live and calls into being that which does not yet exist, Romans 4, 17), and hence we meet in Luke's Mary his ecclesiology "for she is first of all a disciple, a member, the most eminent member perhaps, but member all the same, of the community of believers." "Member of the people of Israel, she shares in the change of Israel into the Christian Church and provides convincing evidence thereby of the success of God's plan and the continuity of the history of salvation."

Bernard Billet's paper on the Blessed Virgin in Pope Paul VI's Missal assesses the Marian riches of the current liturgy. Fruit of the post-conciliar revisions, the first edition of the new missal came out in 1970, the second in 1975; the second has new votive Masses for the Holy Name of Mary and for Mary Mother of the Church, which have not yet found their way into approved translations for the United States. Inspired by Marialis cultus, Dom Billet studies the current Sacramentary: 1) the ordinary of the Mass (ordo missae), specifically the penitential rite, but also 2) credo and prefaces (wide choice). The penitential rite formula reflects that of the 12th- and 13th-century Carthusians, Dominicans and Carmelites, and is the strongest direct calling on Mary in the liturgy. The prefaces have many Marian references; those for December 8, August 15 and the votive Mass of Mary, Mother of the Church celebrate Mary's role in the community. 3) at the heart of the eucharistic prayer, the ancient (fourth-century) reference in the communicantes. 4) the solemn final blessing suggested for our Lady's days: Mary, cause of our joy and source of blessing.
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With meticulous care Billet studies out the current Missal in all aspects—antiphons, proper prayers, calendar, capital and lesser references to our Lady, with helpful charts. He notes, as have others also, the disequilibrium in the liturgy of the paschal triduum, where Mary is hardly mentioned, *pace* the conciliar insistence (*Lumen gentium*, 58) on her association to her Son's sacrifice. This is in surprising contrast to the prominent place she holds in the Advent and Christmas cycles. Billet neglects no element of the present Mass liturgy of our Lady—giving the background and content of all the antiphons and proper prayers throughout the year, and comparing the Latin control texts with the French translations; something comparable might be done with profit for the English ICEL translations, now in course of revision. (Cf. John McHugh's brochure, *On Englishing the Liturgy*, Durham, 1983, 50 p., an open letter to the bishop of Shrewsbury, president of the liturgy commission of the bishops' conference of England and Wales.)

*Estudios Marianos*, v. 48, comes from the 38th convention of the Spanish Mariological Society, held at Seville, May, 1982: *Fundamentos teológicos de la piedad mariana. Sevilla y Andalucía, un testimonio* (Salamanca, 1983, 603 pp.). The theme reflects reborn interest in popular religion; some papers are keyed to the double anniversary of the birth of St. Francis (1182) and the death of St. Teresa of Jesus (1582). The foreword gives the rationale of the week and traces its development. Twenty-one papers fall under three heads: 1) Marian piety, its theological roots; 2) particular aspects; 3) witness of Seville and Andalusia. The concluding contribution is the homily of Bishop Rafael González Moralejo on the Marian devotion of St. Teresa. Among the authors are many familiar names. In part one: G. Rovira Tarazona (biblical roots); Idelfonso de la Inmaculada, O.C.D. (divine motherhood, foundation of devotion); M. Llamera, O.P. (spiritual maternity); M. Garrido Bonafio, O.S.A. (Assumption and queenship and shrines, consecration, crowning); S. Folgado Flórez (consciousness of the Christian people).

