A Survey of Recent Mariology

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A SURVEY OF RECENT MARIOLOGY

A ready example of the frequent incidence of the Marian theme in current Christian reflection is the June, 1977, issue of Catholic Mind. The Monthly Review of Christian Thought. Of four articles listed on the front cover, three have something to say about our Lady. The first was the Anglican-Roman Catholic Statement on Authority, the Venice Statement (Sept. 1976, published January 1977). In the setting of an explanation of papal dogmatic definitions as expressing the Church's mind on matters of divine revelation, the comment was given, "Even so, special difficulties are created by the recent Marian dogmas, because Anglicans doubt the appropriateness, or even the possibility, of defining them as essential to the faith of believers." The second was an address by the Jesuit humanist Walter J. Ong, Catholic Theology Now, given October 3, 1975 (previously in the Winter, 1975, Theology Digest). Appealing for 'depth structure in theology,' Ong spoke of 'deep unconscious structures that the liturgy registers,' a factor that must be respected in approaching the institution of the liturgy. He continued, "Other institutions within the church, the practise of devotion to Mary, clerical celibacy, the vows of religion, attitudes toward marriage, are also the result of very, very deep unconscious drives as well as of conscious rationalizations. They are not to be explained by any conspiratorial theories of history, if only because conspiratorial theories always tell you more about those who propound the theories than about what the theories are supposed to account for." The author did not give examples but one would not have to look far to discover some examples on our Lady. I am thinking of two 1976 titles by English authors, Marina Warner's Alone of All Her
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Sex, and Geoffrey Ashe's *The Virgin*, of which some words later in this Survey.

The third item in the *Catholic Mind* was R. E. Brown's *Difficulties in Using the New Testament in American Catholic Discussions*, the lecture he gave when the Catholic University of Louvain awarded him an honorary degree, June 30, 1976, an address first published in *Louvain Studies*, Fall 1976. To illustrate the difficulties of relating biblical criticism to Church doctrine and what Fr. Brown described as "the tendency to neglect or underplay texts that do not accord with later dogmatic positions," he mentioned Catholic reluctance to face the possibility some New Testament authors do not manifest esteem for Mary. There is a progress from early Mark to Luke, for example, in the true kinsmen story. As Fr. Brown puts it, "Luke has developed a major interest in Mary as the first disciple who heard the word of God and did it (1:38); she was present at the beginning of the proclamation of the Gospel and at the beginning of the church (Acts 1:14). As a Catholic, I would say that the Lucan direction is the correct direction for the future of the Christian community, but that should not cause me to force Mark into a similar thought pattern."

One further opening example of ecumenical interest is the announcement of a paperback revised edition of J. N. D. Kelly's *Early Christian Doctrines* (Harper and Row, San Francisco) with a new chapter *Mary and the Saints*, as advertised in the January, 1978, issue of *Interpretation*.

The materials of this Survey are divided as follows: (1) specialist periodicals; (2) Scripture; (3) Mariology in general and specific doctrines; (4) liturgy and devotion; (5) ecumenism; and (6) a closing miscellany, a Marian olio. The appendix will list many further titles.

1) Specialist Periodicals

Last year's Survey reported the first two 1976 numbers of *Marianum*. Fascicle three of 1976 had one major article, *Mary*: 

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the Most Beloved and Loving Mother. The Mariology of St. Francis de Sales, by James S. Langelaan, O.S.F.S., our Lady's place in the spiritual life according to the gentle master of Geneva. The section Miscellanea had reviews of volumes IV and V of the Zagreb Acta (by C. Puzo, S.J.), summarizing papers by Toniolo (Akatist hymn), Giamberardini (Coptic liturgy), Peretto (Protoevangelium Jacobi), Gironés (Mozarabic liturgy), B. Billet (Benedictine calendars of the 8th and 9th centuries), A. Hamman (early homiliaries), Th. Koehler (Spiritual maternity in Western piety, after A. Autpert), and others, with much in vol. V on Croatian Marian cult. A supplement of 113 pages, with its own pagination, completed the number, Le basiliche minori nel mondo, by Msgr. S. Bianchi. 1783 was the date of the first minor basilica formally erected by the Holy See. A great number bear Marian titles. The survey is well documented, carefully divided by countries (321 in Italy alone, plus forty-two ab immemorabli; leaving out Rome altogether), 2 in England, one only in Ireland, 12 in Canada, 6 in Mexico, 25 in the United States, one of which is Mission Dolores (the dedication is St. Francis of Assisi) in San Francisco, since February 6, 1952.

Fasc. IV for 1976 is a hefty 300-page issue. Along with magisterial documents, chronicles of congresses and study sessions in several countries, a hundred pages of reviews, there is Fr. Robert Maloy's article, A Carolingian and Eleventh Century Monastic Sermon on Luke 10:38-42, and a miscellanea ten-page essay on LaSalette by Father Stern. Maloy's study continues his earlier work, as at Zagreb in 1971; the subject is part of the so-called sermonary of St. Ildephonsus of Toledo, a collection belonging in fact to the period of the Mariale movement around the turn of the 11th/12th centuries. One sermon, Congrue, is from the late 8th or early 9th century, for the Assumption (hence Luke 10, 38-42) but still with the sobriety of the virgo-mater imagery. The other sermon, Hodie, also shows the influence and reserve of the Cogitis me approach to
the Assumption; it is of late composition and likely the last work to enter the compilation known as the Sermonary of St. Ildephonsus, hence as late as the end of the eleventh century. Maloy provides a critical edition of the *Congrue* text, but sends the reader to Migne for the *Hodie* text.

The *chronica* reports meetings of various national Mariological Societies, Spanish (their 33rd, 1976); French (Sept., 1976); the first Croatian, occasioned by the 1300th anniversary of Christianity; Toledo, Spain on St. Joseph, 1976; the 15th week of Italian Marian Studies, Chieti, July, 1976; and the 12th meeting of rectors of Marian Shrines, held at Rome, November, 1976. In the reviews, G. Besutti praises the edition from Quaracchi, 1975, of Conrad of Saxony's *Speculum BMV*, prepared by the late P. de A. Martínez, O.F.M.

The first 1977 *Marianum*, a double-number, begins with a moving editorial, looking back over thirty-eight completed years, in tribute to the founder, the late Padre Gabriele M. Roschini, O.S.M., and in gratitude to G. M. Besutti, long-time editor, who will continue his association under a new editorial board. Davide M. Montagna was editor April, 1976, to May, 1977; he was succeeded by Ignazio M. Calabuig, assisted by E. M. Peretto, A. M. Serra, E. M. Toniolo, S. M. Meo and J. M. Dowd, names familiar to *Marianum* readers. The materials of the 1977 volume are divided into *Studia* and *Documenta*. The *Studia* in the first 1977 fascicle are all commentary on *Marialis cultus*, which will be true of the rest of 1977 too. There are seven articles on *Marialis cultus* from as many viewpoints: bible, liturgy (two), ecumenism, anthropology, pastoral, and relationship to Vatican II. First is Fr. Serra's on the use of Scripture, under three headings: a) passages likening our Lady to Christ; b) a new interpretation of Cana; c) prospects for the future. The new interpretation of Cana incorporated in *Marialis cultus* (n.57) is a comparison which Serra studied extensively in his doctoral dissertation defended 1975, now in press, *Contributi dell' antica letteratura giudaica per l'esegesi di*
Serra's own summary of this hypothesis, offered by Marialis cultus as 'a possibility,' is a skilful condensation of his researches. The wedding feast was 'on the third day' within a series of Johannine days, and Serra develops the relationship to the Sinai theophany. Of old God manifested Himself; Jesus manifests His glory now. As Israel declared her faith before the gift of the old Law, so Mary's total self-giving precedes the gift of the new wine, symbol of the new law, the Gospel. A likeness between Cana and the Transfiguration is also suggested by Marialis cultus, in the Father's words, 'Hear him!'—another promising avenue to explore.

