1979

A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLGY

1978 was the year of the three popes, which provides a convenient starting point for this survey. In the spring of 1978 Fr. Edward D. O’Connor, C.S.C., of our Society, published a book which can serve now as a memorial tribute, *Pope Paul and the Spirit. Charisms and Church Renewal in the Teaching of Paul VI* (Ave Maria Press, Notre Dame, Indiana, both cloth and pb). The first part sets forth Pope Paul’s thought on the Holy Spirit in relationship to other doctrines; the second part is a collection of papal texts, carefully dated and described.

In chapter 8 of Part One, Fr. O’Connor considers “The Sacraments, the Hierarchy and the Virgin Mary,” three intertwined topics which characterize Roman Catholic understanding of the Church. All three rest on the principle that the Holy Spirit, who is personally present to believers, makes use of human realities to channel his gifts. The sacraments and the pastorate belong to the structure of the Church; Mary’s role represents the personal and intimate, the unofficial and informal. After Pentecost the apostles were filled with the Holy Spirit for the sake of the people of God, supremely exemplified by the Mother of Jesus as representing God’s people.

In *Marialis cultus* (Feb. 2, 1974) the pope wrote of the “mysterious connection between the Holy Spirit and Mary,” and, also for its ecumenical importance, urged study of that bond. On the occasion of the papal pilgrimage to Fatima, May 13, 1967, *Signum magnum* (with its apocalyptic title) and the discourse on the return to Rome both linked Mary and the Spirit: “We invite you to honor the Holy Spirit in the Madonna; she was filled by him and from him received her divine motherhood. Let us honor the Holy Spirit in the Church, which is his temple and the vehicle which ministers him to
A Survey of Recent Mariology

souls. Let us honor the Holy Spirit in each person who has received him, in your own persons, who have been elevated by him to the Christian life."

Quotations might easily be multiplied; Fr. O’Connor’s book gives a splendid selection and indications of still others, e.g., to the Bishops’ Synod, Rome, at St. Mary Major, Oct. 25, 1969 (also in the English L’Osservatore Romano, Nov. 6, 1969). The book has a foreword by Cardinal Suenens, who calls to the notice of those in the Charismatic Renewal “the important passages...on the necessary connection between charism and hierarchy, charism and sacramental life, charism and devotion to Mary.” Then the Belgian cardinal recalled how at South Bend in 1974 he had said the future fruitfulness of the Charismatic Renewal would depend, for Catholics, on being deeply rooted in the Church; in his exact words: “Concretely, this means their acceptance of the magisterium of Peter and of the spiritual motherhood of Mary. Christ was born of Mary and the Holy Spirit, and this indissoluble association remains a vital one.”

The brief pontificate, the 33 days, of Pope John Paul I, who had been Albino Luciani, cardinal archbishop of Venice, began with warm expressions of confidence in our Lady, and also strong support for ecumenism (message to the world at the end of the concelebrated Mass in the Sistine Chapel, Aug. 27, and in the homily of the Mass of Installation, Sept. 3).

On October 16, immediately after being chosen bishop of Rome, John Paul II, son of Christian Poland, land of our Lady of Czestochowa, professed obedience to the Lord Jesus Christ and voiced confidence in Mary, Mother of Christ and Mother of the Church. The coat of arms of Archbishop Karol Wojtyła of Cracow bore the words Totus tuus (entirely yours), addressed to our Lady. His papal arms display a large cross, set slightly off-centre to make room for a capital M, reminder of the presence of the Mother of Jesus near the cross of her Son, and the exceptional part she plays in the redemption.


No. 111 (Jan. 1978) was on the Hail Mary: for example, J. Dheilly on Scripture; J. Laurenceau and H. Holstein with theological reflections; Laurenceau on the history of the prayer.