In part two occur: J. Esquerda Bifet (mission dimension, as Puebla); C. Pozo, S.J. (Mary, our Mother, and Marian piety); L. Ma Herrán (Marian sanctuaries in John Paul II); E. Llamas,
O.C.D. (Marian confraternities); L. Díez Merino, C.P. (Gen. 3,15 in Jewish interpretation, long exegetical study); J. Colomina Torner (stages of Marian spirituality according to the Mansions of S. Teresa); Fr. P. de Anasagasti, O.F.M. (St. Francis); G. Calvo Moralejo, O.F.M. (Fray Bernardino de Laredo, d. 1540). Part three has: R. Martín Cartaya (on Seville); J. Hernández Díaz (art of the period of Murillo, d. 1682); L.F. Mateo-Seco (Seville, 17/18 centuries); I. Bengoechea, O.C.D. (Seville, S. Teresa and Mary); M. J. Carrasco with J.M. González (sculpture of the Huelva diocese); I. Vázquez Janeiro, O.F.M. (Andalusian plebiscite for the Immaculate Conception, 1732).

Vol. 5 (1982) and vol. 6 (1983) of *Scripta de Maria* from Saragossa have arrived, big volumes testifying to the productivity of Spanish scholarship. Among the fifteen articles in the 1982 volume: Carlo Colombo on the Assumption (Italian); Gonzalo Aranda on the Marian apocrypha of pseudo-Cyril of Jerusalem; S. Folgado Flórez on St. Augustine and Marian spirituality, also on St. Thomas of Villanova; Angel Luis, C.SS.R., on Francisco de Toledo (d. 1596); Salvador Mensua on the common of the B.V. in Paul VI's Missal. And in the 678-page volume six: seventeen entries, e.g., María Cuende Plaza—Abraham and Mary according to the Koran; Manuel Garrido—psalters in honor of Mary; Gaspar Calvo Moralejo—Bernardine of Laredo and Mary's present in mystical experience; Jesús Polo—the immaculist oaths at Saragossa, 1617 and 1619.

The final 1982 issue of *Cahiers Marials* (n. 133, Nov. 15) was for the 50th anniversary of our Lady's appearances (eight between January 15 and March 2, 1933) at Banneux, Belgium—history, message and meaning of the "Virgin of the poor." Three articles are by L. Wuillaume, S.J. (facts, message and gradual official recognition, Bishop Louis Kerkhofs, 1925-1962). K. Gatzweiler provides a biblical assessment; A. Demoulin studies the meaning. M. Gérardin, leading historian of Banneux, reports on the visionary, Mariette Beco (Eldest of eleven, she was twelve in January, 1933.); Canon Van Loon, rector of the sanctuary, explores the pastoral implications.

The first 1983 number (136, Jan. 15) was on "our mother Mary and our mother the Church." The authors are familiar:
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H.-M. Manteau-Bonamy, O.P., (thought of Vatican II); Th. Koehler (Middle Ages to present); A. Tostain (rosary); editor A. Bossard on Marian bibliography; also an article on African society and the mother with respect to Mary and the Church by a priest from Zaire, A Vital Mbadu-Kwalu; even a short piece on Marian philately.

The April issue, second of 1983, gives the papers from the January, 1983, convention of the “Association of Marian Apostolates” (Assoc. des Oeuvres Mariales), all on “consecration to Mary.” As Bossard notes in his editorial, Mary must be presented always “within the mystery of Christ and the Church,” so also for consecration to her. J. Laurenceau, O.P., delves into the history of consecrations (John Damascene, d. 749, to John Paul II); And A. Rum, S.M.M., (from Italy) considers “collective consecrations.” R. Cantais, C.M., offers a theological reflection, and J. Hemery, S.M.M., does something similar. Th. Koehler reports on our own last convention (Florida, January, 1983) and J.-P. Prevost, S.M.M., considers the bible and spiritual motherhood.

Theme for the June number is “prayer and hope.” L.-P. Pineau presents the woman of the Apocalypse as a sign of hope. Other authors are Jean Hemery, Albert Rouet (“Mary—journey of hope”). There is a transcript of a conversation between Fr. Laurenceau and a Polish friend; from Poland also a meditation on the rosary (by E. Oginski). A. Enard’s fairly long article finds roots of the Hail Mary in ancient Christian tradition, with many quotations from the Fathers.