Elio Peretto proposes suggestions for creativity in Marian liturgy, and Philippe Rouillard, O.S.B., writes in French on "Marian devotion and the liturgical spirit." F. Geremia, O.S.M., contributes, "Ecumenical Orientation of the Marian Cult" (in Italian). Mariauxavera Bertola explains (Italian) the anthropological dimension of Marian cult, taking up paragraphs 34-37 of Marialis cultus as the newest element there, very important for women, also in catechetical consequences. G. Roschini wrote on the theological value and pastoral efficacy of Marian devotion. S. M. Meo compared Marialis cultus with ch. eight of Lumen gentium; the newer document offers a fuller liturgical explanation of current Western liturgy, though in terms of dogmatic value Lumen gentium is more important, meant for the whole Church.

Of special American interest is the article, A Protestant Episcopal Contribution to Roman Catholic Mariology, by Charles V. LaFontaine, S.A., on Lewis Thomas Wattson (Father Paul) of Graymoor (d. 1940), founder of the Society of the Atonement. Montagna provides a lengthy list of Servite Mariological studies, 1958 to 1977. There are the customary chronicle and reviews, and an obituary of C. Balic, O.F.M.
by G. Besutti. Both G. Roschini and C. Balić were called to

_Ephemerides Mariologicae:_ the final fascicle of 1976 came
too late to fit into the last Survey (vol. 26, no. 4); it features
an article by St. Swidzinski, in French, on the shrine of our
Lady of Czestochowa, to which is joined the joint pastoral of
the Polish bishops (in Italian) for the 600th anniversary of
the Marian shrine. Two 1977 fascicles have arrived; both
bore designations in English on their covers: the first, _Mary
as Ecumenical Problem_, the second, _Mary in a Secularized
World_. The first contained Ross Mackenzie's _Mary as Ecu-
menical Problem_, and Herbert W. Richardson's 'Mother of
the Church': _A Protestant Point of View_, which, although
it is not indicated, was first published in _The Current_, Spring,
1965, an obscure Catholic student publication from Harvard.
Richardson argues that Pope Paul’s title, 'Mother of the Church;
supports the Marian archetype of the Church in counterbalance
to the Petrine archetype dominant in the Council.

Marianist Brother John Samaha's article _Chaminade's Con-
tribution to Mariology_ is based on a Master’s thesis he defended
some years ago at the Catholic University. D. Fernández,
C.M.F., surveys recent patristic publications on our Lady, 1966-
Mariology in the evolution of his thought, using Lutgert
Govaert's 1975 German study, originally a thesis she defended
under Galot at the Gregorian. The first item in the 'chronicle'
is a set of documents about the next international Mariological
and Marian congresses, to be held early October, 1979, in Sar-
gossa, on the theme of the cult of Mary of the 16th and early
17th centuries. Another item is the criticism by Alonso of the
Spanish Mariological Society, for excessive 'dogmatism,' es-
pecially concerning the mediation of Mary; the reply by Enrique
Llamas is given also, with a few brief sentences of rebuttal by
Alonso, who says that Llamas said just what I said he said!

The second 1977 _Ephemerides Mariologicae_ has a lead ar-

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article *Mary in a Secularized World* (English) by the late Robert P. Prentice. It holds that the psychic basis of 'Marianism' was pagan and is now being finally purified. Section headings offer an indication of the approach: "The goddess figures as permanent, classifying and expansive psychic structures," and "Goddess-symbol structuralisms as passive carriers of psychic history." Resolution is being achieved, hence the section, "Historicalization through confrontation, transformism and dialectics," and finally, "Historicalized Mary in a Secularized World."

I was reminded of G. Ashe's recent *The Virgin* (London and Boston, 1976), also by a professing Catholic. Prentice concluded on a hopeful note: "Far from reducing Our Lady's status, the secularization of our age has liberated her from human projectionist impurities and allowed her to shine in her genuine greatness and offer herself to contemporary man as the model of all femininity and indeed of mankind, at the service of Christ. If ancient Rome hellenized Mary, to its own profit, if medieval Europe feudalized her as the Lady of the Knights, to fill its own expectations, if the romance era romanticized her, our age will do no less for her or for ourselves in secularizing her. Perhaps we can now add one more title to her lists: 'Our Lady of the World-Come-of-Age.'"

G. Rocca wrote (in Italian) of Mary's virginity in recent Catholic discussion, 1962 onwards, in systematic theology. His concern is mainly with methodology: how reconcile historical fact and matters of faith, a question he opens without attempting to close it. Italian Jesuit Girolamo M. Morreale, who has lashed out on occasion at what he holds to be the reduced place of our Lady in the new liturgy, has an article here, *Is Mary Still a Sign for Our Times?* He considers papal claims to that effect, by Pius XII, John XXIII and Paul VI, then the crisis of diminished devotion and proposes a remedy. Paul VI made *Signum magnum* the opening words of his exhortation of May 13, 1967, when he visited Fatima. What change turned devotion to Mary in just a few years from the most encouraging
sign of our times to a sign of perplexity? Morreale weighs four possibilities: (1) the Council itself?—in no way, he answers; (2) ecumenism?—his reply is 'only through timidity'; (3) liturgical reform, he feels this has been harmful, e.g., through reducing feasts and creating confusion, as in devotion to the Immaculate Heart so strongly developed under Pius XII; (4) crisis of faith, affecting the divine motherhood, the Immaculate Conception and our Lady's virginity.

_Cahiers Marials:_ the five 1977 numbers (22nd year) run n. 106 through n. 110, January, April, June, September and November; the last has not yet arrived. Editor Bossard notes they manage to keep afloat with 1400 subscribers, but could well use more. N.106 took as theme the feast of the presentation of the Lord, Feb. 2, with five articles on all its implications, doctrinal, spiritual, biblical, and liturgical: by H. Cazelles (Bible), A.-M. Roguet (liturgy), J. Laurenceau (bond with Calvary and the Eucharist), H. Holstein (a spiritual reflection), and A. Manarache (interview on obedience to the Law and Christian freedom). A further article is by Denise Judant on the Davidic descent of Mary. N.107 (April) essayed to discover the place of Mary in apostolic enterprises not specifically Marian, e.g., biblical and pastoral, Catholic action, liberation, Mary and women. The _recherche spirituelle_ was on Mary, our mother, by J. C. Sagne; Marian celebrations provided texts for the month of May. B. Billet, O.S.B., contributed an _Essai du bilan mariale;_ 1976, succinct and informative. He shares Laurentin's optimism on a Marian springtime, hoping the flowers won't be long in appearing in the form of more substantial studies, especially books.

No. 108 (June) looked ahead to August 15, concentrating its articles on the Assumption, in Scripture, doctrinal history and theology. M. Sevin did the opening article on the resurrection of Christ, followed by an interview with G. Martelet on corporeity, resurrection, sacraments and the Assumption; Martelet's book was published in English this past year (Seabury, N.Y.), _The
Risen Christ and the Eucharistic World. G. Besutti wrote on Why the Dogma of the Assumption?, on the period 1850 to 1950. His confrère Salvatore Meo discussed the meaning of the Assumption in Munificentissimus Deus and Lumen gentium. There are homily hints from J. Laurenceau. T. Koehler, S.M., contributed a short article, Mary in the Teachings of Paul VI for the Year 1970, continuing the series he began earlier in this journal, with quotations from major addresses, as April 24, 1970, at our Lady of Bonaria, Sardinia.