No. 113 (June) was all on the Magnificat. Editor Bossard wrote of the many-sided rediscovery of the Magnificat: for liberation, for ecumenism, for hope; like the beatitudes, the Magnificat belongs to the present as well, not merely to the nostalgic past or hopeful future. S. DeFiores wrote of the Magnificat and contemporary theology, e.g., such movements as liberation, charismatic renewal and ecumenism. Among the other articles are: L. Monloubou with a biblical reflection; E. Hamel on the Magnificat, woman and the promotion of justice—with interesting insights on the social circumstances of Mary’s day; Jean and Anneck Allemand contribute a meditation, the “Magnificat of a couple.”

No. 114 (Sept.) gave main emphasis to descriptions of two Roman courses on our Lady: one, at student request, by S. De Fiores, at the Gregorian Institute of Spirituality; the other by A. Bossard at Regina Mundi, for women religious. A paper from a student in each course is given: A. van de Hulst on the Holy Spirit and Mary in personal spiritual life (done for De Fiores); H. Slieman on Mary, mother of God and our mother, in the Maronite liturgy (for Bossard). E.-M. Peretto reports on the Mariological work of the Marianum faculty. A provocative article by E. Hamel winds up the issue, How to Give Mary a Place in My Life: how to harmonize regina coeli with ancilla Domini, where does one find the editio typica of Mary, Mary’s presence in the communion of saints and as our model.
the Regina Mundi Chapel at the Marianist Seminary in Fribourg, Switzerland. Fr. Koehler gives brief critical histories of each sanctuary, with penetrating (but not debunking!) comments about such human factors as fake bulls (Leo VIII of A.D. 964 for Einsiedeln, actually of the mid-12th c.), and the betrayal of Bernadette’s description of her lady by well-meaning sculptor Fabisch.

In his conclusion, Koehler recalls St. Augustine's observation that we do not know what Mary looked like, which poses a first problem in iconography, but that Augustine sought to know the mystery of Mary, not simply her face, and we live, as St. Bernadette learned, with the dialectic of presence and absence. In sanctuaries, Catholics express and experience in space and time both the Church and Mary. The image of our Lady in the space-time of a sanctuary is an experience of salvation. Images of Mary, especially the icons of the East, go beyond historical representations; for the events recalled are not limited by space and time, and the holy people depicted are not prisoners of our earth-bound continuum.

Since last year two more volumes of Estudios Marianos have come to my notice: vol. 41, given at the Spanish section of the congress held in Rome, May 1975, on Mary and the Holy Spirit, published 1977; vol. 42, published 1978, on the congress held at Sigüenza (Guadalajara), Sept. 8-12, 1976, Mariologia en crisis? Los dogmas marianos y su revision teologica. The Spanish Mariological Society hopes to reprint some of the long out-of-print earliest volumes; if interested, write to: Sociedad Mariologica Española, P. Enrique Llamas, Plaza de España, 14. Madrid - 13, SPAIN.

The 1975 volume opens with papal documents for the May, 1975, Roman Congress and comments on them. There follow, in order: J. Solano, on Mary and the Spirit of truth; J. Esquerda-Bifet, on Marian spirituality as fidelity to the mission of the Holy Spirit; O. Dominques, on the history, cult and exemplarity of Mary and the Spirit; Gaspar Calvo Moralejo,
the thought of Fray Íñigo de Mendoza (d. 1507); Andrés Molina Prieto, the doctrine of St. John of Avila, Santo Maestro Juan, d. 1569, canonized 1970; M. García Miralles, on the Dominican St. Louis Bertrand, d. 1581, who worked for a while as a missionary in the Americas. E. Llamas-Martínez did the final piece, on Mary-Church in primitive iconography, unfortunately without any accompanying illustrations.

The Sigüenza meeting was on Mariology in the setting of modern theologies: Christology, anthropology and original sin, eschatology. After the introductory paper by J. A. de Aldama on current re-interpretation of dogmas, E. Llamas, president of the Society, spoke on theological methodology. J. Ibáñez and F. Mendoza gave a paper on the origin and history of the dogma of the divine maternity. E. Sauras spoke of new Christologies and the divine maternity. F. de Paula Solá’s paper was on the perpetual virginity in current discussion. Dr. J. Macascante considered the bearing of new theories of original sin on the Immaculate Conception; two papers dealt with the Assumption, by S. Folgado and C. Pozo.

