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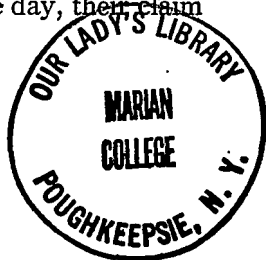
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THE MARIOLOGICAL MOVEMENT IN THE WORLD TODAY

By "Mariological Movement" is meant here the various manifestations of Catholic theological thought in its endeavor to expound and elucidate the prerogatives of the Mother of God in a scientific manner. By means of this restricted definition, which may appear somewhat arbitrary, we automatically eliminate from our consideration such items as pilgrimages to Marian shrines, the activities of Marian Sodalites, assemblies to promote a greater devotion to Our Blessed Lady and the numerous books, pamphlets and magazine articles dealing mainly with devotional topics. Not as if these and similar manifestations were undeserving of our consideration. They have, to be sure, an importance of their own. But they do not fall, as least directly, under the specific heading of Marian theology, and hence I assume that they are not of particular interest to the members of a theological Society such as ours.

What does concern us here and will now invite our reflection is the world-wide and ever increasing effort of Catholic scholars to establish on a more solid theological basis the various doctrines integrating the tract known as *Mariology*. The theologian of today, in contradistinction to the theologian of the Middle Ages, is not satisfied with knowing that Mary is the true Mother of God, that she played a definite part in the economy of man's Redemption, that she was totally free from sin and endowed with every grace, that she was assumed into heaven where she intercedes for us with maternal solicitude, that she is the Queen of all creation. The theologian of today seeks, first of all, to analyze these various truths, to penetrate more profoundly into their very essence, to weigh and re-examine, in conformity with the critical standards of the day, their claim



to be warranted by the sources of revelation. He is anxious, furthermore, to follow closely the gradual and sometimes imperceptible process of elaboration which these truths have undergone before attaining to the stage of maturity; for he is not content with admiring the finished product, as it were; he is intellectually curious as to *how* it was made. Lastly, the theologian of today does not rest satisfied with the knowledge, however profound, of isolated doctrines; he tends toward systematizing; he wishes to bring out the logical nexus linking the various Marian prerogatives; he endeavors to coordinate them into a harmonious system which will serve, in the last analysis, to show their reciprocal support. In a word, his efforts are directed toward justifying Mariology's claim as a theological *science* in the true and proper sense of the term.

The mariological movement, the essence of which has just been outlined, is of comparatively recent date. It is, one may say, in its adolescent years. Hence a good deal still remains to be done. However, it would be cynical and unfair to underestimate its accomplishments and its beneficial influence on theology as a whole. We of the United States cannot afford to adopt an attitude of indifference in this respect. If a Mariological Society is to have any reason at all to exist here in America, then its members must be up to date as regards the latest developments in this field; we must be sufficiently abreast of current mariological problems and of the solutions offered to meet these problems, otherwise the endeavors of our Society, sincere though they may be in themselves, will hardly be said to further the cause of Mariology as a science.

It is the purpose of this paper, then, to survey briefly the more important contributions to Mariology within the last two years (1948-1949). Those of you wishing to enlarge on one or the other phase of Mariology will find here a handy bibliography to aid you in your investigation.¹ Since the literary

¹ A more extensive bibliography will be found in *Ragguaglio Mariano* 1948,

production in this field is so vast, and the time at my disposal to limited, a good deal of the material gathered has been consigned to the footnotes.

My survey will cover the following headings: (A) Mariological Societies; (B) General Works in Mariology; (C) Divine Maternity; (D) Spiritual Maternity; (E) Co-redemption; (F) Assumption; and (G) Queenship.

(A) MARIOLOGICAL SOCIETIES

It may interest you to know that at the present time there are no less than five Mariological Societies in the world, besides our own. Their purpose is identical with ours, namely: to further serious theological work in the field of Mariology and to promote an exchange of views among mariologists. The *Flemish Mariological Society* was the first to be established and held its first annual meeting at the Norbertine Abbey of Tongerlo in 1931.² Its guiding spirit has been, ever since the beginning, the distinguished Belgian mariologist, Prof. Joseph Bittremieux, now retired from the faculty of the University of Louvain.³

The *French Mariological Society* convened for the first time in 1935 at Paray-Le-Monial under the presidency of Father B.-M. Morineau, S.M.M. The Society discontinued its annual sessions in 1939, due to the inconveniences created by

Roma, 1949, published by the Servite Fathers, Viale Trenta Aprile, No. 6, Rome, Italy.

² So far this Society has published ten volumes, each dealing with the following subjects: Mary as the New Eve, the perpetual Virginity, the Assumption, Mary's Queenship, the Divine Maternity, the Immaculate Conception, the fullness of grace, Mary's Co-redemption, Mary Dispenser of all graces. The whole set, or any part thereof, may be ordered from: Norbertijner Abdij, Tongerlo, Belgium.

³ A complete list of Bittremieux's publications, 175 in all, is given by Prof. J. Coppens in his article *L'enseignement et l'oeuvre théologique de M. le Chanoine J. Bittremieux*, in *Ephemerides Theologicae Lovanienses*, vol. 23, 1947, p. 367-377.

the war, but resumed its activities in 1947 and continues doing excellent work.⁴

But the most important of all these organizations, at least from the point of view of abundant literary production, is the *Spanish Mariological Society*. It was founded by the well-known Spanish theologian, Father Narciso García Garcés, C.M.F., and its first convention was held in Madrid in 1941. To date it has produced eight very substantial volumes, each being almost exclusively devoted to one specific phase of Mariology.⁵ This whole set of remarkable dissertations is well worth consulting, for it is a veritable mine of valuable information.

Then comes the *Portuguese Mariological Society* which was established in 1945 as a result of the Marian Congress in Fátima and under the official title *Academia Marial Portuguesa*.⁶ Unfortunately, the organization seems to have died in its infancy; at least, one hears nothing about it.