The September issue is on Mary in the communion of saints. Along with Fr. Bossard’s analysis of Vatican II, H. Cazelles, P.S.S., writes of Mary and the communion of saints according to the Scriptures, and M.-J. Nicolas, O.P., offers theological reflections. S. Z. Jablonski has a short essay on “the historic and prophetic role of Jasna Gora for the nations of central and eastern Europe.” There is an interview with four Sisters on the role of Mary in their congregation and lives (Helpers of the Holy Souls). There is a touching article on the communion of saints from the “fraternité Jonathan—Pierres Vivantes,” for parents of children who have died young; with their comments.

The final 1983 Cahiers Marials is based on the Holy Year of
Redemption, 1983/84, with matching articles by J. Gonthier, C.M., L. Dilhaare, A. Boulet, S.M., and a few others. Two 1984 numbers have come: for January 15 (n.141) on praying the rosary with the bible—almost the entire number is J. Laurenceau’s reflections with attractive black and white drawings. B. Billet, O.S.B., reports on the Malta congress of September, 1983, especially the French section, and there is a brief bibliography. The April issue (no. 142) is on litanies of our Lady—with articles by R. du Poset, S.M., I.-M. Calabuig (to be continued), A.-M. Roguet (a biblical litany reprinted from La Vie Spirituelle of October, 1968, with some added commentary by A.-M. Roguet; an English translation is in J.P. Kenny, S.J., The Meaning of Mary for Modern Man (Melbourne, 1980), and others.

Marian Library Studies, annual of the Marian Library of the University of Dayton, has published vol. 12 (dated 1980, December, but reaching subscribers early in 1984), with Erasmi Corpus Mariologicum II, by the late Joaquín María Alonso, C.M.F., pages 275-541, continuing (commentary in Spanish) from MLS vol. 11.

3. Magisterium

It would take not just a paper but an entire convention to report adequately the messages of Pope John Paul II, many in conjunction with his worldwide trips to Marian shrines. One word only here on the “entrusting to Mary of all peoples and all nations,” which the pope asked the bishops to do in union with him the weekend of March 24/25, solemnity of the Annunciation of the Lord, as the jubilee year of redemption was drawing to a close (in English L’Osservatore Romano, February 27, 1984, dated December 8, 1983; also in The Pope Speaks 29 [1984:2] 142-145). As reported, even in the Catholic press, this papal recommendation sounded somewhat like a simple “consecration to Mary and her Immaculate Heart,” along the lines of Pope John Paul II’s words at Fatima, May 13, 1982, the first anniversary of his escape from the assassination attempt. It is true that the Holy Father urged the bishops to join him in an act of consecration to the Immaculate Heart of Mary, in a fairly lengthy formula, very similar to that used at Fatima, May, 1982, but what seems to
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have gone unnoticed, or almost so, was the deeply Christological character of the "act of entrusting." (An encouraging exception is the good commentary by Patrick Gaffney, S.M.M., in L'Osservatore Romano, April 16, 1984.)

The emphasis on Christ appears in both the act of consecration and in the prefatory letter of the Holy Father to the bishops. Alluding to the impending bimillenium, the pope pleaded for reconciliation in Christ the Redeemer. The feast of December 8, date of the document, is a reminder of redemption—"the power of the redemption of Christ in the conception of the woman destined to be the Mother of the Redeemer." The pope desires to pay tribute to the reconciling power of the redemption "through the Immaculate Heart of the Mother of God, who in a most particular degree experienced this salvific power."

The formula of consecration begins with the most ancient of Marian prayers, the Sub tuum praesidium ("We have recourse to your protection, holy Mother of God."). I regard the following lines as the heart of the 'entrusting':

Behold, as we stand before you, Mother of Christ, before your Immaculate Heart, we desire together with the whole Church, to unite ourselves with the consecration which, for love of us, your Son made of himself to the Father: "For their sake," he said, "I consecrate myself that they also may be consecrated in the truth" (John 17, 19). We wish to unite ourselves with our Redeemer in this his consecration for the world and for the human race, which, in his divine heart, has the power to obtain pardon and to secure reparation. . . . How deeply we feel the need for the consecration of humanity and the world—our modern world—in union with Christ himself! For the redeeming work of Christ must be shared in by the world through the Church. . . .