The ninth volume of the annual Marian Library Studies bears the date, December, 1977, and is now in press (Marian Library, University of Dayton, Dayton, Ohio 45469, $10 a year). Two articles are featured on the front cover: Gonzalo Gironés, Los orígenes del misterio de Elche, and Christopher Baumer, Die Schreinmadonna. The editor’s foreword (T. Koehler) is in both English and French, Death and Assumption of the Mother of God: Renewed Interest? B. de Margerie, S.J., writes (in French) of the mystery of Mary’s death in the economy of salvation; beyond the fact of death, what is its meaning? He has reread Ambrose and Augustine and looked into Eastern tradition to find the theological, i.e., mediatiorial, significance of Mary’s death. L. Schlaefli writes (French) of the ancient image of Our Lady of Schauenberg, Strasbourg, Alsace.

Regarding the first of the major articles: the mystery play
In popular vein Fr. Serra has published an attractive paperback, *Maria a Cana e presso la croce* (Centro di cultura mariana, Rome, 1978), an Italian version of the course he taught in summer, 1977, for the Marian Institute at the Dayton Marian Library on Mary in the Johannine tradition. The Italian edition does not include Apoc. 12.

At their Denver meeting, August, 1975, the Catholic Biblical Association voted $1000.00 to the Bishops' Committee on Ecumenical and Inter-Religious Affairs, towards a study on *Mary in the New Testament*. Apart from a few personnel changes the same team that wrote *Peter in the New Testament* (New York and Minneapolis, 1973) has now produced *Mary in the New Testament*. In design and execution the work is remarkable: the authors asked to do it, got the Lutheran—Roman Catholic Consultations to act as sponsor, and are taking no fees, no royalties for their book, pegged at a modest price and with joint publishers: Paulist of New York and Fortress of Philadelphia (Fall, 1978, pb, 330 pages, $3.95).

Paul Empie (Lutheran) and Bishop T. Austin Murphy (Catholic) wrote the foreword. A team of twelve, representing traditions of Anglicans, Catholics and Protestants (mainly Lutheran, but others too) wrote the book, with editing by R. E. Brown and Joseph A. Fitzmyer (Catholics) and Karl P. Donfried and John Reumann (Lutherans). Though the names are given for those who prepared first drafts of each of the ten chapters and for discussion leaders, the entire team takes responsibility for the book in accord with the stated goal: “to see whether, as a group of scholars from different church backgrounds, we could agree upon a presentation of the New Testament data about Mary.”

Great sensitivity is shown for divergent confessional positions, and it is recognized that current differences in evaluating Mary come not only from differing positions on post-biblical developments but also from different emphases given even to New Testament elements. The investigation in this book
A Survey of Recent Mariology

proceeds strictly from historical-critical exegesis. With respect to the virginal conception of Jesus, to say nothing of the further question of Mary's life-long virginity, the beliefs of Christians and of Churches expressed in creeds and confessions are not denied; it is simply said the New Testament does not prove the doctrine—neither proves nor denies it. The mending is mostly invisible, but as is apparently inescapable with team productions the seams sometimes show and there are occasional infelicities, inconcinnities and inconsistencies. For example, it is sometimes said clearly the New Testament does not decide the identity of the "brothers and sisters" of Jesus; other times it is suggested these were children of Mary (resp. pp. 72 and 87).

The authors begin with the New Testament books, especially the gospels, as we have them in their final redacted forms, and then work back through the intermediate tradition to the earthly life of Jesus and his mother's association with him, not only in the infancy narratives and in John's Cana and Calvary accounts, but also in the synoptics' public ministry. Here and there, reference is made to the significant factor of "canonical criticism," i.e., the influence one book exercised on the understanding of another book once both were recognized as belonging to the Canon of the New Testament. This process was already under way in the second century and has fascinating implications, e.g., when John's Gospel and the Book of Revelation were placed together in the Canon, the woman of Cana and Calvary came to be related to the woman clothed with the sun.