The September issue (no. 109) took as theme Mary and the Church. H. Holstein contributed Type, Mother and Member of the Church; J. McHugh of England wrote on Mary, Daughter of Sion, and the Church; G. M. Besutti studied the title, Mother of the Church, proclaimed by Pope Paul Nov. 21, 1963, its place within the conciliar discussions. T. Koehler reported on recent studies on Mary and the Church—the People of God. Under the rubric, pastoral, R. Point wrote of Mary in the Church's Prayer. The Marian celebration section was on our Lady of Sorrows.

Marian Library Studies, new series volume eight (1976), currently in the mails, is given entirely to the doctorate thesis, (in English) of Marian Zalecki, O.S.P., researched at the Marian Library of Dayton, and defended at the Marianum during the international congress in Rome, May, 1975: Theology of a Marian Shrine. Our Lady of Czestochowa. Editor Koehler contributes a lengthy and informative introduction, the same text in both English and French. At the end of the volume the joint pastoral of the Polish bishops of July 23, 1977 (date issued) is given in full, in English and Polish, part of the 'six years of thanksgiving' in association with the anniversary of Czestochowa, 1382-1982.

Etudes mariales: the latest edition of the bulletin of the French Society is marked 1975/1976, 32nd and 33rd years, although the secretary notes there was no publication for 1975
when the Society met as part of the Roman congress of May, so that this volume contains in fact only papers given at the September 1976 meeting at the Centre Notre-Dame du Rocamadour on *Images et Visages de Marie*, subtitled, *étude pluridisciplinaire sur la via pulchritudinis*. The subject of Mary in popular cult was pursued further at the meeting of September, 1977, at Chartres, proceedings due shortly. In 1976 there were five papers, plus an introduction and summary by Charles Molette, distinguished archivist who is the president of the Society. Molette posed the problem of the rapport between divine faith and human psychology in images of Mary. As Pope Paul said to the Roman congress of May, 1975, approaches to Mary include the *via pulchritudinis* as well as the *via veritatis*.

The first paper was by Marie-Louise Thérel on early representations; the subtitle was the question: "Is it the function of the figure of the Theotokos to express a teaching or to be a projection of the religious spirit?" She carried her inquiry from the third to the twelfth century, and though the proceedings have only black-and-white plates, references to the *D.A.C.L.* facilitate further inquiry. The catacombs show Mary as Mother of the Savior, a doctrine sealed by Ephesus, 431 A.D., and illustrated majestically in apsidal mosaics. The maternal function of the Church to all nations is symbolized by our Lady's role. Representations of her as queen show Christian regard for her at the summit of creation, and often have an ecclesial sense. The adoption by the West of specific feasts was reflected iconographically, with examples from the ninth to twelfth centuries. Mary is shown as the woman of *Gen.* 3, 15, crushing the serpent. The royal door of Chartres shows Mary as *sedes sapientiae* within a rich decorative pattern. Mary as symbol of the Church, bride of Christ, is also found from the twelfth century, when commentators began to apply the Song of Songs to her as well as to the Church. The early contrast between Eve and Mary continued to be shown.
Gervais Dumeige, S.J., expert on the 2nd Council of Nicea, writes of Mary and the iconoclastic controversy (his *Nicée II, Histoire des Conciles Oecuméniques*, 4, was published in Paris, 1977). Nicea II was more pastoral than dogmatic in the defense of icons. A paper on the supernatural beauty of Mary as seen by St. Francis was given by A. Krupa, O.F.M., of Poland. The Portiuncula was dedicated Saint Mary of the Angels. Early Franciscans bear witness to Francis' great love for our Lady; Bonaventure showed that St. Francis saw in Christ and Mary the gift of poverty; it seems it was her inspiration that led him to regard poverty as the holy lady poverty.

Bernadette Lorenzo gave a paper, a fascinating one, on normal and pathological factors in interior and exterior representations of Mary. She considered Freudian views, and works of art as not only psychological but psychoanalytic symptoms. Freud held only a symptomatic reading of religious iconography was possible; Lorenzo appeals to the experience of Christian mystics in proposing a reading that is healthy, as with St. Therese of the Child Jesus' fondness for the image of Mary as nursing mother, in harmony with her own life of suffering and appreciation also of the Mother of sorrows. Obedience to the Holy Spirit and the good tidings of Christian salvation are key elements in authentic Christian art, well shown in Eastern iconography. The final paper was by Alain Gouhier, *L'approche de Marie selon la via pulchritudinis et la via veritatis*. Mary comes at the meeting point of two movements, God's creative power and man's collaboration. First human person totally indwelt by the Wisdom of God, a perfect work of God, she brings about the Incarnation, also a perfect work, God Himself made man. Might it not be said that in calling Himself the way, the truth and the life, the Savior meant also the aesthetic dimension? "Mary brings to birth a great continent of which the first city is Christ." Molette's final summary ends, "From the very fact Mary is full of grace, is Theotokos, from the very fact her beauty comes from God and leads..."
towards him, representations of her cannot be separated from Christian cult."

_Estudios Marianos_: there are three volumes of this series to report on, 38, from Saragossa, October, 1972; 39, again from Saragossa, October, 1973; and 40, held September, 1974, 'en el Desierto de la Palmas (Castellón). Vol.38 dealt with the psychology of the Virgin Mary, in the light of Scripture, theology, mystical experience and science, strung across ten papers, by J. Leal, A. Molina, J. Esquerda Bifet, J. de Aldama, J. M. Cascante Dávila, G. Gironés, E. Llamas and others, including one by Ildefonso de la Inmaculada, O.C.D., on the psychology of Mary in terms of the mystical life, according to principles of St. John of the Cross. An article on Camelot's study of Ephesus by I. Ibáñez y F. Fencoza takes issue with Camelot's view there was no formal definition at Ephesus. Vol.39 was on _La Virgen María en el Misterio de la Iglesia_: Leal spoke of the Scriptures, especially the Annunciation; three papers were on the Fathers, by A. Rivera (pre-Ephesus), F. de P. Solá (do they say Mary represents mankind at the Annunciation?), and S. Folgado (Ambrose). J. Cascante spoke on the concept of type; J. Esquerda on the eschatological projection of Mary's exemplarity in the pilgrim Church. Ildefonso de la Inmaculada gave a paper on Edith Stein and Mary as model of women. Still other papers explored the Mozarabic liturgy, Paul VI's teachings, the second Vatican Council.

Vol. 40, held in 1974, published in 1976, was _Clave de la Mariologia Conciliar_. E. Sauras spoke of Mary's consent to the union of the Word with human nature and all mankind; P. Solá took the same theme in terms of Calvary. P. M. Garrido wrote of the Mary-Church relationship in the revised Western liturgy, appealing also to Mozarabic liturgies. I. Bengoechea wrote of St. Isidore of Seville on the Mary-Church relationship, as faithful to his predecessors, though with his own accent. Other papers were by L. Herrán (apostolic spirituality), A. Luis (before Pentecost), A. Molina (function of Mary and
Marian spirituality in ecclesial renewal), J. Esquerda (priestly spirituality) and still others.