Finally, we are happy to mention the recently organized *Mariological Society of Canada*. It was inaugurated with great solemnity on Feb. 2, 1948, but its first theological meeting was not held until Feb. 19, 1949, under the presidency of the renowned Canadian theologian, Dr. Augustus Ferland, P.S.S. To our knowledge, the proceedings of the meeting have not been published as yet, but we are informed that the discussion centered around Mary's Assumption and Co-redemption. The in-

⁴ The annual proceedings of the Society are published under the title *Bulletin de la Société Française d'études mariales*. Six volumes, with very valuable contributions, have been published so far and may be ordered through the *Librairie Philosophique J. Vrin*, Place de la Sorbonne, 6, Paris.

⁵ The official organ of this Society is known as *Estudios Marianos* and may be purchased by writing to: Rev. N. García, C.M.F., Buen Suceso, 22, Madrid, Spain. Unfortunately, the first three volumes, dealing mostly with Our Lady's Co-redemption, are now out of print.

⁶ The Constitutions of the Society appeared in *Estudos Marianos (Congresso Mariológico Luso-Espanhol na Fátima)*, Santuario da Fátima, 1945, p. 197-199.

terest manifested by the members in the latter question was so keen that the Society plans to treat of it again this year.⁷

(B) WORKS DEALING WITH MARIOLOGY IN GENERAL

We should like to call your attention, first of all, to the second revised and enlarged edition of Father Gabriel M. Roschini's *Mariologia* which has been published recently in Rome. It is an exhaustive work in four volumes, the best and most complete set in its kind. Whether or not one agrees with the author's personal views on certain matters, this book should be in the hands of every theologian everywhere.⁸ Besides writing copiously on various mariological subjects, Father Roschini is also the editor of *Marianum*, which is the only theological magazine in the world exclusively devoted to Mariology.⁹ Anyone wishing to be "up to date" in this field, particularly if he intends to do any writing along these lines, would do well to subscribe to this review.

Deserving of mention is also the set edited by Father Paul Sträter, S.J., under the general title *Katholische Marienkunde*. Two volumes have already appeared and the third is now in

⁷ Cf. G. Carrière, *La Société Canadienne d'Etudes Mariales*, in *Revue de l'Université d'Ottawa*, vol. 18, 1948, p. 244-247; E. Marcotte, *La Société Canadienne d'Etudes Mariales*, in *Marie*, vol. 2, n. 4, 1948, p. 60-61; M. Belanger, *Les Journées Mariales d'Ottawa*, in *Marie*, vol. 3, n. 1, 1949, p. 38-39.

⁸ Father Roschini's *Mariologia*, 2nd edition, 4 vols., may be ordered from: *Centro Mariano Internazionale*, Viale Trenta Aprile, No. 6, Rome, Italy. The *Centro Mariano* will also furnish, upon request, any available books on Mariology published in Italy.

⁹ Subscriptions to *Marianum*, which is now in its eleventh volume, may be sent to: *Centro Mariano Internazionale*, Viale Trenta Aprile, No. 6, Rome, Italy. The magazine publishes articles in Latin, Italian, Spanish, French, German and English, and contains abundant information concerning recent Mariology. Incidentally, the latest issue of the magazine (vol. 11, fasc. 4, 1949) has been dedicated to Father Roschini, its founder, on the occasion of his Sacerdotal Silver Jubilee. An almost complete list of his writings, compiled by Father G. M. Besutti, O.S.M., (p. 496-505), will give the reader a fair idea of the Jubilarian's amazing literary career.

preparation. It is like a symposium dealing with the various phases of Mariology (biblical, historical, dogmatic) written by such well-known scholars as Carl Feckes, Marianus Müller, Augustin Bea, Johannes Beumer, Augustin Merk, Ernst Böminghaus, Paul Sträter himself and others.¹⁰ Of greater value from the point of view of theological erudition is the set being edited in Paris by Father Hubert du Manoir, S.J., under the general title *Maria*. The first volume was published recently and will be followed by two more.¹¹ The set may well be termed a Marian encyclopedia, for it covers virtually every aspect of Mariology: Biblical, patristic literature, liturgy, dogma, spirituality etc. Unlike the symposium being edited by Father Sträter, this work has an abundant bibliography which will prove most useful to students of Mariology. Of particular interest in this set are the dissertations on Mary's Mediation, by Father E. Druwé; on the problem of Marian methodology, by René Laurentin; and on the synthesis of Mariology, by M.-J. Nicolas.

We are happy to announce also the English translation of Father R. Garrigou-Lagrange's book *The Mother of the Saviour*,¹² the French edition of which was sold out soon after its appearance. It is an almost complete treatise on Mariology with particular attention to such questions as Our Lady's Co-redemption and spiritual maternity. A neat, clear and solid exposition of the various Marian prerogatives written by a theologian of the highest rank.

Under this same heading we may mention Father F. Ceup-

¹⁰ The first volume of *Katholische Marienkunde* bears the title: *Maria in der Offenbarung*; the second volume: *Maria in der Glaubenswissenschaft*. They are published by Ferdinand Schöning, Paderborn (Wesf.), Germany.

¹¹ Published in 1949 by Beauchesne et ses Fils, rue de Rennes, 117, Paris.

¹² The book is translated by Bernard J. Kelly, C.S.Sp., and published by Golden Eagle Books, Ltd., Standard House, Dublin. The French edition was recently reprinted under the title: *Mariologie. La Mère du Sauveur et notre vie intérieure* (1948) and may be ordered from: Les Editions du Levrier, 95 Empréss Avenue, Ottawa, Canada.

pens' *Mariologia biblica*¹³ which is a laudable attempt to furnish an exegetical exposition of the various biblical passages referring to Our Blessed Lady. The most provoking feature of the book is the author's contention that "the woman" of the Protoevangelium (*Gen.* 3, 15) does not designate the Blessed Virgin in any scriptural sense. Needless to say, this daring departure from the teaching universally received in the Catholic Church has aroused a storm of protests from both exegetes and theologians alike.¹⁴ This is hardly the place to undertake an evaluation of Father Ceuppens' thesis. We trust that the Mariological Society of America will, in due time, devote a few of its discussions to this grave matter.