Individual chapters are devoted to Paul, Mark, Matthew, Luke (including Acts), and Revelation. The chapter, Mary in the Second Century, is weak in comparison with the others but does illustrate the need for ecumenical studies in this crucial century, when Mary's place grew in Christian reflection and piety. The authors do not find the "daughter of Sion" motif for Mary in St. Luke nearly so well supported as do, for example, R. Laurentin, Max Thurian and the second Vatican
with accurate historical facts but also penetrating judgments, along with generous multi-lingual bibliographies. His book deserves a long review-article; a few examples must serve here. In the biblical section he minces no words in defense of the virginal conception, answering the denials of R. Pesch point for point. He introduces liturgical and popular prayers and hymns as factors and evidence of medieval reflection on the Immaculate Conception, the Assumption and Mary’s intercession.

Author of an earlier volume in the *Handbuch der Dogmen­geschichte* (I, 5), *Dogma und Dogmenentwicklung*, Soell finds good illustrations in Mariology; among other points he notes that in the Middle Ages the term, revelation, could mean not only original revelation but also later interpretation. 19th-century German reaction, before and after, to the definition of 1854 is summarized in a very interesting way. Their lack of interest in Marian topics, especially in terms of the bond between Mary and the Church, left German Catholic academi­cians ill-prepared to cope with the problems presented by the definition of 1854. He compares the documents of definition of 1854 and 1950; 1950 profited from the reaction to 1854. *Ineffabilis Deus* had quoted *lex orandi, lex credendi*; *Munificentissimus Deus* made it clear liturgy does not create doctrine, but expresses, celebrates it.

The French edition of *Communio* devoted its January, 1978, number to our Lady (vol. 3, no. 1, *né de la Vierge Marie*). Its largely doctrinal contents warrant its inclusion in this section of the Survey. One article is by Hans Urs von Balthasar, found­ing father of *Communio*, now appearing in at least six editions in as many languages. Von Balthasar’s article is *Mystère saintement manifeste*, to the effect that Mary’s virginity, far from excluding her from common humanity, permits her to become mother of the Savior of all.

Leo Scheffczyk writes of “the three moments of Mary’s vir­ginity” (*Les trois moments de la virginité de Marie*). No area
is more menaced, yet perhaps faith needs this challenge. Not exegesis but the community of the Church gives the final reply to the question: is the virginal conception a truth of the faith? Theology has the task of showing the inseparable connection of two affirmations: born of the Virgin Mary and true Son of God. The denial of the virgin birth rests ultimately on a 19th-century positivist view of the universe. Scheffczyk considers also the meaning of Mary's virginity for salvation, from early expressions of the new Eve. The author of the new birth was born in a new manner to show the sovereignty of God's grace and the incapacity of human nature to realize salvation.

Other articles touch on the thought of P. Claudel; the outlook of very early Christian authors—mother, new Eve, virgin, for our salvation. From first-hand knowledge, Richard Mumm writes of the cult of Mary in the Lutheran tradition: Luther and Zwingli at the origins, but also current examples—Asmus-sen, W. Staehlin and others.


J. N. D. Kelly's *Early Christian Doctrines*, latest (5th) edition, appeared early in 1978 (Harper and Row, New York, pb). Kelly notes in his preface, "I have also thought it desirable, in order to fill a gap to which several scholars drew my attention, to insert an entirely new final chapter," chapter 18, *Mary and the Saints*. Holding to the time limits of the total book, Kelly traces the development of devotion to the saints, especially Mary, in the first four centuries.


In the fall of 1976 the Marianum faculty held a symposium on postconciliar theological developments and Mariology, pub-
Carroll: A Survey of Recent Mariology
—Seville episodes, A.D. 1615-16; c) golden period, A.D. 1616-1700; d) decline, 18th century; e) century of Mary Immaculate, A.D. 1854; f) period of resurgence: up to the present, theology texts, other writings. The history is tied to other important matters, the Immaculate Conception, of course, but also questions of redemption, anthropology and grace. It is not surprising speculative theologians have found, and some still find, in the debitum peccati stimulus to their speculation. The lively "prefatory note" by Fr. Carol's friend, John Cardinal Wright, episcopal chairman of the Mariological Society, stresses the need for enlightened speculation, noting that the author has traced in condensed fashion the gradual development of his theme "with all its attendant vicissitudes and often erratic trajectories up to the present stage of impasse."