It is in this Christocentric and ecclesial setting that the Mother of Jesus is placed, with consummate care and tenderness:

Above all creatures, may you be blessed, you, the Handmaid of the Lord, who in the fullest way obeyed the divine call! Hail to you, who are wholly united to the redeeming consecration of your Son! Mother of the Church! Enlighten the People of God along the
paths of faith, hope and love! Help us to live in the truth of the consecration of Christ for the entire human family of the modern world. In entrusting to you, O Mother, the world, all individuals and peoples, we also entrust to you this very consecration of the world, placing it in your motherly heart.

4. Scripture and later tradition


Jumping from the New Testament to the Middle Ages, Sister Benedicta Ward, Anglican nun medievalist, has put us in her debt again with the book co-published by the University of Pennsylvania Press (Philadelphia) and Scolar Press, Ltd. (London), 1982: Miracles and the Medieval Mind. Theory, Record, and Event, 1000-1215. Chapter 8 is “Miracles of the Virgin” (pp. 132-165). Here are some items of interest: the title “mother of
merciful” comes from eleventh-century Cluny, where a thief turned monk so addressed Mary on his deathbed. The Faust-like Theophilus story migrated East to West, and was adopted in many places, losing its original local color. By 1172, three books of the miracles of St. Mary of Rocamadour had been completed, covering a period of twenty years. Perhaps not a miracle in the medieval sense, but surely marvelous and enriching, is the circumstance that the French composer Francis Poulenc (d. 1963) found his way back to the faith through the Black Virgin of Rocamadour and then praised her in a composition of the same name. According to the article by J. Gustaitis, “A Mass for Today’s Church,” in America for February 4, 1984, the turning point was August 22, 1936, Poulenc was then thirty-seven. The rebuilding of Chartres Cathedral in 1194 also gave rise to a book of miracles.

Similar miracle collections are found in twelfth-century England, and have been studied by Sr. Richard Southern, the great scholar to whom B. Ward has dedicated this book. The devotion of our Lady’s joys is also mentioned, and interest in St. Anne, mother of Mary, in connection with the feast of the Conception of the holy Virgin. In summary, Sister Ward notes that the medieval devotions to Mary were “universal devotions, untethered by place, and in them all Mary is a figure of mercy without bounds” (162). Her comment about the medieval mind pertains also to the miracles of the Virgin; the monastic tradition both East and West from the fourth to the fourteenth century was marked by a “unified understanding of reality not yet broken down to the cause and effect universe and its exclusive interest in ‘how’ things happen . . .” (215).

5) General treatments and specific doctrines

In this section, I put in first place the remarkable book published by the last general chapter of the Servites, the 208th, held in 1983; the English edition is Do Whatever He Tells You. Reflections and Proposals for Promoting Marian Devotion (Edizioni Marianum, Rome, Italy, December, 1983). Coming from the competent theological faculty of Marianum, the book is a realistic assessment of the current situation, the chiaroscuro, the
bitter-sweet of the post-conciliar Marian situation in the Western Church, with an analysis of the difficulties and positive suggestions for implementing the conciliar gains and those of Paul VI's Marialis cultus (1974). The Servite document is a challenge to other religious families and to all Catholics to renew Marian piety, with the sage comment: "... the future of pious Marian exercises will greatly depend on their quality and their ability to accept valid forms from the past and, even more, to respond to the new needs which continuously emerge in the life of the Church" (n. 54, p. 61).