While on the subject of biblical Mariology we cannot but recall two remarkable books just off the press: *Le mystère de Marie selon le Protévangile et l'Apocalypse*, by the eminent French theologian Jean-François Bonnefoy, O.F.M.,^{14a} and *Interpretatio mariologica Protoevangelii (Gen. 3, 15) tempore postpatristico usque ad Concilium Tridentinum*, by Tiburtius Gallus, S.J.^{14b} The former endeavors to identify the "woman" of *Gen.* 3, 15 with the "woman" of *Apoc.* 12 and points out the wealth of doctrinal implications contained in these passages. He is a staunch advocate of biblical pluriliteralism and

¹³ F. Ceuppens, *Theologia Biblica*, vol. IV, *de Mariologia Biblica*, Taurini, Marietti, 1948.

¹⁴ Cf. among others, A. G. da Fonseca, S.J., in *Biblica*, vol. 30, 1949, p. 116-123; G. M. Roschini, O.S.M., *Sopra una recente interpretazione del Protovangelo (Gen. 3, 15)*, in *Marianum*, vol. 10, 1948, p. 377-381 and p. 402-404; D. Bertetto, S.D.B., in *Salesianum*, vol. 11, 1949, p. 178-180; C. Stano, O.F.M.Conv., in *Miscellanea Francescana*, vol. 49, 1949, p. 458-459; F. Vélez, C.F.M., in *Virtud y Letras*, vol. 8, 1949, p. 176-177; F. Puzo, S.J., *A propósito de una reciente Mariología bíblica*, in *Estudios Bíblicos*, vol. 8, 1949, p. 239-251; L. Di Fonzo, O.F.M.Conv., in *Miscellanea Francescana*, vol. 49, 1949, p. 619-621. Cf. also the very important contribution by P. Hitz, C.S.S.R., *Le sens marial du Protévangile*, in *Bulletin de la Société Française d'Etudes Mariales*, Paris, 1948, p. 35-83.

^{14a} Paris, Librairie J. Vrin, 1949.

^{14b} Romae, Libreria "Orbis Catholicus", 1949.

claims that the term "woman" in *Gen. 3, 15* has *two distinct literal senses* designating both Eve and Mary at one and the same time. The latter, Father Gallus, gives us the fruit of long years of patient research in connection with the mariological interpretation of *Gen. 3, 15* in tradition (up to the time of the Council of Trent). The book will be a surprising revelation to many; its conclusions should be taken into serious consideration by exegetes and theologians alike; both are invited to reconsider the case soberly and objectively. In our humble opinion, these two remarkable books by Fathers Bonnefoy and Gallus constitute a first-class contribution to a much debated question and cannot be overlooked by any impartial scholar. Particularly, those who in recent years have been impressed by the so-called "revolutionary" discoveries of L. Drewniak^{14c}, and still more recently by F. Ceuppen's *Mariologia biblica*, will find here a healthy and very timely antidote.

(C) THE DIVINE MATERNITY

It is strange that, although the divine maternity has been traditionally considered as the greatest of Mary's prerogatives, nevertheless it is only in recent years that this dogma has been studied fully and from every conceivable perspective. In this connection we note the scholarly doctoral dissertation of Father Severino Ragazzini, O.F.M.Conv., entitled *La divina maternità di Maria nel suo concetto teologico integrale*,¹⁵ in which the dogma is keenly analyzed and discussed from the theological, physiological, metaphysical, supernatural, logical and ontological point of view.¹⁶ Another noteworthy contribution to this phase of Mariology is the eighth volume of *Estudios Marianos*,

^{14c} *Die mariologische Deutung von Gen. 3, 15 in der Väterzeit*, Breslau, 1934.

¹⁵ Roma, Pont. Facoltà Teol. dei Conventuali, 1948.

¹⁶ Cf. review by G. M. Roschini, in *Marianum*, vol. 11, 1949, p. 110-111; and also the notice which appeared in *Estudios Marianos*, vol. 8, Madrid, 1949, p. 406-407.

annual publication of the Spanish Mariological Society, with no less than thirteen lengthy papers on the subject. A remarkable symposium revealing the rare erudition and penetrating acumen of the most representative Spanish mariologists of the day.¹⁷

(D) THE SPIRITUAL MATERNITY

Every theologian knows exactly in what sense Mary is styled Mother of God. But when the question is raised: In what sense is she the Mother of men? the answers are surprisingly varied and not infrequently formulated in a vague and inaccurate terminology which reveals, to be sure, vague and inaccurate notions. Hence we warmly welcome the initiative of some modern mariologists, who sensing this deplorable deficiency, have devoted considerable attention to this consoling doctrine and have endeavored to dispel certain current distorted views on the subject. Among the more outstanding contributions under this heading we would like to mention: *Maria, Madre del Cristo Mistico*, by Father Luigi Marvulli, O.F.M.Conv.¹⁸ *Maternité spirituelle de Marie*, by Th. Koehler, S.M.¹⁹ *Marie*

¹⁷ *Estudios Marianos*, vol. 8, Madrid, 1949. The first two papers are an exegetical exposition of *Luc. 1, 43* and *Luc. 1, 30-33-35* by R. Rábanos and M. Peinador, respectively. Other important contributions are: *Naturaleza de la Maternidad Divina y elevación de la Virgen Santísima al orden hipostático* (Crisóstomo de Pamplona); *Relaciones trinitarias engastadas en la Maternidad Divina* (L. Colomer); *Maternidad formalmente santificante; origen y desenvolvimiento de la controversia* (J. M. Delgado); *Cómo conciben los Santos Padres el misterio de la Divina Maternidad* (J. M. Bover); *La Divina Maternidad es intrínsecamente soteriológica* (Basilio de S. Pablo); *La gracia que para María exigía su Maternidad Divina* (Elías de la Dolorosa); *San Cirilo y Nestorio; la encíclica "Lux Veritatis"* (A. Luis); and *La Maternidad de María Virgen en la teología de la Iglesia Nestoriana* (M. Gordillo).