4) Liturgy and Devotions

On the cover of the November, 1978, issue of Worship, parts of prayers are reproduced in large type (staff artist is Frank Kacmarcik): John's prologue in Latin, an oration for St. Benedict's feastday in German, a prayer to John the Baptist in archaic English, and in largest type of all a beautifully balanced prayer in Italian for our Lady. I do not know if the Worship editors intended thereby to offer a salutary constrast to the contents of the November number, entirely given over to problems of English translation in the liturgy, with some severe strictures on current I.C.E.L. versions. The Italian prayer runs: "A noi che celebriamo la festa della beata Vergine Maria, nostra madre,] concedi, o Dio onnipotente, che sostenuti dal suo aiuto, godiamo la pace in questa vita e la gloria nella vita eterna. Per il nostro Signore Gesu Cristo...."

Translation is so demanding and often so frustrating a task one hesitates to criticize, but there is no question that many of the current prayers are painful, didactic, anthropomorphic and joyless. From the increasing awareness of defects we may hope
A Survey of Recent Mariology

for improvements, not least in the Marian offices and masses. A prime example is the prayer over the gifts from the common of our Lady, a prayer particularly suited to this season of the Church year (Christmas-tide): “Unigeniti tui, Domine, nobis succurrat humanitas, ut, qui natus de Virgine Matris integritatem non minuit sed sacravit, a nostris nos piaculis exuens, oblationem nostram tibi reddat acceptam. Per Christum...” Not only is the Latin period broken into two sentences, one declarative, the other subjunctive, but the careful and deliberate phrase from Lumen gentium (2nd Vatican Council, n. 57) is completely ignored, or, worse, watered down to something else, from “filium suum primogenitum qui virginalem eius integritatem non minuit sed sacravit...” to “Father, the birth of your Son deepened the virgin mother’s love for you, and made her radiantly holy.”

I call to your notice two positive items. The first is the magnificent Liturgia horarum, produced by the Servites in 1977, published in Rome. I have seen the first volume, covering December through May; it has Proprium sanctorum, Commune sanctorum et beatorum, and Officia de S. Maria in Sabbato. In all cases excellent explanatory notes are provided; the liturgical texts are in Latin, the notes in Italian. The Saturday Marian offices run Advent through Easter and conclude with a Sancta Maria Servorum and a Beata Virgo Maria et Ecclesia; under Friday of the fifth week of Lent is found the Office of B.M.V. juxta crucem. Readings come from a variety of sources, again with matching notes on the authors: Jerome, Augustine, Ambrose and his friend Gaudentius, Ven. Bede, Eadmer, Bernard, Isaac of the Star, Adam of Perseigne, Amadeus of Lausanne, St. Lawrence Justinian, John Damascene, St. Anthony Mary Pucci (d.1892), Paul VI, Lumen gentium.

The first 1978 issue (Jan.-Feb., vol. eleven) of the National Bulletin on Liturgy, published by the Canadian Conference of Catholic Bishops, was on Liturgy and Devotion, with some fine pages (47-51) on our Lady, Mary in the Scriptures, devotion
mission on Faith and Order of the World Council of Churches, gave a series of lectures on the Church and humanity at Princeton University; one was Mary—Symbol of the Church and Symbol of Mankind, only now published in English, in Mid-Stream: An Ecumenical Journal, 17 (January, 1978) 3-12; it was previously published in Vischer’s Oekumenische Skizzen (Frankfurt, 1972). He begins with the first meeting of Faith and Order, 1927, when S. Boulgakov introduced the theotokos in a non-scheduled and little-appreciated manner, but suggested that the Second Vatican Council has inaugurated a new era when it will be both possible and necessary to discuss Mariology.