The three main sections of Do Whatever... delineate the purpose: 1) reflections on a recent crisis, with a first consideration towards overcoming it, by recognizing Mary at the heart of the Christian mystery, in the Incarnation and in the Paschal event; 2) on the harmony of Mary and the consecrated life; 3) "Some of the tasks awaiting local churches and religious institutions in promoting devotion to the Blessed Virgin," much wider in scope than Servite family interests, as the subheadings show: studies (strong, yet encouraging, words); proclamation of the Word; fidelity to liturgical reform; the way of beauty; choice of the poor; the advancement of women; fostering life; promoting the cause of ecumenism; communion in the faith of Abraham (Jews and Muslims).


In anticipation, there are two books in press, likely to come out this year, and third in planning. The Paulist Press is preparing Anthony Tambasco, What Are They Saying About Mary?—I have read it in manuscript and recommend it. Ave Maria Press (Notre Dame, IN) showed me the manuscript of their The Prayer of Miriam, by Anne Johnson, a well-done book-length
free verse poem built on Old Testament preparation and New Testament fulfillment. F. M. Jelly, O.P., of our Society, is editing *Mary: Pilgrim Mother of a Pilgrim Church*, with contributors of the twelve essays ranging across the ecumenical band. He contributes the foreword and title essay; others are John Deschner (Methodist view), with a Catholic response by Peter Phan. Edwin Sylvest and Ricardo Ramirez are writing on our Lady of Guadalupe; Jack Bemporad on Jewish women; John Williams on Mary in Islamic Tradition.


6) Liturgy and devotion

As ever, the category, liturgy and devotion(s), has many items. The experimental new translations of popular prayers to our Lady that I mentioned last year have been approved for public use in England and Wales, among them the familiar Litany of Loreto, the Memorare, Salve Regina, Regina Coeli, Angelus, and others, as *Prayers to Our Lady and the Saints* (Cath. Truth Soc., London, no. D549, 1983).

Father (Archimandrite) Clement C. Englert, C.SS.R., wrote last year a 70-page brochure, *The Holy Icon of the Mother of Perpetual Help*, published by the Ukrainian diocese (Stamford, CT).

7) Miscellany

Under the heading of "miscellany" there are again many possibilities, e.g., art studies, as Sister Carol J. Purtle's careful and intelligent *The Marian Paintings of Jan Van Eyck* (Princeton, 1982). More than half the great Flemish painter's works were on Marian themes. Finola Kennedy of Dublin wrote the brochure *John Henry Newman and Frank Duff* (Dublin, 1979, with foreword by Michael O'Carroll, C.S.Sp.), on two great protagonists of the laity, and the importance also of our Lady.

dom references but considerations in context that run into paragraphs and pages, as “The Marian Experience of God” (338-343) and “Marian Tradition” (362-365), which opens with the words:

The threefold archetypal experience of Christ, which is conferred by the Apostles on the Church for its use [these are 1) the twelve with Peter at the head, 2) Paul, and 3) the beloved disciple], remains permanently sustained and undergirded by the Marian experience of Christ, which in its depth and simplicity is quite beyond the power of words. But the Marian experience existed prior to the apostolic experience, and it thus wholly conditions it, for Mary, as Mother of the Head, is also Mother of the Body.

Commenting on the poetry of Paul Claudel, von Balthasar writes (405): “He reminds us of the taste (sapor) of the salt of wisdom, the taste of the Mother of the Lord, who is like the flame and the distillation of all creation and who, in her soaring to God, communicates to us the taste of God himself.” Further (421) he explains that by basing herself on the experience of Mary, the believer pure and simple, the Church teaches her children the Word of God in all its incarnational fulness, even to taste and smell. The life of Mary is prototype of what God’s artistry accomplishes when the human offers no resistance, “The three cycles of the Rosary offer these situations [the inimitable and unforgettable situations of life itself] to the anamnesis of the Church and of Christians, in strict unity with the life of Christ.” For “Mary’s life possesses no detached form of its own; it is the most intimate possible accompaniment of the Christ-form; it stands in the shadow and in the light of Christ’s form alone. But Mary’s form is not simply outshone by the form of Christ; rather, precisely because Christ exploits Mary, precisely because she bears the Cross with him, her form is inundated in a light radiating from him” (p. 564).