¹⁸ Roma, Pont. Fac. dei Minori Conventuali, 1948. Cf. G. M. Roschini, in *Raggiaglio Mariano*, Roma, 1949, p. 34-37.

¹⁹ Published in Father H. du Manoir's set *Maria; études sur la Sainte Vierge*, Paris, 1949, vol. 1, p. 575-600. See also Father Alois Baumann's doctoral

notre Mère; *esquisse historique et évolution doctrinale* by Father G. Geenen, O.P.;²⁰ and particularly the seventh volume of *Estudios Marianos* which is mostly devoted to the scientific exposition of this question.²¹ From all these scholarly papers it becomes quite clear that Mary is not our Mother simply by adoption, that her spiritual motherhood of us is not merely a legal title, something metaphorical or purely juridical, but that it supposes rather a true and direct communication of supernatural life to the human race. In this sense, which is the only true sense, it almost coincides with her office as Co-redemptrix of mankind. This brings us to our next section.

(E) MARY'S CO-REDEMPTION

Our Blessed Lady's prerogative as Co-redemptrix of the human race continues to be the subject of endless diatribes

dissertation: *Maria Mater nostra spiritualis. Eine theologische Untersuchung über die geistige Mutterschaft Mariens in den Aeusserungen der Päpste vom Tridentinum bis heute*, Brixen, 1948.

²⁰ The article appeared in *Marianum*, vol. 10, 1948, p 337-352. Note what the author has to say about St. Bernard (p. 345) and St. Thomas (p. 347). Neither of these great Doctors ever referred to the Blessed Virgin as our spiritual Mother. Those who are interested in the question of the evolution of doctrines (and who isn't these days?) ought to read this article very attentively.

²¹ *Estudios Marianos*, vol. 7, Madrid, 1948. Here are some of the dissertations in this excellent symposium: *La Maternidad Espiritual de María en el Protoevangelio y San Juan* (R. Rábanos); *La Maternidad Espiritual de María en San Lucas*, I, 26-38, y en el Apocalipsis 12 (A. Rivera); *La Maternidad Espiritual de María en los Padres Griegos* (J. M. Bover); *La Maternidad Espiritual de María en los Padres Latinos* (J. Garreta); *Naturaleza de la Maternidad Espiritual de María* (Gregorio de Jesús Crucificado); *María, Madre Corredentora, o La Maternidad Divino-Espiritual de María y la Corredención* (M. Llamera); *La Maternidad Espiritual en la teología y literatura españolas* (N. Pérez); *Raíz y fruto de la Maternidad Espiritual de María* (N. García Garcés); *El sentido mariológico del Protoevangelio y su valor doctrinal* (M. Peinador).

among Catholic theologians. It is, without any doubt, one of the burning questions of the day. More has been written about it in recent years (both *ex professo* and *per transennam*) than on any other phase of Mariology, with the sole exception of the Assumption. A cursory glance at the vast bibliography on the subject will at once reveal the keen and widespread interest in this thorny and yet enthralling problem. Briefly, the question is this: Is Mary to be styled Co-redemptrix *sensu vero et proprio* or only *sensu lato*? In other words: Did Mary cooperate proximately and directly (*immediate*) with Christ in the work of the Redemption itself (*Redemptio objectiva*), or was her cooperation restricted to the fact that she willingly gave birth to the Redeemer, and also to the fact that she now dispenses the fruits or the effects of the Redemption wrought by Christ? ²² The problem, as you see, is a very serious one, for it has a direct bearing on one of the fundamental dogmas of Christianity.

In a series of articles published in *Gregorianum*,²³ Father Henry Lennerz, S.J., of the Gregorian University in Rome, has recently expressed his views on the matter quite unequivocally. According to the learned German professor, the doctrine of Mary's Co-redemption *sensu vero et proprio* (as explained above) is incompatible with the most elementary dogmas of our faith and, besides, has no basis in Catholic tradition.

It is only fair to note that Father Lennerz' contention has been shared, at least to a certain extent, by a few other theol-

²² Cf. Clement Fuerst, S.J., *Mary, Co-redemptrix and Mediatrix of All Grace*, in *Proceedings of the Third Annual Meeting* (The Catholic Theological Society of America), 1948, p. 126-127. For a more detailed *status quaestionis* consult G. M. Roschini, *Mariologia*, ed. 2, Romae, 1947, vol. 2, p. 252-262.

²³ H. Lennerz, *De cooperatione B. Virginis in ipso opere redemptionis*, in *Gregorianum*, vol. 28, 1947, p. 574-597; vol. 29, 1948 p. 118-141. The author had already treated this question in his *De Beata Virgine*, ed. 3, Romae, 1939, p. 111-237. On this work cf. J. B. Carol, O.F.M., *Pater H. Lennerz et problema de Corredemptione mariana*, in *Marianum*, vol. 2, 1940, 194, 200.

ogians.²⁴ However, the number of those who openly favor the doctrine is surprisingly large and continues to increase daily. Among these, a place of honor belongs to Prof. Clement Dillenschneider, C.S.S.R., who, besides writing the classical treatise on the subject,²⁵ has recently undertaken to expose the fallacy of Father Lennerz' argumentation.²⁶ Sharing honors with Father Dillenschneider, are also Prof. G. M. Roschini,²⁷ R. Garrigou-Lagrange,²⁸ E. Druwé,²⁹ C. Friethoff,³⁰ C. H. Henze,³¹ A. Van Hove,³² A. Ferland,³³ T. Gallus,³⁴ M.-J. Nicolas,³⁵ C.