Vischer suggests we approach Mary by way of meditation. After alluding to the hierarchy of truths he writes, “Statements about Mary must be strictly subordinated to those about Christ. Ultimately they are simply theological meditations intended to illustrate and clarify the central content of the Gospel.” Mary had a special role in the coming of the Savior; “she is … the first of the ‘many’ for whom ‘grace is intended’; hence she is symbol of humankind. As the first to respond in faith she is symbol also of the Church, and hints of this understanding are found already in Irenaeus who says that in her Magnificat Mary sang prophetically for the Church. The New Testament itself suggests the connection between Mary and the Church, e.g., on Calvary in St. John. The changing pictures of Mary in Christian history are instructive for the history of the Church and the Church’s self-understanding. The ascetic movement of the fourth century influenced and was in turn influenced by the picture of Mary as ever-virgin. In the baroque period the Virgin Mary appears as queen and mistress of heaven, with borrowings from the woman of Revelation 12, and applications often to the Immaculate Conception. The self-image of the Church was not only an elect but already a triumphant community.

A third image is Our Lady of Guadalupe, which Vischer
regards as symbol of a Church rooted not in the foreign conqueror but in the people itself; yet he finds Guadalupe a scene of superstition as well as a place of faith. For the period 1850 to 1950 Vischer sees the Church, the Roman Catholic Church, expressing itself in the symbol of Mary as the Immaculate Queen. In a century of apostasy she was seen as mediatrix of faith. Similar notes are attached to the assumption definition and the queenship proclamation. A great change has occurred, reports Vischer. The times have forced the Church to see itself again as a pilgrim people, a community always open towards fellow human beings, assisting society to become more human, more humane. Steps towards seeing in Mary an image of the Church in these changed conditions are beginning to be taken; the sense of Mary as the “poor woman” is one example.

The final section of the lecture is called Mary—the Church, Hoping and Hidden, and Vischer comments on the vision of the Magnificat as testament of Mary’s great faith. “As the first, Mary represents the community of all who have come after her. In herself she includes the whole cloud of witnesses by which we are now compassed about.” He notes that the New Testament says nothing more about her after the upper room at the beginning of Acts. “Is not Mary in fact the symbol of the Church precisely because she increasingly yielded place to Christ . . . this characteristic pattern of Mary’s life is indeed the standard for the Church,” which must learn to lose its own name, its own visibility, so that Christ’s name and Christ’s presence may be made visible.

The December-January number of the popular magazine United Presbyterian A.D. 1978 features on the front cover a mother and child and highlights the article Mary Woman of Faith, Mother of the Poor by Daniel L. Migliore, professor of theology at Princeton Theological Seminary.

6) Miscellany

Under the final rubric of Miscellany there are many interest-
A Survey of Recent Mariology

A Survey of Recent Mariology


22. José Grosdidier de Matons, *Romanos le Mélode et les origines de l'hymnographie byzantine*, title of the 1974 Lille


29. J. Polo Carrasco, La mediación de María en las Homilias De Laudibus V. Matris de S. Bernardo (Textos sobre la predestinacion de María) in Scripta theol. (Pamplona), 1975, 531-62, according to Bulletin signalétique.


32. Elizabeth Dreyer, Julian of Norwich: Her Merry Counsel, in America, Aug. 5, 1978, 55-57; also on this 14th-c. Englishwoman, Showings, first title in the set The Classics of Western
A Survey of Recent Mariology


34. J. Polo Carrasco, *La Mariologia del P. Vitoria questiones bibliográficas*, in Scripta theologica (Pamplona), 10 (Enero-Ap., 1978) 33-64; Francesco de Vitoria (Salamanca) died 1546.


36. M. Dupuy, *De nouveaux inédits de Bérulle (Suite)*, in Revue d’histoire et de spiritualité (Paris) 53 (1977) 275-316; also on Mary according to Bulletin signalétique.


