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A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

From the scattered riches of writings about our Lady from 1979, the single theme strong enough to receive top billing is the aspect of Marian pilgrimage. As we heard from Bishop Vaughan earlier in this convention, Pope John Paul II's travels took him to capital Marian shrines in Poland, Ireland and Mexico, among other places. It was the 100th anniversary of the appearance of our Lady at Knock in County Mayo, Ireland, and the centenary also of the death of St. Bernadette of Lourdes. The international ecumenical conference held in England late September and early October began at London, continued at Oxford, but ended at the pre-Reformation shrine of Our Lady of Caversham, with Father Alfred Boeddeker, O.F.M., of San Francisco, as the final speaker. The 8th international Mariological and 15th international Marian congresses were held October 3 to 12, 1979, at Saragossa, site of the most ancient Marian shrine in Spain, Our Lady of the Pillar. Pilgrimages and Marian shrines were one of the difficulties of the century of the Reformation, the period under special study by the Spanish Mariological congress.

Before taking up details of this annual survey, let me recommend enthusiastically a book published in 1978 by the husband and wife anthropologists Victor and Edith Turner, under sponsorship of the American Council of Learned Societies, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives* (Columbia University Press, New York, 1978). I was pleased to see Urban T. Holmes shared my esteem for the Turner book (*Anglican Theological Review*, July, 1979). With a remarkable combination of sympathy and critical expertise, the authors focus on social structures associated with pilgrimages, stressing culture rather than behavior. They study the theolog-

ical doctrines and popular notions that support Christian pilgrimage, as well as the "symbols and images" embodying such doctrines and notions. Marian pilgrimages are particularly considered: Knock (Ireland); Lourdes (France); Guadalupe (Mexico), but others too. Pilgrimage is regarded as a liminoid phenomenon, differing from other forms of liminality in its voluntary character and religiously rooted in the Communion of Saints. Every pilgrimage had something of the aura of pilgrimage to the Holy Places, walking the *via crucis*; for the poor, local shrines were a surrogate for far-off Palestine.

This survey has six sections: 1) Specialist periodicals; 2) Sources—magisterium, Scripture, the Fathers, medieval authors; 3) Mariology in general and specific doctrines; 4) Liturgy and devotion; 5) Ecumenism; 6) Miscellany. According to custom, the appendix will list many more titles in each of these categories.

1. Specialist Periodicals

The final double fascicle of *Marianum* (vol. 40, n. 122) for 1978 was dedicated to the memory of Paul VI, with the tribute written by editor I. Calabuig. Following its current practice, the issue of nearly four hundred pages has two main sections: *Studia* is much the larger and almost all on biblical questions; *Documenta* is the other section, and the issue is completed with a chronicle and book reviews. In the *miscellanea* rubric of the *Studia* there is a long (50-page) article by G. B. Besutti on the history of Marian cult, summaries with bibliographies of current investigations in Italy (extensively: north, central and south), France, Spain, and (briefly only for) Switzerland, Mexico, Brazil and Africa. There is a section on apparitions, including disputed ones, e.g. Garabandal, San Damiano and Amsterdam. Some valuable pages take up popular religiosity and Marian piety (430-435), with a conclusion giving some of Besutti's own scholarly canons. J. B. Carol, O.F.M., founder of our Mariological Society of America, submits the petition of the Cuban

hierarchy for a definition of our Lady's coredeemption, a postulatam (in Latin) dated October 6, 1951; Fr. Carol explains briefly its origin. The *Documenta* go from final ones of Paul VI through John Paul I to the very first of John Paul II, then those of episcopal conferences, etc.

There are seven scriptural articles. A. Vanhoye writes (French) on the Mother of the Son of God according to Gal. 4, 4, concluding that the paradoxical phrase, "born of a woman," linked to "born under the Law" (explained elsewhere by Paul himself), leaves the way open to the further synoptic refinement of the virginal conception. The Italian exegete Benedetto Prete, O.P., writes of the significance of Luke 1, 34 ("How shall this be because I know not man?") within the setting of the annunciation account. He defends the virginal conception as the factual basis of the Lukan Christology. Luke intended to affirm the virginal conception and also to bring out the awareness Jesus had of himself, his own person (quoting Schuermann). Further, the gospels indicate Jesus had no brothers or sisters; the genealogies show that Joseph was not his father.

Father John McHugh, professor of Scripture at Durham, England, and author of *The Mother of Jesus in the New Testament* (London and Garden City, N.Y., 1975) offers a reflective review of Raymond E. Brown's *The Birth of the Messiah* (New York and London, 1977). By intent the article is more descriptive than critical, though at the end McHugh does take methodological issue with Brown (who contested some of McHugh's positions in his *Birth* . . . and reviewed McHugh rather unfavorably in *America*, October 25, 1975; see *Marian Studies* 27 (1976) 124). Four sections make up the article: 1. Matthean infancy narrative; 2. Lukan infancy narrative; 3. Historical or factual content of the narratives; 4. Some reflections on this new approach. In that final fourth part, McHugh questions the self-imposed limits by which Brown came "to the conclusion that the *scientifically controllable* biblical evidence leaves the question of the historicity of the virginal conception unre-

solved." McHugh notes also that Brown added in a footnote that the virginal conception is regarded by Catholics as a doctrine infallibly taught by the ordinary magisterium. McHugh's question is: Where then does the Church get its evidence from? Does not the Brown position lead to the conclusion that critical exegesis *on its own* (McHugh's underscoring) is a very inadequate tool for discerning the full content of revelation? Yet, is not the specific difference for the Bible as distinct from other literature the conviction that it is the word of God, so that the exegete brings to his task the insight of his own faith along with critical reasoning? Or in McHugh's words, "... whether the methodology used in this splendid and impressive book is in fact adequate to draw out the full meaning of the Infancy Narratives *qua Verbum Dei*." I wonder if McHugh does not tie himself into the opposite but not dissimilar knot he finds Brown caught in when he writes, "... if the purely critical study of the Bible cannot decide whether or not the virginal conception really took place—if it cannot decide this question (a dogma of faith)—then I fear that many students and pastoral clergy, already daunted by the complexities of biblical studies, will quickly lose interest and lapse into uncritical fundamentalism."

Neal M. Flanagan, O.S.M., of Berkeley, California, writes on *The Position of Women in the Writings of St. Luke*. After considering both the Gospel and Acts he offers a Lukan *Sitz im Leben*, with an interesting appendix called "a tentative identification of Luke's relationship to Judaism," about the women among the Gentiles attracted to Judaism and known as the "worshippers" or "God-fearers." Flanagan has written elsewhere on our Lady; here he confines himself in the main to other women figures of Luke: Elizabeth, Anna, Simon's mother-in-law, the widowed mother of the dead son (ch. 7); Mary Magdalene, Joanna and Susanna (ch. 8); Jairus' daughter (still ch. 8), Martha-Mary story (ch. 10); queen of the south come to judge men (ch. 11); persistent widow (ch. 18); widow's mite (ch. 21), etc. Acts is treated similarly, from the Upper

Room throughout: Lydia, Priscilla, and (on the negative side) Sapphira, but recall too Tabitha and Paul's sister.

With his customary clarity, Aristide M. Serra, O.S.M., explores in depth a single line of the Magnificat. The title of his (Italian) article is: "He has done great things for me (Lk 1, 49a). Is this a communitarian formula?" From Old and New Testament and also intertestamental literature he studies the key phrase "great things," in its variants (nouns, adjectives, verbs) and comparable words. He considers the recipients of the great things (Israel, the chosen people, individuals as representing Israel; in Gospel times: the new community, various individuals, Elizabeth and especially Mary). The brief conclusion flows effortlessly: the Almighty performs his wonders that his people may grow, this He does in a special way in Mary, in her "social" mission to the Church in both covenants.

Adelaide Maria Giannangeli edits the chronicle, reporting on a study week at Syracuse (Sicily), June, 1978; on the Brescia seventeenth national study week, also June, 1978, on Mary in the Church community; on the French Mariological Society meeting of Sept. 1978, the 38th meeting, printing President Molléte's opening address at the Abbey of Bec-Hellouin; on the 35th meeting of the Spanish Mariological Society, Sept., 1978; on the 14th gathering of rectors of Italian Marian shrines, Nov. 1978. There is also a summary of papers from the symposium held at Rome, October, 1978, since published as *Il ruolo di Maria nell'oggi della Chiesa e del mondo* (Edizioni Marianum Rome and Ed. Dehoniane, Bologna, 1979).

The final fascicle of the 1978 volume (v. 28) of *Ephemerides Mariologicae* took up the theme "Los carismas de Maria." R. Laurentin has the lead article, *Les charismes de Marie. Ecriture, Tradition et Sitz im Leben*. Ps-Albert's *Mariale* attributed to Mary a fullness of grace that included all graces, the charisms as well, although neither ps-Albert nor later theologians tended to make much of the charisms in Mary; they were not held in esteem. The new valuation of such gifts has revived interest in

Mary's charisms for the building up of the Church. Laurentin examines the question in the setting (hence *Sitz im Leben*) of the American Catholic charismatic renewal from 1967 (Pittsburgh) onwards, with the tensions coming from the strongly Protestant Pentecostal background and the Catholic temptation to return to pre-conciliar devotional forms.

For his own part, Laurentin testifies that even after twenty years of study of Luke, chapters one and two, he has discovered new insights, thanks to the charismatic experience, as when he spoke to the great charismatic international congress in Dublin, early summer, 1978.¹ Mary's fundamental charism was to receive the Holy Spirit to conceive Jesus her Son, the Word made flesh. She forms her Son's body in a double sense: his physical body by the virginal conception and his mystical body by being herself first member of the Communion of Saints. In this light Laurentin briefly examines selected biblical texts: Acts 1, 14; Luke, chapters 1 and 3; John, chapters 2 and 19. He underscores the communitarian sense of the presence of Mary, Mother of Jesus, in the Upper Room before Pentecost and her baptism in the Spirit on that occasion, as well as her exercise of tongues, the glossolalia of Acts 2, the musical language of prayer of praise, not the formal instruction Peter would undertake. There is a bond between the "prophecy" of the Magnificat and the glossolalia, as the words used convey, e.g., *megaleia* (Acts 2, 11; 10, 46; 19, 10). For Cana and Calvary, Laurentin uses the researches of A. Serra and others, such as Serra's professor Le Déaut, to show correspondences between these manifestations and the theophany of Sinai, commemorated in the Jewish feast of Pentecost.