2) Scripture

On October 21, 1977, was published Father Raymond E. Brown's long-promised *The Birth of the Messiah. A Commentary on the Infancy Narratives in Matthew and Luke* (Doubleday, Garden-City, N.Y.). The foreword explains the genesis of the study: the opening chapters of both Gospels have been badly neglected in recent biblical scholarship, often regarded as "folklore devoid of real theology...fit only for romantics or the naive." Fr. Brown's concern is the infancy narratives in early Christian understanding of Jesus, as worthy vehicles of the Good News. Even the most rigorous biblical criticism, for all the historical problems it raises, sets in clear perspective the intuition of the ordinary believer that the Christmas story gives the essence of the Gospel.

After introductory materials, St. Matthew is taken up, then St. Luke. The divisions correspond to the units of the evangelists' structures; each begins with the sacred text, translated by Brown, followed by intensive notes on particular verses, then by 'comment.' The author suggests going from text to comment, then back to the particular notes. The 'comment' sections are heavily footnoted as well, as Brown dialogues with other scholars, sometimes agreeing, often disagreeing. In disagreement with Laurentin, McHugh and others, Brown holds the infancy accounts do not depend on reminiscences from the Mother of Jesus, a point to which he frequently returns. St. Luke did not construct his account from any 'source' in the strict sense; instead, from fragmentary traditions and common public ministry materials he built up his portraits of John the Baptist and the Virgin Mary, skilfully presenting the Annunciation and the other infancy happenings and interpreting them. The Christological consideration is paramount in Brown's analysis; in the early Church the Christological 'mo-
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ment' moved back steadily from the resurrection, or even the parousia, to the transfiguration, to baptism in the Jordan, to the conception of Jesus as the begetting of God's Son, finally, in St. John, to pre-existence.

The people who surround the infant Jesus and their reactions make these chapters truly 'gospels in miniature.' Israel's preparation is shown in Zechariah and Elizabeth, the coming of Israel with the shepherds, and Simeon and Anna. Simeon's oracle calls the new-born Child 'a light to the nations,' yet a cause of division among His own people. St. Matthew contrasts the homage of the Wise Men from the East to the indifference and persecution from religious and civil leaders in Jesus' own land.

The big book is a reference work, but I will indicate a few points that struck me and then a difficulty or two. St. Matthew has the Child Jesus re-live Jewish history, both Exodus and Exile. The flight into Egypt recalls Moses, saved from death as an infant to become the deliverer of his people. The evangelist has added to an earlier narrative he inherited a series of 'formula citations' from the Old Testament. Isaiah 7, 14 is one such example, and Brown comments dryly, "Matthew interpreted Scripture according to the religious presuppositions of his time, and it would be a naive modern scholar who would deny that Matthew may have reached a truth unobtainable by critical analysis of the literal sense of Isa 7:14." George M. Soares Prabhu, S.J., of India, defended for his S.T.D. in 1969 a thesis published in 1976 by the Biblical Institute in Rome, *The Formula Quotations in the Infancy Narratives of Matthew* (*Analecta Biblica*, 63).

Place names represent theological geography: Egypt, Ramah, evocative of the exile, Nazareth for Jesus Himself; later Israel, Galilee and Nazareth appear in the return from Egypt, again with theological meaning, both Christological and ecclesial: the promised land (to Moses), the land of the gentiles (*Mt. 4, 14-16*), Nazareth for Jesus. On the Magi, Brown holds these
are stories inspired by popular reflections on the Old Testament applied to Christ, Savior of all men, gentiles too. Subsequent Christian folklore about the Magi was true to Matthew in seeing their universal role. There are good pages on Joseph, the upright man, who was called to be the legal father of Jesus; he holds the narrative together, guaranteeing the continuity with Israel.

Under St. Luke Fr. Brown has a section called Portrait of Mary as handmaid Luke 1, 38; he brings out in many other ways Mary's prominence in St. Luke. He holds her discipleship is the key to New Testament understanding of the Mother of Jesus. The evangelist 'gleaned' (Fr. Brown's word) from the public life the portrait of Mary of the Annunciation, hence the similarity between the praise from the anonymous woman of chapter eleven and Elizabeth's words at Mary's visit, as well as the likeness between the words of Jesus in Luke eight, the incident of the true kinsmen, and Mary's consent, "Be it done unto me according to your word." Those on the Bethlehem scene are the shepherds, the people who heard them, and the mother of the child, but only Mary "kept with concern all these events, interpreting them in her heart," for she was the good soil where the word took root, as in St. Luke's parable of the sower in chapter eight. In a special table Brown shows our Lady's Magnificat as a rich mosaic assembled from Old Testament texts, conveying along with Mary's individual response to God's favor the praise of the entire community.

Brown holds the canticles likely originally prayers of early Jewish-Christian communities, carefully edited by St. Luke and inserted in his narrative to center on Jesus. It is interesting to note that C. Spicq in a review of the French translation of John McHugh's The Mother of Jesus in the New Testament (La Mère de Jésus dans le Nouveau Testament, Paris, 1977) regards the hypothesis of Jewish-Christian provenance as a deus ex machina, although he likes McHugh's book in spite of such a lapse into ces bavures exégétiques; Spicq sees no
reason to contest the attribution to our Lady, Simeon and the others (in *Esprit et Vie*, 9 juin 1977).

Along with the commentaries there is a special appendix on the virginal conception of Jesus. In St. Luke the comparison between the Baptist and Jesus breaks down if there is no virginal conception of Jesus. Brown rejects strongly the exegetical position that the virginal conception is a gospel theologoumenon to convey divine sonship. Jesus had no human father, he was conceived of the Holy Spirit and born of the Virgin Mary; the faith of the Church rests on good biblical testimony.

In contrast to Laurentin and McHugh, Brown does not find well-developed Lucan allusions to 'daughter of Zion' and 'ark of the covenant' applied to Mary. He does see a possible reference to the queen-mother of the messianic king in St. Matthew's description of the Wise Men finding the Child with Mary His mother. The strongest point of difference with Laurentin is on the background of Luke's narrative. Brown holds there is no dependence on any memories of Mary. Her 'pondering' is to be understood in an apocalyptizing, not an historicizing way. Sharing with Benoit the view that the announcement of John's birth was prior to the annunciation to Mary, even as St. Luke reads, Brown does not agree with Benoit on the 'high amount of family tradition' involved. Yet, and this I find a real difficulty through the book, Fr. Brown admits on occasion a possible dependence on the memories of Jewish priests who became Christians, from whom may have come the names of Elizabeth and Zechariah, and details of the presentation in the temple. If this possibility is conceded, why need family memories be so rigorously and consistently excluded? Did not Jesus have relatives, some of whom held positions of importance in the early Church? Is not His mother mentioned at least as late as the prayer before Pentecost in the *Acts*, the book of the Church?

A second and smaller difficulty is Fr. Brown's loose use of the term 'mariology.' There is surely a significant difference
between Mariology as a carefully controlled part of systematic theology and a free-wheeling uncontrolled application of texts and traditions to the Mother of Jesus. Let qualified practitioners speak for their own field, in Mariology, as in biblical exegesis; a case in point: the consideration of ‘full of grace,’ page 325; and there are better assessments of medieval thought on Mary than those of the late H. Graef, great Greek patristic expert though she was.