C. GENERAL AND PARTICULAR DOCTRINES

Let Us Now Learn to Praise the Holy Virgin (on receiving the patronal medal of the president at Catholic University, Dec. 7, 1977); Sept.-Oct., 1978: St. Therese of Lisieux. Her Last Conversations; Nov.-Dec., 1978: memorial issue for Paul VI, selected documents, including Signum magnum (The Great Sign), May 13, 1967, one of his major messages.

2. All Call Me Blessed, edited by Marion A. Habig, O.F.M., as the 12th volume of the series The Marian Era (Franciscan Herald Press, Chicago) is now in press, will be out in 1979: the papers from the Marian Congress held at Sydney, Australia, Sept. 1976.

3. Revista espiritualidad (Spain) according to the Bulletin signalétique, 36 (1977, whole no. 143) had several articles on our Lady: S. Castro Sanches, María de Nazaret: La Sión ideal y la Esposa del Cantar; E. Llamas-Martínez, Doctrina y piedad Mariana en el Anglicanismo; S. Guerra, Santa María del Postconcilio; J. Castellano-Cervera, El misterio di Maria en la Iglesia ortodoxa. Doctrina y testimonio de Pablo Evdokimov.


6. La conception virginal du Christ. Déclaration de la Société mariologique espagnole, by E. Llamas, as reprinted in La Documentation Catholique, May 7, 1978; also a similar statement from the doctrinal commission of the Spanish bishops: in reaction to articles by X. Pikaza and J. R. Scheifler, S.J.

7. J. A. Goenega, S.J., 'Se encarnó de María la Virgen' (Lex orandi, lex credendi), in Phase (Barcelona) 18 (1978) 315-36.


A Survey of Recent Mariology


D. LITURGY AND DEVOTIONS


A Survey of Recent Mariology


A Survey of Recent Mariology

Catholic, October, 1978, 24-25: "... the faith has a public calling... The Rosary takes us along that 'way' which the book of Acts uses as another word for Christianity itself."


18. Eileen E. Freeman, Roses in December. The Iconography of Advent, in Modern Liturgy 5 (November 1978) 6-7: on St. Maria de Tepeyac.


E. ECUMENISM


2. G. Bachl, Veneration of the Mother of Jesus, in Theology


F. MISCELLANY


3. *Maria Ausiliatrice e le Missioni*, a cura di Domenico Bertetto (L.A.S.; Rome, 1977, pb): no. XI in the *Academia mariana salesiana*: among 15 authors, B. Bagatti (Mary in Early Palestinian Church) and G. Söll (Mary in Present Missionary Message).


9. Edward J. Farrell, *Can You Drink This Cup?* (Dimension,


15. Michel Smolders, *Vierge à l'Enfant-Saint Clément, Auderghem*, in *Art de l'Eglise* 46 (1977: no. 183) (S. André, Belgium) 226-7, illustrated: modern Mother and child replacing an ancient one that was stolen, designed to avoid "la pose conventionnelle et l'audace gratuite."


17. J. I. Wimsatt, *Beatrice as a Figure for Mary*, in *Traditio* 33 (1977) 402-14, according to *Bulletin signalétique*.


20. Eamon R. Carroll, O.Carm., *Understanding the Mother of Jesus* (Michael Glazier, Inc., Wilmington, Delaware, due
A Survey of Recent Mariology

early 1979, pb; distributor in Ireland and England, Veritas of Dublin): part one reports recent developments in four fields: Scripture, liturgy (especially the Mary-Church bond), ecumenism, and Mary and the Holy Spirit; part two is an interview with a newspaper reporter at the Sydney congress on our Lady, September, 1976; part three is an extensive list of recommended readings, all in English, to assist understanding.

LAST MINUTE ADDITIONS


11. Edwin Robertson, *Chiara* (Christian Journals, Ireland, 1978): on Chiara Lubich who founded the Focolare movement in 1943, written by a Baptist pastor; Focolare means "hearth," but the real name of the movement is *Opera di Maria*, work of Mary, for "just as Mary originally gave Jesus to the world, Focolare exists to give him to the world all over again."

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