I end this Survey on the same theological note on which it began—study of the Mother of Jesus as a way to Christian unity. The stated goal of the ESBVM can hardly be surpassed: “to advance the study at various levels of the place of the Blessed Virgin Mary in the Church, under Christ, and the related theolog-
ical questions, and in the light of such study to promote ecumenical devotion.”

The Westminster Dictionary of Spirituality (Westminster Press, Philadelphia, 1983), edited by Gordon S. Wakefield, English Methodist and member of the ESBVM, has a number of entries touching our Lady. One of the most interesting occurs in the article on the English divine Austin Farrer (d. 1968), author of Lord I Believe. Suggestions for Turning the Creed into Prayer (2nd rev. ed., London, 1958), about which Charles C. Hefling writes: it “develops the thesis that ‘no dogma deserves its place unless it is prayable, and no Christian deserves his dogmas who does not pray them,’ and concludes with an adaptation of the use of the rosary combining imaginative participation in the events of the Gospels with the traditional Jesus prayer.”

In Malta, September 14, 1983, an ecumenical prayer service was held in the Anglican Church in Valletta (across the street from the popular Our Lady of Mt. Carmel of my Carmelite confreres). Fr. John Milburn (Anglican) and I both spoke briefly, and I applied to the efforts of the Mariological and Marian international congresses this comment from Raimundo Pannikar (from “Toward an Ecumenical Ecumenism,” in Journal of Ecumenical Studies 19 [Fall, 1982] 785): “Ecumenism has the power of its precariousness; it is based on prayer.”

Further Selection of Recent Writings

This appendix follows the customary order: A. Magisterium; B. Scripture and tradition; C. General and specific doctrines; D. Liturgy and devotion; E. Ecumenism; F. Miscellany; G. Recent (last-minute) items. The reader will be familiar with the extensive reviews in standard journals, Marianum, Ephemerides Mariologicae, Esprit et Vie, and others, e.g., Michael O’Carroll, C.S.Sp., “Marian Trends,” in Irish Theological Quarterly 49 (1982:4) 201-304.

A. MAGISTERIUM

1. The Pope Speaks: index to vol. 28 (1983) has 34 entries under Mary, Blessed Virgin.
2. John Paul II, Act of Entrusting (for March 24/25, 1984), in
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Queen (of All Hearts) 35 (May-June, 1984) 39-41.


8. Cardinal Carter (Toronto), Do This In Memory of Me (pastoral letter on priestly orders, December 8, 1983): much on BV.


10. Puebla and Beyond. Documentation and Commentary, eds. J. Eagleson and P. Scharper (Orbis, Maryknoll, 1979): see index for many references to our Lady.


B. SCRIPTURE AND TRADITION


2. Raymond E. Brown, S.S., The Critical Meaning of the Bi-
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ble (Paulist, N.Y., 1981): quite a few entries under Mary in the index.


5. Robert Mahoney, Die Mutter Jesu im Neuen Testament, in Gerhard Dautzenberg e.a., Die Frau im Urchristentum (Freiburg, 1983) 92-116: according to a citation I have seen.


12. Mark Jordan, Mary the Mother of God in the Writings of S. Thomas Aquinas in Notes and Commentary. The Centre for Contemplative Studies in the University of Dallas, no. 6, Fall, 1983.

13. Michael Brundell, O.Carm., Trinity—Incarnation—The Virgin Mary: The Place of Mary in the Spiritual Life according to L. M. Grignion de Montfort, in Carmel in the World
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C. GENERAL AND SPECIFIC DOCTRINES


2. *La Madonna* for November, 1983, for the anniversary of the consecration of Italy to the Blessed Virgin, articles by A. Serra, S. De Flores, etc.


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from Marian seminars held in Africa, with R. Laurentin, W. Cole, T. Koehler, V. Branick, etc.