The editor, Friedrich Wulf, contributed to the October, 1977, issue of Geist und Leben (vol. 50) Das marianische Geheimnis der Kirche im Licht des Johannes-evangeliums. He considers Calvary first, then Cana. On Calvary Mary appears as new mother of the living, a new Eve role; like Abraham she had hoped against hope, and received back her Son in his resurrection, indeed many sons, in the person of the beloved disciple. Both the disciple and Mary represent the Church: the disciple as the guardian of the word and shepherd of the people of God, Mary as the archetype of the Church, virgin bride and fruitful mother. At Cana the Marian mystery of the Church is in the setting of the wedding between Christ and his Church.

The Spiritual Exercises of St. Ignatius mention an appearance of the Risen Lord to His Mother, although the Bible does not (numbers 219 and 299 in the Exercises). In the French journal, Christus, Jean-Claude Gay (L’Apparition à Notre-Dame) (vol. 24, Juin, 1977, pp. 356-62) considers Ignatius’ purpose: to make the appearance of Mary part of saving history. Our Lady stands at the beginning and the end, the Annunciation and the Resurrection. Where did he take it from? Gay suggests he was influenced by the personal experience of a visit to Jerusalem in 1523; it was common to point out the site of the appearance of the Risen Jesus to our Lady. Yet by the mid-sixteenth century a revulsion was setting in about the old pilgrimage stories; how did Ignatius appeal to the modern man? Conscious of the new outlook, Ignatius added, “as devoutly realistic faith should take for granted” to the words “presented
himself alive to the Blessed Virgin, his Mother," delicately joining a critical sense to his own deep devotion to Mary, so manifest in the saint's personal life and throughout the Exercises.

3) Mariology in General and Specific Doctrines

The latest double fascicle of the *Dictionnaire de Spiritualité*, nos. 64-65, is dated July 31, 1977, beginning the M's and starting volume ten. The extensive article on St. Joseph of a couple of years ago was issued also as a separate book, and the same is planned for the excellent article, *Marie*; it would be well worth translating, especially with a matching English-language bibliography. Running columns 409 to 482, the article is in six sections, all under the controlling rubric of 'spirituality,' an approach in no way restrictive, as the headings indicate: (1) Mary in the Scriptures, by the Marist Augustin George; (2) Marian spirituality in the Fathers, by Domiciano Fernández, Spanish Claretian who recently replaced Alonso as editor of *Ephemerides Mariologicae*; (3) Middle Ages to Modern Times, by T. Koehler, S. M.; (4) 1650 to the beginning of the twentieth century, by Montfort Father Stefano De Flores of Italy. The 5th and 6th sections are by R. Laurentin: the 5th is the 20th century, the 6th gives two dogmatic foundations for Mary's role in Christian life, the Incarnation and the communion of saints.

The biblical section takes the Old Testament in terms of themes: sexuality, femininity, maternity, virginity, woman's role in the saving plan, mother of the messianic son of David, daughter of Sion and personification of Wisdom. Under New Testament the most ancient texts are taken first: Paul and Mark, then sections on Luke, Matthew and John; finally the scriptural foundations of Marian theology. On St. John George holds the Savior's words at Cana a question in an affirmative sense: The remarks on the woman clothed with the sun are stimulating: the apocalyptic symbols are incompre-
hensible if there is no reference to Mary's historic role. Later Christian reflection did well to apply to the Immaculate Conception and Assumption the apocalyptic woman, especially when Mary is seen as archetype of the spotless Church (Ephesians 5, 27) who now shares the glory of the Risen Christ.

The Fathers are considered by D. Fernández, author of a monograph on our Lady in St. Epiphanius in 1968. Commenting on the holiness of Mary in the Latins, Ambrose, Jerome and Augustine, he considers Augustine's ingenious but ambiguous views on Mary and original sin in debate with Julian. Fernández comments, "Effectively the Augustinian teaching long proved an obstacle for Western theologians in admitting the Immaculate Conception. Today the tendency would be less to admit a privilege for Mary than to suppress a law of sin which proceeds from a false interpretation of Scripture." He refers the reader to his 1973 study, El pecado original. ¿Mito o realidad? If Germain of Constantinople (d. 733) represents a baroque extreme in praise of Mary, St. Andrew of Crete (d. 720) is more restrained, and St. John Damascene (d. 749) well-balanced, saying that they honor God and Mary rightly who show mercy. Fernández traces the growth of dedication and consecration to our Lady in the Fathers, e.g., in great Spanish writers, Isidore of Seville (d. 636) and Ildephonsus (d. 667).

Fr. Koehler's section, Middle Ages to modern times, is rich in examples from iconography, East and West. He sets out from the date of March 1, 843, when iconoclasm was defeated, ever after commemorated as 'the feast of orthodoxy.' He remarks that there is not a single 'Middle Ages,' for there were many periods, Carolingian, Ottonian, Roman and others, and through them all a Byzantine influence. There is good material based on Barré, on the private prayers of these centuries. Chartres gets special mention in the twelfth century. The summary section, 'lights and shadows in Western piety from the fourteenth to the beginning of the seventeenth century,' includes
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Dante (d. 1321), Gerson (d. 1429), Trent and the Catholic Reform.

S. De Flores, already known for studies on De Montfort, covers 1650 to 1900, including the French school, De Montfort of course, the conflict around Widenfeld and his Monita salutaria (16-page pamphlet of 1673, Ghent) and later around L. A. Muratori (d. 1750) (Della regolata divozione de' cristiani, Venice 1747), so courteously answered by St. Alphonsus Liguori. The late seventeenth century saw some new forms of Marian spirituality: (a) the flowering of the Marian sodalities with their oblatio to our Lady; (b) the Mary-form life of the Carmelites Michael of St. Augustine (d. 1684) and Marie Petyt of St. Therese (d. 1677); (c) the Marian slavery of Bartolome de los Rios; see the long article on him in volume nine of Dictionnaire de Spiritualité, cc. 1013-1018, by Q. Fernández. Signs of Marian life in the nineteenth century were almost innumerable, new religious families, men and women, bearing our Lady’s name: the Marianists, founded by Ven. Chaminade (d. 1850), the Marists (founded by Jean-Claude Colin, d. 1875). Among writers a few names stand out: Ventura, the Theatine (d. 1861), A. Nicolas, the lawyer, d. 1885; L. de Castelplanio, Italian Franciscan, d. 1874; Scheeben, d. 1888; J. H. Newman, d. 1890.

Laurentin winds up the Dictionnaire article with comment on the 20th century, which he describes as a contrasting century, from the apogee of the Marian movement to the end of it. He considers the second Vatican Council and its continuation in the teachings of Pope Paul, especially Signum magnum of May 13, 1967, for doctrine, and Marialis cultus (Feb. 2, 1974, but released on March 22) for pastoral application, both in liturgy and private devotion. He surveys also post-conciliar difficulties and hopes for the future, touching several areas, as charismatic renewal and women’s liberation, but also the rediscovery of popular religion and the sense of celebration.

The previous issue of Dictionnaire de Spiritualité contained...
fascicles 62 and 63, concluding the L's, Libermann to Lyonnet, with several entries of Marian interest. B. Fischer writes on 'litanies,' with a bit on Loreto. Louis Pérouas has a long article on St. Louis Marie Grignion de Montfort. A. George writes on St. Luke; giving as one of his characteristics his portrait of Mary. There are biographical notices on E. Longpré, the Rhode Island-born Franciscan who wrote so well on our Lady and died in 1965, by A. Rayez; on Daniel Lord, S.J., d. 1955, by E. A. Diederich; on V. N. Lossky, d. 1958, by B. Schultze; on the English Anglican Henry Parry Liddon, d. 1890, by the late T. Corbishley, S. J.; and on Martin Luther by the American Jesuit Jared Wicks.