Other articles on charisms and our Lady were by Manuel G. Guerra, C.M.F., *Maria, la primera carismática en la iglesia*; Ismael Bengoechea, O.C.D., *Maria, ¿Esposa o sagrario del Es-*

¹ Christopher O'Donnell, O.Carm., *Mary and the Charismatic Renewal, in Carmel in the World* (Institutum Carmelitanum, Rome) 18 (1979) 195-202.

piritu Santo? Manuel Garrido Bonaño, O.S.B., had a study on Marian sequences of the eighth to the eleventh centuries. Ross Mackenzie's acceptance speech on being given the Catholic University president's patronal medal, December 7, 1977, appears in Spanish translation, without indication of the occasion on which he gave it. Book reviews, documents and a chronicle complete the number. M. Guerra sees the charismatic approach as contributing to a revived typological and hence ecclesiological approach to Mary, in contrast to the more "causal" approach of an earlier Mariology.

I. Bengoechea, O.C.D., editor of the Spanish Journal, *Miriam*, and familiar figure at the international congresses on our Lady (Saragossa, October, 1979, most recently), offers as "a theological and pastoral consideration"—"Is Mary the Spouse or the Sacrament of the Holy Spirit?" The Council's choice in *Lumen Gentium* was *sacramentum* (n. 53). He traces the origin of the term "spouse of the Holy Spirit," reports on the conciliar discussion which led to not using it, for various reasons such as its slight use in Christian antiquity and tardy emergence (not before the 19th century) in magisterial documents. "Spouse of the Word" is in fact far-better attested in Christian history, and there is precedent also for simply calling Mary "spouse of God" without further trinitarian precision. *Sacramentum Spiritus Sancti* comes from Isidore of Seville, though very nearly the same phrase occurs as early as Gregory of Nyssa (*receptáculo del Espíritu*) and Cyprian (*sacramentum a Spiritu sancto reservatum*, if Marracchi be a trustworthy reference here). It became widely used: Rupert of Deutz, Thomas Aquinas, etc.; finally in papal documents from A.D. 1585 (Sixtus V); it is found in both *Lumen Gentium* and *Marialis Cultus*. Various translations, *sacramentum* signifies, according to this author, the most intimate, most holy, most sacred, for the holy person of Mary, like Teresa of Avila's interior castle of the person and as John of the Cross describes Mary, moved always by the Spirit. Bengoechea strongly favors *sacramentum* over *sponsa*.

On the sequences, Bonaño traces their origin, first as parts of allelujas to help keep the melody, then by themselves. Their golden age was the 12th century (Adam of Victor, d. 1192). By the 16th century there were thousands of such sequences; in the reform of Pius V, only four survived, *Victimae paschali laudes*, etc., to which *Stabat Mater* was later added. The author limits himself to specific Marian examples from the 8th, 9th, 10th and 11th centuries. Some became well-known and were used for centuries, as the 10th-century *Stirpe, Maria, regia*, attributed to Notker the Stammerer. The 11th-century *Ave, Maria, gratia plena . . . virgo serena* (perhaps of Hermanus Contractus) spread through Europe from the 11th century onwards, and was used for many Marian days throughout the year.

The first 1979 *Ephemerides Mariologicae* has as theme Mary the new woman in Bible and Church. A. Franquesa's article on the Bible comes first; he starts with woman as "person," not simply as wife and mother. The biblical concept of woman is traced chronologically, according to the order of the sacred books. The bearing on the Mary-Church relationship is also taken up. Against the negative (subjugated) portrait of woman in Genesis chapters 2-3 can be set the positive (equal) one of Genesis ch. 1. The Hebrew Bible shows three stages: maternity, the work of hidden forces; maternity, the work of man; maternity, the work of God—with an ascending order of woman's dignity. God can give fecundity to sterile women, and the discovery is made that maternity can be spiritual as well as physical (the widow Judith). What of the New Testament? A negative valuation of women comes over into the New Testament from the Jewish background; an easy example is the scorn shown the women's Easter reports. Positive elements also appear, women in important roles in the Christian community; yet the gospel leaven took a long time to take effect. The example of Jesus worked a quiet revolution. Both Luke and John give important roles to women in their gospels, not only priority, but superiority in faith; from Mary at Cana to Luke 8, 1-3, 23-49.

Women in the community are mentioned throughout Luke's Acts. The case of St. Paul is more complicated, and Franquesa struggles with it. On the positive side, to offer only one example, Paul does speak of women involved in evangelization: Nymphas (Col. 4, 14), Evodia and Syntyche (Phil. 4, 2), Priscilla (Acts 18, 18), etc. He takes up also the espousals between God and Israel, then between Christ and the Church, and finally applies to Mary the biblical theme of woman. On this last point he warns against beginning with an "idealized," preconceived woman, staying rather with the "woman" the Bible saw, for woe or for weal, within the pattern of saving history. The Church discovered gradually in Mary of the Gospels the symbol of the Church herself; from this a theology of woman can be built, although it is useless to seek in the New Testament direct doctrine on woman in society.

Carlos Escudero Freire writes on *Maria Pobre, Asociada a la liberacion de Jesus*. He begins with an analysis of the biblical concept of "poor" and continues with Mary as member of the poor people of God, taking up the Magnificat and the experience of Israel, the cave in which Jesus was born, the shepherds at Bethlehem, Jesus' programmatic address in the Nazareth synagogue (Luke 4, 18-19), and the first beatitudes. The chiasmic study of the Magnificat is interesting: the interplay between poor and rich, powerful and lowly. A. Rivera contributes a ten-page polyglot bibliography of books and articles on Mary and the movement of women's liberation, mainly from 1970 on. J. M. Alonso has a review article on Marina Warner's *Alone of All Her Sex* (London, 1976; also in the United States, and paperback as well; see *Marian Studies* 29 (1978) 122) and on Rosemary Ruether's *Mary, the Feminine Face of God* (Philadelphia, 1977; now also London, 1979, pb) of which he observes drily though fairly, "la erudición periodística prevalece sobre la investigación paciente." And further, "La autora nos da una historia de este dogma en Efeso, que es ciertamente extraña y que ningún historiador (protestante o no) admitiría.

Aquí la rápida corrida de la autora se convierte en saltos inverosímiles." Leaving aside the angry feminism, notes Alonso, both books have a false basis in philosophy and history, hence the attempts to understand Marian symbolism are "simplemente deplorables." Gilberto Canal has a several-page notice on A. M. Greeley's *The Mary Myth* (1977). After summarizing the book, and while respecting the author's sociological-religious approach (the reviewer would prefer to say phenomenological-religious), Canal finds it wanting with respect to Mary as the "new woman" of the Gospels.

There is an article (in French) by Filbert de la Chaise O.F.M.Cap., on the origin of *Transitus Mariae* apocrypha. St. John has a capital role in these stories, in a tradition traceable to Asia Minor rather than Jerusalem. Syriac literature, at least from the fifth century, is important in the Dormition history, and there were interesting contacts between the Christian communities and monks of Syria and Asia Minor. The *Transitus* accounts of Mary's death at Ephesus continued to be transmitted in the Syrian Monophysite (Jacobite) circles, and the essay gives examples into the Middle Ages. A brief appendix considers the tomb of the Virgin venerated at Gethsemane, which this author holds a tardy tradition from not before Juvenal, the fifth-century bishop of Jerusalem; there is no reference to the studies by Bagatti arguing a much-earlier Jerusalem tradition.

The second 1979 issue of *Ephemerides Mariologicae* was a double-number on the mission of Mary and of woman in the Church; most of the seven articles take up that theme. Ildefonso de la Inmaculada, O.C.D., writes of *Maria, modelo exímio de feminidad*, a phrase from *Marialis Cultus* (n. 36). In a first part he considers woman in general, in the second the Virgin Mary. He begins with woman as "person," then as "image of God," the triune God. Two tendencies characterize woman: to be a mother and to be the companion of the man. Ildefonso depends on the writings of Edith Stein here, also for virginity and spiritual maternity. He uses St. Augustine as well. Under

part two (Mary) the author takes up the themes of New Eve, new creature, the person of Mary, prototype of virginity, associate of Christ, spiritual motherhood, and finally mother and associate of humanity.

J. Galot, S.J., writes (in French) of the mission of Mary and the mission of woman in the Church. On both Calvary and in the Upper Room, Mary appears in the company of other women. Galot faces the fact that some women see in the traditional Mary a figure of subordination, a difficulty exacerbated by the refusing of priestly ordination to women. His divisions are: 1) divine plan of the emancipation of woman; 2) strength of woman's faith; 3) mission of motherhood; 4) collaboration with the priesthood. The initiative of true emancipation of woman rests with God, who seeks Mary's consent, sign of human co-operation. The representative of humanity in covenant with God is now a woman, a revolutionary change from previous Judaism. Her visit to Elizabeth shows the strength of Mary's faith, saluted by Elizabeth in the first beatitude. At Cana, in the week of the new creation, Jesus works the first of his signs thanks to the initiative of his mother's faith. The Samaritan woman, Martha's faith in the resurrection, Mary Magdalene as first witness of the Risen Jesus—all are tributes to women for their faith.

The Marianist José R. García-Murga writes on Mary and liberation, seeing her as free, as liberated, as liberator; he uses insights from a good selection of recent writings, especially in Christology. Liberated by God's action, Mary responds freely and witnesses to God's justice for the oppressed. Her liberation began with the Immaculate Conception, freeing her to open her heart to God and neighbor. Her virginity was a further factor in her freedom. St. Luke depicts Mary as truly liberated, at peace with herself, singing with joy of what God has done in and for her. The New Testament portrait shows Mary as freely corresponding to God's designs: infancy, Cana, public life, Calvary, the Acts. Mary is liberator, many familiar titles convey her social role: advocate, mediatrix, etc., even if they have often

been overly spiritualized. God calls us, not to resignation but, to struggle; the kingdom is to be realized now, not simply eventually. Through the cross of Christ we have been already freed.

The most provocative article in the issue is by Giancarlo Rossi (with footnoted thanks to D. Fernández, editor of *Ephemerides Mariologicae*, and Renzo Carli of Rome) on the change of outlook in some current Marian theology. His point of departure is the ongoing discussion on Mary's virginity, about which he wrote before in this journal (vol. 27(1977)177-214). His scope is simply to set forth positions of current authors, not to agree or disagree, but to uncover the underlying mentalities with respect to both *ante partum* and *in partu* virginity. Attitudes towards the virginal conception of Jesus reflect outlooks on sexuality and docetism, i.e., the true humanity of Jesus. Earlier arguments of dignity on behalf of virginity (e.g., Roschini, Bertetto, etc.) were challenged in the mid-sixties, especially in the Netherlands. (My own annual surveys have followed this debate; see also the pages in my ten-year survey in *Theological Studies* 37(June, 1976) 253-289.) The question has been put (against docetism!): Can Jesus be truly a man without a human father?