²⁴ Cf., for example, A. Michel, *Notes de théologie mariale*, in *L'Ami du Clergé*, vol. 58, 1948, p. 257-260; and more recently, by the same author, *Mary's Co-Redemption*, in *The American Ecclesiastical Review*, vol. 122, 1950, p. 183-192.

²⁵ C. Dillenschneider, *Marie au service de notre Rédemption*, Haguenau, 1947. This book, which should be in the hands of every theologian, may be ordered from: Bureaux du "Perpetuel Secours", Haguenau (Bas-Rhin), France. See our review in *Marianum*, vol. 10, 1948, p. 307-308.

²⁶ C. Dillenschneider, *Pour une Corédemption mariale bien comprise*, in *Marianum*, vol. 11, 1949, p. 121-258.

²⁷ G. M. Roschini, *Equivoci sulla Corredenzione*, in *Marianum*, vol. 10, 1948, p. 277-282. The author has written extensively on this subject, not only in his *Mariologia*, vol. 2, p. 251-393, but also in the magazine *Marianum*.

²⁸ R. Garrigou-Lagrange, *L'Assomption est-elle formellement révélée de façon implicite?* in *Doctor Communis*, vol. 1, 1948, p. 56-58. Cf. also his book *The Mother of the Saviour and Our Interior Life*, Dublin, 1949, p. 197-226.

²⁹ E. Druwé, *La Médiation universelle de Marie*, in *Maria; études sur la Sainte Vierge* (éd. H. du Manoir), vol. 1, Paris, 1949, p. 419-572.

³⁰ C. Friethoff, *Maria Medeverlosseres*, in *Standaard van Maria*, vol. 24, 1948, p. 17-24; 65-73.

³¹ C. H. Henze, *De essendi ratione praecipua dolorum B. M. V., seu de generis humani Corredemptrice*, in *Marianum*, vol. 11, 1949, p. 54-70.

³² A. Van Hove, *Controversia de Coredeptione B. Mariae Virginis*, in *Collectanea Mechliniensia*, vol. 33, 1948, p. 427-443.

³³ A. Ferland, *Marie notre Corédemptrice*, in *Marie*, vol. 3, n. 4, 1949, p. 88-89.

³⁴ T. Gallus, *Ad B. M. Virginis in Redemptione cooperationem*, in *Divus Thomas* (Plac.), vol. 51, 1948, p. 113-135.

³⁵ M.-J. Nicolas, *La Doctrine de la Corédemption dans le cadre de la théologie générale de la Rédemption*, in *Marie Corédemptrice* (5^e Congrès Marial National, Grenoble-La Salette), Lyon, 1948, p. 105-129.

Larnicol³⁶ and C. Bozzola,³⁷ to mention but a few who have written within the last two years.³⁸ And so the controversy continues with unflinching verve until the Holy See deems it opportune to intervene with a formal pronouncement.

(F) THE ASSUMPTION

Our Lady's bodily Assumption, more than any other theological question, continues to engage the almost undivided attention of Catholic scholars everywhere. The result is that anyone wishing to survey the field with even a semblance of completeness is at once faced with a formidable task, for the current literature on the subject is overwhelmingly vast and varied. Since we have already covered some of the ground in a recent article published in *The American Ecclesiastical Review*,³⁹ it is our intention at present merely to supplement our previous survey bringing it up to date.

One of the leading figures in the Assumptionist movement today is Father Charles Balić, O.F.M., Rector Magnificus of the Pontifical University of St. Anthony in Rome. Besides writ-

³⁶ C. Larnicol, *De Verbo Incarnato et de B. V. Maria*, Romae, 1948, p. 217-227. Cf. also L. Giuliani, *La cooperazione di Maria SS. alla nostra Redenzione e S. Luigi Maria Grignion da Montfort*, in *Marianum*, vol. 10, 1948, p. 31-64; N. Garcia Garcés, *Una lección de Mariologia claretiana; La Corredención en la doctrina del Beato Padre Claret*, in *Virtud y Letras*, vol. 8, 1949, p. 69-91; G. Philips, *Les problèmes actuelles de la théologie mariale*, in *Marianum*, vol. 11, 1949, p. 33-35; Francis J. Connell, "The Glories of Mary" and its Author, in *The American Ecclesiastical Review*, vol. 120, 1949, p. 404-405.

³⁷ C. Bozzola, *De Verbo Incarnato, de Gratia et de Virtutibus*, Neapoli, 1948, p. 111-112, 114-115.

³⁸ Cf. also J. B. Carol, *Episcoporum doctrina de Beata Virgine Corredemptrice*, in *Marianum*, vol. 10, 1948, p. 211-258; idem, *De Corredemptione B. V. Mariae in quibusdam postulatis ad Sanctam Sedem delatis*, in *Miscellanea Franciscana*, vol. 48, 1949, p. 85-90; idem, *Mary's Co-redemption in the Teaching of Pope Pius XIII*, in *The American Ecclesiastical Review*, vol. 121, 1949, p. 353-361; idem, *Mary's Co-redemption According to Nineteenth Century Italian Writers*, in *Marianum*, vol. 11, 1949, p. 407-422.

³⁹ Cf. J. B. Carol, *Recent Literature on Mary's Assumption*, in *The American Ecclesiastical Review*, vol. 120, 1949, p. 376-387.

ing extensively on the subject,⁴⁰ Father Balić has organized several mariological conventions in various parts of the world for the purpose of paving the way to a dogmatic definition of this Marian doctrine.⁴¹ To date six such conventions have been held: in Italy,⁴² Portugal,⁴³ Spain,⁴⁴ Canada,⁴⁵ Argentina and France. The dissertations read at the Argentinian and French conventions have not come off the press as yet, but judging from the programs at our disposal, they promise to make very interesting reading indeed.⁴⁶ Perhaps it is unnecessary to add that the resolutions adopted at the close of these gatherings have always been decidedly favorable to a dogmatic definition of the doctrine.