W. Beinert's name keeps turning up with writings on our Lady, books and articles. In his piece in Geist und Leben 50 (April 1977), Maria im Geheimnis der Erlösung. Erlösung und Befreiung im Licht der Mariologie, he begins with the meaning of redemption, as the perfecting of human beings in their humanity through Christ the Savior, and works back to the exemplification of this in the Mother of Jesus, developing ideas of K. Rahner. Mary is the perfectly redeemed one, such is the sense of her biblical portrait. She was perfectly united with Christ, and her consent was repeated throughout her life. She appears always as the one who hears the word. No integral theology of Christ or Church is possible without Mary, she is not a confessional theme but belongs to the total Christian message. Her God-directed existence corrects current tendencies to save ourselves by ourselves; her faith was openness in love to God's will. She is the most free of the followers of Christ, because the most perfectly redeemed; her question to Gabriel and her Magnificat are evidence of her freedom, and her concern for others, especially the oppressed.

Charles Dollen's review in the December, 1977, The Priest mentioned two full-length books on Mary as indicating the range of attraction our Lady exercises. One is The Mother of God, by Valentine Long, O.F.M., veteran author (Franciscan
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Herald Press, Chicago, 1976); the other is Mary for Today, by Sister Patricia Noone, S.C. (St. Thomas More, Chicago, 1977). Long's book represents an older outlook: he begins with the 'four Marian dogmas,' then explores famous appearances of our Lady and their significance, Guadalupe, Lourdes, Fatima and others. Sister P. Noone's book is very much in the modern manner: a woman's reflections on the meaning of Mary today as women struggle for liberation. Chapters have appeared in The Critic 36 (Fall, 1977), Mary for Today, and in The Sign, December-January, 1977-1978, Mary Wasn't a Compulsive Mother. Here is a typical paragraph from the provocative book: "We want her with us because no one else testifies in quite the same way to the scars of patriarchy and the power of a woman to come up smiling in spite of them; no one else stood so well by our parents and grandparents before them; no one else holds our past as she holds it, and looks expectantly into the future, hinting that perhaps we really haven't seen anything yet, compared with the fulness that is to come."

Within the year Andrew M. Greeley's full-length book was published, The Mary Myth: On the Femininity of God (Seabury, New York, 1977). As Father A. Hennessy, C.P., theologian and former editor of The Sign, said in an NC News Service review (I saw it in the Catholic Standard of Washington, D.C., September 8, 1977), Father Greeley "takes you into a realm of insight concerning the mystery of Mary and makes you glad that you made the trip with him." Greeley's own concluding words give an indication of his approach in a reverent and imaginative book that sees Mary as a 'myth,' that is, not in the least as unreal, but as a way of revealing the tender, gentle, comforting, reassuring, feminine dimension of God: "Mary is the life-giving mother, the life-renewing virgin, the attractive and fascinating daughter of Zion, and the re-uniting Pietà. She reveals to us the feminine dimensions of the Christian God, and at the same time reinforces our perceptions of all things, in-
cluding ourselves, as androgynous in some fashion.’’

Paul Schmidt’s Mary Re-discovered. An Approach to Contemporary Mariology (from the 1974 German original) was translated by L. Finnegan, S.A.C., and published as a small (vii plus 75 pages) paperback by Spectrum of Melbourne, Australia, in 1976. The dominant note is Mary of the Magnificat, with good use of continental authors, as K. Rahner and Hans Urs von Balthasar.

4) Liturgy and devotion

Almost the full issue of Questions Liturgiques, Juillet—Septembre, 1977, was given to a study on the feast of the Annunciation, Aux origines de la fête de l’Annonciation, by A. Scheer, M.S.C. The feast took origin not from an authoritative decree of the Church but from a growing consciousness of the Gospel event leading to a formal liturgy. First came reflection on the sacred character of the Christian era, which led to meditations on the meaning of March 25th, nine months before December 25. Next came the movements of Marian theology and liturgy stimulated by the Christology of the fourth and fifth centuries. There followed the orientation of the liturgy towards history, and the structuring of the calendar to conform to biblical dates, as in St. Luke’s Gospel. These same currents influenced the West also, although with some delay, and so the practice of both East and West became the same. “In summary, the origin of the feast of the Annunciation presents a magnificent example of the complex way in which liturgies of East and West were in mutual contact, influencing and enriching each other, without loss of individuality: a good illustration of how Christian cult has developed and retained its vigor for so many centuries.”

J. Ledit wrote a long study, Marie dans la Liturgie de Byzance (Paris, Beauchesne, 1977), reviewed by J. Meyendorff in the December, 1977, Theological Studies. A triduum of prayer and study was held at the shrine of Our Lady of Knock, Ireland, September 6-8, 1977, with papers by such speakers as
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M. O’Carroll, C.S.Sp.; Enda McDonough, T. Lane, C.M.; and C. O'Donnell; it is hoped they will be published. New Liturgy, the Spring, 1977, number from the Irish Episcopal Conference for the Liturgy, had an article by Joseph Kelly, The Virgin of Trim, a devotion going back to an Augustinian abbey of the fourteenth century. A new outdoor statue has been cast in bronze to greet visitors to the town of Trim, Mary’s arms extended in greeting to her cousin Elizabeth. Kelly’s comment is: “Though forms of devotion will vary with each generation, ancient local cults can find a place in contemporary liturgy and should not be handed over to the iconoclast.”

Books and bulletins continue to appear about Lourdes. Laurentin has a new one: Lourdes Pelérinage pour Notre Temps (Chalet, Oeuvres de la Grotte, 1977) on the city of Mary as meeting place of the imperatives of the second Vatican Council and popular religion; the concluding pages are on our Lady and the Holy Spirit, working silently at Lourdes. Archbishop G. Dwyer (Birmingham) writes of Nature and Grace at Lourdes, in Catholic Mind, December, 1977, in defense of pilgrimages that are “popular [and vulgar] and a holiday and prayer and presence of God” (the square brackets are the archbishop’s). Laurentin also wrote the centenary volume on the Miraculous Medal for the centenary of the death of Catherine Labouré, Catherine Labouré et la Médaille Miraculeuse. Documents Authentiques 1830-1876. (Lethielleux, Paris, 1976); P. Roche, C.M., is co-author. Edward J. Melvin, C.M., writes on The Miraculous Medal and Sacred Scripture, in The Priest 33 (December, 1977); the subtitle is “True renewal must have its roots in the past.” Melvin explains how the origins of the Miraculous Medal make it possible for this devotion to respond to the directives of the Council and Marialis cultus.

Bishop W. Rubin spoke in Rome, October 17-19, 1976, on Aspects of Popular Piety in the Church of Silence; the English translation runs through two numbers of the Propagation of the Faith World Mission, 28 (Fall, 1977, and Winter, 1977/
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The Outlook, Autumn, 1977 issue (Pontifical Missionary Union; published in England) was all on Our Lady and the Missions. J. Wijngaards, M.H.M., wrote of India's Marian shrines, of the great respect shown mothers in a society where women hold secondary place. He writes, "Does our Lady not shine forth that image of selfless motherly care that ultimately derives from a God who is love? In flocking to our Lady's shrines, Indians express their search for a God who is as kind and loving as a mother." W. Burridge, W. F., writes of Africa; the people of Uganda have a proverb, "A child in exile with its mother is not in exile at all," compare this with "after this our exile show unto us the blessed fruit of thy womb Jesus!"