Catholic discussion on *virginitas in partu* began with Mitterer in 1952. Rossi summarizes K. Rahner's position, which rests on the *Andersheit* of the child without further physical specification of how this affected the being born. I might note, however, I do not find substantiated by *Lumen Gentium* the opinion recently expressed by Dominic J. Unger, O.F.M.Cap., of our Society² that the Council affirmed, or re-affirmed, a miraculous child-bearing. The cautious wording of *Lumen Gentium* (*Filium suum primogenitum, qui virginalem eius integritatem non*

² *Mary, Christ and the Church*, translated by Dominic J. Unger, O.F.M.Cap. (Montfort Publications, Bay Shore, N.Y., 1979): 33-page pamphlet; its cover was also the U.S. postal service's Christmas religious stamp, 1979, G. David's "The Rest on the Flight into Egypt."

minuit sed sacravit, no. 57) does not decide the question, as even Laurentin, who himself holds for a miracle, admits. The language is patristic, sacramental. According to Rossi, arguments both pro and con the virginity (*ante partum* too) proceed from a priori's: either God's power to do all things or the absoluteness of the scientific principle. In a rather abrupt conclusion, without developing the factors of "knowledge by history" and "knowledge through faith," the author restates that it has been his intention only to get at underlying presuppositions on both sides that require rigorous examination; then to put the whole question back into its natural setting, which is historical; and only after that to move on to the meaning of accepting it in faith.

Ricardo Blázquez writes *Ser Cristiano y Maria. Perspectiva catolica*, on Mary's place in Christian faith. Towards a dialogue with Protestants, he shows the connection of truths about Mary with central Christian doctrines: from the early creeds, the Theotokos of Ephesus, and the basic difficulty of human cooperation in redemption (Barth's main quarrel with Catholic Mariology), i.e., the reconciliation of the transcendence and immanence of grace as the self-communication of God to man in history. The reference to *Redintegratio Unitatis*, conciliar decree on ecumenism (no. 20), is apposite. Christians can agree in seeing Mary as believer in the New Testament. In the section, "Mary in the history of salvation," the author relates Catholic doctrine on Mary to the biblical portrait; witness to grace in the Gospels, Mary has an abiding function in the plan of salvation.

Luis Díez Merino, C.P., publishes with comments a 16th-century Spanish manuscript on the Assumption by Gregoria Gallo (1512-1579), who taught at Salamanca, attended the Council of Trent, and died as bishop of Segovia. Gonzalo Gironés Guillem has a short article on Mary compared with Eve in the New Testament. He finds that the account of the aged Anna in Luke throws light on Mary as New Eve. Anna repre-

sents all the descendants of Eve in contrast to Mary; the virgin Eve lived with her husband Adam one generation, but then lived through twelve generations as a widow, up to the hour of redemption. Gironés works it out by numbers (84 is 7×12), relating it to the stylized genealogy, the final part of the infancy gospel (so Davies). Twelve is a classic biblical number representing humanity. Against the seventy-seven generations (imperfect number) are set the perfect eighty-four of Anna's age, for Anna receives the Savior. She represents all the generations of which Mary sang in the Magnificat. It was another woman of advanced years, Elizabeth, who saluted Mary for her faith in the word of God, a salutation which would lead to a New Eve note in subsequent development. There is an implicit comparison of Eve (i.e., Anna, the sum of the children of Eve awaiting redemption) to Mary in St. Luke.

The first 1979 issue (no. 116) of *Cahiers Marials*³ was entirely a "Marian vocabulary," consisting of forty-five entries divided into four categories: cult, consecration, imitation and devotion. The subjects are listed on the back cover. There are thirteen authors, among them H. Cazelles (daughter of Zion, Holy Spirit, Joseph), P. Zobel (ecumenism), S. DeFiores (Trinity and Queen), and B. Billet (liturgy). The April number (117) was given over to papers from the annual meeting of the Association of Marian Apostolates, held at Paris, January 25-26. Some of the discussion following the papers is transcribed here from tapes. Miss M.-J. Coloni's "Mary and Her Image" is on religious art in the parish setting, in the context of the apostolate; line drawings help toward understanding, for the actual meeting there were slides. Abbé Scouarnec (diocese of Quimper) writes on the singing in Marian celebrations.

T. Koehler's article, under the rubric *Chronique*, even as here in New York, treats the Marian aspect of Pope Paul VI's pontificate, with an appendix of important dates 1963 to 1978,

³ Annual subscription for Canada and the United States is \$8.00; address: 80, rue de la Tombe-Issoire, Paris 14.

spanning the third quarter of the century. Paul VI's great goal was to promote authentic Marian devotion in the Church; the ecclesial vision of the Virgin Mary of *Lumen Gentium* was developed in his *Marialis Cultus*. With Pope Paul as guide, Fr. Koehler traces Mary's role in the liturgical year, December through November. Advent brings also December 8th, especially dear to the departed pope, who took the occasion of celebrations of Mary Immaculate to comment on her beauty and who recommended to the theologians at the international Roman congress (May, 1975) that they follow the *via pulchritudinis* as well as the *via veritatis*.

Another section considers Mary and the Church in the teaching of the supreme pastor. Fr. Koehler gives many examples, such as the title "Mother of the Church," used in 1964 on the occasion of the promulgation of *Lumen Gentium*: the face of Mary reveals the true face of the Church. Mary's spiritual motherhood was presented especially in *Signum Magnum*, May 13, 1967. In the pope's judgment, his "Credo of the People of God" held great importance (June 30, 1968), with its simple and strong statements about the Virgin Mother of God in the mystery of Christian salvation, presented at the conclusion of the Year of Faith. Over and over, the Holy Father appealed to the gospels for deeper understanding of Mary and devout imitation of the "poor woman who believed," as found in his own last Christmastide message (Dec. 28, 1977). Appeals to Mary's intercession in the Communion of Saints (again the ecclesial note) were commonplace through Pope Paul's fifteen years, whether in the Angelus, the Rosary, or his will, written in 1965 and published after his death: "calling on the great mercy of the Lord, imploring the kindly intercession of Mary most holy, of the angels and the saints, and recommending my soul to the prayers of good people."

The June issue (n. 118) has the heading, "States of Life and Marian Devotion," with an article on this theme by editor A. Bossard. There are essays on the Marianists (by J.-B. Arm-

bruster and A. Boulet) and the Franciscans (W.-D. van Dijk, O.F.M.Cap.). Venerable William Joseph Chaminade (1761-1850) and his spirituality dominate the article about his Marianist religious family. The Franciscan tradition is traced from St. Francis through Duns Scotus to the present, with many examples. There is an interview article about the pilgrimage shrine of N.-D. du Port at Clermont-Ferrand, going back to the sixth century, but given here in terms of what it means to six contemporary Christians: five lay people of various backgrounds and the Abbé at the Church. The Jesuit E. Hamel writes under *spiritualité* of discernment in the spirit in the infancy gospel of St. Luke, citing especially Mary, but also Elizabeth as the "guitar of the Holy Spirit," the shepherds and old Simeon.

The September issue was on Mary in Advent, plus a *recherche historique* on Carmelite Marian devotion, translated from *The Carmelites*, vol. one and vol. two (Institutum Carmelitanum, Rome, 1975 and 1976) by Joachim Smet, O.Carm., the Chicago-born historian who edits *Carmelus* for the Institute of Carmelite Studies. H. Cazelles writes of the history of Israel as the long advent from Abraham to Mary. A. Delesalle contributes a spiritual reflection on hoping in God. J. Laurenceau offers Advent homilies: December 8th and the end of Advent in all three cycles: A, B and C. J. Godefroid continues his series *célébrations mariales*: the first, spending Advent in the company of Mary; the second, Mary Immaculate, with a section also for a communal penance service. André Tostain offers Advent musical suggestions.

The November issue, last for 1979 (no. 120), is dedicated to Mary at Christmas. A. Nocent begins with the Advent liturgy of the current missal; L. Monloubou offers a biblical reflection, *Noël: Jésus, Marie, mystère de pauvreté*. J. Laurenceau sounds a muted note with *reflexions* on Mary's sorrows at Christmas: massacre of the Innocents, flight into Egypt, presentation in the temple. Miss M.-J. Coloni has a fascinating article on the appeal of the theme of the Magi in Christian art, even to the

disaffected. Editor A. Bossard contributes the extensive report (20 pages) he gave at the Saragossa Marian congress on the place of Mary in the missions, e.g., through the Legion of Mary. There was also the announcement that Desclée de Brouwer is publishing *Voici ta Mère. Petit vocabulaire marial*, the contents of the January, 1979, *Cahiers Marials*, plus some other materials. Three other volumes of articles collected from *Cahiers Marials* are projected: *Regards sur Marie*, *Prières à Marie* and *Comment ils la voient*.

The annual of the Dayton Marian Library and International Marian Research Institute (I.M.R.I.), *Marian Library Studies*, vol. ten (December, 1978), is currently in press. Vincent Vasey, S.M., studies the Marian thought of Chromatius of Aquileia; editor T. Koehler, the *misericordia* vocabulary in medieval Marian devotion, St. Bonaventure to Gerson; Sister Marie Brisson, our Lady in *Le Chastel Perilleux* of the 14th century. For G. Savonarola's *Esposizione sopra l'orazione della Vergine*, there are given the text, a modern Italian version, and an English translation. Anglican Canon A. M. Allchin contributes *The Prayers of the Saints: Two Seventeenth-Century Views*. Joseph Byrnes does a sociographic profile on the magazine *La Voix de Notre-Dame de Chartres* and the pilgrimage of the 19th and 20th centuries. Christoph Baumer offers an appendix to his article on *Die Schreinmadonna* in the previous volume of *Marian Library Studies*. There is also a fascinating round table discussion on "apparitions" and miracles in Marian shrines, by René Laurentin, Théodore Koehler and Thomas Kselman; the last studied the subject for a Ph.D. thesis in sociology at the University of Michigan.