⁴⁰ Cf., for example, his monumental work *Testimonia de Assumptione Beatae Virginis Mariae ex omnibus saeculis*, pars prior: *ex aetate ante Concilium Tridentinum*, Romae, 1948. The second volume, containing the testimonies after the Council of Trent, is now in preparation. This work alone (indispensable equally to the historian and to the theologian) would suffice to rank Father Balić among the greatest scholars of the century. Cf. also his recent pamphlet *Pro veritate Assumptionis B. V. Mariae dogmatice definienda*, Romae, 1949. Other noteworthy contributions by the same author are indicated in our recent article in *The American Ecclesiastical Review*, vol. 120, 1949, p. 377-378.

⁴¹ Cf. *The American Ecclesiastical Review*, vol. 120, 1949, p. 376-379.

⁴² *Atti del Congresso Nazionale Mariano dei Frati Minori d'Italia*, Roma, 1948. This volume, the same as the following three, may be ordered from: Libreria di S. Antonio, Via Merulana, 124, Rome, Italy.

⁴³ *Actas do Congresso Mariano dos Franciscanos de Portugal*, Lisboa, 1948.

⁴⁴ *Actas del Congreso Mariano Franciscano-Español*, Madrid, 1948.

⁴⁵ *Vers le dogme de l'Assomption*, Montreal, 1948.

⁴⁶ Cf. P. Gálszecs, *Congressus Assumptionisticus Franciscanus Americae Meridionalis in Argentina habitus*, in *Marianum*, vol. 11, 1949, p. 94-102, where the detailed program is given. The French Congress was held at Le Puy-en-Velay, Aug. 10-15, 1949. Among the fifteen dissertations read, we note the following: *L'Assomption et les maîtres franciscains du XV^e siècle* (C. Piana, O.F.M.); *L'Assomption en Hollande du moyen age au Concile de Trente* (A. Emmen, O.F.M.); *Raisons de la mort de la T. S. Vierge* (C. Boyer, S.J.); *L'Assomption et l'Immaculée Conception* (E. Longpré, O.F.M.); *L'Assomption et la Maternité divine* (L. Laurent); *L'Assomption et la Corédemption mariale* (Père Rondet, S.J.); and *La croyance commune en l'Assomption peut-elle être l'objet d'une définition dogmatique?* (J.-F. Bonnefoy, O.F.M., Secretary General of the Congress).

Besides the various Assumptionist assemblies organized at the initiative of the International Franciscan Commission of Mariology, the following three, having a similar purpose, may be recalled here: (a) the annual meeting of the French Mariological Society at Lyons in 1948, with some very scholarly papers by C. Dillenschneider, Père Rondet, M. Joussard and Father Frenaud;⁴⁷ (b) the annual convention of the Spanish Mariological Society held at Salamanca only a few months ago;⁴⁸ and (c) a Marian Congress held in Madrid in May, 1948, the most salient feature of which was a remarkable dissertation read by Prof. J. M. Bover, of the Pontifical Biblical Commission, on the nexus between Mary's Immaculate Conception and her Assumption.⁴⁹

As to the comparative value of the various arguments in favor of the doctrine, the opinion of theologians is still divided. Some stress the argument from Sacred Scriptures,⁵⁰ others the argument from Tradition⁵¹ and others again the Sacred Lit-

⁴⁷ Cf. *Assomption de Marie* (Bulletin de la Société Française d'Etudes Mariales) Paris, 1949.

⁴⁸ The dissertations read at the convention will appear in the ninth volume of *Estudios Marianos*, which is now being printed.

⁴⁹ Father Bover's contribution, entitled *Definibilidad y Naturaleza de la Asunción*, has appeared in *Marianum*, vol. 11, 1949, p. 1-23.

⁵⁰ Cf., for example, B. Mariani, *L'Assunzione di Maria SS. nella Sacra Scrittura*, in *Atti del Congresso Nazionale Mariano dei Frati Minori d'Italia*, Roma, 1948, p. 455-509; L. G. da Fonseca, *L'Assunzione di Maria nella Sacra Scrittura*, Roma, 1948; M. Jugie, *La mort et l'Assomption de la Sainte Vierge; étude historico-doctrinale*, Città del Vaticano, 1944, p. 10-46; idem, *Assomption de la Sainte Vierge*, in *Maria* (ed. H. du Manoir), vol. 1, p. 626-631; Father Jugie insists on the text of *Apoc.* 12, while Fathers Mariani and da Fonseca, following the example of most theologians, insist on the Protoevangelium (*Gen.* 3, 15).

⁵¹ Cf., for example, E. Recla, *Il silenzio e la dottrina dei Padri sull'Assunzione di Maria Santissima*, in *Atti del Congresso Mariano dei Frati Minori d'Italia*, Roma, 1948, p. 33-72; M. García Castro, *El dogma de la Asunción*, Madrid, 1947, passim.

urgy.⁵² On the contrary, Prof. C. Colombo, of Milan⁵³ and Prof. G. Philips, of Louvain⁵⁴ are of the opinion that positive theology alone is insufficient to furnish a cogent argument. The former believes that the only solution is to obtain a favorable verdict from the whole of the Catholic Episcopate; while the latter maintains that speculative theology will have to say the final word. For him, none of the usual theological arguments in favor of the Assumption (divine maternity, perpetual virginity, Co-redemption), when considered by themselves and isolated, can lead us to an apodictic proof. However, if combined and integrated in the whole theological system, these arguments are quite sufficient to dispel any serious doubt on the matter. Father C. Balić, in turn, adopts a somewhat middle course. He contends that, presupposing the belief of the universal Church in the revealed character of the Assumption, we may rightly consider the Protoevangelium (*Gen.* 3, 15) and particularly Mary's Co-redemption as the biblico-theological basis for the doctrine's definability.⁵⁵

This variety of opinion notwithstanding, every Catholic theologian today holds that Our Blessed Lady's bodily Assumption into heaven forms part of the original deposit of revelation and is, therefore, susceptible of a dogmatic definition by the Church. This belief is amply corroborated by the multitude of

⁵² Cf. C. Morin, *The Assumption and the Liturgy*, in *Vers le dogme de l'Assomption*, Montreal, 1948, p. 391-397; G. Giamberardini, *Il valore dogmatico della liturgia assunzionistica*, in *Atti del Congresso Mariano dei Frati Minori d'Italia*, Roma, 1948, p. 511-557; A. Amore, *La festa della morte e dell'Assunzione della B.V. nella liturgia orientale*, *ibid.*, p. 161-222; F. Antonelli, *La festa dell'Assunzione nella liturgia romana*, *ibid.*, p. 223-239.