The article on Our Lady in Sri Lanka is anonymous. Joseph J. Spae; C.I.C.M., writes on Mary in Oriental Disguise, the experience of China and Japan; George Fares, O.S.B., on Mary and the Koran.
5) Mary and Ecumenism

Even though the international conference planned for April, 1977, in Birmingham was cancelled, the Ecumenical Society of the Blessed Virgin Mary continues strong in England and has just completed its second year in the United States, holding meetings in the Spring and Fall, the first at the Oblates of Mary Immaculate, the second at the First Baptist Church, both in Washington, D.C. The speakers on April 30 were Father A. Schmemann, the Orthodox, dean of St. Vladimir’s, Crestwood, N.Y., and Dr. Donald G. Dawe of Union Theological Seminary, Richmond, Virginia. D. Dawe’s paper has been published as the first American publication of the Society, From Dysfunction to Disbelief. The Virgin Mary in Reformed Theology. It can be had from the Society’s American offices at the National Shrine of the Immaculate Conception, 4th and Michigan Ave. N.E., Washington, D.C. 20017, as can be had also information on membership in the Society, entitling members to publications, bulletins, etc. Dr. Dawe was elected President of the American branch at the Fall, 1977, meeting, November 5. At the November gathering the first paper was by the English-born Baptist, Dr. Arthur Crabtree, Mary in the Context of Grace, the second by Fr. John Meyendorff, well-known Orthodox expert. Some thirty plus attended the November meeting, which began with an ecumenical prayer service composed and led by Sister Joan Noreen of the National Shrine staff; in attendance were Cardinal Baum and Bishop Welsh of Arlington.

The founder and general secretary of the Ecumenical Society, Mr. H. Martin Gillett, was present at the April meeting in Washington, and has been reporting American developments enthusiastically in the occasional Newsletter from England. Plans are already being implemented for a special meeting in England to include American participation, just before the international Mariological Congress in Saragossa in early October, 1979. A number of publications have come from
England the past year, all conferences given under Society auspices:


Ross Mackenzie, of our Society, also giving us a paper at
this convention, received the President's patronal medal at the end of the Mass in the National Shrine Crypt Church; the evening of December 7, 1977, as Catholic University honored its patroness, Mary Immaculate. Last year's recipient was T. Koehler of the Marian Library. The medal recognizes signal service towards the study and veneration of the Blessed Virgin. Ross Mackenzie's acceptance speech was released by the University as an administrative bulletin dated Dec. 12, 1977 (vol. X, no. 8, supplement), Let Us Now Learn to Praise the Holy Virgin, and also printed as A Protestant Discusses Mary, in Origins. N.C. Documentary Service, Dec. 29, 1977.


I found of unusual interest the short paper by veteran ecumenist Father Kilian McDonnell, O.S.B., Protestants, Pentecostals and Mary. Does Mary Belong Just to Catholics? in New Covenant, 6 (March, 1977). The article is testimony to its author's discovery of Mary as a charismatic person in the Gospels, the woman who shows forth God's Presence and the response of praise. As Fr. McDonnell put it, "...when we speak of the New Testament teaching on Presence and praise, and on the role and gifts of the Spirit, the witness of Mary should not be
overlooked. Her role is indeed a charismatic one... perhaps Mary—as the ark of the Presence and the singer of praise—may be a means of understanding” between Roman Catholics and Protestant charismatics.

A number of entries of the year past touch on Eastern Christian cult of our Lady. Ekhart Sauser writes in Erbe und Auftrag, 52 (Juni, 1977) of the many names of Mary, towards a theology of her icons (Maria und ihre vielen Namen. Zur Theologie der Marienikonnen, with color plates). Nova et Venera, 52 Avr.-Juin, 1977) has Mère Marie Skobtsova’s De l'Imitation de la Mère de Dieu, from the Russian, on Mary’s compassion and the notion of Mary Mother of the Church, with an extended footnote by editor Georges Cotter, O.P. V. Lossky’s essay, Panagia, reappears in a book of collected papers of his (he died in 1958), edited by John H. Erickson and Thomas E. Bird, In the Image and Likeness of God (St. Vladimir’s Seminary Press, Crestwood, N.Y. 10707, 1974).

6) A Marian Olio

The founding father of the multi-national magazine Communio, Hans Urs von Balthasar, made his first visit to the United States this past fall, when a von Balthasar symposium was held at Catholic University, Oct. 1-2, 1977; some of the papers from the symposium, which was on The Uniqueness of Christian Revelation, are to be in the Spring, 1978, issue of the American Communio. Whether the Swiss theologian’s interest in our Lady will be reflected there I do not know, but his influence does appear in two recent items. Barbara Albrecht did the article Mary: Type and Model of the Church in Review for Religious 36 (July, 1977) 517-24, with a quotation from von Balthasar, “It is not particularly fashionable to speak about Mary. But for the sake of the Church, which we are ourselves, it is necessary—one could even say urgently necessary—to swim against the stream.” B. Albrecht then refers to von Balthasar’s claim the post-conciliar Church is more male than ever. Her
own article presents Mary as type of the obedient Church, type of the Church filled with the Holy Spirit, type of the praying Church, and type of the believing and hoping Church.

B. Albrecht has also anthologized writings of the disciple of Hans Urs von Balthasar, the famous Adrienne von Speyr (1902-1967), woman physician, convert to Catholicism (1940), who enjoyed remarkable experiences in an intense prayer life, and many volumes of whose writings have been edited in private printing by von Balthasar. The new book, which I know only from Thierry Dejond’s review in Christus (Juin, 1977) is Adrienne von Speyr et sa mission théologique (Paris, 1976).

In the foreword to her book, Alone of All Her Sex: The Myth and Cult of the Virgin Mary (Knopf, New York, 1976), the English author, Marina Warner, thanks me graciously for bibliographical assistance. I wish I could show equal praise of her big book, a masterly study in many ways of development of devotion to Mary, especially from the standpoint of art history, with well-chosen plates, color and black-and-white. As I say at greater length in a review appearing in the January, 1978, Catholic Historical Review, Warner’s book is spoiled by the relentless thesis that the exceptional figure of the Virgin, precisely as unique, has had fatal consequences for the understanding of women, indeed of all humanity, within the Catholic Church, leading to contempt for sexuality, suppression of women, and many other ills. I do not accuse Warner of bad faith, but her book strikes me as a sad example of lost faith. She was brought up in convent schools, which she remembers sometimes with nostalgia, more often with bitterness. Her thought can be summarized: The icon of the ideal accentuates the inferiority of the rest; Mary Immaculate is Eve’s other face, with sorry consequences. The Marian exception has proven the female rule, a pattern as dismal as the exemption has been glorious.

Again I refer the reader to my longer review in the January, 1978, Catholic Historical Review. Writing as a believing Catholic, Ashe asks how the human approach to Mary can be assessed in human terms, invoking Jung and Robert Graves. He contends that the goddess of ancient religions, e.g., among neighbors to the Jews, returned finally in the Mother of Jesus as her cult grew: "her cult is rooted in events which the Church belatedly came to terms with, but obscured in the process." In what struck me as uncontrolled flights of fancy, he hypothesizes that the Collydirian worshippers of the Virgin Mary, stigmatized by Epiphanius in the fourth century, represented a strong hidden 'Marian Church,' with which the official male Church of Christ finally contracted a somewhat uneasy, tension-filled wedding.