The September, 1978, meeting of the Mariological Society of France makes up vol. 35 of *Etudes mariales, La piété envers Marie vécue, affirmée, contestée au 16 ème siècle*. The introductory essay is by Charles Molette, president of the Society, who contributes also a brief conclusion. J. de Viguierie studies some forms of Marian devotion in 16th-century France: vows, pil-

grimages, and *le salut marial* (forerunner of Benediction). J.-M. Salgado, O.M.I., of Haiti, reports on the Virgin Mary in French Catholic catechesis of the 16th century and first decades of the 17th. H. Holstein, S.J., writes of Mary at the Council of Trent: references to the Immaculate Conception in session five and to her sinlessness in session six. G. Bavaud describes the polemic against images of the Reformer, Pierre Viret. The meeting was held at Bec-Hellouin; it was from Bec that St. Anselm went to become primate of England, as Lanfranc did before him. Dom Zobel, O.S.B., of the Abbey of Bec, has an article on Anglican piety to our Lady at the end of the 16th century: Henry VIII and afterwards, Cranmer's *Prayer Book* (d. 1556; the famous *BCP*), the *via media*, patterns of preaching (Hugh Latimer, d. 1555; Richard Hooker, d. 1600).

Estudios Marianos, vol. 44, has the papers from the September, 1978, 35th meeting of the Mariological Society of Spain: *Doctrina y piedad mariana en la España del siglo XVI, Rasgos de su historia*, a theme chosen in view of the subject of the international congress to be held at Saragossa, October, 1979. E. Llamas, O.C.D., Society president, writes the introduction, commenting on Guadalupe, an ancient pilgrimage place. M. Garrido, O.S.B., writes of Spanish Marian liturgy of the 16th century, beginning with the Immaculate Conception. S. Bartina, S.J., describes the popular songs known as "gozos" in their Marian theology and piety. J. A. de Aldama, S.J., studies the 16th-century book, *Passio Duorum*, linking Mary's compassion with her Son's passion. M. Garcia Miralles, O.P., writes of Mary's role in the book of the Dominican Pedro Juan Micó (1492-1555), *La Sagrada Pasión de Ntro. Redentor Jesucristo*. G. Calvo Moralejo, O.F.M., writes of appearances of our Lady in the 15th century, which gave rise to a great devotion to Santa Maria de la Cruz in the 16th century. Ismael Bengochea, O.C.D., contributes an essay on Mary in the life and work of the extremely talented priest-writer, Benito Arias Montano (d. 1598), friend of Charles Borromeo. His biblical insights and

hymns about Mary are among items considered. Jesus Polo Carrasco writes of the Marian thought of Fray Francisco de Vitoria. Laurentino M. a Herran gives the history and legends of the Marian sanctuaries of Palencia. J. Ibañez and F. Mendoza collaborate on the rosary as the most characteristic aspect of Marian cult among the Carthusians. Joaquin Montes Bardo, O.F.M., writes of the iconography of Nuestra Señora de Guadalupe, the site of the week of Marian studies. E. Llamas writes of the Marian colophons (dedications) in Spanish books of the 16th century. Bengoechea writes of Marian items in the Biblioteca Colombina, first gathered by the son of Columbus. Ibañez and Mendoza list some Carthusian items similarly.

2. Sources: Magisterium, Scripture, Fathers, Medieval Authors

a) Papal and episcopal documents

Bishop Vaughan's paper, delivered at this convention, was devoted to the first year of the pontificate of Pope John Paul II; a few remarks will suffice here. Karol Wojtyla's *Sign of Contradiction* (Seabury, New York, 1979) is the Lenten retreat the new pope preached before Paul VI when he was still cardinal archbishop of Cracow (in March, 1976). It has a great deal on our Lady, not only the title from the fourth joyful mystery, but much else on the rosary. The volume of the Pope's American talks, *U.S.A. The Message of Justice, Peace and Love* (St. Paul Editions, Boston, 1979) includes that given at the National Shrine of the Immaculate Conception in Washington, October 7, 1979: *Thank You, Mother, for This Presence of Yours.*

Experienced Roman-correspondent Robert A. Graham, S.J., regular columnist for *Columbia*, the Knights of Columbus magazine, had a pointed page in the March, 1979, issue (vol. 59, p. 29), *Papa Wojtyla and the Mother of God*, with the subhead, "What Does Pope John Paul II's New Emphasis on Mary Mean for the Church?" Michael O'Carroll, C.S.Sp., has some material

on our Lady in his attractive book, *Poland and John Paul II* (Veritas, Dublin, 1979, pb).

The now-retired John Cardinal Carberry (St. Louis) published in 1979 a collection of his writings gathered from many years, *Mary Queen and Mother: Marian Pastoral Reflections* (St. Paul Editions, Boston, cloth and pb). Worth noting too is the Italian encyclopedia-size collection, *Lettere pastorali*: the first volume was 1964-65, the latest I have seen is vol. seven, 1976-77 (Magistero episcopale, Verona, 1979). There the division *Maria Santissima* runs columns 495-539: letters from the Polish episcopate, the Latin patriarch of Jerusalem, etc. The American Bishops' letter, in translation, was in volume six: *Ecco tua madre la donna di fede*.

b) Scriptural studies

There was a fair variety of studies, mostly articles, on our Lady in the Scriptures. M. Miguens, O.F.M., published *Mary The Servant of the Lord* (St. Paul Editions, Boston, 1979, cloth and pb), a topic he has taken up on other occasions in essay form. Tibor Gallus, S.J., speaker at Saragossa, Spain, in October, 1979, adds to his previous six books on Mary as the woman of Genesis 3, 15, a summary volume, *Die Frau in Gen 3, 15* (Carinthia, Klagenfurt, 1979).

The ecumenical volume, *Mary in the New Testament*, out in 1978 (see *Marian Studies* 30 (1979) 152-154) is being widely reviewed. *Ecumenical Trends* (Graymoor, New York), vol. 8, November, 1979, had contrasting notices by Donald Senior, C.P., and Joseph Weber, of Wesley Seminary, Washington, D.C. Both reviewers note the book did not go into aspects of later traditional development. It might be said this was not the book's intention; later positions, not only the growth of Marian cult in early centuries but the post-Reformation confessional differences, already influence the approach taken to the very biblical materials touching Mary, as in the case of Weber's difficulties with Mary's perpetual virginity. This point was made

even more strongly by the reviewer in the *Lutheran Forum Letter* for March 30, 1979 (vol. 8):

The negative contribution of the Mary study is that it drives another coffin nail into the simplistic notion that all controverted issues can be settled by the Bible alone. The positive contributions are that it admirably demonstrates ecumenical scholarship at work, it illuminates aspects of Mary's role in salvation that are frequently neglected, and it focuses our common attention on Christ who faithfully leads his own Church toward fuller understanding of the Truth.

c) *Medieval studies*

For later developments in Mariology, a number of patristic studies are mentioned in the appendix to this survey. For over a decade, a double set of medieval publications has been appearing: *Cistercian Studies* and *Cistercian Fathers* (edited from Cistercian Publications, Inc., Kalamazoo, Michigan). Volume one of the *Cistercian Fathers* set (*Treatises of St. Bernard*) came out in 1970 and bore this dedication: "One of the first General Chapters of the order of Citeaux determined that all the monasteries of the order should be dedicated to the Blessed Virgin Mary. And so should all the work that is done in these monasteries. Therefore to Mary the Mother of Citeaux we dedicate the Cistercian Fathers Series." In many of the volumes that have since appeared, of both *Fathers* and *Studies*, there are significant pages about the Virgin Mary, but so far nowhere more splendidly than in the 1979 *Cistercian Fathers* volume eighteen, *Magnificat: Homilies in Praise of the Blessed Virgin Mary*, by Bernard of Clairvaux (four *Missus est* sermons) and Amadeus of Lausanne (eight homilies), trans. by Marie-Bernard Saïd and Grace Perigo, with introduction by Chrysogonus Waddell, O.C.S.O. Bernard's are from the critical edition of Leclercq and Rochais, and Amadeus' from the critical edition of Bavaud in *Sources chrétiennes*. Praise is the dominant note in the *de laudibus B. Virginis Mariae* of both great contemporaries.

3. Mariology in General and Specific Doctrines

A number of noteworthy encyclopedia articles appeared recently. Fascicle 35 of *Catholicisme* (Mariage—Mertory) was published in 1978; the long article *Marie, mère du Christ* is by René Laurentin for the *Etude doctrinale* part, by the late J. de Mahuet for *Iconologie*. Also in 1978, volume five, *Iona-Monachesimo*, of the *Dizionario degli istituti di perfezione*, was published. Its article *Maria* has two divisions: Scripture, by A. Blasi and L. DeCandido; history of religious life, by G. Besutti, J. Gribomont, and D. Montagna.

Some periodicals had whole Marian issues: *Vidyajyoti Journal of Theological Reflection* (Delhi), August, 1979, all on recent trends in Mariology: V. Piovesan, S.J. (excellent analysis of the current picture), C. A. Rebeiro (poetic), and G. Gispert-Sauch, S.J. (on Bernadette). *Theologie und Glaube* 68 (1978: 4) printed the papers from the German Mariological Society meeting at Augsburg, 1978, *Maria und das Mysterium des Heiles*. Contributors include G. Söll, L. Scheffczyk, U. Wickert and H. M. Koester. The French magazine *Carmel* (from Venasque) gave its first 1979 issue to Marian articles: by B. Billet, Jean-Claude Sagne (on Bernadette), Jean-François Lethel (Thérèse of Lisieux), P. Marie-Eugene (a conference of 1958 on Mary's poverty), J. Baudry (Carmel's Marian vocation).

The French-Canadian *Revue Notre Dame* (Québec) has as theme of its May, 1979, issue, *Marie: Le Dilemme de la Féminité*: an interview with René Laurentin is featured. Marion A. Habig, O.F.M., edited the new (12th) volume of *The Marian Era* (Franciscan Herald Press, Chicago, 1979) with the title *All Call Me Blessed*: addresses and homilies given at the Sydney, Australia Marian Congress, September, 1976. Members of our Society published here are Charles W. Neumann, S.M., Frederick M. Jelly, O.P., and Eamon R. Carroll, O.Carm.; also John McHugh of England. M. Habig wrote the introduction, *Renewed Devotion to Our Lady*.