⁵³ G. Colombo, *La definibilità dogmatica dell'Assunzione di Maria SS. nella teologia recente*, in *La Scuola Cattolica*, vol. 75, 1947, p. 265-281, and vol. 76, 1948, p. 1-16.

⁵⁴ G. Philips, *Les problèmes actuels de la théologie mariale*, in *Marianum*, vol. 11, 1949, p. 43-48.

⁵⁵ C. Balić, *Pro veritate Assumptionis B. V. Mariae dogmatice definienda*, Romae, 1949, especially p. 32-33.

petitions addressed to the Holy See in recent years requesting the aforesaid definition, as it appears from a long and exhaustive survey published only a few months ago by Father W. Hentrich, S.J.⁵⁶

The question which continues to provoke a good deal of debate among Catholic scholars nowadays is that of Our Lady's death. Only five years ago Father Martin Jugie seemed to be about the only one who seriously questioned the traditional belief that Mary had actually died.⁵⁷ While most theologians were literally shocked at the time, nevertheless the views advanced by the renowned orientalist soon found a sympathetic echo in certain quarters. Among those who have been more or less favorably impressed by Father Jugie's arguments, we may mention G. M. Roschini,⁵⁸ G. Philips⁵⁹ and Msgr. P. C. Landucci.⁶⁰ These men do not, of course, deny *sic et simpliciter* that Mary died. They simply say that the question is not settled, that there are good and solid arguments in favor of Mary's immortality both *de jure* and *de facto*. Others, like Fathers Koser⁶¹ and Kloppenburg⁶² claim that, according to a definition of the second Council of Orange,⁶³ God would be unjust were He to inflict death on one not conceived in original sin. But Mary was conceived immaculate. Therefore, she had a *right* to immortality. However, they add, she freely abdicated this right and actually died for reasons of a higher order, namely, to ful-

⁵⁶ G. Hentrich, *De definibilitate Assumptionis B. M. V.*, in *Marianum*, vol. 11, 1949, p. 259-311.

⁵⁷ M. Jugie, *op cit.*, especially p. 569-582.

⁵⁸ G. M. Roschini, *Mariologia*, ed. 2, vol. 3, Romae, 1948, p. 234-236.

⁵⁹ G. Philips, *art cit.*, p. 39-43.

⁶⁰ P. Landucci, *Maria Santissima nel Vangelo*, ed. 2, Roma, 1949, p. 589-592.

⁶¹ C. Koser, *A definibilidade da Assunção de N. Senhora*, in *Revista Eclesiástica Brasileira*, vol. 7, 1947, p. 246-277. The author has recently restated his thesis in a paper read at the Marian Congress in Buenos Aires (Sept. 28 to Oct. 4, 1948), according to P. Gálszecs, in *Marianum*, vol. 11, 1949, p. 97-102.

⁶² B. Kloppenburg, *Questões teológicas em torno da morte da Mãe de Deus*, in *Revista Eclesiástica Brasileira*, vol. 9, 1949, p. 307-333.

⁶³ Denz. 175.

fill her office as Co-redemptrix of mankind.⁶⁴ The German Jesuit, Tiburtius Gallus, goes one step further and in a pamphlet published only a few months ago, resolutely departs from the traditional teaching, marshalling a whole series of biblico-theological arguments in favor of Mary's immortality both *de jure* and *de facto*.⁶⁵

All these efforts to the contrary notwithstanding, Catholic theology, as a whole, continues to teach, just as unequivocally as the Liturgy of the Church,⁶⁶ that Our Blessed Lady did die, not indeed in punishment due to sin,⁶⁷ but *ex conditione carnis*, as we say in the *secreta* of the Mass on August 15th.⁶⁸

⁶⁴ Father C. Balić, in his recent *Pro veritate Assumptionis B. V. Mariae dogmaticae definienda*, Romae, 1949, endeavors to show the weakness of the thesis defended by Fathers Koser and Kloppenburg concerning Mary's right to immortality.

⁶⁵ T. Gallus, *La Vergine Immortale*, Roma, 1949. Strangely enough, one of the arguments advanced by the author in favor of Mary's immortality *de facto*, is that she was our Co-redemptrix. Koser and Kloppenburg, on the contrary, believe that Mary's Co-redemption is precisely the *only* solid argument by which we can prove that she actually died.

⁶⁶ Cf. Balić, *Testimonia de Assumptione Beatae Virginis Mariae ex omnibus saeculis*, pars prior: *ex aetate ante Concilium Tridentinum*, Romae, 1948, p. 66-72, 100, 103, 106-108, 112-113, 155-167. Cf. also Crisóstomo de Pamplona, *La muerte de la Santísima Virgen a la luz de la Sagrada Escritura, de la Tradición y de la Teología*, in *Actas del Congreso Mariano Franciscano-Español*, Madrid, 1948, p. 150-155, where the author shows how Father M. Jugie, in order to uphold his personal views on Mary's immortality, has distorted the texts of the Liturgy. Cf. also Archdale A. King, *The Assumption of Our Lady in the Oriental Liturgy*, in *The Eastern Churches Quarterly*, vol. 8, 1949, p. 198-205. King concludes his article with this incredible assertion: "The allusions to the death of Mary in actual liturgical texts do not constitute a certain proof that this death has really taken place."