23. Alan Schreck, Devotion to Mary. Catholic beliefs about Mary have their roots in our belief in her Son, in New Covenant 12 (July-August, 1983) 14-18, also the pamphlet, What Do Catholics Believe About Mary? (Servant, Ann Arbor, Michigan, 1983).

25. Ralph Martin, Mary: God's Choice, Our Response, in three parts, in Renewal Ministries (only part three is dated, March, 1984), from talk at Steubenville, Ohio, Summer, 1983.


D. LITURGY AND DEVOTION


3. A Marian Prayer-Watch of the Servants of Mary (Vigilia de Domina) (Friar Servants of Mary, Chicago, 1982): part of the publications for the Servite 750th anniversary.

4. In Praise of our Seven First Fathers (Roma, 1983): also for the Servite celebration.


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E. ECUMENISM


2. The Ecumenical Society of the B.V.M., 11 Belmont Road, Wallington, Surrey SM6 8TE, England, welcomes inquiries and memberships; members receive the *Newsletter* three times a year, and other publications. A recent pamphlet is Ralph Townsend, *The Place of Mary in Early Anglican*
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5. Martin Luther, Das Magnifikat, with intro. by H. Riedlinger (Herder, Freiburg, 1982).


7. Georges Chantraine, S.J., Woman as Deprived of the Spirit: An Aspect of Luther's Thought on Woman, in Communio 10 (Fall, 1983) 240-255; trans. by Esther S. Tillman from the French; 250-253 especially on BVM.


12. Giovanni Oecolampadio, La Lode di Dio in Maria, in Dia-
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18. The Ecumenical Society of the B.V.M., of the United States, has offices at Elise Smith (Secretary ESBVM), 423 Fourth St. N.E., Washington, D.C. 20002. Membership applications and inquiries are welcomed; members receive notices of the twice-yearly meetings and can obtain copies of talks, e.g., from the May, 1984, meeting in the Washington area: Peter Hocken, *Mary, the Spirit and the Heart of the Gospel*, and Donald G. Dawe (same paper he read at the Dublin conference, April, 1984), *Dogma of the Immaculate Conception in Ecumenical Perspective*.

19. *Our Lady's Digest* (quarterly, from P.O. Box 1022, Twin Lakes, WI 53181) is approaching its fortieth year, and continues to present the best in reprints and original articles selected from around the world, e.g., in recent issues: 38...
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F. MISCELLANY


3. Tatiana Goritcheva, *Nous, convertis d’Union soviétique* (présentation d’Olivier Clément) (Nouvelle cité, Paris, 1983): from the German, a struggle for women’s rights by Soviet women, with the BVM as an inspiration.


5. Petro B. T. Bilaniuk, *Studies in Eastern Christianity* (v. 2) (Munich and Toronto, Ukrainian Free University, 1982): according to review in *Journal of Ecumenical Studies* 20 (Fall, 1983) 678 has good material on Mary.


7. Pavel Florensky, *A Metaphysics of Love* (St. Vladimir’s Seminary Press, NY, 1984): has been called to my notice as having sections on Mary and Holy Sophia.


9. Robert E. Burns, *Thoroughly Modern Mary*, in *U.S. Cath-

https://ecommons.udayton.edu/marian_studies/vol35/iss1/15
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G. LAST MINUTE ITEMS

1. Ignatius Press of San Francisco announces for 1984 the reprint of *Handmaid of the Lord* by Adrienne von Speyr.


4. *The Word Among Us* announces for October, 1984, the theme of *Mary as Model of the Church* (P.O. Box 3646, Washington, D.C. 20037).

5. Daniel F. Stramara, O.S.B., this article has appeared in three places: *What the Bible Says about Mary*, in *The Pecos Benedictine* (October, 1983) 2 and 7, as a 15¢ leaflet from the same source, and as reprint, titled *Mary, the Mother of God*, in *Theosis* (Newsletter for Orthodox Spiritual Renewal) 7 (July, 1984).


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