The *simposio mariologico* held in Rome, October 1978, under

Marianum auspices, led to the volume *Il ruolo di Maria nell'oggi della chiesa e del mondo* (Rome, 1979), with seven papers: R. Laurentin, Mary's mediation historically and currently (with a plea for a *presence* approach); Maria Xaveria Bertola with a woman's viewpoint; B. M. Antonini, O.S.M., also on Mary and women; Jorge Mejía of Buenos Aires on Mary's maternal role in Latin America; Salvatore M. Meo, Mary's maternal function towards men; and a final summary by S. DeFiores, S.M.M. Peter Meinhold, Lutheran from Kiel, spoke (in German) on the Mother of Jesus in the New Testament; this text may be had also as a separate small book published in Germany, *Maria in der Oekumene. Die Mutter Jesu im Neuen Testament* (F. Steiner, Weisbaden, 1978). A. Serra, Servite scripture scholar, contributed the remaining article on Mary as effective sign of unity for the "dispersed children of God," the phrase of Caiphas in John 11, 52. Serra studies the key words and concepts one by one: dispersion, as the exile suffered because of sin; unity, as rooted in the Trinity, to be achieved by hearing the voice of the Good Shepherd; the Church's (and Mary's) mediation. Hearing Christ's voice is fundamental to unity, as Mary of the Bible *heard* the voice of Jesus from Cana to Calvary.

Volume seventeen of the *New Catholic Encyclopedia* was published in 1979, as the second supplementary volume. The article *Mariology* is by E. R. Carroll; articles on *Virgin Birth* and *Mary and the Church* are by F. M. Jelly, O.P. Father Jelly had two other articles published in 1979: *Marian Renewal Among Christians* in *Homiletic and Pastoral Review* 79 (May, 1979) and *Mary and Listening to the Voice of Christ's Spirit in the Church*, in *Proceedings of the Catholic Theological Society of America* 33 (1978) 110-122. In Spring, 1979, Father Carroll brought out the book *Understanding the Mother of Jesus* (M. Glazier, Wilmington, DE, pb), a third of which is given to a classified all-English recommended reading list; he also rewrote the article in the *1980 Catholic Almanac* (Our Sunday Visitor

Press, Huntington, Indiana), *The Mother of Jesus in Catholic Understanding*.

4. Liturgy and Devotion

The papal pilgrimages through 1979 encouraged Marian devotion and connected writings; many of these are listed in the appendix: Knock (Ireland), Walsingham (England), Guadalupe (Mexico) and others. Edmund Colledge, O.S.A., gathered selections of prayers from England, going back before the Reformation, his own translations and introductory essays, *The Church at Prayer: To the Mother of God*, in *The Way* 19 (July and October, 1979) 230-240 and 314-321. In 1978, Pueblo, New York City publisher, got out *Celebrating the Saints: Readings and Prayers in Honor of the Saints and Solemnities of Our Lord and Our Lady*. The *Worship* reviewer (May, 1979), M. Kwatera, O.S.B., recalled St. Bernard's lament, "The Saints want us to be with them, and we are indifferent. The souls of the just await us and we ignore them."

A paper by Sebastian Brock, originally read to the Birmingham branch of the English Ecumenical Society of the B.V.M. in 1978, was printed in *Sobornost* 1 (1979) 50-59, *Mary and the Eucharist: An Oriental Perspective*. The Holy Spirit plays a similar role at the Annunciation and in the Eucharist. S. Brock turns to the liturgy, especially the Syrian Orthodox liturgy, to explore the bonds between Mary, the Eucharist and the Spirit. The climax of Eastern anaphoras is the *epiclesis*, as the priest prays that the Holy Spirit come upon the bread and wine to effect their becoming the Body and Blood of Christ. "The Holy Spirit will come upon you . . ." of the Annunciation is echoed in the liturgy of St. Basil: "May your all-holy Spirit come upon us and upon our gifts." Mary's openness ("the active emptying of her own self-will") provides the model for cooperation between human beings and the Holy Spirit (Eph. 4, 30). Typological links between Mary and the Eucharist are richly developed

by the Eastern Fathers, bringing together Old Testament and New, this world and heaven, to draw ever deeper meanings from Scripture, e.g., in Ephrem: "Mary has given us the Bread of rest, in place of that bread of toil which Eve provided."

5. *Ecumenism*

The Ecumenical Society of the Blessed Virgin Mary continues its great work, and hosted an international conference in London and Oxford, late September and early October, 1979, on the theme "Looking Forward," the fourth such international gathering the Society has held (earlier ones were 1971, London; 1973, Birmingham; 1975, Birmingham). Mr. H. Martin Gillett, founder of the Society (d. April 23, 1980), was able to attend the sessions in spite of being gravely ill, and a truly international group of participants were present as speakers and auditors. The papers were keyed to the conference theme, itself influenced by the topic of the international Mariological congress held in Saragossa, 3-9 October, immediately after the English one, on the cult of Mary in the 16th century. It is planned to publish the addresses in *One in Christ*. The major ones were by W. Hollenweger (on Zwingli); B. R. White (medieval spirituality and the English Reformation); A. M. Allchin (continuity in Anglican tradition); F. Edwards, S.J. (recusant authors of the 16th century); R. Strange (Newman's Marian thought and devotion, the allocution given at the Oxford University Church of St. Mary the Virgin). Two major speakers represented the Ecumenical Society of the B.V.M. of the United States: J. A. Ross Mackenzie (on Calvin); Alban Maguire, O.F.M. (on the continuity of tradition in the colonial states of America, with some fascinating material on the English colony of Maryland, model of religious toleration in an intolerant time). A number of other members of the American ecumenical society attended; several presented briefer papers: Mrs. Pat Driscoll, G. F. Kirwin O.M.I., Donald G. Dawe, and Eamon R. Carroll, O.Carm.

The Ecumenical Society of the B.V.M. continues to grow and

to meet twice a year in the Washington, D.C., area. Dr. Donald G. Dawe represented the Society at both the English conference and the international congresses held at Saragossa, October 3-12. Members received copies of some of the papers read at the spring and fall, 1979, meetings of the Society: by G. F. Kirwin (on Catholic devotion to Mary), by Msgr. E. Bilski (the approach to Marian devotion at the National Shrine of the Immaculate Conception in Washington), by Eric W. Gritsch (*Embodiment of Unmerited Grace: The Virgin Mary according to Martin Luther and Lutheranism*), plus the ecumenical statement issued by dialogue partners at Saragossa, October, 1979 (on veneration of Mary and her present intercession in the Communion of Saints as points of possible agreement, on invocation of Mary as a point of difference).

Up to now the mystery of Mary has not been taken up in the various consultations going on between Catholics and other Christian Churches. In September, 1975, the Lutheran-Roman Catholic consultations, meeting in Washington, did have a paper on the recent Marian dogmas as instances of exercise of papal infallibility, and it was my privilege to present that paper. It has just been published, *Papal Infallibility and the Marian Definitions: Some Considerations*, in *Carmelus* 26 (1979) 213-250. The March, 1979, issue of *Theological Studies* (vol. 40, 113-166) has the latest in the series of joint statements from the Lutheran-Roman Catholic consultations, *Teaching Authority and Infallibility*. In both the Lutheran and Catholic portions of the joint statement there are references to Mary, particularly to the Immaculate Conception and the Assumption.

In the Catholic comments under the rubric of "nonacceptance of infallible teaching" (nos. 42 to 50), notice is taken of the difficulties Lutherans find with the definitions of 1854 and 1950 as well as of 1870. These doctrines must be seen in relationship to the entire vision of the saving work of God. The question is faced of the ecumenical utility of lifting the anathemas attached to the three dogmas: would this in fact promote eccle-

sial communion or would it give the impression the Catholic Church no longer teaches these dogmas? It is noteworthy that the Second Vatican Council reaffirmed the doctrines, in a new context, without restating the anathemas.

Finally (no. 50), it is said the differences between Catholics and Lutherans about these beliefs need not exclude all eucharistic sharing. Yet the truth-implications of these dogmas must not be overlooked:

Even if there were a mutual recognition of Ministries and limited Eucharistic sharing, we would feel that we owed it to evangelical truth, as we are given by the Spirit to understand it, to continue to pray and study with Lutherans about these questions. It would still be important to preserve a mutuality of discussion regarding the meaning of these three dogmas, their place in the hierarchy of truths, and their role in the effective transmission of the Word of God. If our discussions were to lead one day to such recognition and such limited sharing, there would still be a task incumbent on both traditions: to search for a more shared understanding of the Word of God as it applies to Mary and to the one who continues in a unique way the Petrine office among the disciples of Jesus today.

As this manuscript was being prepared for publication, I received a copy (early in 1980) of the sixth volume of *Lutherans and Catholics in Dialogue: Teaching Authority and Infallibility in the Church*, edited by Paul C. Empie, T. Austin Murphy and Joseph A. Burgess (Augsburg Publishing House, Minneapolis, pb). The same "common statement" that was in *Theological Studies*, March, 1979, is printed here, and fifteen other papers as well, chosen from those given at the various sessions, September, 1973 to September, 1978, by the Lutheran and the Roman Catholic participants. My own, given at the Washington, D.C., September, 1975, meeting, listed as "unpublished," has just been published in *Carmelus*, as indicated above.

An address by Karl Rahner to the seventh international congress of Jesuit ecumenists, held in Frankfurt, August, 1977, was

printed in the March, 1979, *Catholic Mind: Open Questions in Dogma Considered by the Institutional Church as Definitively Answered*. The long descriptive title reduces to the rhetorical question: Are they in fact definitively answered, e.g., the Immaculate Conception and the Assumption as two instances? Rahner relates the particular difficulty of ex cathedra papal pronouncements to the *sensus fidei* of the Church, the faith-consciousness of the Church universal, which both Pius IX and Pius XII consulted by inquiring of the world-wide episcopacy. Fuller use needs to be made today of the various ways available for such consultation.

This would help allay Protestant fears of arbitrary exercise of papal teaching authority. It is Rahner's view that further exercises of such authority will not be in making declarations not previously explicitly seen (*materialiter* new), but rather in defending and seeking contemporary expressions of the fundamental substance of Christianity. Even with respect to the two recently-defined Marian doctrines, Rahner finds "open questions," dealing respectively with the triumph of God's grace in Mary's origins as predestined Mother of Jesus and with the glorification of Mary as more readily perceived by the faith-consciousness of the Church than in the case of other human beings.