⁶⁷ Denz. 1073; 833.

⁶⁸ Cf. J.-P. Bonnefoy, *L'Assomption de la Très-Sainte Vierge et sa prédestination*, in *Vers le dogme de l'Assomption*, Montreal, 1948, particularly p. 323-326; B. Lonergan, *The Assumption and Theology*, *ibid.*, p. 422-424; J.-M. Parent, *La Sainte Vierge est-elle morte?* *ibid.*, p. 277-292.

(G) MARY'S QUEENSHIP

While not a controverted question, like some of those previously mentioned, the doctrine of Mary's Queenship has nevertheless been the subject of serious theological study within recent years. Giving considerable impetus to this study is an organization established in Rome and presided over by His Excellency Alfonso M. De Sanctis, Bishop of Todi, under the title *Pio Movimento Internazionale "Pro Regalitate Mariae."* The main purpose of the organization seems to be to prepare the way for a liturgical feast honoring Mary as "Queen of the Universe."

Another important factor in this laudable movement is the enthusiastic campaign undertaken in Canada by the recently founded magazine "*Marie*". While the character of this publication is more popular than theological, yet its editor, M. Roger Brien, an indefatigable promoter of Mary's Queenship, frequently invites theologians to contribute short papers on his favorite theme. Among the latest we may mention those written by Father A. Santonicola, C.S.S.R.,⁶⁹ Msgr. F. Vandry⁷⁰ and Msgr. G. M. Rolando.⁷¹

Besides these, the following recent contributions are deserving of mention: *Royauté de Marie*, by G. M. Roschini, O.S.M.⁷²; *La royauté de Marie dans la liturgie*, by Canon E. Moureau;⁷³ *Maria als Königin*, by Father P. Sträter, S.J.;⁷⁴

⁶⁹ A. Santonicola, *La Royauté universelle de Marie*, in *Marie*, vol. 2, n. 5, 1949, p. 17-18.

⁷⁰ Msgr. F. Vandry, *La Royauté de Marie*, in *Marie*, vol. 3, n. 4, 1949, p. 41-46.

⁷¹ Msgr. G. M. Rolando, *Marie Reine de l'Univers*, in *Marie*, vol. 3, n. 4, 1949, p. 47-58. See our observation below (last footnote).

⁷² G. M. Roschini, *Royauté de Marie*, in *Maria; études sur la Sainte Vierge* (ed. H. du Manoir), vol. 1, Paris, 1949, p. 603-618.

⁷³ E. Moureau, *La royauté de Marie dans la liturgie*, in *Consécration mariale* (Journées sacerdotales d'études mariales, Namur, 1943) Louvain, 1948, p. 121-138.

⁷⁴ P. Sträter, *Maria als Königin*, in *Katholische Marienkunde* (ed. Paul Sträter), vol. 1, Paderborn, 1947, p. 314-349.

and *Our Lady's Queenly Prerogatives*, by Dr. J. C. Fenton, editor of *The American Ecclesiastical Review*.⁷⁵

From most of the papers and dissertations written in recent years to elucidate this Marian prerogative, one gathers that Our Blessed Lady is to be hailed Queen of the world, not in a purely metaphorical sense, but rather *sensu proprio, quamvis analogico*. Her claim to be styled Queen, at least with regard to the human race, rests on something more real than a figure of speech; it is a necessary consequence of her proximate co-operation in the work of our Redemption. It is in this sense that Our Holy Father, Pius XII, speaks of her as Queen *by right of conquest*,⁷⁶ that is to say, because she cooperated with Our Blessed Savior in "buying us back" from the slavery of Satan.⁷⁷ Any subsequent theological study of this question should take particular cognizance of this significant pronouncement made by the supreme Teacher of Christendom.⁷⁸

CONCLUSION

But now it is time to bring this survey to a close. It was not the purpose of this paper to furnish you with a personal evaluation of the various items referred to; this would have been literally impossible, considering the vast literature on

⁷⁵ Joseph C. Fenton, *Our Lady's Queenly Prerogatives*, in *The American Ecclesiastical Review*, vol. 120, 1949, p. 425-430.

⁷⁶ Cf. *Acta Apostolicae Sedis*, vol. 38, 1946, p. 266.

⁷⁷ Cf. J. B. Carol, *Mary's Co-redemption in the Teaching of Pope Pius XII*, in *The American Ecclesiastical Review*, vol. 121, 1949, p. 358-359.

⁷⁸ Unfortunately, this papal utterance seems to have escaped the attention of Msgr. Giovanni M. Rolando (cf. above, footnote 71) who claims that Our Blessed Lady is not Queen of the world *by right of conquest*, her cooperation in man's Redemption being *purely physical and remote* (!). Cf. *art. cit.*, p. 50. Since the author contends (*ibid.*, p. 48) that papal pronouncements, even though not infallible, deserve our utmost reverence and consideration, it is to be presumed that he will now modify his position upon learning of Pius XII's declaration. Cf. J. B. Carol, O.F.M., *Mary's Co-redemption in the Teaching of Pope Pius XII* in *The American Ecclesiastical Review*, vol. 121, 1949, particularly p. 359.

hand. Our intention was simply to present you with a synopsis of the work accomplished in the field of Mariology within the last two years. A mere glimpse at this amazing literary production constitutes, of course, a challenge to each and everyone of us. American scholars have already proved to the world that they *can* produce valuable contributions to the field of Sacred Theology. The *Catholic Theological Society of America* is there with its achievements to bear witness to this, if any were needed. But we of the Mariological Society must emulate their high standards. Hence we would do well to follow as closely as possible the various phases of the world-wide mariological movement, so that we too, as a body, and by intelligently coordinating our best efforts, may produce something worthy of her whom we proudly honor as the heavenly Queen and Patroness of this great nation.

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