On Marina Warner's Alone of All Her Sex it is interesting to compare reviews, e.g., David Burrell, C.S.C., in The Critic 35 (Summer, 1977) 67-69, with Margaret Mead in Harper's, October, 1976, under the title, The Mother of Us All. The English The Month (January, 1977) had, all in the same number, reviews of Warner (by J. Courtney, S.J.), of Ashe (by Barbara George), and of John de Satgé's Mary and the Christian Gospel (by John McHugh).

Fr. Koehler brought to my notice a book that looks promising, Marilee Zdenek, Someone Special (World Books, Waco, Texas, seems 1977) on our Lady, with foreword by Dean Neil Warren of Fuller Theological Seminary. N. D. O'Donoghue, excellent Irish writer, reviewing the July, 1975, supplement to The Way, which had the papers from the international ecumenical conference on our Lady of the previous spring, says: "...one has only to ask the question: how free was Mary's 'yes' (Luke 1:38) to see theologians forced to declare their basic allegiance on the central question of the divine initiative. Mary is a sign of division. But here, profoundly and touchingly, she is also a sign of unity" (In Scottish Journal of Theology 30 [1977] 380-1).
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The book has not yet reached me, but the lead review in the autumn book number of The Tablet (London) Oct. 15, 1977, was on Basil Hume’s Searching for God (Hodder and Stoughton, London, 1977). From the review these words: “Intermingled with the theme of prayer is always the theme of love, and it is with love that many of his most striking insights are concerned. The Immaculate Conception gives the ability ‘to love as can no other creature,’ and the meaning of the Sacred Heart is seen in the vulnerability of our Lord in love.”

In Sebastian Brock’s book of St. Ephrem’s poems, The Harp of the Spirit (London, 1975) the twelfth is a Nativity homily likely not the saint’s but redolent of his spirit, part of it reads:

“This day Mary has become for us
the heaven that bears God . . .”
“Who has ever seen fire
wrap itself in swaddling bands?
Such is the extent to which
God has lowered himself, for Adam’s sake
To such an extent did God humble himself
for the sake of his servant . . .”

This time of year the liturgy puts before us an ancient poem of the fifth century Sedulius, part of his Paschale carmen, an abecedary, at Christmas, the A solis ortus cardine . . . and further on in the Epiphany liturgy, continuing with the letter H, Hostis Herodes impie, with the lovely verses:

Enixa est puerpera,
Quem Gabriel praedixerat,
Quem matris alvo gestiens
Clausus Joannes senserat.

Foeno jacere pertulit:
Praesepe non abhorruit:
Parvoque lacte pastus est,
Per quem nec ales esurit.

The same Caelius Sedulius gave us the entrance antiphon long used in the Saturday eucharistic liturgy:

Salvē, sancta parentis, enixa puerpera regem,
qui caelum terramque tenet, per saecula...
gaudia matris habens cum virginitatis honore,
nēc primam similem visa es,
nēc habere sequentem;
'sola sine exemplo' placuisti femina Christo.

Further Selection of Recent Writings

Items mentioned in the body of the Survey are not repeated here. Other bibliographical helps include (a) Marian Library Newsletter, University of Dayton, Dayton, Ohio 45469, occasionally; write to be put on the mailing list; (b) Notizie della pontificia facoltà teologica Marianum, from the Marianum faculty, Servites, Rome, occasionally; (c) B. Billet, O.S.B., Notes mariales, in Esprit et Vie, Feb. 3, 1977; (d) the Marian Library, Dayton, can supply at a xerox cost of 5¢ a page indices to the proceedings of the international Mariological congresses held in Rome, 1950 (Alma socia Christi), Rome, 1954 (Virgo Immaculata), and Lourdes, 1958 (Maria et Ecclesia), an author-title index in each case. The order in this appendix is: A. Magisterium; B. Scripture, Fathers, Middle Ages; C. General and particular doctrinal; D. Liturgy and devotions; E. Eumenism; F. Miscellany.

A. MAGISTERIUM

1. Pope Paul VI, letter to Cardinal Miranda y Gómez for dedication of the new basilica of Our Lady of Guadalupe,
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September 29, 1976, in The Pope Speaks 22 (Spring, 1977) 9-11:
6. Sean O'Reilly, Our Name is Peter (Franciscan Herald Pr., Chicago, 1977), an 80th birthday tribute, ch. 9, The Pope and the Mother of God.
8. F. M. Jelly, St. Thomas' Theological Interpretation of the 'Theotokos' and Vatican II's Hierarchy of Truths of Catholic Doctrine, from Atti del Congresso Internazionale (Ed. Domenicane, Napoli) for the anniversary of St. Thomas' death, 1974.

B. SCRIPTURE, FATHERS, MIDDLE AGES

2. D. Colombo, O.F.M., Maria nel vangelo e nell'apocalisse di S. Giovanni (Centro Mariano Chaminade, Vercelli, 1977) and La Donna nella Bibbia (Centro Mariano Chaminade, 1977).
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3. A. Fitzgerald, *BTWLT and BT—as Titles for Capital Cities*, in *Catholic Biblical Quarterly* 37 (April, 1975) 167-83: the feminine names for cities, daughter of Zion, etc.


5. *Four Akathistos Hymns in Honour of the Mother of God*, from the Slavonic, published in France in 1975, obtainable from S. Vladimir’s, Crestwood, N.Y.


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C. DOCTRINAL STUDIES, GENERAL AND PARTICULAR

1. *Sviluppi Teologici Postconciliari e Mariologia*, Simposio Mariologico, Roma, Ottobre, 1976 (Ed. Marianum, Rome, 1977) in the series (nova series 2) *Scripta pontificiae facultatis theologicae Marianum*, a volume of 186 pages that came from Rome just as this survey was being completed, so that this brief notice does not preclude longer consideration in the future, by L. Sartori, M. Bordoni, G. Vodopivec, E. M. Toniolo, S.M. Meo, D. Capone, with the 'presentazione' by Elio Peretto.


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D. Liturgy and Devotions


4. W. Beinert, editor, *Maria heute ehren* (Freiburg-Basel-Wien, 1977): I have seen only a notice of this; one article is on Eastern cult by Jungclaussen.


10. Bernard Häring, The Song of the Servant (St. Paul Publications, London, 1977). I have seen only the English advertisement for this, described as Biblical meditations on Mary, the mother and model of the Church.


15. Pellevoisin un Centenaire (Estelle nous parle . . .) (Monastère des Dominicaines, Pellevoisin, 1976): Estelle Fauguette, recipient of the appearances of our Lady in 1876, she died at 86 in 1929.


E. ECUMENISM


2. Basilea Schlink, *Marie, le Chemin de la Mère du Seigneur* (Cerf, Paris, 1977) from original, 1960, German, has been translated into many languages, not yet into English.
3. *Unité des Chrétiens*, quarterly (Paris), n. 26, April, 1977 on Mary in the Scriptures, in Church traditions (Lutheran, others), and women.


F. MISCELLANY

1. Vera von der Haydt, *Prospects for the Soul*, *Soundings in Jungian Psychology and Religion* (Darton, Longman and Todd, London, 1976): I know this only from a review by E. I. Marianoos Begg in *New Blackfriars* which had this comment, “His enthusiastic acceptance of the dogma of the Assumption as proof of the Church’s openness to archetypal development can... have won him few friends in progressive seminaries over the past quarter of a century.”


A Survey of Recent Mariology

6. Rosemary R. Ruether, *Mary—the Feminine Face of the Church* (Westminster, Philadelphia, 1977, pb.): this has not yet come to my notice, but is reviewed by Elisabeth Schüssler-Fiorenza in *The New Review of Books and Religion* 2 (September, 1977) 6...


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