It would be ecumenically instructive to investigate further the precise sense of "dogma" and "dogmatic definition," and how these apply to the Marian doctrines of 1854 and 1950 as distinct from the controversy-settling and heresy-refuting Christological definitions of the early Councils and subsequent Church interventions. Fergus Kerr, O.P., in a series of articles in *New Blackfriars* has raised such questions, e.g., in his part five, the article *Vatican I and the Papacy: Defining "defining."*⁴ Where do those Marian truths fit, measured against the meanings of dogma and dogmatic definition that prevailed at Vatican I, as in the inter-

⁴ *New Blackfriars* 60 (September, 1979) 356-366, especially 363 ff.

ventions of Bishop Gasser, expectations written into chapter four of *Pastor Aeternus*? Kerr quotes from a letter of J. H. Newman to the same effect as Gasser: "Definitions *de fide* were grave necessities, not devotional outpourings." I personally think much more was involved in both 1854 and 1950, but Kerr's reflections are provocative, and it is beyond question the list of propositions regarded as "defined" has dwindled greatly in recent years, e.g., between Dublanchy's 1927 article in the D.T.C. and the present day.⁵

At the 1978 convention of the Catholic Theological Society of America, held in Milwaukee in the month of June, Dr. Jaroslav Pelikan gave the keynote address, *Voices of the Church*, which was also the motif of the whole meeting. He built his remarks around four "voices": doctrine, devotion, dialogue and continuity, making a special point of giving as much weight to devotion as to doctrine. Piety centered on Christ has close bonds to Christian teachings about our Lord. Similarly, devotion has had a great effect on doctrines about our Lady. As Pelikan put it, the Marian devotion that grew up in early centuries led bible experts "to read large portions of the Old Testament as hymns to the Virgin. It was also out of devotion and liturgy that Marian doctrine sprang." Conciliar history records the rise of Marian doctrine and devotion. The defenders of the faith of Nicea were the first to call Mary Mother of God. By Ephesus, influential writers of East (e.g., Ephrem) and West (e.g., Ambrose) had voiced veneration of Mary.

Along with the Eucharist, doctrine about Mary is the great example of how the voice of devotion shaped theology and creed in decisive ways. Medieval monastic theology was rooted in prayer rather than speculation; thus Eadmer (d. 1124?) came to the conviction of the Immaculate Conception (J. Leclercq, *The Love of Learning and the Desire for God* (New

⁵ On the positive value of the Marian definitions (as definitions) see Edward A. Yarnold, S.J., *Theological Trends: The Papacy, III*, in *The Way* 20 (January, 1980).

York, 1961, and subsequent reprints) used the example of Eadmer). Similarly influenced by liturgy and devotion, St. Bernard (d. 1153) hailed the Assumption as not simply Mary's privilege but also as the elevation of human nature as a whole, the event by which Mary followed Christ, preceding us into the heavenly fatherland. Practice has frequently been the basis of theory, just as the word "theology" often meant worship. J. Pelikan's closing sentence is directed to all Christians: "...listen to the voices of the Church, in all their variety, with open ears, with a thankful heart, and with the ancient prayer: *Veni Creator Spiritus*."

The German Lutheran Dr. Horst Beintker wrote with great praise of Pope John Paul II's homily at the Mexico City cathedral, January 26, 1979 (Mexico Most Faithful, in the English *L'Osservatore Romano*, February 5, 1979). Taking a strongly biblical approach, the Pope proposed Mary as model of fidelity in four respects: searching, accepting, constancy and consistency. Dr. Beintker commented: "Eine reformatorische Verkündigung lautet nicht anders." In his judgment, Mary is closer to the common faith of Lutherans and Catholics than theologians may realize. The article was *Maria im ökumenischen Dialog*; it appeared in *Materialdienst des Konfessionskundlichen Instituts Bensheim*, 30. Jahrgang, no. 4 (Juli-August 1979) 65-69.

6. *Miscellany*

Under this rubric fall items not conveniently categorized by other headings: the charismatic movement, lives of saints and holy people, poetry and many other entries. Catholic involvement in the charismatic renewal is still young but growing rapidly, and showing a healthy interest in the relationship of Mary and the Holy Spirit. Two examples are offered here: Ronda Chervin's *Why I Am a Charismatic: A Catholic Explains*, subtitled "Reflections on Charismatic Prayer and the Longings of the Human Heart" (Liguori Publications, Liguori, Missouri, 1978, pb) and the other by John Randall and others, *Mary:*

Pathway to Fruitfulness (Living Flame Press, Locust Valley, N.Y. 11560, 1978, pb).

1979 was the centenary of St. Bernadette's death. René Laurentin's *Bernadette of Lourdes*, best-seller in France, appeared in English translation (Winston Press, Minneapolis, 1979, pb).

Anna Wirtz Domas, *Mary U.S.A.* (Our Sunday Visitor Press, Huntington, Indiana, 1978) is the result of years of gathering information, written and pictorial, on the history of American dedication to the Virgin Mary. This large-scale book is filled with illustrations accompanying the text, as the author traces the history from the origins (Star of the Sea, 1492-1602) through successive colonial periods (Spanish, 1565-1791; French, 1632-1759; English, Irish and Germans on the Eastern seaboard, 1634 to 1790), then into the 19th and 20th centuries; many pages treat recent American developments affecting the study of Mary and devotion to her.

To end on the note of popular religion and pilgrimage on which this year's survey began, I offer three quotations:

1) the Irish author, Noel Dermot O'Donoghue, O.C.D., has published a volume of essays, *Heaven in Ordinarie* (Templegate, Springfield, Illinois, 1979), which has many references to our Lady. Reviewers have already noticed the following quotation: "... the way of the true listener, who sifts things within, as Mary did, who listens for the Spirit's breathing, whenever it comes, wherever it goes. This other way is the way of the contemplative transformation of doctrine, the way into those depths of which dogma is but the surface" (found at the end of chapter eleven, *Listening*).

2) the depths of Marian piety of a suffering people are alluded to by Sheridan Gilley in *The Tablet* (London), September 1, 1979, in a review of Paul Bew's *Land and the National Question in Ireland 1858-82* (Gill and Macmillan, Dublin and London):

This is Irish history with all the passion left out and that leaves out half of Irish history. It is significant that in this, the centenary year of both the land war and of the shrine of our Lady at Knock, this

A Survey of Recent Mariology

strange intrusion of the supernatural in Ireland should not figure in Dr. Bew's argument; yet here was a vision to the dispossessed, inaccessible to practitioners of the "dismal science."

3) Much might be quoted from the many recent writings about St. Bernadette (d. 1879), but few short paragraphs surpass the comment in the small book of some years ago, *Ordeal at Lourdes: The New Discoveries*, by John O'Meara and Odile de Montfort (London and Dublin, 1958), based on Laurentin's first Lourdes documentary volumes:

As Lourdes grew in strength and fame, Bernadette was withdrawn more and more into obscurity and trial. She left Lourdes forever in 1866 and died away from it, having suffered terribly before her death. Her story is that of a little village girl, deprived of everything but innocence, simplicity and the desire to serve. To her, as to another village maiden, great things were done. She welcomed the penalties of such election. As her Apparition had promised her: she did not have happiness in this life. But Bernadette was well content. (p. 87).

Further Selection of Recent Writings

The reader is recommended to consult standard references for Marian entries, e.g., since mid-1977 *Etudes mariales* has been indexed in *Catholic Periodical and Literature Index*. Michael O'Carroll, C.S.Sp., led off the book reviews in *Irish Theological Quarterly* 45 (1978) 281-285, with the article *Recent Literature on our Lady*. From New Zealand J. P. Kenny, S. J., sent the (London) *Clergy Review* his article, *Does Western Society Still Need Mary?* (64 (Dec., 1979) 436-443), a lucid assessment, appealing to contemporary culture.

P. Melada, O.F.M., and D. Aracic, O.F.M., edited the memorial volume for the great Marian scholar, long president of the International Pontifical Marian Academy, Charles Balic: *P. Carlo Balic, O.F.M. Profilo—Impressioni—Ricordi* (Rome, 1978). G. M. Besutti, O.S.M., wrote a remembrance of another

great apostle of learning about our Lady, who also died in 1977, *Il P. Gabriele Roschini, O.S.M.*, in *Doctor Communis* 22 (Gen.-Ap., 1979) 109-116. The entire 1979 volume of *Marianum* (now in press) is a collection of articles in tribute to Fr. Roschini.

The gathering of Latin American bishops at Puebla, Mexico, which Pope John Paul II attended, led to the article by Miguel Lopez, S.J., *Mariología de Puebla*, in *Revista Javeriana* (Bogotá), 91 (Junio, 1979) 463-466. Henri-M. Guindon, S.M.M., reported on Saragossa in *L'Eglise Canadienne, La Place de Marie dans la doctrine et la prière—les congrès de Saragosse* (13 (Nov. 22, 1979) 183-184); also with the Saragossa ecumenical declaration, 185); Emon Carroll, O.C.D., should read Eamon Carroll, O.Carm. I did a brief report for *Our Lady's Digest*: E. R. Carroll, *International Marian Congress: Report on the English-speaking Section of the Saragossa Congress* (34 (Jan.-Feb., 1980) 122-125). A single volume of the *Acta* of the 1975 international congress held in Rome, 1975, was published late in 1979, but has not yet come to hand.

The order in this appendix is: A. Magisterium; B. Scripture, Fathers, Middle Ages; C. General Studies and Particular Doctrines; D. Liturgy and Devotions; E. Ecumenism; F. Miscellany.

A. MAGISTERIUM

1. *The Pope Teaches*, new quarterly from Catholic Truth Society, London, Jan.-March (Puebla), Apr.-June (Poland), July-Sept (Ireland): coverage of Pope John Paul II in 1979.

2. John XXIII, *Journal of a Soul*, a new paperback reprint is being advertised for Spring, 1980, has the rosary meditations and other materials on our Lady.

3. Cardinal J. Ratzinger, *Die Tochter-Zion, Betrachtungen über den Marienglauben der Kirche* (Johannes Verlag, Einsiedeln, 1977). This would seem to be the same book promised as *Daughter Zion* (Three meditations on Mary) from Ignatius Press, San Francisco, for Fall, 1980.

4. Bishop Rudolf Graber, *Marienfeste im Jahreslauf* (Würzburg, 1979).

5. William Cardinal Baum, Pastoral letter for the 125th anniversary of the definition of the Immaculate Conception, in *Catholic Standard* (Washington diocesan paper), December 6, 1979.

6. Humberto Cardinal Medeiros, *The Rosary: A Pastoral Letter* (dated October 1, 1979), in *The Pilot* (diocesan paper), September 21, 1979.

B. SCRIPTURE, FATHERS, MIDDLE AGES

1. D. Colombo, *Maria nei libri sapienziali* (Chaminade, Vercelli, 1979, pb).

2. Werner M. Th. Keuck, *Maria und die Bibel Israels* (Canisius Verlag, Freiburg/Schweiz, 1978): one-page foreword by K. H. Schelkle; dedicated to religious women.

3. Thomas Crane, *Patterns in Biblical Spirituality* (Dimension Books, Denville, N.J., 1979, pb) has chapter, *Mary the Daughter of Abraham*.

4. D. Judant, *Marie descendait-elle de David?*, in *Pensée catholique*, n. 176 (1978) 29-60, according to *Bulletin signalétique*.

5. Robert Sargent, S.M., *The Listening Heart* (Liturgical Press, Collegeville, Minn., 1979, pb): Mary is the listening heart personified.

6. A. M. Dubarle, O.P., *La conception virginale et la citation d'Is. VII, 14 dans l'Evangile de Matthieu*, in *Revue biblique* 85 (Juil., 1978) 362-380.

7. Angelo Tosato, *Joseph, Being a Just Man* (Matt. 1:19), in *Catholic Biblical Quarterly* 41 (October, 1979) 547-551.

8. Edouard Hamel, S.J., *Lk. 1, 51-3: Le Magnificat et le Renversement des Situations* in *Gregorianum* 60 (1979) 55-84.

9. R. E. Brown, *The Mother of Jesus in the Fourth Gospel*, in *L'Evangile de Jean: Sources, rédaction, théologie* (Gembloux, Louvain, 1977) 307-310.

10. John McHugh's *The Mother of Jesus in the New Testament*, published in 1975, is still being reviewed, e.g. B. Ashley, in *Cross and Crown* (March, 1977) 81-84, and G. Wainwright, in *One in Christ* 12 (1976) 189-194.

11. A. Feuillet, *Le chapitre XII de l'Apocalypse: Son caractère synthétique et sa richesse doctrinale*, in *Esprit et Vie. L'Ami du Clergé* (December 7, 1978) 674-683: also on Mary as the woman clothed with the sun, figure of the Church.

12. A. Ródenas, *Las raíces bíblicas de culto a María*, in *Anal. calasanciana* (Madrid) 20 (1978) 323-375, according to *Bulletin signalétique*.

13. Luigi Gambero, *La madonna negli scritti di San Basilio*, in *Mater Ecclesiae*, (gen.-apr., 1979) 37-45.

14. José Janini, *El oficio Mozarabe de la Asunción*, in *Hispania sacra. Revista de Historia Eclesiástica* 28 (1975; nn. 55/56, actually printed March, 1978) 5-35.

15. A Ferrara, O.F.M., *The Theology Found in the Akathistos Hymn*, in *Diakonia* 14 (1979: 1) 12-28.

16. A. Heinz, *Die Zisterzienser und die Anfänge des Rosenkranzes*, in *Anal. cist.* 33 (1977) 262-309, according to *Bulletin signalétique*: on a monastery of Cistercian women about 1300.

17. F. D. Maurino, *Marian Tears: "Pieta" and "Justicia" in Petrarca and Fray Luis*, in *Italianistica* (1978) 297-307, according to *Bulletin signalétique*: Marian piety of both poets, calling on Mary in the difficulties of life.

18. Alonso Salvador Gutiérrez, O.S.A., *María en Sto. Tomás de Villanueva* (Ed. Religion y Cultura, Cádiz, 1977).

C. GENERAL STUDIES AND PARTICULAR DOCTRINES

1. Entry, *Mary*, in David Hugh Farmer, *The Oxford Dictionary of Saints* (Oxford U. Pr., New York, 1978) 267-270.

2. Cándido Pozo, S.J., *María en la escritura y en la fe de la iglesia* (B.A.C., Madrid, 1979).

3. F. X. Durrwell, *In the Redeeming Christ*, again to be had in a new printing by Sheed and Ward (London, 1979): chapter

on Mary in the Communion of Saints; translation by Rosemary Sheed.

4. E. Schillebeeckx, O.P., *Mary, Mother of the Redemption* (Sheed and Ward, London, 5th impression, 1978, pb): from the third revised Dutch original, closes with Claudel's poem beginning with a reference to the popular Flemish hymn about the Virgin of the thousand names.

5. Brian Pitman, O.Carm., *Three Notes on a Theology of Mary*, in *Compass* (Melbourne, Australia) 13 (Winter, 1979) 17-22.

6. Patrick Fahy, F.M.S., *Models of Mary and the Church*, in *Compass* 13 (Winter, 1979) 23-32; applying the categories of A. Dulles to Mary and the Church.

7. Wolfgang Beinert, *Die Bedeutung der mariologischen Dogmen für Theologie und Glaubenspraxis*, in *Geist und Leben* 52 (Juni, 1979) 184-201.

8. *Il culto di Maria oggi (Sussidio teologico-pastorale)* a cura di Wolfgang Beinert (Ed. Paoline, Rome, 1978, pb). First published in German in 1977, along with Beinert: E. Jungclaussen (cult in the East), H. Petri (Protestant piety), H.-J. Schulz, G. Voss, and L. Scheffczyk (all on liturgy), A. Klein (rosary and Angelus), also Bishop Nordhues and P. Lippert, with a final piece by Hans Urs von Balthasar on the Marian visage of the Church.

9. C. Journet, *La Vierge Marie et l'Eglise*, in *Nova et Vetera* 54 (Jan.-Mars, 1979) 1-21: collated from the late Cardinal's conferences by Marie-Agnes Cabanne, and to be had as pamphlet as well from Editions universitaires, Fribourg, Switzerland.

10. R. Laurentin, *Mary and the Feminist Movement*, in *Queen* (Montfort Fathers, Bay Shore, N.Y.) 29 (Nov.-Dec. 1978) 8-12, 32 and (Jan.-Feb. 1979) 7-9, 24, 29.

11. Glenys Huws and Clare Guzzo Robert, *A New Image of Mary: Protestant, Catholic and Feminist Perspectives*, in *America* (December 22, 1979) 403-406.

12. Francine Cardman, *Ministry and Spirituality: A Marian*

Perspective, in *Spirituality Today*, 31 (December, 1979) 303-311: given originally at a workshop on Mary, Woman of the Church, at St. Mary-of-the-Woods, Indiana, Summer, 1977.

13. Bernadette Gasslein, *Images de Marie, Image de la Femme*, in *Le Supplément (La Vie Spirituelle)*, n. 127 (décembre, 1978) 583-592: by a Canadian woman, based on work done for a degree in theology with specialization in pastoral catechetics.

14. Raymond Bourgault, *Les Noces de Cana*, in *Relations* (mai, 1979): a dossier on *La femme dans l'Eglise*, from Canada.

15. M. Richard (editor), *The First Disciple*, in *Clergy Review* (London) May, 1979, and follow-up comment on *Mankind Redeemer* (June, 1979).

16. *Wiederkehr Marias? Beobachtungen zu einigen neueren Entwicklungen in Theologie und Kirche*, in *Herder Korrespondenz*, 33 (1979: 10) 514-518; see also the July issue, 377 ff., for a summary of the German Bishops' letter on our Lady (dated April 30 and read in churches May 27), fruit of their episcopal conference of early March, where Mariology and Marian devotion was a topic taken up.

17. Adrienne von Speyr, *They Followed His Call, Vocation and Asceticism* (Alba House, Staten Island, N.Y., 1979): from the 1955 (German) chapter on our Lady, *Virginity*.

18. J. P. Kenny, S.J., *Was Mary in Fact a Virgin?*, in *Australasian Catholic Record* 56 (July, 1979) 282-300.

19. J. P. Kenny, S.J., *Mary and Sin*, in *Compass* (Melbourne, Australia) 13 (Winter, 1979) 9-16: was Mary ever guilty of misdemeanours; was any man able to convict her of sin?

20. J. P. Kenny, S.J., *Mary's Immaculate Conception: Its Relevance for Us Today*, in *Clergy Review* 63 (December, 1978) 456-465.

21. Geoffrey Preston, O.P., *God's Way to Be Human: Meditations on Following Christ* (Paulist Press, New York, 1978): author died at forty-one in 1977; book prepared by Aidan Nichols, O.P.; chap. 13, *Epilogue: the Assumption of Mary and the*

Goal of the Sacraments.

22. Franz Courth, *Mariens leibliche Verherrlichung. Zu einem Entwurf von J. Ratzinger*, in *Trierer Theologische Zeitschrift* 88 (1979) 34-42.

23. René Laurentin, *Holy Mary*, in *Concilium: Spirituality*, ed. by C. Duquoc and C. Floristán, *Models of Holiness*, vol. 129 (Seabury, New York, 1979, pb) 56-64.

24. Patricia Brennan-Nichols, *The Basics Revisited. Part II: Mary*, in *Catechist* (October, 1979) 40-41.

25. Marilyn Howley Smith, *Celebrate the Feast of the Immaculate Conception*, in *Catechist* (Nov.-Dec., 1979) 6-8, 20.

26. G. Langevin, *La place de la Vierge Marie dans la catéchèse*, in *Laval Théologique et Philosophique* 35 (1979) 227-234: based on the documents.

27. Conferencia Episcopal Española: Comisión Episcopal de Enseñanza y Catequesis, *Maria, Madre de Dios, Mujer Creyente*, 6 fascicles in a folder (Madrid, 1979).

28. Juan Esquerda Bifet, *Espiritualidad misionera* (Madrid, 1978); also *Dimension misionera de los temas marianos*, in *Euntes Docete* 32 (1979) 87-101; and *Profetismo cristiano, profetismo misionera: Acción de Espíritu Santo y Maria Virgen en la vida apostólica de la Iglesia*, in *Euntes Docete* 31 (1978) 25-41.

29. A. Bandera, *La Virgen Maria y los Sacramentos* (Madrid, 1978): on Vatican II and subsequent papal documents.

30. Centro de Estudios Marianos (Saragossa), *Scripta de Maria*: a new annual begun in 1978, with articles on a wide variety of Marian topics.

D. LITURGY AND DEVOTIONS

1. Paul Hinnebusch, *The Mother of Jesus Present with Us* (Prow Books—Franciscan Marytown Press, Libertyville, Illinois, 1980, pb).

2. Eamon R. Carroll, O.Carm., *The Blessed Virgin Mary in Catholic Prayer-Life*, in *Today's Catholic Teacher* 12 (March,

1979) 40-41; then in *Our Lady's Digest*, 34 (January-February, 1980) 102-106.

3. George F. Kirwin, O.M.I., *Mary in Catholic Prayer-Life*, in *Queen* (Montfort Fathers, Bay Shore, N.Y.) 30 (Nov.-Dec., 1979) 24-27 and (Jan.-Feb., 1980) 13-14: first given as an address to the Ecumenical Society of the B.V.M., Washington, Spring, 1979, as *The Place of Mary in Liturgical and Private Prayer within the Roman Catholic Tradition*.

4. Donald Dietz, O.M.I., *Liturgy Of, By, and For Poor People Today*, in *Communio* (Summer, 1979) 227-232: on B.V.M., see 228-229.

5. F. de P. Solà, *Problemática teológica de las apariciones marianas: Criterios de la jerarquía*, in *Espiritu* 27 (1978) 9-45, as reported in *Bulletin signalétique*.

6. Joaquin Alonso, C.M.F., *The Secret of Fatima. Fact and Legend* (Ravengate Press, Cambridge, Mass., 1979, pb): from the 1976 Spanish.

7. Luis Medina Ascencio, S.J., *The Apparitions of Guadalupe as Historical Events* in *CARA Studies on Popular Devotion*, Vol. II, *Guadalupan Studies* (Center for Applied Research in the Apostolate, Washington, D.C., 1979): lithoprinted pamphlet.

8. Virgil P. Elizondo, *A Second Bethlehem: Christ Comes to the Americas*, in *Today's Catholic Teacher* 13 (Nov.-Dec., 1979) 28 and 53.

9. Claude Fisher, *Walsingham Lives On* (Catholic Truth Society, London, 1979): pamphlet by author associated with Walsingham since 1934; the author was born in 1891.

10. Catherine Rynne, *Knock, 1879-1979* (Veritas, Dublin, 1979): full history of the Irish appearances.

11. In *The Furrow* 30 (September, 1979) two items on Knock: Thomas Waldron, *Knock Centenary*, 588-589; Cardinal Tomás Ó. Fiaich, *Sermon at Knock*, Aug. 15, 1979, 590-594.

12. Tom Neary, *Our Lady from Knock* (Catholic Truth Society, London, 1979): pamphlet.

13. Catherine de Hueck Doherty, *Our Lady's Unknown Mys-*

teries (Dimension Books, Denville, N.J., 1979, pb).

14. Mieczyslaw Malinski, *Joyful, Sorrowful, Glorious Reflections on Life and Rosary* (Claretian Publications, Chicago, 1979, pb); the author has done a biography of John Paul II as well.

15. National Liturgical Office (Ottawa, Canada), *Mary and the Saints*, in *National Bulletin on Liturgy* 12 (Sept.-Oct., 1979, no. 77) 178-183.

16. Christopher O'Donnell, O.Carm., *Mary and Advent*, in Theological Essays section of *Scripture in Church* 9 (Advent and Christmas, 1979-1980) 124-130.

17. Placid Murray, O.S.B., *Reflections on the Roman Collects: First Sunday of Advent*, in *Doctrine and Life* (Dublin) November, 1978.

18. Walter Kern, *New Liturgy and Old Devotions* (Alba House, Staten Island, 1979): has section on devotions to Mary, including rosary.

19. Andreas Heinz, "Der Engel des Herrn," in *Heiliger Dienst* (Salzburg) 33 (1979) 51-58; and in same issue, E. Sausser, *Anregungen zur besonderen Akzentuierung des Festes Mariä Geburt*, 80-87.

20. Sister Mary Amatora, O.S.F., *Study Manual for True Devotion* (Montfort Publications, Bay Shore, N.Y., 1979): pamphlet of 36 short weekly lessons on de Montfort.

21. John Main, O.S.B., *The Other-Centeredness of Mary*, in *Review for Religious* 38 (March, 1979) 267-278.

22. D. Rees and others, *Consider Your Call: A Theology of Monastic Life* (S.P.C.K., London, 1978): by Benedictines of the English Congregation, some fine pages on Mary.

23. Edward M. Grosz, *Mary, the Mother of Priests*, in *The Priest* 36 (Jan., 1980) 30-31: practically the same as *Mary, the Mother and Spouse of the Priest*, in *Priestly Heart Newsletter* (Buffalo) May, 1979, issue no. 25.

24. Bernard Welte, *Maria La Madre de Gesù* (Morcelliana, Brescia, 1977): from the 1976 *Maria die Mutter Jesu*.

25. H. M. Köster, *Marien-gebete* (München, 1978).

26. Joseph A. Jungmann, *Christian Prayer Through the Centuries* (Paulist Press, Deus pb, New York, 1978): from *Christliches Beten* (1969): varia on Blessed Virgin.

27. John McPhee, C.S.S.R., *Mother of Jesus*, in *Homiletic and Pastoral Review* 79 (May, 1979) 54-59.

28. William Dunphy, C.S.S.R., *Mary and the Homilist*, in *Homiletic and Pastoral Review* 79 (February, 1979) 50-56.

29. Frank Sheed, *The Instructed Heart—Soundings at Four Depths* (Our Sunday Visitor Press, Huntington, Indiana, 1979, cloth and pb): including *The Heart of Mary*.

30. Roland L. Stair, C.S.C., *Our Lady of Human Resources*, in *A.D. Correspondence* 18 (May 5, 1979): on a statue of our Lady in an unnamed city, in the garden of the Department of Human Resources.

31. Ignatius Drostin, *Our Lady's Prayer Book* (St. Thomas More, Chicago, 1979, pb): is getting good notices.

E. ECUMENISM

1. This title and the three following have all been received within the year from the Ecumenical Society of the Blessed Virgin Mary of England: John Macquarrie, *Immaculate Conception*, conference given to the Society in London (October 7, 1978).

2. Rt. Rev. Ambrose Weekes, *Our Lady of Europe*, conference given to the London branch (July 18, 1979) by Anglican Bishop of Gibraltar.

3. Emmanuel Babatunde, *Mary the Example of Motherhood*, conference given in London (March 5, 1979); author is a priest from Nigeria.

4. Keith Weston, *Mary: An Evangelical Viewpoint*, conference given at Oxford (October 23, 1979) by Rev. Keith Weston, rector of St. Ebbe's, Oxford.

5. W. Paul Jones, *Mary and Christology: A Protestant View*, in *The Ecumenist* 16 (Sept-Oct., 1978) 81-86.

6. Eric Doyle, O.F.M., *The Blessed Virgin Mary and Dialogue with Evangelicals*, in *Clergy Review* 44 (October, 1979) 347-357: unusually informative, well-written.

7. Eamon R. Carroll, *The Mother of Jesus and Unity Among Christians*, in *Our Lady's Digest* 34 (Nov.-Dec. 1979) 71-75.

8. P. Staiuk, *Mary, a Model for Us*, in *Logos* (Yorkton, Eastern Orthodox journal) 28 (1977) 177-181.

9. J. Neville Ward, *The Following Plough* (Epworth Press, London, 1979, pb): chapter on our Lady; author has famous book on the rosary, *Five for Sorrow, Ten for Joy*, is a Methodist pastor in Canterbury.

10. John de Satgé, *Christ and the Human Prospect* (S.P.C.K., London, 1979, pb): by English Anglican author of *Down to Earth: The New Protestant Vision of the Virgin Mary*; he has a third title in planning (to complete the trilogy) to be called *Peter and the Single Church*.

11. V. Bertogli, *La mariologie musulmane*, in *Laurentianum* 20(1979) 274-311 (journal of the Capuchins from Rome).

F. MISCELLANY

1. Richard Rohr, O.F.M., *Mary and Fundamentalism*, in *Catholic Charismatic* 3 (December, 1978 and January, 1979) 16-19; subtitled "All Generations Shall Call Me Blessed, Except. . ."

2. Juan Alfaro, *The Mariology of the Fourth Gospel: Mary and the Struggle for Liberation*, in *Biblical Theology Bulletin* 10 (January, 1980) 3-16: the author refers to his earlier book published from the same center of Albany, N.Y., *Woman—Mother, Mary in the Gospel of St. John* (1974).

3. René Laurentin, *Mary and the Theologies of Liberation*, in *Queen* (Montfort Fathers, Bay Shore, N.Y.) 30 (May-June, 1979) 7-11, (July-August, 1979) 30-31, and (Sept.-October, 1979) 30-31.

4. Geraldine Hertz, *Following Mary Today* (Our Sunday

Visitor, Huntington, IN, 1979, pb).

5. Caryll Houselander, (the Englishwoman who died in 1954), *Lift Up Your Hearts* (Arena Lettres, New York, 1979, pb): part one is *The Mother of Christ*, 3-45; an English edition was published in 1978.

6. René Laurentin, *Vie de Bernadette racontée aux enfants* (Desclée de Brouwer, Paris, 1979): many illustrations, large format; also by Laurentin, *Visage de Bernadette* (Oeuvres de la Grotte and P. Lethielleux, Paris, 1979): in two volumes, collection with commentary of seventy-five authentic photographs of the Saint of Lourdes. Laurentin is also author in the Jan. 1979 issue of *Fêtes et Saisons*, all on Bernadette, 36 pp.

7. André Ravier, *Bernadette* (Collins, Cleveland, 1979): getting good reviews, as by Richard K. Weber, O.P., in *Spirituality Today* (March, 1980): "beautifully written and exquisitely illustrated."

8. M. Labourdette, O.P., *Bernadette Soubirous*, in *La vie spirituelle* 133 (Nov.-Déc., 1979) 832-866; in issue devoted to *La Bonne Nouvelle au féminin*, there is also an article on Catherine Labouré.

9. Jean-Yves Quellec, *Marie de Magdala et Marie, Mère de Jésus*, in *Communautés et liturgies* (Juillet, 1979) 339-347.

10. Robert Michel, O.M.I., *Marie de l'Incarnation et la Vierge Marie*, in *Eglise et Théologie* 10 (1979) 207-222.

11. John M. Huels, O.S.M., *Father Keane, Servant of Mary* (Servite Press, Berwyn, Illinois, 1979): biography of the American Servite (d. 1975) who made the Sorrowful Mother novena well-known in the United States.

12. *Santa Maria nos poetas portuguesas do século XVI*, by P. Moreira das Neves (Ed. Santuário Fátima, 1979, pb).

13. Dennis Leder, 5 *Annunciations*, in the Fine Arts column of *America* (February 3, 1979): on Brice Marden's polyptychs—five annunciations, subjects chosen from the 15th-century Franciscan Caracciolo: *conturbatio*, *cogitatio*, *interrogatio*, *humiliatio* and *meritatio*.

A Survey of Recent Mariology

14. Peter O'Dwyer, O.Carm., *Towards a History of Devotion to Mary in Ireland, 1100-1600* (Carmelite Publications, Whitefriar St., Dublin 2, 1979): large format, bound mimeographed paperback, continuing earlier historical studies on the same topic.

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